FOR THOSE WHO ARE READY:

Inquiries concerning membership in the

Asatrú Free Assembly

are welcomed

3400 Village Avenue
Denair, CA 95316
Below are the AFA Festivals which will be officially celebrated in California during 1983. Members and supporters from elsewhere are of course invited to attend.

Festivals marked "Ostviken" will be hosted by the AFA Kindred in the San Francisco Bay Area. For information, call (415) 845-0586.

Those labeled "Wotan's Wald" will be conducted near Camptonville, above Auburn in northern California. For further information on them call (916) 264-4745.

Events denoted "Home Kindred" will occur in the vicinity of Modesto, and the contact number is (209) 634-6500.

For details on Winter Nights and Einherjar, call (209) 634-6500.

<table>
<thead>
<tr>
<th>Date</th>
<th>Festival</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 22</td>
<td>Thórrablot</td>
<td></td>
</tr>
<tr>
<td>February 12</td>
<td>Vali</td>
<td></td>
</tr>
<tr>
<td>March 20</td>
<td>Ostara</td>
<td></td>
</tr>
<tr>
<td>April 30</td>
<td>Walburg</td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>Regional Things</td>
<td></td>
</tr>
<tr>
<td>June 4, 5</td>
<td>Spiritual Growth Workshop</td>
<td></td>
</tr>
<tr>
<td>July 2, 3, 4</td>
<td>Althing</td>
<td></td>
</tr>
<tr>
<td>August 27</td>
<td>Freyfaxi</td>
<td></td>
</tr>
<tr>
<td>September 17</td>
<td>Herman</td>
<td></td>
</tr>
<tr>
<td>October 15</td>
<td>Winter Nights</td>
<td></td>
</tr>
<tr>
<td>November 12</td>
<td>Einherjar</td>
<td></td>
</tr>
<tr>
<td>December 17</td>
<td>Yule</td>
<td></td>
</tr>
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</table>

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It's hard to convey the spirit of Althing Three to anyone who wasn't there, but let's try: Imagine a group of people who had paid to come to an event and had then traveled considerable distance to attend - thousands of miles in one case. Suppose now that the duties in charge of cloudmaking decide to have a little fun by causing it to rain almost non-stop for the duration of the gathering. Not too promising, eh? But this is a hardy band: The rain doesn't dismay them, it draws them together by shared adversity. Not once is there a serious grumble heard and not one soul packs baggage to leave. Moreover, this party of stalwarts manages to accomplish a series of important tasks and to lay a foundation for further action.

That was Althing Three.

The start was less than auspicious. It was wet - actively wet; stuff falling from a gray sky. Things hadn't congealed yet and the whole mood could have gone either way. We could sit around and be miserable or we could get going, so we chose the latter. Ariel had the first presentation, a study of daily religious observances available to the Asatrur, including the greeting to Sol and the Hammerinsign. Her class began under a leaky makeshift shelter and moved to the tent of Helo and Bryan as things became more uncomfortable. That tent, by the way, provided a great deal of the magic of Althing Three. It's hard not to be sociable when you're packed into a small tent, shoulder to shoulder with other suffering wights!

Ariel's presentation ended with shared memories of the Sun, almost everyone participating by describing some time when the Sun had been important to them, and telling first how they had felt. We were brightened and warmed by these images, and things began looking up from that point.

After a short break, we came back to our relatively dry enclave and Madeline and I proceeded with our unfolding of the ingathering of the folks. The Ingathering is nothing less than the "retributionalization" of people of Northern European descent around our native faith, Asatrú. A lot of profitable discussion was generated, and a report on the Ingathering appears elsewhere in this issue. The Freya's Folk meeting was especially productive, as it resulted in a list of people present who promised to do specific tasks. For example, Lars is going to research Sifar. Isaac is to investigate Yve charms. Muddy is compiling an information source for use by members and others. Chuck will provide security. Susa will type, and I am helping to "flash-out" some rather ignorable goddesses who may be essentially aspects of Freya herself. Edie presented a short address describing the work of the Institute of Asatru Studies, Asatrú, and brought us up to date on Edred's work along these lines.

