THE RUNESTONE is a journal of the ancient, yet ever new, religion known as Odinism or Asatru. It is dedicated to that religion and to the values of courage, freedom, and individuality which are associated with it.

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Staff for this issue: Stephen A. McAllen, Editor-in-Chief, Randy Show, production.

May 11 is the deadline for the Summer issue.

~ CALENDAR ~

March 8 - Day of Remembrance honoring Uitre, and adherent of Asatru who perished in organizing sacrifices at the gods despite the Laufrecker (Glaf Tryggsson), who included such rites.

March 20 - Summer Solstice - The equinox, then day and night are of equal length. After Winter's cold, Spring's promise of life follows. Prate Freya and all the līf-givers!

March 26 - Day of Remembrance for that great king, Ragnar Lodbrok, who on this day in 845 A.D. sacked Paris, Saxon, and Harald.

April 25 - Baudmennta, an ancient festival commemorative of the Germanic goddess Walberg. The Goddess cleared the connection with Asatru by lighting this day by a Saint Walburga, supposedly a Germanic-born woman who moved to Germany and died there in about 780 C.E.

May 1 - May Day was a holy day of re-birth long before it was taken over by the Church and the communists. Help us reclaim it by honoring the goddesses of our faith today.

June 9 - Lindisfarne Day, commemorating the Viking warriors who raised the monastery on the island of Lindisfarne on the date in 793 C.E., thus striking back against the oppressors and more or less officially opening the Viking Age.
Honor is better than dishonor.

By Stephen A. McHallen

Honor is one of those words that we don’t see used much anymore. It’s a bit out of date, and to invoke it in conversation may bring cynical smiles and even a snicker or two. In regenerating the spiritual essence of honor, however, few concepts could be more important.

The Oxford Dictionary uses phrases like “courage of mind... allegiance to what is right... reputation as defining honor. Let us look deeper.

In thinking about honor it soon becomes apparent that this is a virtue which can be our virtues, It is honorable to be legal. It is honorable to be truthful. All the character traits held in high esteem by our ancestors, when viewed together, constitute honorable behavior. When we do these things we earn and most trust to lead an honorable life, and that we have daily opportunities to train ourselves along these lines. Each holding of the personality is not easy to achieve honor so frequently means placing spiritual convictions over money, personal advantage, and convenience. My dictionary tells me that honor is “alliance... to conventional standards of conduct which is the part of correct; in all too many instances the conventional standard of conduct involves lying, cheating and betrayal to the life of honor often places us in direct opposition to the major trends in our society.

Among our ancestors, honor was given an importance which would seem almost fanatical to the modern, jaded minds of our day. To launch a personal honor during the Viking Age might mean battle to the death. Honor was worth life itself, and lasted after the body was a corpse in the tomb -

Honor is something we associate by strict self-control. Look at your actions at the end of the day - can you hold your conduct up to a mirror and say that your deeds have been honorable? If not, why not - and what can you do about it?

We can hit by his virtue, when perfected in all matters of honor. When honor conscious man makes things easy within our control, but is hard enough that it is impossible. One’s duty in the daily course of things, speaking truly and faithfully - these are important for us all and they add to the spiritual stature of our lives and those groups of which we are a part. In some matters, though, the price of honor in our society becomes desperately high.

Suppose your mother is robbed and beaten. You see the attack and chase the assailant down the street, throw him into an alley, and begin smashing his face against the sidewalk. After you have just used overwhelming force beyond that needed to restrain the criminal, you will face assault charges. If you honorously resist arrest, you will be forcibly subdued or even shot by the arresting officers. Dishonorable laws made by dishonorable men force the encroachment of honor. All of us who live in the modern nation-state make compromises because we don’t want to go to prison or die in a police shoot-out in that stretch we are all tamed by the corrupt system around us. Honor is no longer the simple thing it was a thousand years ago. But support, regardless of what he is, is less threat to your honor than is the very structure of law and order that is allegedly on your side. Honor is no longer present in person or family against a system that most obviously includes the police and courts but actually includes the very fabric of modern life, free television and advertising to Christianity. So what do we do about such a dreadful dilemma?
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Recent Guild events have included small-scale rocket launches. More such launches, as well as field trips and other activities, are planned for the future.

The AFR may be contacted care of the AFR, P.O.Box 1938, Grass Valley, CA 95945.

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A Study in Different Social Systems

by Steven Garlaffson

Any of you are probably aware of the early Scandinavian antecedents of trial by jury. However, to judge the true significance of this fact, it is also necessary to understand the systems of justice with which the jury trial was competing.

