THE RUNESTONE is a journal of the ancient Norse religion, known as Odinism or Asatru. It is dedicated to that religion as epitomized during the Viking Age, and to the values of courage, freedom, and individuality which are associated with it.

THE RUNESTONE is the official journal of the Asatru Free Assembly and is published quarterly. Subscriptions are $5.00 per year in the U.S. and Canada, and $6.00 per year overseas (airmail). Write to Asatru Free Assembly, 3600 Village Avenue, Davis, CA 95616. Please make checks payable to Asatru Free Assembly.

Calendar

March/April 1981

March 9 - Day of Remembrance for the martyr Olaf. He was an adherent of Asatru who persisted in organizing underground sacrifices to the god Freyja. He was betrayed by an informer, and Olaf was killed by Olaf's men while preparing for the spring sacrifice in the village of Asatru, Norway. Many other men whose names are lost to us were killed, mutilated, or sold for taking part in these sacrifices.

March 21 - The High Feast Day of Freyan, called after the Germanic goddess of that name. This festival falls on the Spring Equinox, and is a celebration of rebirth and renewal—our nature, for our people, for our faith.

March 28 - This is Ragnar Lodbrok Day, in honor of the semi-legendary Viking chieftain of that name. On this day in 1069, which just happened to be Easter Sunday, this irreconcilable heathen sacked Paris.

April 9 - This Thursday is the first day of Summer in the old Icelandic calendar, and here is the name Sunday, It always falls on the Thursday between April 9 and April 15. In the reconstructed Venti-faith, this day is in honor of the goddess Freya.

April 10 - Walpurgis is a holy day in the revived Venti-faith, though it is better known by the German name Walpurgisnacht or by May Eve. Walburga is an ancient Germanic goddess, but her connection with the day was obscured by Christianity when they fled it to a Saint Walburga, supposedly a fountain-born woman who moved to Germany and died there in about 780 C.E. We are now reclaiming this day.

May 1 - May Day was an old Pagan holy day of rebirth long before it was taken over by the Church and by the communes. It's not a day officially celebrated by the AFA, but its pagan connection deserves attention. Someday we will reclaim it!
Announcements

FIORDER is the name of a newsletter that discusses such things as survival, self-dependence, back-to-the-land and the like. You can get a copy for 50¢ by writing to Paul Doer, 125 E. Utah, Fairfield, IA 52532. This offer is good for one month.

WE ARE COLLECTING our readers’ favorite, most inspiring passage from published works describing the Viking spirit and the essence of our faith. If you have any passage that (for you) says it all, how about sending it in to us?

PAGES WEIGHT? We recently got two cassette tapes from the folks at Circle, “Circle Magick Music” and “Songs of Pagan Folk,” 15 and 50 minutes long respectively. Those tapes and others on both cassette tapes are expert examples of what can be done by dedicated people using simple, natural instruments to convey religious feeling. Podcasts in particular can learn from them, and we can appreciate their art and in most cases share their sentiments, even though our paths are different. Those tapes are $8.95 each from Circle, Box 3013, Madison, WI 53715.

THE COUNCIL OF THE SACRED EARTH is presenting Pan Pagan Festival ’81 on June 11-14 near Kalamazoo, MI. Pages of All Traditions are invited. The site is on 284 acres of forest, meadow, and lakeshore. For more information, write to Festival Registration Committee, Council of the Sacred Earth, 2237 N. Monroe, Chicago, IL 60645.

CIRCLE will be hosting a series of Pagan Spirit Gatherings in 1981 — for full information, check Circle Network News (same as from Box 3013, Madison, WI 53715.

CIRCULAR ENROLL your students and prospective students will be pleased to know that a volunteer has been accepted to handle that task. I want to offer my sincere thanks to all the people who volunteered to help—it’s good for us to know that there are so many willing souls out there. Thank you for your support.

KOACO—KOACO is the newsletter of the Varangian Guard, the warrior fraternity that operates as a sub-group within the Asatru Free Assembly. This periodical has undergone major improvements lately. Subscriptions to KOACO-KOACO are 15 per year, payable to Asatru Free Assembly.

PEOPLE OF THE LORD AND LAND is our sub-group dedicated to the Vanir, especially the god Freyr and the goddess Freyja—a sort of Norse Wicca.

CHILDREN OF THE EARTH is a newsletter published by us for Pagan parents and children, for sharing the joys and hassles of Pagan parenting. The issues I saw had no article on home schooling, poems, a puzzles, and crafty things kids can make. About half the issues was done by children, which is neat. Poor issues are 25 from Children of the Earth, Box 2, Box 205, Philippi, W 26416.

CIRCLE GUIDE TO WICCA & PAGAN RESOURCES is out—new, revised and up-to-date. It is a “must” for anyone who wants to deal with the multi-faceted Pagan community in this country and elsewhere. It’s $7.95 (US) overseas) from Circle, Box 3013, Madison, WI 53715.

