CoScan Magazine

2014/2

Confederation of Scandinavian Societies of Great Britain and Ireland

Contents:

Deadline for contributions to the next Magazine: 1 April 2015
Send to coscan.mag@mail.com

Chairman's message

Eva Robards

This time there will be only a short message from one of us on the Editorial Board.

Recently (in early October) I visited a meeting at the Devon & Somerset Anglo Scandinavian Society. The programme for the evening was 'Traditions' and members presented a range of fascinating experiences. But we also discussed interaction with other CoScan organisations. One of the suggestions from the meeting was that it would be useful if it were made widely available to others when a society had developed a procedure for something – it could be how to make a successful film evening, or whatever.

To some degree, this was done when we published Iain Robertson's article on the trial and tribulations which York Anglo-Scandinavian Society went through when producing its Christmas song-book (CoScan Magazine 2012/2 p. 16).

Therefore, what I would like to stress this time is that advice on 'how to'and/or 'how not to' is valuable!

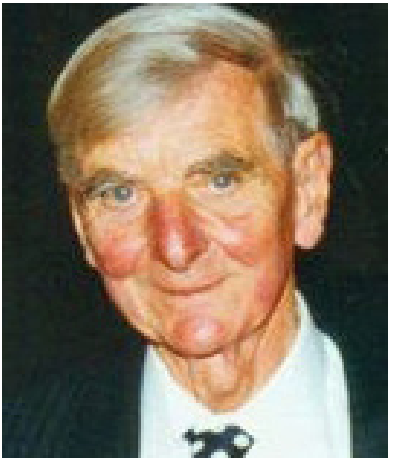
You can send any contributions to coscan.mag@mail.com, or to me.

We are sad to report the death of a founder member of CoScan.

Bill Mead (1915-2014)

by Mark Elliott

Professor William Mead died on 20 July 2014, nine days before his 99th birthday. As one of CoScan's founders in October 1950, as well as an academic of high distinction and outstanding achievement in the field of Scandinavian studies, he occupies a very special place in our memories. Bill Mead, then an assistant lecturer at Liverpool University, was Chairman of the recently-formed Liverpool Anglo-Scandinavian Society in 1949. He left Liverpool in that year first to spend an academic year in Helsinki working on matters connected with the resettlement of Karelians, and then took up a post at University College, London (UCL). But his former colleagues in Liverpool asked him to attend and indeed to chair the meeting held in the Liverpool offi-



ces of the British Council on 8 October 1950, from which CoScan developed. He retained a lively interest in CoScan, chairing the annual Conferences held in London in 1956 and 1963. His memories of CoScan's early days provided valuable material to the authors of the histories of our first 25 years which form a part of our archives, and at least one authoritative and highly readable article by him (on the Nordkalotten, those parts of Norway, Sweden and Finland that lie north of the Arctic Circle) appears in the CoScan Newsletter, for summer 1979.

But it is as a leading and active member of two of our member societies, the Anglo-Finnish and Anglo-Norse Societies, that Bill Mead will be chiefly remembered within CoScan. He joined the Anglo-Norse Society soon after its resurrection in 1947, and served on its Council for 60 years from 1951 to 2011. He was instrumental in the revival of the Anglo-Finnish Society after the war, becoming Honorary Secretary in 1953 and serving as Chairman for an equally amazing 30 years from 1966 to 1995. His activity in this sphere continued well into his nineties, and I recall his contribution to meetings of the ANS Council; his interventions were invariably calm and to the point, reflecting the immense depth and breadth of his own experience.

His reputation extended far beyond our own limited horizons. He became Professor of Geography at UCL in 1963 and headed that department through sixteen years of major expansion from 1966 to 1981, remaining afterwards in an active role as Emeritus Professor. He was Honorary Secretary of the Royal Geographical Society from 1967 to 1977, and then Vice-President. His major works include An Economic Geography of the Scandinavian States and Finland (1957), and at the time of his retirement in 1981 he published An Historical Geography of Scandinavia. After retirement he contributed two chapters to The History of Cartography, an immense project. His most recent work, Pehr Kalm – his London Diary 1748 (Kalm was a favourite disciple of Carl Linnaeus), was published in 2014. Among his national and academic distinctions from the Nordic countries were honorary doctorates from Uppsala, Lund, Helsinki and Turku; he was a Fellow of the British Academy, of the Finnish Academy of Science and Letters and of *Det Norske Videnskaps Akademi*, and an Honorary Fellow of the LSE.

Those who knew Bill Mead best, professionally and in his Buckinghamshire home (he was at school in Aylesbury and lived in Bucks effectively all his life), have spoken with extraordinary warmth of him. At student reunions even in recent years he seemed always to be the centre of attention, usually identified by waves of laughter from his part of the room. He was a great story-teller. He loved dancing, and is said to have danced down the main street in Reims (French was one of the languages which he spoke fluently) in his 90s. Music was an important part of his life, singing in choirs, going to the opera in London and Glyndebourne, occasionally playing the organ in his local church. No day was complete for him without some writing and some music. Riding too figured largely; he broke his ankle in a riding accident at the

age of about 90, but is said to have bought his latest horse when he was 92. The charming, erudite and attractive character which emerges from these stories is fully consistent with the Bill Mead whom I had the pleasure of meeting only occasionally and in his later years. It was a privilege to have made his acquaintance, and to know that a share in the creation of CoScan is among the achievements of so great a man. We mourn his loss.

I'd like the memory of me
to be a happy one.
I'd like to leave an afterglow
of smiles when life is done.
I'd like to leave an echo
whispering softly down the ways,
of happy times and laughing times
and bright and summer days.
I'd like the tears of those who grieve
to dry before the sun
of happy memories that I leave
when life is done.

(Helen Lowrie Marshall)

Letter from the Department for Transport, 7 July 2014, to our Vice President

Dear Peter Wright

Thank you for your letter of 1 June 2014 to the Prime Minister, concerning the decision by DFDS to close the passenger ferry service from Harwich to Esbjerg on 30 September 2014. I have been asked to reply to your query on his behalf. –

The Government supports the limits in MARPOL Annex VI, which are designed to improve air quality and result in consequential benefits for public health and for the environment. Emissions of sulphur oxides from land-based sources are already tightly controlled, and without the controls in the revised Annex VI, emissions from ships are forecast to grow significantly.

The new limits include a 0.10 per cent limit for sulphur emissions in waters designated as Emission Control Areas (ECAs), which will apply from 1 January 2015. Within Europe, the only ECAs are the Baltic Sea and the North Sea including the English Channel. In order to comply with the 0.10 per cent sulphur limit ship owners can use low-sulphur fuel or an alternative compliance method, such as using exhaust gas cleaning systems or using an alternative fuel like liquefied natural gas. –

I have seen the announcement made by DFDS Seaways concerning their decision to close the Harwich to Esbjerg ferry service. The Government appreciates that this will have an impact on passengers who use the route and on the local community. However, it is also clear that the route has been in decline for a num-

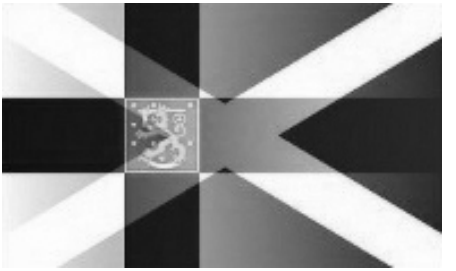
ber of years due to other factors than the cost of low sulphur fuel. According to their own press release, DFDS states that passenger numbers have fallen from 300,000 to 80,000 per annum, and freight volumes between the UK and Denmark have also declined.

The Government is fully engaged in helping industry to comply with the new sulphur requirements. The Shipping Minister, Stephen Hammond MP, has chaired two round table meetings for stakeholders from a range of industries – shipping, ports, abatement technology, oil refining, logistics – to discuss the way forward on sulphur. We are exploring the scope for securing EU finance for shipowners and ports who would like to invest in using an abatement technology or an alternative fuel. We are also playing an active role in the European Sustainable Shipping Forum which the European Commission has established to help with the implementation process. Our aim is to have a consistent, fair and proportionate enforcement regime across Europe, to ensure that UK industries do not suffer from any competitive disadvantages. –

In the meantime, the Government is continuing to talk to other Member States, shipowners and maritime industries to encourage compliance and help minimise the burden of shipowners.

Yours sincerely,
Ian Timpson

Societies



The Scottish Finnish Society

by Mikko Ramstedt

The Scottish Finnish Society (SFS) is the largest organisation of its kind north of the border and celebrates its 40th anniversary in 2014 and 2015. Over the past four decades SFS has established a good set of traditions based on organised annual events such as Midsummer and the Finnish Independence Day.

The society continues to be a vibrant community of Finns, partners, children and friends and our main role is to provide a forum for discussion and networking for the Scottish Finnish community and to provide a point of focus for sharing and celebrating Finnish heritage and culture.