Throughout Christian Europe, there were three main methods of proving guilt or innocence. They were ordeal, duel, and compurgation. None of these figured in Greek or Roman law. Instead, they were Christian inventions, and their priestly origin becomes clearer when you recall that all three were in various ways thoughts of 80 oracles from Jehovah.

The various sorts of oracles show this most clearly. The prestige of all of them was that God would intervene with an appropriate miracle which would show the guilt or innocence of the accused.

One of the most common oracles was the oracle of the iron, known in the Stone Law as iarrhēmē. The object was to bury a bar of red-hot iron for twelve days. If the accused dropped the iron, or if the wound it left nastier, he was convicted; but if he succeeded, he was acquitted. The wooden-ordeal (plērōss) is also recorded in the law of Christianized Scandinavia. The object here was to push stones from a millstone of boiling water.

When we read that people were actually acquitted by these methods, we find many reasons to get excited. These oracles are heightened when we learn of the ordeal universally applied to accused diversers. Called hymyn, the procedure was as follows: In full ecclesiastical regalia, the accused approached the church altar. On the altar sat a piece of bread and cheese. The priest said a prayer, the tenant of which was that if he was guilty, the Annointed Messiah would descend from heaven to cause him to choke when he ate the bread and cheese. I have seen no record of any priest being convicted by this trial.

Indeed, since all of the oracles were oracles of the Christian god, they were all administered by priests who controlled all the variables. The weight and temperature of the iron, the temperature and depth of the water, the size of the stone—all were under the priest's control. Twentieth-century ex-gods—for instance, painting the iron red, or greasing the accused's head—could also be used in order to reach a result consistent with the priest's predetermined outcome, which was later confirmed with an appropriate miracle.

The other two modes of trial—duel and compurgation—applied only to the nobility and holders of feast. Duel requires no explanation: it too, was thought to be an oracle of Jehovah, who decided the outcome. Compurgation involved finding a prescribed number of witnesses who would appear to testify that the accused nobleman did not commit the crime, owe the money, or whatever else was in question. They did not have to have knowledge of the facts they swore to, for cross-examination was allowed. They did not even have to know what the dispute was about—

...they only had to swear that the defendant's denial was truthful, in a ritualized oath oath.

In short, the legal system of Christian Europe accurately reflects the Christian feudal social structure. Noblemen, given the privileges of compurgation, could repay any charges made against them easily. Disputes between noblemen were settled by combat. For the majority, however, there remained only oracles which were punishments in themselves, and whose results were forcibly controlled by the priesthood.

The native legal system of Scandinavia was very different. Duels and compurgation played a part in it, but the parts taken were different and much more restricted. Duel was restricted by law to what we now call "libel and slander"—the taking of revenge against petty personal law suits, one could bring "outraged" compurgators, to bolster one's case, but no case was ever decided on that basis alone.
The most striking innovation of native Scandinavian legal procedure was the named or ordeal. The word means 'named', or 'constituted' men. It is the first resurgence in Europe since classical Greek and Roman times of the notion that cases at law should be decided by a neutral body of outsiders who were informed about the facts. Mogens Bull of Lundalshov provided that:

The named shall investigate and ascertain the truth. If there be witnesses, let them appear before the named, and let each man swear the oath prescribed to him.

In the utilization of ancient customs made by King Ragnvald of Norway, we find the following description of procedure:

The thing shall last so long as the Lawman chooses, and during such time as he, with the consent of the jury, deems necessary for adjudging the cases when they are to be heard. Their number is three times twelve; their constitution must be so managed that some fit men are chosen from every district. Those who are chosen to be jurors shall, before they enter court, swear an oath after the following form: 'I protest...that I will give such a vote in every cause, as well on the side of the plaintiff as defendant, as I consider most just according to law and conscience, and I shall always do the same whenever I shall be chosen as juror (lexvotis).'

Those who are chosen to serve as jurors shall judge according to law, in all cases that in a lawful manner are appealed to Oslo-thing. But in all cases that the code does not decide, is to be considered law what the jurors agree upon. But if they disagree, the lawman prevails with those who agree with him; unless the king with the advice of the most prudent men shall decide otherwise.

This is a genuinely remarkable and modern-counting statute. Neutrality is sworn to, and sworn are taken to guarantee it by taking jurors from several districts. All free men are eligible to participate; furthermore, the body not only has the power to enforce the law, but to create new laws.

This legal system implies a different social order from the medieval Christian one. Here the lawful men of the county are entrusted with the responsibility not only for deciding disputes, but also for choosing what the law should be. I dare say that this system determined guilt and innocence more accurately than the church's ordinances.