THE VIKING EXHIBIT that was such a success at the British Museum in London and at the metropolitan museum in New York will be at the Minneapolis Institute of Arts from March 3 to May 3.

THE COMMITTEE ON GROUPS/SOCIAL CONCERNS, our sub-group dedicated to social issues like decay of the family, crime, reverse discrimination, and gun control, hasn’t died—we are actively working on it. Stay tuned for further developments.
METAGENETICS - A Follow-up

We had no more than printed our article on metagenetics for the last issue of the Runestone when the piece below came to our attention. It seems that evidence for the importance of heredity is cropping up everywhere.

Examine the item below, however, and you'll find things that just can't be ascribed to genetics by any theory that we have today. What role, for example, would gene play in influencing men to marry divorced women named Linda, or to name their dogs Toy? Either these are sheer coincidences with no meaning—or we are dealing with some cause-and-effect relationship such more subtle than anything we imagined—or we may be involved in the area of what Dr. Jung called "synchronicity."

Synchronicity is a term invented by Dr. Jung to describe "meaningful coincidences." They have nothing to do with cause and effect, and they defy all logic by a staggering factor. Synchronicity seems to be the fateful links that tie the universe together. It connects people, place-, and events, but in a non-causal manner.

It can be shown that these synchronistic coincidences are more common among twins than among other people; it would be definite support for the concept of metagenetics, which states that there are genetic, intangible implications to genetic kinship. Finding this down would be difficult because that would call for a lot of judgments of a subjective-nature as to what is and is not a case of synchronicity, still, the amazing correlation shown in the accompanying article indicates that the matter deserves some thought, to say the very least.

This article is reprinted from a magazine called Instauration, available at 912 per year from Hawaii allen Enterprises, Inc., Box 76, Cape Canaveral, Fl. 32920. Instauration is a fiscally independent and extremely literate journal dedicated to the interests of people of Northern European descent—the Majority.

Monozygosity News

It would seem reasonable that the best way to investigate the age-old unresolved question of heredity vs. environment is to study persons with identical heredity who have been raised in different environments. That is, unless you are afraid of the results.

The first research into identical twins reared apart to be funded in this country in thirty years is now underway at the University of Minnesota. What the organizer and leader of the team, a psychologist named Thomas Bouchard, has been finding out is the incredible reach of the genes in determining the minuted quirks and idiosyncrasies.
The six-day battery of tests administered by the Bouchard gemelogists demonstrated that the most important similarity between identical twins in their IQs, their scores often being closer than those for one person taking the test twice. The same was found to be true of their brain-wave tracings. The biggest difference was in their smoking habits.

That the starling evidence from Minne- sota will be rejected as inconclusive, as "bizarre" coincidences, by the environmentalist establishment and media goes without saying, just as it goes without saying that the evidence showing heavy smokers to have a fifty times greater incidence of lung cancer than non-smokers is considered inconclusive by the Tobacco Lobby. Truth seems to be identified with self-interest. To quote a behavioral geneticist who is a member of Bouchard's team: "Everyone seems to have made up their minds [sic] one way or the other."

GIVE UP?

The doomsayers and gloomspreaders, the quitters say all is futile, we can't win, we are condemned to defeat, we are natural-born losers. They urge us to discourage our children and to dissuade us from making even an effort. They use it to excuse their own lack of courage and their laziness.

RAMMASH!!! AWAKESDOM!!! WORLD-DEATH!!! GOMM!!!

Well, of course, everything ends sometime. So what. No one lives forever. The scientists say the earth is about five billion years old and probably will not make it to puberty...certainly not in its present condition...definitely not as we know it today. Whatever or not, the earth is doomed, as we are...somewhere. Our race, unless we can leave the earth for another shelter/survival-site in outer space, is doomed...unless we can survive in space-ships. Maybe the Galactica Will get here in time...but, they have their Gylons. Everybody has problems. Sure its tough, huh? So, what else is new? I haven't heard of many getting out of this life alive.

Will doom come to this generation? Will we perhaps transmute ourselves into radioactive dust particles? Will the Indian war party be waiting at the door some morning when we stagger out still bleary-eyed? Will a caterpillar bite us and infect us with an incurable something-or-other? Do you WANT to go up that job every day for the rest of eon?
The coward dies a thousand deaths...he thinks. I should lay down and cry now because I know I will probably die in X number of years? Should I accept someone's chains and become a slave because I won't live forever to drive that fancy Cadillac down Sunset Strip? Anyway, the Iris would probably wear out. Do you know how expensive those big tires are now, etc., etc. Shall I live until then in this big, exciting, beautiful wonder-filled world where I can at least try to do anything I want to? Stand up and spit in Death's eye!

Have you seen the picture of this poor, helpless, big-eared, weak, little gray mouse, who is facing its doom—this great vicious, powerful, rapacious eagle who, with glaring beak and taloned claws is sweeping down about to claw and crush and tear the life out of this harmless small creature. Yet, the mouse is standing there, perhaps not afraid but certainly showing no fear, giving this approaching, terrifying monster the finger. "The Last Great Act of Defiance." "In strange ears, even death will die."