The past four decades have also seen a continuous change in the wider society around us and therefore the needs and make-up of our membership. The availability of cheap communication channels and nearly universal access to informa-

tion on-line across national boundaries have meant that there is a less acute need for cultural societies such as ours to act as the cultural outlet for all things Finnish and the emphasis is now greater on helping the Scottish Finnish community to preserve, celebrate and share its multi-cultural identity. The difference is subtle but important: SFS is not about Finnish culture but the centre for Scottish-Finnish culture. Our members now also include second and third generation descendants of Finns who have not necessarily ever lived in Finland.

Our membership has stayed steady standing at some 100 members, but our events and activities reach a far wider audience. We made a conscious decision ten years ago not to be an exclusive members' club but to open all our activities to anyone and everyone in order to bring down perceived barriers and to reach out and collaborate with both the transient population such as students, and members of fellow Scandinavian societies and UK wide organisations such as Finn Guild. We have found this format very beneficial and that it has enabled us to celebrate our shared Nordic heritage in a very natural way. Come along to any one of our events, or take part in the discussions on-line to find out more!

The society's events calendar is available on our website www.scottish-finnish-society.org.uk.

We co-administer the 'Finns in Scotland – *Skotlannin Suomalaiset*' group on Facebook.

The Danish Church in London (ed. from the website)

The Danish Church is a meeting place for anybody with an interest in keeping in contact with anything Danish.

The Danish Church in London is based in the historic building of St Katharine's, a 200 year-old neo-gothic church in the north-east corner of Regent's Park. We are here for all Danes in London and England: an Evangelical Lutheran church conducting services, christenings, confirmations, weddings and funerals as in a Danish parish church.

In 2012 we celebrated 60 years in St Katharine's; however, there has been a Danish church in London since 1696. The first one was in Wellclose Square but by 1868 this was no longer in use. For many years services were held in one of the Royal Chapels, Marlborough House Chapel, which was partly due to the late Queen Alexandra being Danish born.

During the Second World War and until 1952, Danish services were held at the Swedish Church in Harcourt Street and at St Clement Danes.

When St.Katharine's became the Danish Church in London in 1952 it was thoroughly renovated, and the opening was attended by the late King Frederik and Queen Ingrid on 11 May 1952.

Since 1985 St Katharine's has also been functioning as a Seamen's Church and is today part of the Danish Church Abroad/Danish Seamen's Church.

Church, language and culture are closely linked. Connected to St Katharine's is the church-hall where our cultural activities take place. It is open every day except Mondays. Here you can read Danish newspapers, and take part in our major festivals such as Christmas Eve, *fastelavn*, and *Sankt Hans*. Each year there is a bazaar in the church and garden. We offer Danish language classes, have a book club, a mothers' group and a handicraft group. You can also come to concerts with Danish artists, sing Danish songs, watch current Danish films, and participate at lecture evenings or *højskole*-days. When Denmark plays in an international sport contest you can watch the combat on our large screen, together with other Danes. Many Danish organisations use the church premises for their events.

Also food is important: after the Sunday service a homemade Danish lunch is served, and in our shop you can buy Danish delicatessen.

See also the article on the Jelling Stone in London, p 21.

Bamse – Commemoration and Celebration

Scottish Norwegian Society (Glasgow)

by Ragne Hopkins

We all fell in love with the Sea Dog Bamse when Angus Whitson and Andrew Orr told his story to the Society in March – and we read the book. A group of our members travelled to Montrose on the 70th anniversary of his death to celebrate the extraordinary life of this big character of a dog, who had enjoyed a pint, tra-velled by bus on his own and made sure his fellow crew members were safe. He had also won many friends among the people of Montrose.

Angus Whitson and Andrew Orr presenting Bamse. Photo: Ragne Hopkins

Angus Whitson and Andrew Orr, *Sea Dog Bamse*, paperback published by Birlinn 2009. ISBN 9781841588490

On the morning of 21 July [2014] a large number of people had gathered by the statue of Bamse in Montrose harbour to view the programme of events in his honour. The Norwegian naval vessel *Aalesund* had arrived from Norway and the crew was lined up along with Royal Navy representatives and sea cadets. There were prayers by representatives of the Scottish and Norwegian Churches and speeches by the Captain of *Aalesund,* the Provost of Honningsvåg and the Norwegian Consul. The Lord Lieutenant for Angus read a letter from HRH Prince Andrew who had unveiled the statue in 2006. There was a moving ceremony of Vigdis Hafto, who was about five when Bamse left her family to go to War, laying flowers at his feet, a bugler playing the last post and a piper playing 'Flowers of the Forest' followed by a gun salute by KNM *Aalesund*. The crowd was entertained by a pipe band, dancers and a singer, and it all ended with a parade of about a dozen St Bernard dogs – one being a Bamse look-alike wearing a sailor's hat. We had an interesting conversation with Vigdis, whose playmate Bamse once was, and it brought him to life. She was quite amazed at the impact her dog still has. This was a wonderful celebration to honour a very special dog, but it was more than that. It was a symbol of the true devotion and bond that exists between dog and man and it was a display of warm friendship between the people of two countries, developed over the centuries by their travels across the North Sea, and particularly during the difficult times of war. Long may these bonds continue!

Vigdis Hafto with the Provost of Honningsvåg in Bamse tartan shawl and the Captain of Aalesund. Photo: Ragne Hopkins

From the Newsletter of the Scottish Norwegian Society, September 2014, reprinted with permission.

Bamse was a huge St. Bernard dog from Honningsvåg who lived during the Second World War. He was owned by Captain Hafto of the Norwegian Navy, and went to sea with him on the minesweeper Thorodd. The dog achieved legendary status in Montrose, Scotland, where the Thorodd was stationed, as tales of his adventures, courage and friendliness spread.

News in brief

Anglo-Danish Society

As mentioned in the CoScan Magazine 2014/1 the Anglo-Danish Society's 90th anniversary will be celebrated on 3 December 2014 with a Royal Banquet at Drapers' Hall, the City of London.

The Anglo-Danish Society is greatly honoured that Her Majesty Queen Margrethe II of Denmark, the Society's Royal Patron, and Their Royal Highnesses the Duke and Duchess of Gloucester will be present. HRH The Duchess of Gloucester is Protector of the Society's Scholarship Programme.

Anglo-Finnish Society (AFS)

Just two participants short of the maximum number for our tour of BBC Broadcasting House, on 9 October, we were able to look down on the television news room from a gallery; one of the guides explained how news is gathered and presented.

Volunteering AFS members were coerced into reading a mock news and weather presentations, while the others watched the performance on a monitor. There was also the chance for a larger group to read the script and make sound effects for a radio drama.

Finn-Guild

In the CoScan Magazine 2014/1 we reported that **Ossi Laurila** (former General Secretary of Finn-Guild, editor of *Horisontti* and Director of Guild Travel Ltd) had handed over to Helena Halme (now the new Development Director). With consternation and great sadness we have learnt that Ossi died on 10 June in Finland. Helena says, 'Ossi had been with Finn-Guild for over thirteen years when he retired at the end of February 2014, and was honoured with the Knight of the Order of the Lion of Finland. He was a caring, funny and lovely man and will be greatly missed by all those who worked with him and who counted him as a friend'.

A memorial service was held at the Finnish Church in London on 5 October 2014. The same day there was also a football match in his honour; a celebration of his life followed the game.

Swedish Church in London

On 5 June 2014 Dean Michael Persson, seven years pastor of the Swedish Church in London, was appointed 'Chaplain to the Worshipful Right Honourable Lord Mayor of the City of Westminster' – a proof that the Swedish Church in London is working ecumenically and indicating the importance of integration.

Michael Persson's first sermon in Westminster Abbey was on 6 July, and the Lord Mayor will participate in the Assembly Lucia in Westminster Cathedral on 12 December.

Illustration: Brenda Tyler

York Anglo-Scandinavian Society (YASS)

YASS is again organising Lucia processions: one in Bedern Hall as usual and one, for the second time, in York Minster. Dean Michael Persson will give the address at the sermon. All are welcome to Lucia in the Minster on Wednesday 17 December at 7.30 pm – no ticket is required.

St Olav's/the Norwegian Seamen's Church

The 150th Anniversary of *Sjømannskirken*/the Norwegian Seamen's Church was celebrated for three consecutive days, culminating on 19 October with a festivity service and a visit by the Norwegian Ambassador Mona Juul who gave a speech.

Seamen's Mission in Norway visits Edinburgh

by Eva Tyson, Norwegian Scottish Association (NSA)

Last July about 90 delegates from the Norwegian Seamen's mission visited most of their churches in Europe. This included a visit to the oldest one, opened 1886 in Edinburgh's port of Leith. The Mission closed down their work in 1973 and today the church is the Leith School of Art.