Unfortunately, these laws did not last long after the introduction of Christianity. Sano Grammatici holds to the crucifixion of the name the act of Bishop Poppe in admitting to a hostile demonstration — plunging his arm into boiling water to prove that his religion was divine. Reason and common sense were defeated by a predicator's trick. However, these were an Anglo-Saxon law as a result of the anti-ceremonial politics of the Norman Plantagenet kings.

Shortly after Bishop Poppe had put on his show, Pagan Norsemen had invaded France with an intent to settle there. It had been less than one hundred years since Harold had refused to kiss the French king's toes that William invaded and defeated Alfred of England.

The English dynasty that William founded... the Plantagenets... was not famous for cooperating with the church. Furthermore, they were strong administrators, eager to centralize power in the throne. As strong rulers, they were unwilling to sacrifice their power to the special interests represented in the dukes and earls. King William Rufus was openly contemptuous of the Christian god's oracles, saying that if God couldn't do a better job than that, he would decide them himself. King Henry II completed the job, abolishing oracles and instituting the jury.
It seems reasonable that Henry 11, in searching for a way to take judicial power away from the church, remembered the practice of his pagan ancestors; it is also likely that he deemed this new procedure as more likely to reach a just result. Furthermore, his feud with the church which led to the assassination of Thomas Becket was essentially a legal dispute — Becket claimed that enthronements were not subject to the secular law, but had a right to be tried by church trials (including the coroner); Henry thought otherwise.

Thus, one of the most esteemed traditional rights of Anglo-Saxon peoples has its origin in the conception of man and society formed in pagan precepts.

* * * * *

ALTHING 1984

DATE: AUGUST 11,12,13, 1984

A.T.A. members, potential members and others true to the gods of the Northlands are invited to attend the annual celebration of Austru. The weekend event will include rituals, workshops, fellowship, feasting and fun surrounded by evergreens and oaks in the forested mountains of Northern California.

If you want to be part of the work and wonder of our ancient religion, we urge you to complete the form below, so we can plan for an event to surpass all others!

NOTE: Members are admitted free of charge. Non-members are asked to donate $5.00.

Yes, I would like to participate in Althing Five. Please send me details on the program, location and facilities in the next weeks as they are available.

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P.O. Box 1392, Grass Valley, CA 95945

Please check:

☐ I am a member and claim admission as part of membership.

☐ I am not a member and enclose $5.00, (includes entrance, materials and feasts)

☐ I am a member but will either join the AFA or will pay my entrance fees later.
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Kinman planning to establish earth-oriented, self-sufficient tribe, stood in Potomac Valley to hear from interested Kin-folk, trading ideas, advice, help from anyone interested in forming an Amuru-tribe, living in harmony with the Earth-Mother and learning self-sufficiency. Interests include solar/wind energy, Earth-sheltered homes, farming, fish and fur farming, wood and leather crafting, furniture making, hunting/trapping. Desires eventually to establish tribal school/education system, and to withdraw from dependance upon government politics etc., Must be sincere and dedicated to living Amuru.

Interested? Write: Brian Smith K-4973 Harrison-K Dallas, Penna. 15612

The Goddess
Springtide maid, White Goddess fair, Lo! My hearing hearken thee! Ride the wind, snow driven mare, Grant the gift of destiny!

Rither come on silvered steed Wisdom want to be my own! Fill my cup thine honeyed mead! Water turn to golden stone!

Margaret Elizabeth Chandler
Marguerite Elisabeth Chandler
(c) 1982
These graves, dating from 600 and 700 A.D., contain the bodies of women killed in battle, but who were banner bearers and not combatants. The women in northern Germany lay on a shield which had been pierced by an arrow but the Bavarian woman was clasping what appeared to be a thick flagstaff which had been hacked by swords. Her skull was cleaved by a blade.

In this era, archaeologists conjecture, young women were chosen for their purity to carry the tribe's banner or totem. Many centuries later, it was customary to choose a virgin to carry the banner.

The magical influence credited to virgins in the Middle Ages was exemplified in Joan of Arc, the Maid of Orleans. She rode into battle against the English but was primarily a symbol and inspiration to the French troops.

---

**Attention!**

FREYA'S FOLK MORTAR?

Because of the recent change in leadership of Freya’s Folk, we would like to ask all of you who have joined the group to do a couple of things:

- First, and most important, send us a postcard with your name and present address.
- Second, tell us what you received from Freya's Folk.

In return, we will send you an attractive innovation to Freya and include you in all future Freya's Folk mailings.