"Are et voli, mortius te natura"

Editor—This is taken from an issue of Progress, mentioned in our "Announcements" column.

AS THE FLAMES CONSUME

as the flames consume my dry imagination, leaving me to die without thought or illusion, I search the northern legends and tales of the earth, we are not yet as distant from our bold viking forebears as we would believe we cannot hide from nature, the mother of our gods, her essence is in our blood, every now day we observe the gift of life both within and around us.

nature's strong daughter, Prangabi, made us free to be as we are, we must never shun freedom for the slave ways of strange men

as the flames consume my dry imagination, leaving me to die without thought or illusion, freedom's goddess rescues me.

"Jim Wittenberg"

Editor—Jim is the author of "The Piero Men of Friesland" which appeared in our last issue.
THE ORIGIN OF THE GODS

The ancient Germanic peoples of Northern Europe believed in many gods and other creatures, spirits, monsters and demons, but above all they worshiped a god they called the "Alffather" (Allfather in Old Norse). The gods and goddesses lived in a high heaven called jöll or Vīngigir, or in a dark underworld called Hel or Niflheim. The Allfather god came from the ancient Aryan (Indo-European) "Sky Father" god, dating back to 1500 B.C. from the Caucasian mountain region. (From whose comes the term Caucasian and Caucasian). All Indo-European peoples are held to be related to each other, either directly or indirectly, in both traceable linguistic and physical characteristics.

The Sky Father god was originally called Ægir ("shining"), or Ægiris ("sky" is the caucasian idea). Other names derived from him by slightly varied names, due to variations from the time and distances of migration. In India he was Dyus (in Sanskrit), and in Greece Zeus. To the Latin speaking tribes in Italy he became Jü (later Jupiter), and to the northern Gothic (Germanic) peoples he was Tiwaz. This form became further varied to Tyt to the Goths, Ty to the Barbary, Tif or Thy (or Tho) to the Frisians and English, and Týr to the Norse.

It is also interesting to note that in Latin the word divus means "dilune," and the word divus means "sky." Many of the different Indo-European peoples' mythological stories are very similar to one another, such as Old Norse myths being closely related to ancient Persian ones. All of them originated from common ancient Aryan ones. The Norse also used the word týr for "god," and eventually Tyr became their name for the Allfather, until about the year 150. The Roman historian Cornelius Tacitus (in 96) wrote that the Germanic peoples had a chief god called in Latin Tītīs.

In the old 100's a new name for the Allfather began to be used. In modern English he is called Odin, but by the Old Germans he was Wotan (in the South) or Woden (in the North). To the Old English he was Woden, and was called Wīthin the Norse in Scandinavia. The god Týr became a lesser god of war, and in time nearly forgotten. The new god Wīthin became supreme. His son Óðinn (in modern English), was called Thórr by the Norwegians, Thorin by the English, and Thorun by the Germans, and became the second most powerful god.

In the year 110 the Roman armies under the Emperor Trajan conquered eastwards into Armenia, and in 115 into Assyria and Mesopotamia. Old Trajan himself led his legions all the way to the Persian Gulf, and many battles were fought against the armies of King Chosroes of Parthia (Persia, now Iran) and his nephew the king of Armenia. These countries were directly south of the Caucasian region, and the wars greatly affected the peoples in the mountains as well.

A millennium after this, in Iceland, in the early 1200's, the historian Snorri Sturluson gave some valuable information about the historical origins of Odin (Wīthin). He was a great king of the northern Caucasian region, around the year 100, and led his people across Europe to Germany, Denmark, and finally Sweden by the mid 1000's. In the northeastern Caucasian area of Circassia on the Black Sea, the people still have blue eyes and light hair just as the Scandinavians do today. When Odin died by the year 150, he was
worshipped as a god, and eventually the chief god and Allfather of all the Germanic peoples. He remained so for over one thousand years.

Sneorl's geographical concepts were not always precise, as no-one's were until hundreds of years later (when cartographers, compasses, triangulation, etc. were available). However, his general locations and understanding of regions were correct, and with this in mind it is possible to see them as origins:

1. The world globe (Erythraea humana) upon which mankind lives is greatly indented. Might seas cut into the land from the ocean. We know that a sea goes from the Strait of Gibraltar (Magna mundi) all the way to Palestine (Cassandria). From this sea a long arm extends to the northern coast that is called the Black Sea (Oceana). It Marseena the three parts of the world. The west on the east is called Asia, but that which is to the west of it is called by some Europa, and by others Asia. North of the Black Sea is Sarmatia the Great (Sarmatia maior) or the Cold (Kalder).