NSA in Edinburgh was contacted in connection with this visit, and a programme was put together for the delegates, when they arrived at the church.

NSA member Sally Garden, a mezzo-soprano, gave a recital of well known Norwegian songs and Eva Tyson, also NSA member, described what the church had meant to her both as a student, her wedding in the church and the christening of her two sons there.

The delegates thoroughly enjoyed their visit. Their leader has been invited to give *Tale for dagen* at the NSA 17th May 2015 celebration.

Language & culture
The everyday arts of 'being Danish'

by Professor Richard Jenkins
Guest writer

Sociology professor and anthropologist Richard Jenkins held the Chair in Sociology at the University of Sheffield 1995-Sept 2014. 'Being Danish' is the comprehensive result of 20 years of research in Denmark.

The first edition of my sociological study of life in modern Denmark was published in 2011, by Museum Tusculanum Press in Copenhagen. 'Being Danish: Paradoxes of Identity in Everyday Life' was sufficiently well received that it had to be reprinted after a few months. Within Denmark, pretty much everyone liked it somewhat, except Dansk Folkeparti (and I should have been extremely disappointed if they had). A second edition, bringing the book up to date following the election of a centre-left coalition government, appeared in 2012.

Now, at long last, a Danish-language edition – *At Være Dansk: Identitet i Hverdagslivet* – has appeared, incorporating not only further up-dates, but also rewritten in some ways to make it accessible to a wider readership. Just in time for the Christmas market, the cynics among you might well say.

This is not the place to attempt to summarise all the book's contents. It is a portrait of aspects of everyday life in the small provincial town of Skive, on the southern shore of Limfjord in Jutland. Drawing on observations, interviews and the pages of the local newspaper, my focus is on the ways in which *danskhed* is created in the course of socialisation and everyday life, and what it means to the Danes themselves.

Among the specific topics I discuss are local and regional identity, the royal family, the flag *Dannebrog*, and the ways in which Danes use it, the childcare and education systems, the national church, and the impact of immigration. There is even a whole chapter of jokes about identity. The main field research, a little over twelve months in total, was done between 1996 and 1998, but I went back in time as far as the EU referendum of 1992, and continued actively to collect material until about 2009.

Among the questions that I have been asked most often by Danes is, 'why Den-

mark? It's not even interesting, is it?' Apart from the obvious answer – why not Denmark? – it has to be pointed out that Danes appear to find themselves, and Denmark, endlessly fascinating. Go into any Danish bookshop and you'll see what I mean. The reception my book received is also a testament to this minor collective solipsism.

Less flippantly, my initial encounters with Denmark may help to explain why I found, and still find, Denmark so interesting. I first visited in 1991, to speak at a conference in Aarhus. As I entered the terminal building at Tirstrup airport, I noticed a crowd of Danes waving red and white flags. At first, I thought that perhaps a member of the royal family had been on board and I had missed the fact. But no. My host, who met me, explained that this was just something Danes do, to greet a family member returning from travels abroad. Coming from Northern Ireland, where flags are generally waved in anger, this intrigued me.

The following year, 1992, I was teaching at Aarhus at the time of the national debate about the Maastricht treaty. Once again, by comparison with Northern Ireland where until then political debate had rarely been polite or sophisticated – this was before the Peace Process got started in earnest – I found the Danish situation both interesting and impressive.

The next question Danes often ask – why Skive? – is less easy to answer, other than to acknowledge the role of circumstance and random events in research. I was dithering about where to base my study when a friend said that he could find me somewhere to live in Skive. So I went. It turned out to be a good choice: I couldn't have wished for better support and help from the locals.

The metaphor of *danskhed* as a symbolic canopy or umbrella, under which the diversity of individual Danish humanity can co-exist, appears in various places in the book. It certainly fits the 1992 Danish EU debate. Another consistent theme is that ethno-national groups are as ethno-national groups do, and that part of what they do is to make and re-make the cultural content of identification.

In the case of 'the Danes', a range of shared everyday practices produces and reproduces their group identity, their sense of *danskhed*. These practices include the following, in an approximate, albeit intuitive, order of significance:

- speaking Danish;
- socialisation in the *børnehave* and *folkeskole* system;

• the 'everyday social democracy' of interpersonal etiquette;
• a repertoire of songs in common and a shared approach to singing them;
• flag customs, particularly those bound up with family and other festivities;
• support for, and faith in, powerful state social democracy;
• intermittent participation in, and taken for granted membership of, the national Lutheran church; and
• a relationship to the royal house, maintained via the media and occasional royal public appearances.

Not all Danes have to do all of these things for this process of mutual identification to hang together – I have been to birthday parties without flags, for example, and not everyone is interested in royal goings-on – but the reality of this process of ethno-national production and reproduction is not to be doubted. As an interlocking complex of everyday 'civil enculturation' it is conspicuously significant for children, but also, less obviously, for adults.

To close, I want to return to 'everyday social democracy', the interpersonal etiquette that oils the wheels of social interaction in Denmark. In particular, it is worth noting that while it is less than straightforward to say 'please' in Danish, there are many, many ways to say 'tak', and they are mostly non-optional if you want to observe local standards of politeness.

'Please' is the politeness of a hierarchical society, such as England. *Tak* reflects a society in which ideals of relative equality are still powerful, despite the encroachment of consumerism and globalisation. So in that spirit, may I say *tak* to everyone who made the study possible, and to Denmark, for opening my eyes to the possibility of a different way of life. Absolutely not a perfect way of life – indeed very far from it – but interestingly different.

Richard Jenkins, *Being Danish: Paradoxes of Identity in Everyday Life*, published by Museum Tusculanum Press, University of Copenhagen, Copenhagen 2012, 2nd ed. ISBN: 9788763538411.

Richard Jenkins, *At være dansk, Identitet i hverd-*

Being Anglo-Nordic

by Andrew Linn and Sarah Lund,

University of Sheffield

Between March and August 2014 researchers at the University of Sheffield ran a project to investigate the experience of 'Being Anglo-Nordic'. The aim of this was to encourage ex-pats from the Nordic countries living in the UK (and indeed British ex-pats on the other side of the water) to share their thoughts and experiences of having made that journey. The project team of Andrew Linn, Sarah Lund and Louise Sørensen were interested in any recollections or observations, short or long, positive or negative, relating to the experience of leaving one's country of origin and experiencing both the excitement and also the surprising culture shock of living in a different country.

One of the interesting things about Nordic immigrants to the UK, in this era in which immigration is a challenging and hotly debated topic, is that their immigrant status is barely visible, given how readily they blend in both ethnically and linguistically. So, when immigration is at its most straightforward, its least conspicuous, are there still challenges in existing across or between cultures? The Nordic world is the land of sagas – Nordic people are skilled storytellers – so the project team figured that they would get some interesting, thoughtful and informative accounts.

This project built on an earlier project, which was also reported in the pages of the CoScan Magazine 2013/2. The parent project ('Ola Nordmann Goes West') involved researching the great westward journey of the nineteenth century in which so many from across the Nordic countries set off to a new life in the promised land of America. That project used virtual world technology not only to depict the journey from rural Norway across the North of England to New York City but also to allow the descendants of those migrants to share their family stories and help enhance the historical record. That project was a great success (www.olanordmann.co.uk), but one downside of the endeavour was the fact that the overwhelming majority of those pioneering emigrants are now of course dead, and the project had to rely on family memories and stories in the hands of subsequent generations. The advantage of 'Being Anglo-Nordic' however was that potential storytellers are alive and

well, living out their Anglo-Nordic existence day by day. The project used social media platforms Facebook and Twitter to connect with Nordics in the UK and British expats in the Nordic countries. Twitter in particular proved useful for contacting Nordic people around the UK, as far north as the Orkneys and as far south as London.

The enormous importance of Nordic identity in the UK for businesses and individuals swiftly became clear. Exchanges with UK users about connections to Nordic countries were especially prevalent around the dates of those nations' national celebrations. It was certainly valuable for the project to coincide with a period in which Nordic migrants felt a wish to express their connections and experiences. Interestingly, 'Nordicness' was not confined to first-generation migrants and a number of second-generation users joined debate on feelings of heritage and attachment to countries they had only ever visited. It was also interesting that the outpouring of 'Nordicness' we observed appeared to decline toward the close of the project; searches for keywords and news returned fewer and fewer results. A question emerging from this project is therefore how visible Nordic immigrants and their identities are at times of less pronounced national feeling.

The Nordic community was most vocal on Twitter, and so our time and energy were concentrated on exchanges and conversations via that platform. In addition to the archive of Nordic migration narratives – the collection of stories about being Nordic in the UK that we received from contributors – a legacy of the project is the abiding network of Nordic individuals and businesses linked via the research account @Anglo_Nordic. The account will remain unmanned now the project is over, but Nordic connections may still develop should users choose to 'follow' the account to access the network created by the project. Links to the newspaper articles and web resources posted during the lifetime of the project also remain accessible.