In the evening we held a sunel. This is a sort of ritualized drinking event - in which the idea is not to get drunk, but rather to recall the courage, abilities, and high accomplishment of the clan, tribe or other group, to concentrate this metaphysical power in the ritualized moment, and to use it in the future to aid the endeavors of the group. No mean feat, that! It is accomplished by making toasts, telling (short) stories, boasting of something that made you feel proud, singing a song or reciting a poem. Our sunel was the high point of the Althing for most of us. The roaring fire, the meal passed from person to person, the earnest participation or so many like-minded folk - the purpose of the sunel was well accomplished.

It was then that the Asatrú Free Assembly was presented with a most significant item. On his travels, Edred had obtained a small piece of the Law Rock at Thingvellir, where the Althing met in Iceland. This rock was given to the A.F.A., through Edie at the sunel. We plan to suitably mount it in respect for that which it represents.

The next day, Lars gave a class in basic rune theory and practice. The weather was cooperating for the moment and we were dry for his presentation. He did his duty well, and the result was a lot of information, well presented.

Later, we selected the symbol for the A.F.A. As described elsewhere, we discussed
Announcements

Our new Membership Secretary is Judy Snow. She has expertise in the basis of organizing the files, selling of membership, and answering membership inquiries. Matters pertaining to membership can be addressed to her c/o THE NEWSLETTER.

Speaking of membership, we now have a membership information packet available for those who want to know more about joining the API. It includes several flyers which describe the purpose, values, and general beliefs of our group. It is also available for those who want to join and become a part of a membership network. Another packet with reading list, upcoming events, and the "Lists of Linkages" is sent upon receipt of one's application.

ADVERTISE IN THE NEWSLETTER

Yes, we are accepting advertising. Our new advertising rates (adjusted for the sake of reality) are as follows:

<table>
<thead>
<tr>
<th>Size</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
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<td>$6.00 per issue</td>
</tr>
<tr>
<td>1/4 page</td>
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We reserve the right to reject any ad - but if you've got something of interest to our readers, you'll find that advertising with us is a sound investment. Three sizes are for camera-ready, black and white copy. Your ad should be drawn to the listed size as we reduce all copy to 75%.
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Beneath a broad-brimmed hat in the sacred oak groves shade.
Beside the oaken gallows — awaiting the hanged souls release.
Beside the lonesome traveler — patron of the free.
In the mead that frees the instincts from the bondage of the mind.
Where the swords sing their blood-song.
Among his sons and daughters — in the region of their genes.
In the skalds song before it yet is sung.

Robert Taylor
Copyright 1981
Hail to the Sun

(A Yuletide Carol)

The sun is gone, but when she returns
She'll bring us life, and long may she burn!
The Sun returns, the Earth turns green,
Hail to the Sun!

Oh, Star of wonder, star of light
Star of royal beauty bright
She sees our fire and comes higher
Brings us life and brings us light!

The Earth will wake, the plants will grow
The ice retreats, fast melts the snow
Hurry, Oh Sun, please don't delay
Hail to the Sun!

(repeat chorus)

Oh, call the Gods and call the Dwarves
Elves and Spirits, Sprites and Norns
Oh, call them all, let's feast, have cheer,
Hail to the Sun!

(repeat chorus)

(tune: We Three Kings of Orient Are)

(with thanks to Julie Mashe)

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The Wild Huntsman

By Jace Crouch

"Laughing aloud, Imlir rode homeward. But of a sudden he heard his laughter echoed through the noise by a different sound, and he reined in with his breast gone cold. A last break in the clouds cast a moonbeam on the figure which galloped across Imlir's path. A bare glimpse he had, jolted on his plunging steed, of the huge eight-legged horse that outran the wind, its rider with the long grey beard and shadowing hat. The moonbeam gleamed on the head of a spear and on a single eye.

He, Halmo, there he went with his troop of dead warriors and howling hounds. His horn called them; the hoofbeats were like a rush of hail on the roofs, and then the pack was gone and rain roving over the world."

Though the above is from a modern fantasy novel, the huntsman is clearly Wotan, and it is such a Wotan that is found in the digest of the tales. Throughout the north the Wild Hunt is referred to as Odin's Hunt, Wod's Hunt, Wotan's Ride, etc. Grimm goes to great etiological lengths to link the term "huckelbeard" with "The Cloaked One" (i.e., Wotan).