Some men think that Sarmatia the Great is not less in size than Sarmatia the Great (Sarmatia maior), and some think that it is equal in size to Eusandria (Sarmatia minor). The northern area of Sarmatia is not cultivated because of frost and cold, just as the southern area of Eusandria is a desert due to the heat of the sun. In Sarmatia there are many provinces. There are also many peoples and languages. There are giants and dwarfs. There are black men, and many kinds of strange tribes. Also, there are animals and dragons of wondrous size. Out of the North, from the mountains ("Nebelwesen," now Great) which are beyond all inhabited regions, a river runs through Sarmatia of which the correct name is Tamias (now called the Dan). In olden times it was called Tana Fork, or Yana Fork. Its mouth is in the Black Sea. The land around the Yana Fork was then called Yarnash (Yarnasiris). This river divides the three continents. Last of it is Asia, and west of it is Europa.

2. The land east (south) of the Yana Fork was called Asirland (Eland) or Asirhame (Arhimae) and the capital of that land they called Asirhame (Asirpa). In this capital the chiefman (hersir) ruled whose name was Othin. (The son of Eorl c.75-100, the son of Asur c.25-50). This was a highy place for sacrifices. The rule was there that twelve temple priests (pothars) were highest in rank. They were to have change of sacrifices and to judge between men. They were called priest (diarfor) chiefman (hersir). All of the people were to serve them and give them reverence.

Othin was a great warrior and travelled far and wide, conquering many lands (c.100). He was so victorious that he won the advantage in every battle. Because of this his men believed that it was granted to him to be victorious in all battles. It was his custom that, before he sent his men into battle or out on other tasks, he would lay his hand on their heads, to give them a blessing. Then they knew that they would succeed. It was observed that whenever his men were hard pressed, on the sea or on the land, they would call upon his name, and they would get help from this. They placed all of their trust in him. But often he was gone away for such a long time that he was absent for many years.
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3. Othiln had two brothers. One was called VEg, and the other was called Wilih. They, his brothers, governed the realm whenever he was away. One time Othiln was gone away to such a great distance, and was away for so long, that the ASEgr thought he would never come back. His brothers then began to divide their inheritance. And his wife Frigg, they shared equally between themselves. But, a short time after this, Othiln came back, and again took possession of his wife.

4. Othiln made war upon the Vanir, but they resisted strongly and defended their land. Now the one, now the other was victorious. And both sides laid waste to the land of their opponents, causing great damage to one another. And when both sides were weary of this, they agreed to a truce meeting, and concluded a peace, giving hostages to each other. The Vanir gave their most outstanding men, Kjdrthr the Wealthy (laugh) and his son Freyr. And the ASEgr, in turn, gave one whose name was Hnorril, saying that he was well suited to become a chieftain. He was a big man, and very handsome. Along with him the ASEgr sent one called Mflir, who was a very wise man. And the Vanir in return sent the one of them who of the other was the most clever. His name was Kvssir.

Now, when Hnorril came to Vanirheim he was immediately made a chieftain. Mflir gave him counsel in all matters. But whenever Mflir was at the meetings or assemblies, and with Mflir not at his side, and was asked for his thoughts on a troublesome matter, he would always answer in the same way: "Let others decide." Then the Vanir suspected that the ASEgr had cheated them in the hostage exchange. Then they took Mflir and cut off his head, and sent the head back to the ASEgr. Othiln took it and had it filled with herbs, so that it would not rot, and said magic spells over it, and gave it magic power so that it would answer him and tell him much about the occult.

Othiln made Kjdrthr and Freyr the priests for the sacrificing of the offerings, and they were priests among the ASEgr. Freyr was the daughter of Kjdrthr. She was the priestess (sythla) for the sacrifices. It was she who was the first to teach to the ASEgr the magic that was practised by the Vanir. While Kjdrthr lived with the Vanir, he had his sister as his wife, because that was their custom. Their children were Freyr and Freya. But among the ASEgr 't was forbidden to marry such close relatives.

5. A great mountain range (Caucasus) runs from the northeast (in the south) to the southwest (in the north). It divides Armenia from the other parts of Asia. South of the mountains it is not far to Turkey. Othiln had many landsholding there. At that time the Romans generally went far and wide conquering all peoples, and many chieftains fled from their lands because of this fighting. And because Khafnax had the gift of prophecy and was skilled in magic, he knew that his descendants would live in the northern region of the world. Then he put his brothers VEg and Wilih to rule over Asgardr, and he himself and all of the priests, and many other men, departed. First he went west (north to Russia (Garskarflj), and then south (west) to Saxony (Saaxland).

He had many sons. He took possession of lands far and wide in Saxony, and put his sons in charge of defending these lands. Then he went north to the sea, and made his dwelling place on an island. That place is called Odense (Sitmsney) on Fun (Funen Island). Then he sent Sejun north across the Sound (between Denmark and Sweden) in search of land. She came to King (Konungr) Gylfi, and he gave her a farmland. Then she went to Elsamome
(Adounsham) and bore four sons to a giant (Jotunn) there. She changed them into oxen and hitched them to a plow, and pulled the land westwards into the sea, across from Ódenses, and that is called Zealand (Sjælland), and there she lived from then on. Sjolj, a son of Óthin, married her. They lived at Lejre (Lejrehuset).