'Being Anglo-Nordic' was only a small-scale project, a pilot project for something more ambitious in the future, time and resources allowing. It was originally the plan to use a newer form of virtual world technology (so-called WebGL) to showcase the stories in the online virtual environment of a North Sea ferry (now also a historical artefact, unless Regina Line live up to their promises), but unfortunately resources didn't allow for this.

In preparing the project and advertising it amongst the Anglo-Nordic community in the UK, the Sheffield-based team received invaluable support from Eva Robards and CoScan, and also from the Liverpool International Nordic Community and Mr David Stone, the Finnish Honorary Consul in Sheffield.

A Finn at Christmas

by Eeva-Lisa Pratt

Eva Robards's article [in CoScan Magazine 2013/2] 'A former foreigner's frustrations' prompts me to write memories from a visit to my future husband's parents at Christmas in 1966.

I had brought proper bread – rye bread and herring, and Finn crisps – but these did not go down well with the sweet-toothed British (my father-in-law was Welsh). After a day my mother-in-law asked me cautiously whether I minded if she gave them to the birds, squirrels and foxes which abounded in the neighbourhood. Of course I said I did not mind.

Instead I was offered hot Christmas pudding with brandy butter, Christmas cake at teatime, and then mince pies in the evening. I sighed for relief – mince, at last something savoury – but alas, to my great disappointment, mincemeat turned out to be just as sweet. My father-in-law explained that in America mince pies had meat in, hence the name. But the British omitted it, and perhaps added more dried fruits and peel. I almost felt ill after all these sweet delicacies and after 45 years I still prefer savouries.

At Christmas in later years, as a starter in my own home, I had gravad lax, smoked salmon, herring, but also prawn cocktail (my late father-in-law's particular favourite), melon, or avocado. I wonder whether one's taste ever changes.

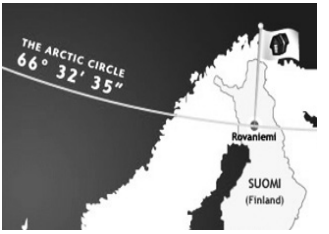
Over the years I learned to adapt mincemeat to enjoy it better. Perhaps my compatriots would like to try the following if mincemeat is not to their taste:

1. Actually Christmas pudding is good fried with bacon, say on Boxing Day morning. Salty and sweet go well together.
2. Bread and butter pudding is excellent with bits of Christmas pudding interspersed with the slices of bread.
3. Apple mince turnovers or a rectangular puff pastry spread with mince and sliced apples on top, a latticed puff pastry on top of these.
4. Christmas pudding soufflé, as demonstrated by a TV celebrity cook on a Christmas cookery programme.
5. Fold broken up pudding with softened vanilla ice cream and re-freeze.

With season's greetings and best wishes for a happy 2015!

Rovaniemi – The official hometown of Santa Claus

by Eeva-Liisa Pratt



I wanted to go back to Finnish Lapland because from September 1967 to June 1968 I taught English in the Lyceum in Sodankylä, about 200 km. north of Rovaniemi. I also wanted to see how many days I would need to show the place to my daughter's family with two boys of seven and five (the answer was that for young children and child-minded adults only two full days are needed). Rovaniemi's Santa village, with a photo taken with Father Christmas, is a must; it is a magical place. So too is the *Arktikum* museum, which covers all matters arctic – northern history, changing climate, present day nature and fauna, Sami culture, social and environmental changes. It is also a centre for science and research.

Midwinter days are short. The sun pops up above the horizon in December, but daylight is brief. Just before Christmas the twilight turns ink-blue – it is a truly magical moment. In the Sami language the darkness is called *kaamos.* The Northern Lights, a show of shining green, yellow and red, are on display in Rovaniemi every night between September and April. They are best seen on cold clear nights, and especially in a year with plenty of sunspots. From childhood I remember the dancing diaphanous curtains swaying gently in the breeze. The Finnish name *Revontulet* (fires of the fox) comes from an old belief that a fox running across the fells sweeps its tail on the snow, sending sparks up into the sky. The Inuits believe the dead souls play football with the skulls of walruses. Asians believe they will live happily for the rest of their lives if they have seen the Northern Lights – and there are many Asian visitors to Rovaniemi and the whole of Lapland.

Santa Village is almost 10 km from town, and has shops of all kinds, cafés and restaurants. Small children can have a reindeer sleigh ride, with two animals wearing beautiful harnesses on the shoulders and directed by reins. Adults go on safaris deeper into the forest, and can also have husky or motorised ski trips.

The name Rovaniemi means 'promontory', and the town lies between the Oulu and Kemi rivers, where they join to flow into Salmi-Järvi lake. The town was destroyed completely by the retreating Germans at the end of World War II. It might have been a blessing in disguise as the bad housing went and the famous Finnish architect/artist Alvar Aalto (died 1976) designed a modern city in the shape of reindeer antlers (only seen from the air in snow-free conditions). The present population is 60,000. Aalto's library has

windows that capture the light in all angles. The *Lappia-talo* theatre, concert and congress hall, in white and blue, has an undulating roof to harmonise with the hilly landscape. Another spectacular work by Urpo Kärri is his Christmas Reindeer sculpture at the airport, with eight reindeer taking an immense leap towards the sky; and the Brothers in Arms Chain-staue, made by Bengt Lissegårdh in 1964 – this is a memorial to the Swedish and Norwegian volunteers who fought for Finland during the Winter War in 1939-40.

Finnish companies Lappset Group and Santa Park are exporting their know-how in Christmas experience design to China. The theme park will open in Chengdu in June 2016.

Santa Park as the official home of Santa in Rovaniemi in Finnish Lapland will continue as before.

www.santapark.com; www.goodnewsfinland.

***The Reindeer of Christmas Land*, sculpture by Urpo Kärri**

The Swedish *tomte* - a pagan god?

by Brita Green

Could our homely *tomte* really be a descendant of the Roman house-gods, or indeed have even more ancient ancestors? In *Rigveda*, one of the oldest documents of any Indo-European language, written in Sanskrit and dating from sometime between 1700 and 1100 BC, there is talk of groups of gods and spirits who lived in the earth. Each place had its own god, and when people moved into a new place they asked the god to keep away misfortune, to make the family prosperous, and to give them a long life.

Move on a millennium or more, and further west, and you find the Romans' *lares* and *penates*, mentioned in Latin writings and painted on the walls of Pompeii. The *penates* were thought to

reside in the food store, and were mainly in charge of the food supply but also of the general welfare of the household. After meals they were given a small plate of food and drink. The *lares* had their altar placed at the boundary of the property and were originally responsible for the plot of land, but they also looked after the house itself and its inhabitants.

Another millennium or more later, and further north, we find the Swedish *tomte*. Whether he is descended from his Hindu and Roman counterparts, or belief in him developed independently, there are certainly similarities. The *tomte*'s main duty was to look after the property and its inhabitants, but as his name implies, like the Sanskrit gods and the Roman *lares*, he was definitely linked to the plot of land: the Swedish word for plot is *tomt*. Like the *penates*, he was offered gifts of food. In the 14th century, St Birgitta warned against the belief in *tompta gudhi*, the 'plot gods': 'Do not give your tithes to the *tompta gudhom,* not of your cattle or swine, nor of your bread, wine or other drinks, nor of other things.' During the following centuries, when belief in the supernatural lived on side by side with Christian beliefs, the talk was admittedly no longer of a 'plot god' but instead a 'plot man': *tomtagubbe, tomtkarl, tomtvätte, tomtebisse.* The shorter form *tomte* was first recorded in 1781. Despite the Church's efforts to stamp out belief in pagan gods, the idea of having your own private house-spirit was comforting, and people hung on to it.

So what did the *tomtar* look like? There are no pictures of them until the middle of the 19th century, and then they came about because of the wave of interest in folklore and fairytales that spread across Europe in the first half of the century, and of which the Brothers Grimm and Hans Andersen were a part. The *tomte's* appearance varied from illustrator to illustrator. He could be a grown man with or without a beard or more like a dwarf, he could be an old man or a young boy. He could look happy or melancholy or cross.

Two people above all have given us our present-day view of what the *tomte* should look and be like – and of his association with Christmas: the artist Jenny Nyström (1854-1946) and the writer Viktor Rydberg (1828-95). Rydberg wrote a story called Little Vigg's Adventures on Christmas Eve (1871), in which Vigg accompanies a *vätte,* a little old man with a long beard and a face full of wrinkles, who is travelling around the farms asking the resident *tomtar* about conditions at their farms and distributing Christmas presents according to merit.

Rydberg also wrote a very well-known poem, *Tomten* (1881), which is about a philosophical *tomte* who has seen generations come and go at his farm and wonders where they all come from and where they go. It is set in winter and, even though there is no mention of Christmas, it is now a favourite poem for reciting at school Christmas parties.