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SHAMANISM AND

Gudfrid: Part One by Brian Regan

Comparative religiosity has shown that among historically early or non-literate peoples there have always been many individuals who were trained to experience a self-like revelation of the brain's control over their consciousness and a simultaneous 'knocking' of an utterly different reality. These 'religious specialists' were (and some still are) able to walk themselves into the worldoul and thereby perceive its infinite intelligence and its existence beyond time and space.

Now there are various ways to achieve this state (of which, were later), but the way used by the religious specialists of northern Siberia and northwest Europe is called 'shamanism'. This work is taken from the Siberian tribe of the Tungus, who use the word shaman to refer to those who habitually and professionally enter the state referred to. The word was originally used to refer Sovietise nomads and ultimately nomads (though Tovarian) from the nomadic element 'an ascetic', 'buddhist or basic ascetic'. The latter system really means something like 'purifying the flesh', and is based on the root *sun-* from 'very, fatigued', 'shamanistic', however, is not merely certification of the flesh. It is a circumstantial and central Asian conceptual complex characterized by religious and magical thoughts and practices, although not directly integrated with any religion. Shamanism can be either male (shaman) or female (shamanskaya); they can use their powers to help other individuals (e.g., by healing them) or the community (e.g., for getting success in the hunt). Both birth (that is, being the son or daughter of a shaman) and condition (when one is 'called' by a supernatural being in a vision) enable one to become a shaman. After considerable training and with the help of assisting spirits, the initiate undergoes an extremely grueling initiation, 'stays', and then returns to life. The initiate (with the aid of a drum, or rattles, typically goes into a trance during this 'death', and during it either undertakes a journey into the beyond (from which he may never return — a phenomenon also known in Zen Buddhism) or is possessed by spirits. As the 'essence of soul' (technically called a psychogram) he will often guide the soul of the newly dead to the abyssal depths where they are integrated with the worldoul. He is healer, seeress and seer, and sometimes also a priest, mystic and poet.

In the broad, river-crossed plains between the southern Baltic and the Black Seas (i.e., the eastern Poland, western USSR and the Ukraine of 1953), a number of different peoples known collectively as the 'Older Peoples' (whose warships were mounted) lived from about the ninth or eighth century B.C.E. for the next five or six centuries. Archaeologists have found evidence of their presence as far as Central Europe; their horse harnesses and, often, various note-making instruments (especially the rattle) which were obviously used for shamanistic purposes. Two of the peoples of the north Russian steppes were of Iranian origin: the Sarmatians and the Europeans. From the Sarmatians came a tribe called the Alans who later accompanied the Goths as far west as Gaul. Of the Sarmatians, the Russian historian I. V. Iavorsky (1962) reports that after a funeral they would purify themselves by inhaling the vapor from hemp seeds placed on the ashes and thrown out. They would then roll out in ecstasy, sculptured by this vapor bath. Seraphim says he fails to understand this ritual. As we now know, however, seeking hemp (I.e., marijuana) is the classical means of putting oneself into trance. The Greek historian Lysias mentions that the Egyptians also had a method of dividing the future by throwing bricks into the air and reading them when they fell. A practice of the Christian peoples such as this was probably one of the sources on which Western drew to create the divining system of the runes.
The Germanic folk originated in the fusion of the Jutish battle-axe people and the Nordic magicians. Farmers in the area of northern Germany between the Elbe and Oder rivers, with a gradual expansion to the Weser and Vistula rivers, and the low mountains of middle Germany to the south and towards southern Fenno-Slavics to the north. It is likely that only the Jutish battle-axe people were Indo-European (Aryan) speakers, and that they were a small minority, but superior in military and, hence, political power. At my rate, the fusion was complete by about 2000 B.C. Then, about two millennia later, around the third century B.C., the first Germanic groups began to move toward the Black Sea: first the Scyths, then the Scythians (arriving at the Black Sea ca. 250 B.C.E.), later the Goths (at the Black Sea ca. 170 B.C.E.), Huns, Huns, Hungarians, Vandals, Celts, and Romans. Of the first two tribes, the Huns, whose name means "mixed-bloods," were originally a Germanic tribe which migrated far to the southeast; many of the men had intermarried with non-Germanic women, hence the tribal name. (The Germanic root lye- "mixed-blooded" appears much later in Old French "fil de bastard" "bastard," in modern dictionary forms like "bastard," seen in medieval Latin "bastardus," or "bastardized." In contrast to the Huns, the Scythians were the "pure" (Almond) people of the steppe, living in the open, without many of the qualities that we associate with modern humans."