A lake was left which is called Logrin (now Mjölnan, in eastern Sweden). The bays in this lake are like that of the capes of Zealand. And when Óthin learned that there was good land to the east in Gylfi’s kingdom, he went there. And Gylfi reached an agreement with him, because he did not think himself so strong as to stop the Aesir. Óthin and Gylfi voted greatly with each other in magic and spells, but the Aesir always had the better part of this. Óthin settled by Lake Logrin, at a place which used to be called Siptuna (Sjøtofta). There he built a great temple and made sacrifices according to the Aesir custom. He took possession of the land as far as he had named it Siptuna. He gave dwelling places to the temple priests.

Ragnar lived at Hóðar, Freyr at Uppsala, Heimdal at Himinbjorg, Thór at Thríhvitnar, and Baldur at Breidablik. He gave good farms to everyone. (C.125).

6. It is said in truth that when Aða Óthin came to the Northlands, and the priests with him, that they brought and showed the skills that men used for a long time afterwards. Óthin was the foremost of them all, and they learned all of the skills from him, because he was the first to know of them. Now, about why he was so greatly honored. The reasons are that he was so handsome and noble to see, whenever he sat with his friends, that it made everyone’s heart more happy. And whenever he was at war he showed his foes a stern view. The reasons for this were that he had knowledge of the arts with which he could change his appearance and body in any way that he desired. And also, he spoke so well and so fluently that all who heard him believed that all that he said was truthful. Everything he said was in rhyme, as is found now in what is called skaldship. He and his temple priests were called songsmiths, because that art began with them in the Northlands. Óthin could cause his enemies to become blind, or deaf, or lose their courage in battle. And he could make their swords cut no better than sticks. His own men went into battle without any mailcoats, and behaved like wild dogs and wolves. They bit their shields and were as strong as bears and bulls. They slew many men, and both fire and iron had no effect on them. This is called berserk rage.

7. Óthin could change his appearance. Whenever he did this, his body would lie still just as if he were either asleep or dead. But he himself, instantly, shaped like a bird or an animal, a fish or a snake, went to far away lands on his or other men’s business. He could also, with just words, put out fires, calm the sea, and change the winds in any direction that he pleased. He had a ship named “Swordholder” (Dáethabilchust), in which he sailed the night seas. It could be folded up like a cloth. Óthin had Minir’s head with him, and it told him much news from the other worlds. And sometimes he would call dead men back to life right out of the ground, and he would sit down underneath men who had been hanged. Because of this, he was called the Lord of Ghosts, or of the Hanged. He had two ravens (Mulin - “the Thought?” and Muninn - “the Mind”), and co them he had given the ability to speak. They flew far and wide over the lands, and told him of many things. From these he became very knowledgeable in his learning, and all of these skills he taught by the runes and poems that are called charms or magic songs. Because of this the Aesir are called Magic workers.
Othin had the skill that gives vast power, and that he himself practiced. It is called sorcery (æskial), and with it he could learn the fate of men, and foretell of things that had not yet happened. And with it he could also cause death, and misfortunes, and sickness, and also cause men to lose their wits and strength, or give these things to others. But this sorcery was accompanied by such evil that many men thought it disgraceful to practice it, and so it was taught to the priestesses, instead.

Othin knew about all of the hidden treasures, and he knew of the magic spells that would open up the earth, and the mountains, and the rocks, and the burial mounds for him. And with only words he bound up whoever dwelt in them, and then went in and took away whatever he desired. He gained great fame from these deeds. His enemies were afraid of him, but his friends believed in him and his power. He taught most of these skills to the sacrificial priests. They were the most after him in all of the kinds of knowledge and sorcery. Yet, many other men learned much about it, and sorcery thus spread far and wide, and remained for a long time.

Men worshiped Othin and his twelve chieftaels, and hailed them as their gods. And they believed in them for a long time afterwards. The name "nutumn" comes from that of Othin, and men gave that name to their sons. And from the name of Þórir come names like "Þórör" and "Þórarin," and when it is combined with other names, like "Steinþór" and "Hafþór," and when it is changed in other ways, too.

8. In his land Óthin established the laws that there had been for the Aesir, from before. And so he ordered that all of the dead were to be burned on a funeral pyre, along with their possessions. And he said that everyone would come to Valhall with wealth such as he had there with him on his pyre, and that he would also have the use of whatever he himself had hidden, in the ground, to enjoy. His ashes were to be taken out to the sea, or were to be buried in the ground. For men of note burial mounds were to be built up as memorials. But for all men who had displayed greatly menful attributes memorial stones were to be set up. And this was the custom for a long time afterwards. A sacrifice was to be made for a good season at the start of the winter, and one for good crops in the midwinter, and a third one for victory in the summer. Throughout Sweden (Svea) men paid tribute to Óthin of a penny for each head, and he protected their lands from attacks, and made sacrifices for then so that they would have good seasons.