Jenny Nyström illustrated both the story and the poem, and she went on to produce a very large number of *tomte* illustrations, mostly for Christmas magazines, which became very popular in Sweden from about 1890.

At around the same time, and influenced by American Santa traditions, *tomten* began to take on the task of delivering the Christmas presents and became *jul-tomten*. Jenny Nyström's *tomtar* are still seen today on calendars, Christmas cards and posters. Some of them look just like Father Christmas – but where he came from is another story altogether.

Main source: Ulla Ehrensvärd, *Den svenska tomten* (1979)

A Jenny Nyström on a cover of a Christmas magazine.

Vikings in Ireland: The battle of Clontarf 1014

by Peter Addyman

For Scandinavians who live in Ireland 2014 was a year to remember. It was the 1000th anniversary of the Battle of Clontarf when, according to early Irish historians, the Irish Christian High King Brian Boru drove the Vikings out of Ireland – and consequently became an Irish folk hero.

The National Museum in Dublin commemorated the event in a special exhibition (April to December 2014) which brought together fact and fiction and just about every object that could in any way illustrate what went on in that apparently fateful year – and gave a balanced account, rather different from the traditional one, of what may actually have happened.

Clontarf, now a suburb of modern Dublin, lies about five miles north east of Viking Dublin whose remains were uncovered during the 1970s in vast excavations in the modern city centre. The battle took place on Good Friday, 23 April 1014, but its precise site has never been found. Much of what we know about it comes from an Irish source 'The War of the Irish with the Foreigners' written two generations later at the court of Brian's great grandson and thus potentially possibly not entirely unbiased.

Dublin at the time was ruled by the King Sihtric Silkbeard (*silkiskeggi*) whose father was Olaf Sihtricsson, first Christian king of Viking Dublin, but whose moth-

er was Gormlaith, daughter of the native king of Leinster. Sihtric, himself thus partly Irish, survived Clontarf and continued to rule in Dublin until 1036, some 22 years after the battle, and continued to promote its growth and influence. Brian Boru died in 1014 as a consequence of the conflict.

Clontarf 1014 at the National Museum attempts to give some account of early 11th century culture in Ireland in both its native and Viking contexts, and to set the battle, the details of which are not necessarily incorrect, against what is known of contemporary military practices.

The show includes a splendid panoply of weapons covering a wide range of what was available in Ireland in 1014. Swords feature largely, but there is a remarkable series of fighting axes, complete with their cherry wood shafts, from the recent discovery in a sunken boat beneath the waters of Lough Corrib, County Galway. Unusual, too, were contemporary bows, surviving because of the remarkable preservative capacities of the bogs in which they were found, and a display of various types of iron arrow heads and spears with different specific military functions.

Objects associated with Sihtric are easy enough to find. He instituted a fine quality silver coinage in Dublin from which his visage shines out. For Brian Boru the problem is more difficult but Clontarf 1014 has one object indisputably associated with him, a metal plate with part of an inscription, perhaps from a reliquary or shrine, from Liathmore, County Tipperary, which exhorts us to pray for him. More generally, though, the show gives a vivid impression of contemporary culture in Ireland, and enables one to envisage much more clearly in one's mind's eye this iconic event in Irish history.

Celebrating 1,000 years
BRIAN BORU & The Battle Of Clontarf

Clontarf 1014: Brian Boru and the Battle for Dublin. National Museum of Ireland, April-December 2014

www.museum.ie/en/exhibition/clontarf-1014.aspx

Presentations and re-enactments of the Battle of Clontarf can be found on Youtube.

Sihtric Silk Beard Viking Penny silver

The Runestone in Regent's Park

by Kåre Gade

When 'Vikings: Life and Legend' opened at the British Museum, one of the attractions for visitors was a replica of the Great Jelling Stone. However, few people probably know that another exact copy of this stone is permanently located outside the Danish Church.

The full-size replica of the Great Jelling Stone can be found in the garden outside St Katharine's in Regent's Park. The stone is a cast of the original rune stone which, as the name implies, is in Jelling. It was erected by King Harald 'Bluetooth' around 965 in honour of his parents, Gorm and Thyra, and as a monument to Harald's achievements as king. The rune inscription tells us amongst other things that Harald 'made the Danes Christian'. The stone's primary motif is crucified Christ and it has often been called Denmark's birth certificate because it marks the country's official transition from paganism to Christianity.

The replica outside St Katharine's was made at Nationalmuseet in Copenhagen and originates from an exhibition of Danish art treasures through the ages at the Victoria and Albert Museum in 1948, where it was displayed outside the main entrance. It is not only of historical significance, but is also, with its beautiful ornaments, a prestigious example of tenth-century Mammen craftsmen style [the name comes from a small, decorated axe-head from a ca 970 AD grave in Mammen, Denmark; ed. note]. In an article in the magazine *Lokalhistorie fra Sydøstjylland* 2010, archaeologist

Anne Pedersen and conservator Susanne Trudsø explain how the stone ended up outside St Katharine's:

'*Nationalmuseet* did not want the 11-ton stone returned to them after the exhibition ended because they already had a replica in the museum's Palace Garden. It was therefore stored at the museum in London, until it resurfaced some years later and then, thanks to civil engineer Aksel Møller's intervention and agreement from *Nationalmuseet*, was moved to the Danish Church in London – an appropriate location for a replica of "Denmark's birth certificate". It was subsequently repainted and unveiled by the patron of the Church, Danish ambassador Vincens De Steensen-Leth, at the Church's annual meeting in March 1955. The experts at the time were in disagreement, but Aksel Møller himself was convinced that he had identified the colours which, with a high probability, had been available during the Viking Age – white, red, yellow and black. It is, however, possible that other colours were available at the time as demonstrated on other copies of the rune stone.'

In their article, the researchers note that there are several replicas of the Great Jelling Stone around the world. In fact, copies of the world's possibly most famous runestone can be found in *Frihedens Stationscenter* in Vidor (a suburb of Copenhagen), on Vognmagervej in Viborg, and outside Denmark at the large church of St. Ouen in Rouen and in Utrecht's Cathedral Square. The plastic replica outside the Danish Embassy in Tokyo used to get blown out into the street by the wind until the embassy moved it to a less windswept spot. Finally, the replica outside the Danish Church in Yorba Linda, Los Angeles, was originally a present from JAKA (*Jyske Andelsslagteriers Konservesfabrik*) to *ØK-Plumrose*.

On another note, the Jelling Stone outside St Katharine's attracts a certain group of Londoners. Every day men – and a few women – on scooters with clipboards attached are seen entering St Katharine's Precinct only to look around with a confused look on their faces. They are aspiring Black Cab drivers who, to obtain the coveted licence, must memorise the locations of London's most important attractions – including, of course, the Jelling Stone.

From St Katharine's, the Danish Church in London – the Danish Church Magazine, 1 February 2014; translated by Louise Sørensen and printed with permission.

Answers to the quiz on page 33:

Norwegian ethnographer and adventurer Thor Heyerdahl, notable in particular for 'Kon-Tiki ekspedisjonen' in 1947; and Tove Jansson, Finnish novelist, painter, illustrator and comic strip author, most famous for the Moomin books.

From whc.unesco.org:

Jelling was a Royal manor in the 10th century, during the reign of Gorm and his son Harald Bluetooth.

The Jelling burial mounds and one of the runic stones are striking examples of pagan Nordic culture, while the other runic stone and the church illustrate the Christianisation of the Danish people towards the middle of the 10th century. They are on the UNESCO's list of Heritage sites since 1994.

In 2008 experts from UNESCO found that the stones in Jelling needed protection from further weather damage. They are now covered by a glass casing which keeps them at a fixed temperature and humidity.

The stones are strongly identified-with the creation of Denmark as a nation state and both of them feature one of the earliest records of the name 'Danmark' (in the form of accusative tanmaurk on the large stone, and genitive tanmarkar on the small stone).

The text on the large stone reads 'King Harald bade this monument be made in memory of Gorm his father and Thyra his mother, that Harald who won for himself all Denmark and Norway and made the Danes Christians'.

The inscription on the small stone reads 'King Gorm made this monument to his wife Thyra, Denmark's ornament'.

King Harald's runestone

Did you know that Bluetooth technology, used everywhere in mobile phones and comput ers for wireless communication, is named after the Danish king Harald Blue tooth 'due to his communications skills in bringing warring factions together'.

Remembering the war of 1864

by Louise Sørensen

After the war of 1864 Danish territory had been reduced by 40% and the population by a third. Such a dramatic loss is bound to impact national consciousness on a major scale. The events of 1864 shaped modern Denmark for better and for worse.

2014 has been the year when we remembered the onset of the First World War a century ago. But for Danes and others, this has also been the year to commemorate another important war: the Second Schleswig War, often simply known as *Krigen i 1864* ('The War of 1864') which took place 150 years ago.