In the case of the Huns, the Scyths, and the Goths, the descendants of the original Germanic tribes are still evident in the modern populations, but the exact contributions of each group is difficult to determine due to the complex history and migrations of these peoples. The relationship between the eastern Germanic peoples and the Scandinavian peoples of the early-Atlantic expansion is also shown by the later Ostrogothic alignment with the Huns under Attila, at whose court the so-called "Alamanni" also found shelter and could continue their oral tradition. In spite of their feeling of cultural superiority over the Huns, the Ostrogoths, and the Visigoths, needed and took temporary refuge from the religious and political advance of Imperial Mediterranean Christianity in a historically brief martial union with their "sister" eastern neighbors on the steppes, the Huns. This union, like the others, allowed a revival of Germanic culture and tradition. The alliance with Attila enabled the main body of the Ostrogoths to continue their cultural heritage of their ancestors, their poetic creativity and their oral tradition, all of which the converted Visigoths had rejected and abandoned. Thus, even today, after Attila's death in 453 C.E., the three Germanic nations of the Empire, the Ostrogoths and the Burgundes have thrown off the Roman yoke and drives the Hun from Europe, with intense and transmittal Germanic memories of Attila and the Huns. They have set their hands on the Visigoths, and many other Germanic tribes and songs, indeed, the very name "Huns" is Gothic, meaning "Little Father" or "Impostor." (From Gothic afa father with distinctive suffix -ia). And so it came about that, from their encounters with the Scandinavian peoples of the steppes, the early Germans folk acquired, among other things, the knowledge of how to alter their states of consciousness profoundly and in such a way that they could perceive the cosmic underlying of the universe for many purposes, for exorcising demons, prophecy, and divining the future.
The Artist Fellowship is sponsoring its second International FOLK COST. Those of us who attended last year in Los Angeles will be anxious to hear details of this event. So far the date is set for the weekend of June 23, 1984, and the site will be on the east coast.

For more information as it becomes available, write to Bruce Klipe of The Acid Iris, 1956 Spruce St., Philadelphia, PA 19103.

To all posters who admired the artwork in the APA’s 1984 Calendar will be interested to know the artist of our cover this issue, Robert Sites has been sending us many fine examples of his skill which we will certainly be using in the Summations as well as in our Ritual Book. Anyone who may have a need of a shaman with artistic talents should write to Karen Ophat, 1250 Eugene Rd., Carrillon, OH 44613.

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The Lessons of Frigga

By Stephen A. McClain

In the myths, not much is said about Frigga. As wife of Odin and queen of the gods, she remains in the background and only occasionally steps forward to wield authority or influence events. Yet, surely a goddess of such high status has much to teach us. What, then, do we know about her that would help us discern her lessons for our lives?

Frigga's reluctance is evident from the myths. She knows many things—past present and future—but she speaks seldom. Surely her royal role shares mighty confidences with her, but she keeps them locked in her bosom. When Frigga breaks her silence or takes action in the stories handed down to us, it is usually to ward danger from him or to give aid to those under her protection. Examples of these functions are, respectively, her attempt to spare her son Balder from harm and the occasion when she tricked Odin into naming the Leopards as that he would be obliged to give them victory. We also know from studying the myths that Odin's wife shares many of the functions of the goddess Freyja. Thus, she is involved in fertility, childbirth, marriage, and family.

Precious little with which to work, but we do have more information on Frigga, not from what the myths have to say about her, but rather based on who she is, archetypically, Frigga is more other than our Mother Earth, consort of the Sky Father. Knowing this, we can assume she is concerned with nurturing, with the producing and sustaining of life, and with the welfare of the planetary biosphere.

Based on these facts and suppositions, what does Frigga say to us?

Well, she doesn't really say much—and this is her first lesson, to know much but say little. She knows that a person's (or goddess's) significance is not in proportion to the amount of talking he or she does. This wisdom is echoed in the Hymnal, where Odin reminds us that

No one knows less what a man is to be

Than the man who talks too much.

and

She is he not who is never silent,

Nothing meaningless words.

When Frigga acts to save Balder or give victory to the tribe she favors, she is doing two things. First, she is fulfilling duty to her or to a group to whom she is obligated. We should do likewise both as a point of honor and for the very practical consideration that such actions make for strong bonds of family and tribe and produce stable relationships on a personal level—all of which comes under Frigga's domain. Second, her actions in these instances are protective and nurturing in a general way, suitable for the Father of the Gods. We too should exhibit these traits to those to whom we are tied by blood and by love, for the seed of the Folk and happiness and contentment in our personal lives.