Hjartr married a woman who was called Skathki. She would not let him have sexual intercourse with her, and she later married Óthin instead. They had many sons. One of them was called Sæmiingr. Earl [jarl] Hikon the Mighty determined his descent from Sæmiingr. This area of Sweden they called Goðurns (Goðunness). And Sarmata the Great they called Geðurhome (Gudhájar). There are many stories told about this Godhome.

9. Othin died in his bed in Sweden. And when he had felt that death was coming, he had himself cut with a spearpoint, and he claimed all men who fell in battle as his own. He said that he was about to leave for the dwelling of the gods, and would welcome all of his friends there. So then the Swedes (Svear) believed that he had departed to old Æsircourt (Aesirskatt), and that he would live there ever after. Then the belief in Óthin became greater and even more, and they called upon him. Often, the Swedes thought, he would show himself before great battles were fought. Then he would give to some a victory, and to others an invitation to come to his dwelling. Either of these destinies were thought to be good to them.
Skóinn was burned after his death, and this burning of his body upon the funeral pyre took place with great joy. It was the men belief that the higher that the smoke rose up into the sky, the more highly regarded in heaven he, who was burnt, would be. And a man would be more notable from more possessions being burnt with him.

After him, Höskuld or Óðinn took over the rule of the Swedes and continued to make the sacrifices. Then the Swedes called him as their king, (Hóskul), and he got their tribute. Good peace was maintained during his days, and men were all kinds of good crops. But during his days most of the priests died, and all of they were burnt, and men make sacrifices to them. Höskuld died in his bed (c.15). Before he died he had himself cut and so marked for Skóinn. The Swedes burned his body, and they cried greatly at his pyre.

10. After Höskuld, Freyr succeeded to rule. He was called the Swedes' King, and got tribute from them. He was greatly loved, and was blessed by good seasons, as his father had been. Freyr built a great temple at Upsala, and made his main dwelling place there. And he had all of the tribute due to him, both lands and properties, brought there. This was the beginning of the Upsala royal domains, that have been maintained ever since. During his days, there began what was called the Wise Peace (vísing-frið). There were good harvests then, in all of the lands. The Swedes said that it was because of Freyr, and he was worshiped more than any of the other gods. This was because during his days, due to the peace and the good harvests, the farmers came to be better off than they had ever been before. His wife was called Gertha, and she was the daughter of Svei. Their son was Fjálmir. Freyr was also called Youthful (fígjarinn). And the name of Týr was maintained in his family lineage as a name for kings for a long time thereafter, and his descendants were afterwards called Inglings.

Freyr took sick. And when the sickness increased in him, his men thought of the idea to allow few men to see him. And they built up a great burial mound, with one Thor and three windows. And when Freyr was dead (c.175), they carried him into the mound in a sewel, and told the Swedes that he was still living, and they kept him in there for three years. And they put all of the tribute into the mound. Gold in one window, silver in another, and copper coins in the third. Because of this good seasons and peace lasted.

Freyr claimed the sacrifice, because he was the only one of the godsheads who was still alive. From this she earned great fame, and all women of position became thus called by her name. They are now called Ladies (þýpos). And so any woman who is a mistress over her property is called Lady (þýpa), and Mæsuféla (Mæsuféla) if she owns a house. Freya was changeable in her拧. Her husband was called Þór, and her daughters were Nótt and Gersin. They were very lovely, and we give their names to our most valued possessions: (ðrays) precious; (gæsir) treasure; (þrey) plaats; (þrey) place.

When all of the Swedes knew that Freyr was dead, but that good seasons and peace would still remain, they believed that it lasted for only as long as Freyr was in Sweden, and so they would not burn him. And they called the Worldgod (þýpalands), and sacrificed to him for good harvests and peace for ever after.
On the twelfth night of Yule the Hnúsgjafið was founded by rímis most runic and the Institute for Runic Studies, Asatru (IRSA) was duly inaugurated. Those interested in undertaking the demanding work of Runic Modernism are invited to write the Eldal-Hnúsgjafið, P.O. Box 7622, University Station, Austin, TX 78712, USA. for applications (our standards of admission are high). The new "intellectually oriented" program of IRSA is open to all Scandinavians. Dues are $24.00 per year. Members receive all theoretical-historical publications of the Hnúsgjafið, and the annual Journal ÆMØ.

"The Futhark"

For the second "Rúna" column in The Rune-Rant, we propose to discuss the nature of the Futhark system and its historical manifestations. The word "Futhark" is the invention of 19th century scholars, and it is an acronym formed from the phonetic values of the first six staves of the rune-row (see below). However, the principle of having the first few staves magically stand for the entire row was one used in ancient times as well.

Part of the inscription on the 6th century bow brooch of Asgård reads:

\[ \text{f} \ u \ t \ h \ u \ r \ a \ k \ w \]

Under no circumstances should it be forgotten that the term "rune" is a complex one, with the primary definition of mysterious, arcane, secret lore, and only secondarily the sign or symbol of that particle or unit of the great hidden network which constitutes the secret traditions of the ancient Germanic peoples.