In Sweden, where there is an old tradition of the Wic' hunt, when certain sounds are heard in the night sky, the people say: "Odin rides there." The Uppland Giant himself is a figure of Wotan.

The worship of Wotan begins to recede in late Viking times, and is nearly dormant in most pagan areas by the year 1000, with the worship of Thor taking its place. H. R. Ellis Davidson states that this is due to a reaction against the treachery and savagery of Wotan, while this is true at least in part, it is more likely that Thor comes into prominence as the Teutons stop warring and begin to settle in the lands they once pillaged. As the warlike nature of the Teutons wanes, so their warrier god makes way for the harvest god: Thor.

As Christianity makes headway in the north, Wotan, already in recession, becomes the devil. The Wild Hunt becomes the Hell Hunt. The wildness and treachery always associated with Wotan become the dominant characteristics of the Hell Hunter (itself a term for Wotan) as he rides the old paths of Wotan.

In Bavaria and the Tyrol the devil hunts the wood-wife. In Skane the devil hunter rides down those in his way. The Wild Rider in the tale Kühn relates in clearly Satan astride a demon steed. Herne the Hunter hunts wild bear with the devil in Worcestershire, England. In the late tales, the demon hunter actually drives a black coach with which to take the souls of sinners to Hell.

But the tradition of the Wild Hunt is too colorful and popular to be left to the devil, and the old gods are born again as heroes. Dietrich of Bern becomes the Wild Hunter when he mounts a raging black stallion that approaches him. This hunter is variously called Dietrich Barnhard, Beowulf, and Dieter Barnhard.

Charlemagne appears leading the Furious Host in the Märchen of the Odenburg (no relation to Odin). After a great victory, Charlemagne is swallowed up in a hill, only to emerge on certain nights to ride furiously, along with his host, about the countryside. Grimm relates a tale in which Charlemagne appears at the head of a spectral host with Roland at his side. Similar tales are told of Hugh Capet, and Oger the Dane.

Legends of King Arthur have long put him at the head of a spectral hunt, leading his host to seek the wild boar, or to harry the enemies of England. Like Charlemagne, Arthur emerges from a hill, most often Glastonbury Tor in Somerset, and leads his host over the sur-
rounding hills, Arthur, unlike Watan, usually gets a white horse.

Friedrich Barbarossa did not drown in the Gardaneilles, we are often told, but was taken to the Kirhäuser and provincial in a hill. From this hill he often emerges to lead his long dead warriors at hunting bear and stag. (Friedrich also gets a white horse). While Arthur will return to the world in England in darkens hour, Friedrich will return when a dead tree that is near the Kirhäuser becomes green again.

This last story, which is widespread, reminds one of another famous hero who lives in a hill: Tannhäuser. Tannhäuser loses his salvation for the sake of Dame Venus, who is likely Frau Holde in disguise, Fraule Holde, is often seen holding court in hollow hills, from which she leads her phantom host to hunt in the night.

Is Friedrich a figure of Tannhäuser, or Tannhäuser a figure of Friedrich? At any rate, Friedrich is often seen as the head of the Wild Hunt, whereas Tannhäuser is not. More fully developed than the hero tales are the tales of solitary hunters and spec-
tres. These evolved and spread so far likely as a result of the courts, for these tales usually have a novel attached to them. Foremost among these tales are those of the Heckelberend.

The Heckelberend usually hunts alone, with his dogs, and must do so until the Judgement Day. His ceaseless hunting is usually the result of an improper attitude towards the Sabbath, or an inciting remark on his deathbed. The Heckelberend is usually represented as a man who hunts on Sunday, and, when reproved, says that he would rather hunt than win heaven. After his death, which quickly follows this blasphemy, he becomes the Heckelberend, doomed to hunt until the Judgement Day.

When encountered during the day, the Heckelberend will tell a man the nature of his death. He might also ask the unwary man to do him some small favor, such as opening a gate under which the man is carried aloft, usually to his death.