The connection between Frigga and Freyja reinforces this commitment to nurturing, and expands it to take in the sphere of fertility, childbirth (and raising) and marriage. Sign of this is an obligation to continue the family line, even at great personal sacrifice. Once we have children, we are responsible for seeing that they are raised in an environment that will encourage them to grow strong, brave, and wise. To do this, we must strengthen the institutions of marriage and the family—by giving young people realistic criteria for choosing mates. All of us have a supporting role to play in these societal functions: our duties lie around us waiting to be done.

Finally, if Frigga is Mother Earth, we have a religious duty to preserve the environment. Can we deposit Frigga by poisoning the water and air, or by pouring her topsoil into the oceans with poor farming practices, or covering the planet with painting lots and skyscrapers? One does not have to be an anti-technology or anti-science realist to realize that these cavernous abilities of ours must be used with wisdom, love, and foresight.
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FIRST BLOOD

by Ben G. Price

Into the valley of marvelous shrive
Glimmering the vengeance of hate like a knife,
Into the chaos of human warfare
A treaching lad with the first sprout of hair
On his chin and his chest bred the stony hill path
To discover what corns-night spring from his wrath.

"These monsters here have driven the gyme from our wold;
They'd poison the rivers and air if they could;
I'll do in my power whatever I can;
To drive off the enemy far from our land!"

He, clad as a warrior, armed he drove
And saw out his sword as he entered the grove;
Aim at the heart, the doom of the fire had broken,
He charged as an elk might, and loudly belowed.

"Mine is the damage and mine is the right
To murder offenders in humpy's own fight!
You've broken upon me the one that's between us,
Drilling what's sacred, as though with your penis
You surely sought pleasure and mounted some shore;
But you've entered my house without tapping the door!"

The lad followed Aide to the thick of the battle
And lost first his breakfast and next his brave pistols.
He hadn't the time for the boasting and blazes
So he strove here his blade and heAmaned his fame,
Wale one and then many hurried invaders
Fall slain and whirled at the feet of the victors.

When the blood of the heroes turned from hot to warm
And the homestead fell silent in wake of the storm;
As the battle corpses were staked on a pyre
And the moon of Odin was whispered by fire,
The lad wiped a tear from his shone-hidden face
And from his last victim he retrieved a spear.

"You reap for your hopping," a horn-balmed man said
To his lock, and his shoulder he charged not he ruffled his head.
"It's the price that the fire will want
In exchange for their lives; it's a silent compact
The true man accepts and counts lucky his fate;
It's an eager a part as the vow to your mate,
But that'll come later; you've much more to learn.
For now, catch the smoke and see the past burn!"
KINSMEN GATHER 'ROUND!

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The King's Mirror on Greenland
(in the 1200's)

A description of medieval Greenland in the thirteenth century. From the Eirunage Skuggja,
Norwegian, c. 1229. Translated and edited by Jeffrey R. Edmonson.

Introduction

During the reign of the Norwegian King Hakon H (1217-50), a large amount of information
was compiled on much of the known world. It was titled the King's Mirror and accurately told
of the climate, resources, and people of the various known regions. The narration was written
in a style of a conversation between a father and son, in which the older man is telling the
younger one all his knowledge of the world.

The following is an account of the King's Mirror which contains the life style of the
Norwegians in Greenland in the mid 1200's. It gives a detailed and informative account of the
Norse colonies there, after over two centuries of Christianity, in the period following the
Viking Age.

"There is still another species that the Greenlanders list with the whales, but that, I
think, should be listed with the seals. They are called walruses, and grow to be as long as
fifteen or even fifteen at the longest. This fish looks like the seal in its hair, head,
skin, and the puffed feet in back. And it has a small slit like the seal. Its flesh, as
with the other seals, must not be eaten on the fasting days. It looks different from the
seals as it has, with other small teeth, two large and long tusks. And these are in
the front of the upper jaw, and sometimes grow as long as almost an arm and a half.
Its skin is thick and good to make into rope. It can be sliced into leather strips so long that sixty
men or more can pull one rope and not break it. The seals that we have spoken of are called
fish as they get their food in the sea, and live on other fishes. They can be eaten always,
but not as the whales. All of the whale's flesh can be eaten on the fasting days like other
fishes, but these fishes can be eaten only on the days when fast is permitted. Now I know
of nothing more in the Greenland waters that seems to be worth telling or repeating, but just
those that we have spoken of."