The runic system is a complex of factors, all of which inter-relate to form a living, organic structure. The basic ingredients in this structure are:

1. Name (phonetic value and idea)
2. Shape
3. Order (number)
4. Triplicity

That is, each runestave has a distinctive name which conveys a kernel concept in the runic ideology...: the first phoneme in the name indicates the phonetic value of the stave in writing practice... it must also be borne in mind that the staves were often used as ideograms as well. Could stand for the concept "good harvest," as well as for the sound [s] (as in Eng. jurr). The shape of the stave is also ideographic, and imparts a vast meaning to the unconscious realms of the human psyche (Anup). The ordering of the staves (and the resulting numerical values) constitute the first element of the letter-runic network. Through number connections are revealed.
and bonds can be made. The most level of the inter-runic network is expressed by the division of the Futhark system into three sets called ættver (sp. ætt: "family, lined") in Old Norse. This too communicates a new set of connections and makes a new level of bond-shaping possible.

As can be seen from the various Futhark systems outlined below, there is a remarkable level of consistency in these factors. It can scarcely be doubted that a great tradition underlies the systematic consistency of these factors over at least a thousand years of Nordic rune-work. There are essentially two great historical periods for the runic tradition: the "elder" and the "younger." The period of the Elder Futhark of 24 staves spans from at least 150 to around 750 C.E. (the Old English runic row is a single exception of the elder row), while the Younger Futhark of 16 staves appears between 750 and 800 and remains a traditional system of great integrity in Scandinavia until around 1100 C.E. (although runesystems continued to be used in writing and magic well into the 19th century). The first great runic revival was effected by Guido von List when he formulated the somewhat non-traditional Æsir Futhark in the first decade of this century. This latter system can not be ignored in any discussion of rune history due to its influence on esoteric and esoteric world history, and because of its status in present day Germany. We will now enter upon schematic outlines of the various Futhark systems for future reference and study.

Regardless of later expressions and/or modifications, the Elder Futhark remains the standard of esoteric rune studies—one of the simpler reasons for this is the fact that the magico-religious Wödelic cult was most vigorous in this period.

Knowledge of the following outlines is the beginning of rune-wisdom. Here the various Futharks are given in their basic systems with numerical and phonetic values, and are followed by a list of their names and the English renderings of those names.

**Elder Futhark**

[Image -0x616 to 396x1222]
Generally, the Old English futhorc follows that of the Elder Futhark, with an extension of the row by eventually nine staves to make a total of 31 staves. This is the usual pattern of alphabetic modification to accommodate linguistic changes.

**Old English Futhorc**

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1. **fæsth**: 'castle, money.'
2. **ger^m**: 'annihilate.'
3. **bæost**: 'thorn.'
4. **hæm**: 'and.'
5. **hæost**: 'horse.'
6. **æpent**: 'pleasure.'
7. **hæst**: 'horse.'
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What is especially noteworthy about the Younger Futhorc is that although there was a similar level of linguistic change in the Scandinavian dialects, as in the Inglesian, Middle English, Middle Prussian, etc., which made use of the previous Futhork, it was not extended as would have been expected, but rather contrasted along consistent, systematic, and traditional guidelines. The *w* system becomes even more vigorously represented in the Iking Age. Note that each cell begins with the same stave as in the elder period:

**Younger Futhorc**

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Note that each cell begins with the same stave as in the elder period.
The text on the image is not clearly visible due to the angle and quality of the image. It appears to be a page from a book or a document with text that is not legible in its current state. Without clearer visibility, it is not possible to transcribe the text accurately.
Dear Sirs:

I have seen your ads in the classified section of Soldier of Fortune, and have been interested in them. I'm a quarter Scandinavian (the rest is Celtic, English and German), but for as long as I can remember have felt it to be the dominating influence in me. Some of this is undoubtedly due to the closeeness I have had with my immigrant grandparents, but there is a bond of kinship that I feel towards the Norse that goes much deeper than that. Anyway, because of the wanderings of the ancient Angles, Celts and Norse tolemanians, it seems that most any western European could make a case for being a Norse descendant.

I'm baptized and confirmed Episcopalian, and would not argue that there are certainly some good things to say for Christianity. After all, our Norse ancestors eventually turned to it. But there are parts of it that I can't swallow. Part of those feelings would be dealt with to an organized religion, but none of the very practical or the belief run counter to my instincts. If Christ were alive today, (or at least the Christ that has been passed down through the centuries of the church,) I'm afraid that he would be pleading for redistribution of the wealth (not only within our country, but also to the Third World,) he would be telling us to disarm and turn the other cheek to our enemies, and he would ask us to forgive the murderer and rapist who has striped from thy way like lost sheep. I ain't a sheep, and I see nothing wrong with eating limp chops now and then.