The anniversary has been celebrated across Denmark, most notably perhaps with the premiere of DR television's big budget drama series, '1864', written and directed by Ole Bornedal (due to air on BBC4 later this year). More traditional acts of remembrance have taken place at Dybbøl Banke in Southern Jutland where the decisive battle of the war took place. And in Copenhagen, *Tøjhusmuseet* ('The Royal Danish Arsenal Museum') has featured an exhibition with the purpose of reinterpreting the war as a new beginning, rather than an abrupt end to centuries of Danish power and influence abroad.

1864 is important in Danish history because it marked the culmination of half a century of steady Danish decline. The seeds had been sown in the early 1800s when Denmark found itself in an unfortunate coalition with Napoleon Bonaparte and therefore at odds with most other European powers. (This is a very simplistic view and reading more about the background elsewhere is definitely recommended.) Events such as the Battle of Copenhagen in 1807 and the loss of Norway in 1814 were among the most severe blows to the nation.

The absolute monarch made decisions that left Denmark in an incredibly vulnerable position politically and economically (had defaulted on its foreign debt in 1808). But, despite this, the Danish people did not turn against King Frederik VI and genuinely believed that he had his country and his people's best interests at heart. The majority of those people were peasants, and their devotion and traditional values were celebrated by the intellectual elite in the new movement of *Nationalromantikken*.

Over the next three decades, moderate reforms were introduced and internally the country seemed to be recovering. However, some believed that the King's power should be curbed and they finally succeeded in 1849 when a constitutional monarchy was introduced. When the First Schleswig War, ongoing at the time the constitution was signed, was won in 1851, many thought that Denmark's return to its golden age was not

far off. Once the small issue of what to do with the duchies of Holstein, Schleswig and Lauenburg – the cause of the recent conflict – was resolved, then everything would be alright.

Both Denmark and Prussia felt that the duchies belonged to them. Historically, Schleswig and Holstein had been under Danish rule since Viking times, while Lauenburg had been acquired as part of the Treaty of Kiel in 1814.

Three solutions to the problem seemed possible: full inclusion in the Danish Kingdom, membership of the German Federation, or independence. Supporters of the Danish Eider Policy were in favour of liberating Danish Schleswig from Germany, but a large element of the duchy's population was increasingly nationalist and felt that it was their historic right to be in a German union. In light of this, the agreement reached in 1852 – that the duchies became independent entities in a personal union with the Danish king – was unlikely to last.

In March 1863, the Danish government declared its intention to annex Schleswig. The final blow to the 1852 agreement came in November that same year when the new King Christian IX (Frederik VII had died the same month) signed the November Constitution, ratifying those intentions. The King had protested and warned that this would end in war, but angry nationalist sentiment among the population and riots in Copenhagen had put the government under so much pressure that they beseeched him to sign.

The war was one of the first to be documented through photography, and the picture of the mill at Dybbøl shot to pieces became a lasting memory.
Image credit: 'Dybbøl Mølle sønderskudt, 19. april 1864'.
Danish State Archives, Wikimedia Commons [CC-BY-SA-2.0].

In December, a strongly dissatisfied German Federation retaliated by occupying Holstein and Lauenburg. The build-up to war had begun. Over the next few months, the Danish army was mobilised at the ancient fortifications at Dannevirke south of Schleswig.

War was finally declared by the German Federation, whose major powers were Prussia and Austria, on 31 January 1864. The Danish army was ill-prepared and on 4 February it was decided that Dannevirke would not provide sufficient fortification. Overnight the troops were moved back to more northern positions at Dybbøl, Fredericia and Kolding. This was a blow to the strong nationalist sentiment that was flooding the country because Denmark was now perceived to be wide open to attack. A few days later Austria declared itself willing to enter a truce, but Denmark declined. Hostilities now escalated and Kolding, Vejle and Fredericia were occupied over the next couple of months.

The final battle at Dybbøl Banke started with bombardments of the Danish strongholds on 15 March 1864. By the time April came round, the attacks were relentless and the senior army command made an urgent plea to the government to withdraw from Dybbøl. This was denied. Early in the morning on 18 April, more than 40,000 Prussian soldiers attacked Dybbøl. The Danish army, a quarter of the size, was overwhelmed and retreated to the island of Als, but too late. Just 10 hours later at 2 pm, the Danes had been defeated and thousands of soldiers had died (the exact numbers are not known). Peace negotiations began in London two days later, although sporadic fighting continued until Denmark officially asked for a truce in late July.

After the war of 1864, a new border was established at Kongeåen, just south of Kolding. (The border was moved to where it is today after the referendum in 1920 which returned the North of Schleswig to Denmark.) Danish territory had been reduced by 40% and the population by a third. Such a dramatic loss is bound to impact national consciousness on a major scale. The events of 1864 shaped modern Denmark for better and for worse.

The remainder of the 19th century saw the emergence of strong co-operative movements, and financially the country recovered quite quickly. But in the Danish psyche, the sense of being a minor, inferior country in Europe took a lot longer to overcome and, according to many commentators, it is only now – 150 years later – that the shadow of 1864 is finally lifting.

A Norwegian chest

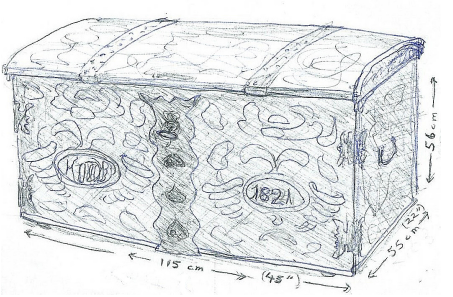
by Brenda Tyler

A family heirloom of which I am very fond is a Norwegian bridal chest. These chests are now considered by Norwegian law to be of such historic value and interest that they may not be exported, but this one came to our family sometime between 1880 and 1914, and how it came to us is a little piece of Anglo-Scandinavian history.

My great grandfather, Philip Wicksteed, born in 1844, was a minister of religion whose congregation encouraged him to take a good summer break from his writing and lecture tours as well as from his chapel duties. He sometimes went to Italy, the Netherlands, or Switzerland – always adding new languages to the Latin and Greek learned at school – but the place that soon became his spiritual home from home was the Hardanger Fjord in Norway.

He first accompanied his friend Estlin Carpenter there in about 1887, and soon he became owner of a Hardanger *færing* (small rowing and sailing boat). In the villages dotted around the shores of Hardanger Fjord there was precious little employment for young unmarried women, and it did not take too much persuasion for one of the daughters of a householder with whom Philip had struck up a warm friendship, to bravely travel to England to be maid in the Wicksteed household for a year.

When she returned, she had no difficulty in finding a replacement, and the Wicksteeds even found places amongst



their highly respectable intellectual circle for other girls eager to come. In the meantime Philip had continued to visit Jondal and other villages, each summer – always with at least one son or daughter (and later grandchild) – and must have innocently admired the decorated bridal chests that were such a special item of furniture in every house. They were made for, or inherited by, every girl so that she could gradually fill it with hand-sewn sheets, duvet covers, table-cloths, nightdresses…. against her marriage day, when she would take it with her to her new home. You can see what is coming.

One time when the new maid was met – we do not know if at Newcastle, Harwich, or London – she had brought one of these chests as a present for her hosts.

This story has another Anglo-Scandinavian twist. One of the later girls, who joined the Wicksteeds when they had moved from London to an old manor house in a village on the Berkshire Downs, fell in love with the village baker and they married and, I'm told, supplied many children to keep up numbers in the village school.

Anna Sophie's Kitchen

by Anna Sophie Strandli
Photo: Eivind Griffith Brænde

In 1814, while the *Men at Eidsvoll* were busy developing the Norwegian Constitution, the kitchen staff was hard at work. The 112 deputies had to be served lunch and a three course dinner every day for six weeks - without electricity or running water in the kitchen. Typical dishes would be: pickled salmon, pickled vegetables, eggs and herring on rye bread, flat bread and whey with cumin seeds, pâtés of pork and liver, pies, meat or pea soup, braised veal, *karmenade* (beef patties), lemon tart, spice cake and bread pudding. Breakfast consisted of cold dishes, beer, *dram* and Madeira.

Pickled Salmon

1. Bring vinegar, sugar, water and spices to a boil. Use: 1 cup vinegar - 7%, 1 cup sugar, 2 cups water, 1 bay leaf, 2 cloves, 1 star anise and 10 whole peppercorns. Simmer until the sugar is dissolved. Leave to cool.
2. Sprinkle coarse salt over the salmon fillet (about 500 grams of salmon serves four) and wait 20-30 minutes before rinsing off the salt. Pat the fish dry with kitchen paper.
3. Cut the salmon into pieces and place in a jar. Pour over the cold brine, cover and leave for 24 hours in the refrigerator.
4. Serve the pickled salmon with pickled vegetables, horseradish sauce and flat bread (or similar such as Matzos). Garnish with dill.