"These must seem wondrous to all who hear of them, of what is told of both the fishes
and monsters that are said to be in these waters. Now I understand that this sea is more
stormy than all the other seas, and so I think it is strange that it is covered with ice,
in both winter and summer, more than all the other seas. And I am curious to know why men
are so desirous to go there, as there are great dangers to watch for, and what man can find
in that land that can be used for work or leisure? And with your permission, I want to ask
what the men who dwell in these lands live on? What is the lay of the land? Is it covered
with ice like the sea even if the sea is frozen? And does sheew grow in that land as in
other lands? And I want to know, do you think it is a national or an inland, and are there
any beasts or other creatures in that land as there are in other lands?"
"The answer to your question of what men go to find in that land, and why they go there despite great dangers, will be found in men's three desires. One desire is for honor and contest. It is the nature of man to go to where great dangers can be found, and so gain glory. A second desire is curiosity. It is also in man's nature to desire to see and know until what he has heard tall of, and so find out if it is all as he had heard or not. The third desire is for profit. Men go in search of wealth where they have heard tall of that it is to be gained, even though there can be great dangers in it. In Greenland it is thus as, as you likely know. Whatever goods come from other lands are worth much, as the land is so far from other lands that men rarely go there, and all that is required to better the land has to be brought about, both iron and all of the wood that is used in house building. In exchange for their goods, the merchants trade with these goods: hides, skins, and the kind of rope that we make of before. It is called leather rope and it is cut from that fish called Whale. And also walrus tusks. As to what kind of wheat grows there, I think that the land gets little of that, but there are men, who are listed with the wealthiest and foremost, who have tried to grow wheat as a trial. But most of the people in the land do not know what bread is, as they have never seen it. They also ask about the lay of the land, and to it it is a mainland or an island. I think that few men know the size of the land, but all talk that it is with a continent, and connected to a mainland. It is known to have a matter of the kind of animals that are known to live on the mainland, but seldom on islands. Hares and wolves are abundant, and there are many reindeer. But it is commonly thought that these animals do not live on islands, except where men have taken them. And all seem to think that no one has taken them to Greenland, and that they must have gone to where from other mainland. There are bears also in that land. They are white, and men think that they are native to the land. For they are greatly different in their manners from the black bears that roam the forests. These kill horses, cattle and other animals to eat them. But the white bear in Greenland is mostly on the ice in the sea, and hunt seals and whales, and feeds on them. It is also as good in eating as any seal or whale. To answer your question if the land have not or stays an low-covered land as the sea, I can say that just a small area of the land there. All of the rest of it stays under low. But no one knows if the land is large or small, as all of the mountains covered and all of the valleys are covered, and no gap has been found. But it must be that there are gaps, along the shore or in the valleys between the mountains, for the animals to come near. Nor could they not go there from the other lands if they did not find ways through the low, and the land there. Men have tried often to go up into the land and climb the mountains and see if any of the land was free of low and habitable. But nowhere has such a place been found, except what is now settled, and that it is a little strip along the sea coast. There is much marsh in the areas that are settled, it is colored red and dusky and striped with green. There are also many large bays in the land that in other lands would be considered very costly white falcons, and there meere of them there than in any other land. But the sea there do not know what to do with them." "You said before that no wheat grows in the land. So now I want to ask you what the men in that land live on. How may men live there? What is the food that they eat? And have they accepted Christianity?"

"The men in that land are few, as only a small area is free enough of low to live there, but the men are Christians, and they have churches and priests. If the land was by another land, it could be considered as a third of a bishop's see. But the Greenlanders now have their own bishop, because nothing else is possible from the vast distance from others. You ask what men eat in that land if they grow no wheat. Men can live on food other than bread. It is said that the pasturing is good, and that there are large and good farms in Greenland. The farmers raise many cattle and sheep, and they make much butter and cheese. The men eat these foods and beef. And they also eat other animal flesh, such as reindeer, whales, seals and bears. That is what the men live on in that land."

Epilogue

The Norsæren in Greenland tried to keep their colony a free and independent entity. However, because of economic dependency on Scandinavia, and the church's monopoly on all religious practices, political submission eventually became a reality. In the year 1266, King Magnus of Norway influenced King Armer of Denmark to send enough ships and fighting
men to Iceland and Greenland to give the Norsemen there a show of strength. Five years after this, in 1261, Iceland and Greenland both became a part of the Norwegian kingdom. The church gained complete control over the people's lives, and eventually gained ownership over most of the land and wealth in Greenland. Despite this, and the increasingly colder temperatures of the 1300's, the Norsemen endured and probably would have survived had it not been for the migration and attitude of the Eskimos. Nevertheless, the Norse Greenlanders remained a hardy and hearty people right until the final destruction of the Greenland colonies in the 1600's.