The Heckelberend also rewards those who aid the DEICHNHE, or, in his cries to good faith. He leaves them Joints of stag, small bags of grain, or even joints of raw welders. Grimmel relates a Prussian tale of the Heckel- berend’s throwing a man’s severed thigh into a forest’s carriage, saying, “Something for you out of our hunt!”

The Wild Hunt as a spectacle is also en-
countered in the above mentioned Thark-vogt. The participants of the Thark-vogt are the suis-
cides, the hanged, and various other unsavory spirirs. As is common in such processions, the dead appear as they go in death, their wounds gaping, and their hanged necks twisted. A variation of the spectacle known as the Hunt is found even in America is the Headless Horseman. Everyone schoolboy in America knows the story of Ichabod Crane and the Headless Horseman, but few know that there is a tradition of Europe that is much older, and his foot rots in the pagan past.

On the Isle of Moen in Sweden, where the Hunter is well-known, there is a spectacle called the Grendelsticke. This Grendelsticke (buried giant) is clearly a figure of Wolin. He rides with his hounds, a spear in his hands, and wears a long cloak. The farmers leave him out to feed his horse, last he trample their crops. All of these things are associated with Wolin, but this Grendelsticke also carries his head under his arm.

Kuhn has a Nachtjäger (night hunter) carrying his head under his arm, as well as a headless hunter chasing wolves miles. Hans Jägentzefel (hunting devil) rides the night with his hounds, his great grey horse, and no head.

In some stories the horses themselves are without heads. Christine Hele relates a story wherein Sir Francis Drake, followed by baying hounds, is driving a black coach that is pulled by headless horses.

The Wild
Huntress

As mentioned above, the Hunter can be a Huntress. With a Huntress in the lead, the Wild Hunt takes on a different attributes, though it can retain most, or all, of the attributes of the Hunt as led by a Hunter.

She is one of those “white ladies” found through-
out mythology, here identified with Freya. Frau Holde rides a cart, or a mare, as a special load on occasion, but she is also seen riding a goat at times, as Freya does usually. Furthermore, in the Brunnhild, Freya is said to receive half the SIEDE dead:

"Folkvang the nigh, where Freya doth stay whose seat shall hold in her hall; Half of the slain are hers each day and half are Odin’s own."

Holde leads the dead in the Wild Hunt throughout the Niflheim. As earlier mentioned, the dead appear as they do in death. This host often follows Holde in a procession into a hill, or Vensberg. Eckart, once companion of Dietrich, is often seen riding at her side. Here we see the Fairy Queen of old, or the Queen of the Underworld.

As she rides the fields or woods, she often comes to crossroads, where she is forced to stop. She cannot pass the crossroads without some kind of trouble (the symbolism of the crossroads td discussed above). She is seen at the crossroads begging people for help. Her wagon is broken, or her horse is lame, and would they kindly help her. Those who help her are rewarded with wood chips, or droppings from her hounds, which turn to gold if they take them.

It was the Huntress who suffered the worst decay in the oral tradition. In late stories, Holde is seen leading a wild ride of witches across the sky. In Scandinavia, the Wild Huntress grows a tall and becomes a friend. In Norway, there is an entire menagerie of Holde women with tails on their backs and evil thoughts on their minds. It is a Holde that leads the Atgalvhood, and she has a tail.

Holde finally becomes a snapple-booted wag who steals children. Her host becomes one of dead children, weeping for their mothers. Frau Bercht, later Mother Bertha, is virtually identical with Frau Holde, but undergoes even more savage changes. Bertha, or Perchta in some tales, rides the winds on the ballet and disenbowels children. Finally, she becomes a Christmas visitor who brings sugarpans to good children and only disen-
bows bad ones.

Garde Gaude, though often seen teasting a host of children, undergoes no such changes. She is seen foremost as the head of the Wild Hunt. Her host is usually the dead, but she is often seen leading her twenty-four daugh-
ters as well. Grenda again goes to great philological lengths to show that “Gaude” is a corruption of Guten, convicinly so.

Conclusion

From the foregoing, one can easily see the completeness and complexity of the Teutonic myth of the Wild Hunt. It begins as the huntings of Wotan and his Firmenir. It is turned into the roundings of the Christian devil, is resurrected as the hunting of a long dead national hero, becomes the Heiligerbrand parade, and is finally devoted to Mother Bertha, bringing sugarpans at Christmas.