What many traditionalists, conservatives (exclusively eastern Tories) fail to see is the close parallel of church and government. The church of the middle ages, with its control over the populace, and its non-productive drain of wealth from there, seems to have been the socialists of its time. Fortunately, the present day reformation was a positive step. Martin Luther's rage at church officials in Rome "who think that we are nothing but Technic swine", seems to have an echo in today's growing thunder against Washington. Still, this has passed, and the protestant clergy does not reflect that thunder. The bible-belting, gun toting Baptists are an exception, but they are the backwoods remnants of the long hunters who conquered the frontier between the Alleghenies and the Mississippi (one of the greatest achievements in history). But with each succeeding generation their ranks grow thinner, and more decorous. Someday soon time will catch up with them. All in all, Christianity seems to have served its purpose, and, if preserved, should be done so simply for pagantry and historical significance. I find it unfortunate that Solomontian feels that religious faith is the answer to turning the tide against communism. It was the Russian people's submission before the church and the monarchy that paved the way for their submission to communism. That should be clear to any idiot when you view the number of
catholic-educated intellectuals and catholic priests who are leading Marxist movements in Africa and South America.

While my knowledge of the old Norse faith is limited, it does appeal to me. I'm impressed with the philosophy behind Valhalla and Ragnarok. Perhaps the latter was a true prophecy of the coming of Christianity to the North.

What is interesting about the Vikings is the fact that they didn't try and force their ways upon others. They forever changed the course of virtually every nation of Europe, and, unlike colonists, they chose to adopt the ways of their new lands. They improved them, of course, not only with a superior strain of blood, but also with a sense of democracy and individual freedom that did not seem to exist in the Christian world prior to the Viking Era. In this light, rather than being depicted as killing savages, the Vikings or their dark ages, they could be seen as a watercolor master race who brought to the European world the forefront of the human race, and laid the foundations of the freedom we enjoy today. Their individualism, along with their small numbers, made a lasting empire impossible, but they may well have planned the seed that at least partially accounts for the difference between us and the rest of the world.

Despite what I have said above, I'm not a fanatic on racial superiority. It's obvious that those of our strain are not only the earth's most advanced people, but also the finest. We should be proud of that and try to preserve it, but never flaunt it or proclaim it to the advantage of others. Most of those who advocate policies of large scale racial superiority are themselves pretty poor examples of the race they claim to represent. (Hitler is a fine example.)

She have no experiences as a warlord drawn to our faith, since I have no such experience. Although Vietnam was a ridiculous folly, I would have undoubtedly 'gone a viking' to kill some jellies, but I had just turned fifteen. As our troops pulled out as a result of Nixon's "peace with honor," what little waste shouldn't even be allowed to mention the word honor. When the time of battle turned, captain Nixon abandoned ship and left a few loyal crew members to go down with her. No one person will ever confuse him with Andrew Jackson or Ben Franklin.

The purpose of this letter was not to kick Dick Nixon around, since that seems to be a national pastime, but rather to find out what I can about your religion. I would appreciate any information or material you have that is pertinent to it. I'm more than willing to make a contribution, but don't like the idea of sending money to an outfit before I know much about them.


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Yes, the functions in new apprri. advertising. Our ads advertising rates (4per. the sake of reality) are as follows:
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I'm sincere in my interest, and not just some yahoo who has seen "The Vikings" or "The Long Ships" on the late show and wants to go off and reap red plunder. I really like those movies, but my feelings go deeper. The future of America has to be towards libertarianism, and it and Christianity seem somehow incompatible. We must someday take our revolution one step further, and cut the ties that bind us to the old world. As the early Americans rebelled against the feudalism and monarchy of the old world, it is now our duty to turn the tide against socialism and the evils that go with it. It has been said that "The Adventure of Tom Slange" was the first real American novel. All the good American writers before Twain were European exiles of a sort. With movies, John Ford's "The Searchers" seems to have represented an American spirit that a new world-wide pictures have built upon in the years since. Politically, most of our leaders have yet to discover what our country is all about. The conservative Republican establishment worships Edmund (Church, Monrovia, Tradition) Burke, while they would undoubtedly misunder- stand a glorious anarchist like Elhan Allen. I really admire William F. Buckley, but he seems more concerned with London and Rome than with his own country. Perhaps that's why the Republicans are an minority (I won't even mention what I think of the democrats).

I guess that I have taken up enough of your time. I hope to hear from you in one way or another.

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D.C.
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I understand that, as a member, I am expected to contribute one percent of my income, before taxes, to the Kastri Free Assembly. If I am not a member of a local kindred I will send that amount directly to the organization.

If I am a member of a kindred, the kindred will keep ninety percent of that one percent for use at the local level and the remainder, or one tenth of one percent of my income, will be sent to the Kastri Free Assembly to support its activities. I will also maintain a current subscription to the Kastri Free Assembly's magazine, The Nomestone.

I further understand that membership is required of all kindred members, but that acceptance of any individual into a kindred is a privilege, not a right.

[Signature]

[Typed or printed name]

[Date]

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I am a kindred member/non-kindred member. (Indicate one.)
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