For the encouragement of the underprivileged, or as a gift to a friend abroad, you may find these two items of interest:

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Dear Ladies and gentlemen,

My name is Payson Miller and I am fourteen years old. I am very interested in the ancient Vikings and Celts. I am a regular subscriber to Soldier of Fortune magazine and when I was flipping through the classified section of a July 12th issue of that magazine, I was startled to notice the heading ‘A Warrior’s Religion’. I got very excited and decided to write to you.

Here is my problem. I have many books on polytheistic religions but I have never been able to start ‘worshiping’ so to speak, because my books have either history or myths and nothing on holy devotees, curists. I consider myself a warrior for I have always, for as long as I can remember, been interested and proud of my Irish, Scottish and Scandinavian heritage. I have always fought with wooden swords and I own a few.

Anyway, I would be very pleased if you would send me some information on your faith and maybe a list of books on customs and rituals of the Vikings and Celts. I would be very grateful. Also I have some friends interested in the same things, please send them some information also.

Sincerely,

Payson Miller

Dear APA,

I am interested in learning about Odinism. So far all I have been able to find is your organization’s name and address. Having studied the myths and lifestyles of the pre-Christian Scandinavian and Germanic people, I found their ideas of honor, pride, courage, and personal worth far more honest and in tune with the way of nature than the strange guilt and self-sacrificing morality of Christianity. If your organization’s beliefs are along the lines of the old Germanic religions, I would be very interested in hearing from you.

Joel Haines

Letters like these make us aware that there are thousands of people out there, isolated from each other and from any organization, who are consciously attracted to the old gods of Northern Europe. After all, your editor was one such person! Let’s grow enough to reach out and show them the way home.
Dear Elmnor Sier:

I was reading Bertha Philipps’ "Edda and Saga" and came across an idea that might help us to communicate our myth to wide audiences, the sections that due to the oral traditions of the Edda lore and saga, the appeal was largely due to the properties of the child. The child had a captive audience. The stories told, especially the Icelandic sagas, had a appeal to the class of person in the audience. The heroes tales were probably told to the request of chivalry, surrounded by analyses - hence the "legends" of the tale. But Icelandic sagas contain numerous characters - farmers, shepherds, the simple and able, since the Icelandic audiences were also composed of like characters.

The idea struck me that we all have difficulty in encouraging others - especially new comers - to read. Some think that this arcanic poetry has no lesson in our modern times. If we can present our material in a modern form - maps, video montages, video films etc, and by oral readings of condensed stories, we can use the appetite, but broad-interest audiences at gatherings in a constructive manner. We can teach through the use of modern media and oral readings because it is not boring; it includes everyone present, and it ties us together within even small groups to a cohesive organization.

By going around in time, we can go forward. By revising the oral tradition of teaching, a lost art in modern times, we have the ability to show motion and connection in belief that we may be unable to convey by the written word. A speaker is able to project; feeling while a book requires a discipline that many people have lost.

Try up the good work in "The Stonehenge". Everyone I've shown it to has enjoyed the articles immensely!

Can we cover the old tradition and make it work by performing short plays - unrehearsed poetry - of the Edic stories and sagas. Condensed scripts could be handed out at gatherings and the participants just read out loud their parts. (It could be a lot of fun throw in your own ad-lib like you want). You people are very creative - try it!

Ron West

Dear Ron and Nady,

Our Tulip party went very well. I read your 1/28/8 letter to the kindred and everyone liked it. Besides the handsome meal (supplemented by purchased spirits), our master brewer Skip made a Scottish drink for the occasion which I believe is called Islay-bomber. I try my hand at the brewer's art occasionally. Skip always has several brewing bags started behind the couch or somewhere.

Since that time, we have had a New Year's party where we shot off a quantity of fireworks; we went to the Grand Prairie Public On Range where we did a little target shooting, and we had a regular meeting. This month we plan to go to the Dallas Museum to see a travelling exhibit on Viking settlements in North America and we will probably attend a Gun and Knife show in Fort Worth.

Bill Olin

The Jones

I am glad to see that our known in the home state are thrirng out. Perhaps ship could forward his Jon-hon-rend谱 to Jane Crook of the drawing studio! Share your knowledges with all our interested folk - and keep up the good work for the cause!

23
Dear Steve,

Next issue, please put my name in the Remembrances as destiny to hear from other Olddates. My P.O. box is P.O.Box 747, Upper, West Virginia, 26768.

Are you doing? Did you have a good Juj celebration? Well I've got to go now.

Hall Olid!
George Saunders

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FOR TRU is here! FOR TRU (which means "for belief" in Iceland) can be had for $5, cash only, from 1922 5,Marvin, Tucson, AZ 85710. This newsletter is especially interesting for its close contacts with the Asatru movement in Iceland.

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