Pickled Vegetables

Peel and cut vegetables into thin slices. Use: carrots, white turnips and red onions. Place vegetables in a jar and pour over hot brine (same recipe as for the salmon). Cover and leave to pickle overnight.

Horseradish Sauce

Whisk together sour cream and grated horseradish. Season with salt and a few drops of lemon juice.

Braised Breast of Veal

1. Peel and cut the vegetables into fairly large pieces. Use: 2 brown onions, 3 carrots and 3 parsnips.
2. Season the meat well with salt and pepper. Use: 1.5 kilo breast of veal.
3. Melt a good dollop of butter in a hot iron pan and brown the meat on all sides (if the meat has a fatty side this should be fried first and then turned once the fat has a nice brown colour). Sprinkle with two tablespoons of white flour, add the vegetables and, if you wish, garlic.

Pour over around 1 litre of good beef stock. The stock should just cover the meat. Add 2 sprigs of fresh thyme, 2 bay leaves and 3-4 slices of lemon. Cover with a tight lid and bring to a boil. Place the casserole in the oven at 150 °C for about 2 ½ hours or until the meat is completely tender. You may want to lower the temperature and leave for longer.

5. If desired, you can lift out the meat and vegetables and reduce the liquid in the pan to make a sauce. Adjust the taste with salt and pepper and thicken with a spoon of cornstarch dissolved in a little cold water. Whisk in 2 tablespoons of cold butter.

6. Cut the meat into thin slices and serve with the vegetables, boiled or roast potatoes, sauce, or just the good juices from the pan.

Bread Pudding

1. Grease an ovenproof dish with butter. Cut 6 slices of day-old bread, or Christmas cake with raisins, into cubes and add to the greased dish.

2. Whisk together 3 dl cream, 2 dl milk, 2 eggs + 3 egg yolks, 100 g sugar, seeds from 1 vanilla bean, a pinch of cinnamon, 1 cup raisins (soaked in dark rum or fruit juice), the zest of one orange and one lemon. Pour into the mould and leave for a few minutes to allow the bread to soak up the mixture.

3. Sprinkle with brown sugar and bake at 180° C for about 30 minutes. Serve hot with cold vanilla sauce.

From the bookshelf

Little ones by Kari Suomalainen

By Finland's most famous political cartoonist, *Little Ones* is a highly collectible portfolio of his delightful artwork of babies and toddlers. With pencil sketches, cartoons and soft watercolours, which are at once immediate and intimate in style, small wonders are captured: from a baby's first hair to a toddler's walk in the grass dressed as nature intended. Kari's masterful strokes portray the incidents of every day seen both through a child's eyes and a parent's loving gaze. All exquisitely capture the first innocent days of childhood.

Pikku Publishing September 2014; available from the Finnish Church and Finn-Guild's offices (in addition to ordinary outlets). ISBN 978-0-9928050-2-9.

Pikku Publishing is run by Elena Sapsford (aka Elena Mannion), a member of the Anglo-Finnish Society.

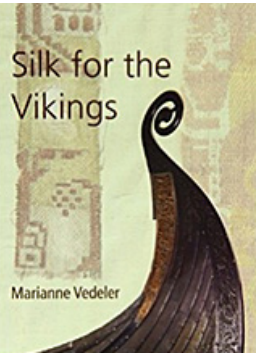
Westermarck. Occasional Paper No. 44 of the Royal Anthropological Institute (ed. David Shankland)

Edward Westermarck, who was a founder member of Anglo-Finnish Society, was a remarkable man, but one who has received little credit for the significant part he played in the creation of modern anthropology. He spanned two worlds: the comparative anthropological endeavours of the 19th century, and the establishment of social anthropology at the LSE, in which he played a major role.

In this volume, Westermarck's place in anthropology is discussed, along with detailed descriptions of his very active academic life in Finland and in Britain, whilst other chapters consider his equally pioneering writings in morals and ethics.

Westermarck's own writings are featured by way of illustration of his ideas, including his LSE inaugural lecture, his Huxley lecture, and a hitherto unpublished paper on ritual and survivals.

Sean Kingston Publishing (published in association with the Anglo-Finnish Society) March 2014. ISBN-13: 978-1907774317 ISBN-10: 1907774319.

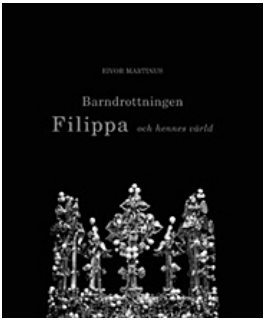


Silk for the Vikings (Ancient Textiles) by Marianne Vedeler.

Beginning with a presentation of the silk finds in the Oseberg burial, the richest Viking burial find ever discovered, the other silk finds from high status graves in Scandinavia are discussed along with an introduction to the techniques used to produce raw silk and fabrics. Later chapters concentrate on trade and exchange, considering the role of silk items both as trade objects and precious gifts, and in the light of coin finds. The main trade routes of silk to Scandinavia along the Russian rivers, and comparable Russian finds are described and the production and regulation of silk in Persia, early Islamic production areas and the Byzantine Empire are discussed. The final chapter considers silk as a social factor in various contexts in Viking societies compared to the Christian west.

Marianne Vedeler is an Associate Professor at the Department of Archaeology, University of Oslo.

Published by Oxbow Books (Series: Ancient Textiles Series, Volume: 15) April 2014. ISBN 9781782972150.



Barndrottningen Filippa och hennes värld. A new book by Eivor Martinus (guest writer in CoScan Magazine 2012/2) tells the story of an English princess who, at the age of 12, became Queen of Denmark, Norway and Sweden. Already married by proxy to Erik of Pomerania, Princess Philippa/Filippa arrived in her new country in October 1406.

Filippa became an influential Queen with considerable political influence, acting as regent during her husband's absences abroad. She was a benefactor of St Birgitta's monastery at Vadstena and persuaded her brother, Henry V, to build Syon Abbey, outside London.

She became a popular figure in Scandinavia in her time, but today she is virtually forgotten. With the help of contemporary documents, Eivor Martinus paints a portrait of this energetic young Queen – she was only 35 when she died – and describes the turbulent times she lived in, the country she left and the country she came to.

The book is in Swedish, but a translation into English is planned.

Published by Carlsson Bokförlag September 2014. ISBN 978 91 7331 663 7.

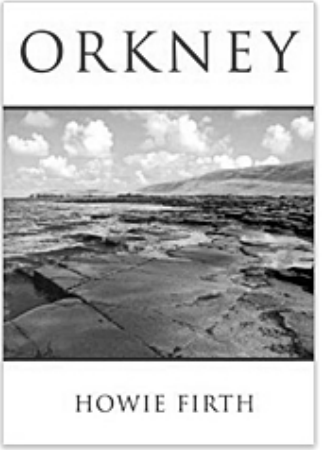
Scandinavian Baking by Trine Hahnemann.

100 authentic, triple-tested Scandinavian recipes with a modern twist, shot on location in Scandinavia. Both Midsummer and Christmas festivities are built around the making of cakes, cookies and breads of all sorts, and the baking celebrations of both seasons are included in the book.

The book is suffused with *hygge,* a Danish word that has no English equivalent but means cosiness, or relaxing with friends over good food and drink.

Trine lives in Copenhagen with her husband and works part-time in London.

Quadrille Publishing Ltd Sept 2014. ISBN-13 9781849493796.



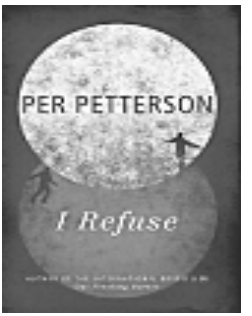
Orkney by Howie Firth.

Howie Firth explains: 'The publishers wanted it to be the definitive book on Orkney, covering all aspects, and they have produced it in a high-quality format, with many photographs of the islands. Several chapters are about Norse Orkney, with a lot of new information, and I have also put forward a new picture of the Norse settlement of Orkney and indeed of the role of Vikings.'

Howie Firth has written, broadcast and lectured on his native Orkney for more than thirty years. He has been involved with all aspects of Orkney life, from community development to research. In 2003 he was awarded an MBE for his services to popular science.

Robert Hale Publishers 31 Oct 2013. ISBN: 9780709071082

Recent translations of Norwegian fiction:



I Refuse (*Jeg Nekter)*, by Per Petterson, trans. Don Bartlett (published Harvill & Secker October 2014, ISBN 978-1846557811); novel by the author of Out Stealing Horses. 'Per Petterson's outstanding new novel is broader in scope than many of his previous novels, but as powerful and moving as anything he has written.'