Oral tradition, more so than written, is constantly changing and adapting itself to the needs of the culture in which it resides. As Christianity supplants paganism, it becomes improper, in the eyes of the church, for the latty to be telling stories of the old gods, so the church makes the old gods into the Christian devil. The Northern people, not satisfied with this demeaning of their gods, give them new life in tales of Dietrich, Barbarossa, and Arthur. The church counter-
moves by making the Hunt a parable of blasp-
hey and reclusiveness.

The Huntress is dealt with in a similar manner, though more devastatingly so. The church can tolerate no rival of Mary, and thus thrusts Holde into the underworld. She barely
sticks her head out again, and even then, the suppliant goddess is little but a tool for making children behave, so complete is the devastation.

The Wild Hunt is a fine example of the lengthy work being waged between folklore and Christianity. The Northern people might be pressed into accepting a foreign mysticism, as Christianity was, and often is, but they refuse to wholly abandon their own gods. However much the Christian church tries to suppress or demean the old gods, the Teutonic people re-make them as folk heroes, or even as agents of the Christian god. The war goes on, yet Wotan and his heroes remain among us:

Deyr fá; (Cattle die)
Dejla frændis; (Kindred die)
Deyr stálfe í sana; (And one must die oneself)
En orgistrs; (One thing only)
Deyr aldregi; (Shall not meet death)
Hvetn er sdr geðan get; (The songs of a hero’s life)

- from the Navamal

9
By Edward Arvid Anderson

We have come here to welcome back the longer days
Waiting through the winter for the Sun’s warm rays
Gathered on this hill and round about
While the Sun’s return is yet in doubt
To sacrifice and celebrate we are assembled here
For tonight is the longest of the year
We worship in the ways our ancestors did
Seek the ancient knowledge they hid
With reverence but never really fall
But few now know it’s our legends they tell
This wooden stool that is cut from the ground
In some lands is decked with ribbons and flowers around
The Yule log will burn in place of the Sun
And oats will be sated, then drinking’s begun
Burned for the joy and peace of the time
Warming and lighting as the yule log’s passed around
This of this oak and of which it grew
Tale some of the oak to kindle the new

For Thor’s protection keep so
And for protection from flood
On the longest night the Yule log’s fire and light the yule

By Loki and Hoder did shining
In Hel’s realm he remained
A drain by Mistletoe, the slim
Pierced through the side by one
In remembrance, the father, Odin.
As “rebirth” was whispered by
Hanna, daughter of Nix, the Yule
Was laid on the pyre at Baldr.
Though not gladly, the broken
Yet hopeful and knowing they
Some say in Helheim’s Sun
The bridge of God who listens,
He watches for evil at the gate
He’ll call me one day when

With Sturt and fir, the Sun
Came Loki and Mistletoe, the
Flamson shall break the Yule, and
And thus will begin fire in fire.
Nothing in Heaven or Earth of
Still good will prevent it to
Freyr’s great army on Skidblad
And the Midnights weaver will
Helheim shall avenge the three
As a new Earth rises, mankind

Long after Freyr the Earth will
Father than Sunlight shall be
After the battle destructive
Shall grow uncountable harvests and
Than Bolder will sit and count
And thus will begin a new age
From out of Kuddhirr’s wood
And reforge the Earth, thus

For the Vendel this day is at
Though once at war, now the
For Freyr also is this short
For festering and eating in the
Freyr’s giant bear to last in
Sprinkling its blood to the
Clothing Freyr’s bristling leg
He begins the ancient festival
Invocation for Yule

Toasts to Bragi are now made
These poetry bolls of the latest Reid
Three days of Merriment we now begin
Oaths of glories and women still to win
This time is also for young girls and boys
It is a time for prizes, candles, and joys

On Yule the Goths who dwell with the Vanir
Remember the Vanir and all the year's gains
And hope that Frey will again bless the lands
As they weep for Kjellf whose realm extends to the sands
Finally in remembrance of the dead who have warfare
Glory to Odin and the wisdom he stored
May the Horns wave and cut us a good cord
And the ship God grant us a great precious hoard
As we worship the Vanir land and lord

Joyous we will be when the battle is won
Merry we will be when the cold winds run
And merrier still when the Summer has come
Hopeful we are as we await the Sun
Verses for Egill

Is Thanning, bid myself compose with Egill's verses —
my art's been on a shelf, my Öðinn keeps it terse.
These rhymes, Thanning, I set deep into this hard stone —
they pull me from my art to show how art has grown.