The Blue Room (*Like sant som jeg er virkelig*), by Hanne Ørstavik, trans. Deborah Dawkin (published Peirene Press June 2014, ISBN 978-1908670151); novel, reviewed in the Guardian 17 June 2014. 'A corker, written by someone with real literary and psychological intelligence.'

Who are we?

We would both have been 100 this year.

1. In 1947 I wanted to test a theory, and that made me world-famous.

2. I wrote a book about it which was translated into 67 languages. It was called "Niki Jenkins took speed" - well, not really: that is an anagram of its title in the original language.

3. Surprisingly, I was terrified of water and did not learn to swim until I was 22.

4. I died in Italy, aged 87.

5. My first name begins with a T.

(Answers on p 22)

1. I had my first exhibition in 1943.

2. My books have been translated into 45 languages.

3. Here is a topical extract from one of my books: ‘In Sweden people stuff their own sausages and make candles... and all mothers sew presents at night. On Christmas Eve they all become Lucias, with a great wreath with lots of candles in it on their heads.’

4. I died in the city I was born in, aged very nearly 87.

5. My first name also begins with a T.

CoScan Trust Fund Travel reports 2013

Greenland - not just your everyday school trip!

by Emma and Katie Houston (edited)

In the summer of last year our group of eleven pupils and two teachers set off for Greenland. We departed Scotland on the 15th of July. We had to change the location of our expedition because of the risk of polar bears, so we didn't get to meet other young people as we originally planned, but it was still good. We took a flight from Edinburgh Airport to Keflavik Airport in Iceland and spent a couple of days in Reykjavik doing some sightseeing; we saw geysers and hot rivers. Then we took a plane from Reykjavik airport to Narsarsuaq, a small village which mainly consists of the airport! It was then a long boat journey to Nanortalik where we got to stay overnight in a place called Hotel Tupilak. I'm not convinced it was ever a hotel, but at least it wasn't a tent! Then it was another long boat journey up Tasermiut fjord to our base camp.

During our time in Greenland we walked on glaciers, saw an arctic hare and a humpback whale, and undertook various scientific experiments. The work on seed bugs was my favourite (says Emma): we collected them in 'pooters', but sometimes they were hard to find. Some of the bugs went into ethanol to be studied by people at Stirling University when we returned. Others went into their own 'Eppendorf' tubes with some water to travel home as live specimens. They are particularly interesting (explains Katie) because the sex ratios of the seed bugs are very unusual. There are next to no male seed bugs compared to female.

Photo: Katie Houston

Emma continues: I went swimming in the glacial river and fjord a couple of times - it was freezing, but I wanted to say I'd done it. One of my favourite things was walking on the glacier; we used crampons, which was a new experience and we were wearing harnesses so we were all tied together in case someone fell. Our teacher taught us how to do river crossings one evening. I really enjoyed that - the river was really strong even though it was small, and I almost fell over.

We had a half way party in Greenland where we did lots of team games and collected firewood for a bonfire, we cooked fish on it and the teachers brought cake, we played Pictionary quite a few times and came to the conclusion the girls were best!

Katie says: One of my favourite parts of the trip was fishing. We caught Arctic char and I even learnt to gut them, which was fun. One of the worst things on the trip was the flies. I have never seen so many flies swarming around me before and I hope I won't again! It was even worse when I lost my midge net!

The girls agree about the food: the dried expedition food was not the best. But they liked most of the main meals, especially the curries.

When we returned to Nanortalik we bought lots of food (cookies!) and bought some souvenirs in the little tourist shop. When we were back in Reykjavik we camped at the city campsite and walked in to the shops a couple of times. Our teachers took us out to dinner at a burger restaurant - REAL FOOD! The sisters also agree that the expedition was an amazing experience - 'it wasn't just your everyday school trip!'

An internship with the World Health Organisation in Copenhagen

by Caroline Anderton

In 2013 I received a Travel Award from the Confederation of Scandinavian Societies of Great Britain and Ireland to complete a six week internship with the World Health Organisation (WHO) Regional Office for Europe in Copenhagen, Denmark. I was a final year medical student and this internship was to be completed as my medical elective. I was both delighted and surprised to be offered the position, as I was aware of how competitive the placements are, and my application showed limited formal public health experience. However, I swiftly accepted the internship. I was to be working with the Health and Gender team doing preparatory work for an international conference on Violence against Women, which then took place on the 25th and 26th November in Vienna last year.

The WHO is the authority responsible for public health within the United Nations. WHO/Europe is located in Østerbro, Copenhagen. It is one of six regional offices around the world. The building is designed in the shape of a hand. My office was located on level 3, finger 5, overlooking the harbour where ships to Oslo regularly come and go. I was lucky to find an apartment close to the office and enjoyed cycling to and from work every day.

My work at WHO was varied, but was split mainly into two areas: helping with the general organisation of the conference and writing a background document for it. The conference was a collaboration between three organisations: WHO/Europe, the City of Vienna and the European Institute for Gender Equality (EIGE) based in Lithuania. Before my arrival, communications between the three stakeholders had been complicated, resulting in misunderstandings and slow organisation. Therefore, my role was to act as the 'go between': all communications about the conference went through me, via email or telephone, and I organised what was happening in each country and communicated it clearly back to keep everyone on the same page. I also had the responsibility of writing the 12 session briefs for the conference. This involved attending teleconferences with the organisers and acting as the scribe to compile a document on each conference session: four plenaries and eight parallel sessions. These briefs were a large part of my work and needed continuous updating as sessions were changed or speakers were added or removed. I also was able to make my own recommendations if I felt they were appropriate, such as suggesting speakers or finding relevant background documents. My role also included writing the invitation list and invitation letters for the conference, which included representatives from each WHO/Europe Member State and also academics and professionals in the field. Alongside this work I was continually writing the conference background document; the piece of work I am most proud of. This document was distributed to conference attendees in the days before, to give them an idea of themes and ideas which would be raised in Vienna.

One hugely enjoyable part of my elective was the social opportunities that WHO provided. There was a large group of UN interns from all over the world. Regular outings such as the running group and weekly karaoke helped us bond tightly as a group, enabling close friendships to form in a short space of time. This was important as we were only permitted to discuss WHO matters with fellow WHO colleagues, so any support had to come from the intern group itself.

Lastly, a very important aspect of my internship was the opportunity to live in and fully experience another European city. I have travelled widely in the last few years, but I rarely tend to stay in one place longer than a few days. Staying for six weeks allowed me to really get to know the city, make close friends and settle into my work. By the end of my stay I felt like a local and was sad to leave a city I felt I had got to know and love as much as Leeds.

CoScan travel grants

are awarded once a year to people aged between 15 and 25 who are planning a journey of an educational nature to Scandinavia.

Further information from Brita Green or John Christmas (see page 40).
Deadline for applications:
31 March 2015.

On the Trail of Tourists

by William Frost

Thanks to the decision of the CoScan scholarship committee to consider travel grants for mature students, I was able to take advantage of the opportunity to visit Denmark to carry out a week of intense archival research at The Royal Library, Copenhagen, and a week of research based in the State and University Library, Aarhus.

Currently in the second year of a collaborative doctoral degree with the The British Library and The University of Sheffield, my research considers the experiences of British tourists in Norway in the nineteenth century and how they influenced the development of an independent Norwegian state.

So, why a research trip to Denmark, you might well ask. Perhaps my background can help explain while highlighting the importance and benefit of the interdisciplinary and trans-national nature of Scandinavian Studies.

With a BA in Scandinavian Studies from University of East Anglia and an MLitt in Orkney and Shetland Studies from the Centre for Nordic Studies, University of the Highlands and Islands, I have been fortunate to receive a thoroughly interdisciplinary education that not only provides the ability to look outside the confines of any one specialised discipline but also trains students to put the Nordic region in context; rather than seeing the nations of the north as isolated regions of culture and history, they are linked through that culture and history. So it is with the tourist trail from Britain to Norway. I began to wonder how Norway was perceived by these nineteenth century travellers. Do they compare Norway with Britain? The answer is yes, they most certainly do. However, as many of the travellers arrived in the land of the midnight sun via Germany, Denmark and Sweden, Norway was seen in relation not only to Britain, but to the other countries visited on the itinerary, and so it was that to understand nineteenth century perceptions of Norway, I chose to explore perceptions of Denmark. The many literary outpourings published in increasing number by British tourists on return from their trips to Norway can reveal as much about Norway in relating what the country was perceived not to be.

My time in Denmark provided little time for exploring contemporary Scandinavia; however, in immersing myself in the archives and exploring British impressions of Denmark and Norway from the nineteenth century, I have amassed much research material and, perhaps more importantly on a personal level, gained a better understanding of the relationship between Britain and Scandinavia in a historical context which, I am sure we can all agree, is at the heart of CoScan.

Donations, please
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John Christmas
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Frozen lake near Stockholm. Photo: Joseph Malone (Travel award recipent 2013)

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