He who sends forth rhymes
to turn the fallen tree
fills the shield with heaven's blood;
Egill's blood set free —
this freeminded man can lead
a shield to show his praise
with sacred words which read
from lips the cup did raise.

Control sudden anger;
it may strike them the heart —
to take care is better
than being pulled apart.
Egill Skáldarleifsson,
wortheth of older ages,
great among skálóð til cars
who stood by Viking Wæs.

Bold warrior, Egill,
son of Gedam's strong —
flaços man with skálóð skill,
he fought chaotic wanes,
his life suffered by war,
his one deep wound was raw,
he knew too much there,
he lived by Öðinn's law.

Passionate, yet manly
Egill was liked great —
his heart, true poetry,
above others did raise.
His anger was known wide —
where he went his foes left
because they then met his truth,
"Öðinn's theft,"
A noble gift, skálóð-craft,
with it he saved his life —
in the sphere of skálóð craft,
controled by severe strife,
he was equal to recite
words of praise to a king.
After working all night,
twenty stanzas did sing
forth from his mighty tongue.
One night past, one had
his eyes wearily hung,
but he still kept his head.
Control sudden anger;
it may strike them the heart —
to take care is better
than being pulled apart.

I, Thanning, bid myself
compose with Egill's verse —
my art's been on a shelf,
my Öðinn keeps it terse.
He who sends forth rhymes
to turn the fallen tree
fills the shield with heaven's blood;
Egill's blood set free.

—Thanning Wittenberg
A Symbol for the A.F.A.

By Stephen A. McAlley

One of the most important accomplishments of the Althing Three was the selection of the Brœi rune, Æ, as the official symbol of the Asatru Free Assembly. When used by us in this role, it will be portrayed as a blood-red rune on a black background.

After Althing Two, a committee had been set up to select such a logo for the A.F.A. Many designs were submitted - a wide array ranging from sunwheels, swastikas, runes, Thor's hammer, and many others. All were considered carefully, but the final choice was between the Æ and another design (an excellent glyph which henceforth will be used to represent 1.8.3.A., the Institute of Runic Studies, Asatru). The ultimate design was made by a vote of those attending Althing Three.

Æ is a rune of weighty significance. In ancient times, it stood for the religion of Asatru itself. Today, it is, as Edred puts it, "a symbol of the way back to right, the conscious efforts of astrauar to recover the essence of the primal order." A better description of the role of the A.F.A. would be hard to find.

This rune possesses a great deal of what David Jones terms "density" - that is, a great many other runes are contained within its form. One of the obvious ones is P, a word which carries meanings of fellowship, binding, the clan or tribe, and the relationships of beings descended from a common source. Another is â, anuwa. Associated with this rune is the idea of the receiver - container/transformer - expression of spiritual power and knowledge. It also is the magical ancestral might handed down genetically from one generation to the next. Finally, it is the root of the god Odin himself.

If we superimpose P and Æ laying them neatly one over the other, we get Æ with all its intense meaning, while there are other runes contained in Æ this fact alone would weigh heavily in its favor as a choice for our symbol.

Still another way of looking at it is to consider that if P is the idea of the clan and togetherness - a rune representing our folk or people - then Æ is a "walking" or dynamic form of that rune. In other words, the folk is on the march!

A radio banner was made and formally presented at the Althing. Others are being presented to all kindsred of the A.F.A., and we will be making this logo available in various forms to our members and supporters.

1983

Runic Calendar

Featuring a study of the Elder Germanic Runes and listing the days and festivals sacred to the religion of our ancestors. Includes Fall and New Moon, and a wealth of other information useful to those who want to remember their spiritual birthright.

Proceeds go to support the works of the A.F.A.

Price $6.50 payable to Asatru Free Assembly 3400 Village Avenue Dana Point, Calif. 92629

13
The Yule Gift

by Swanhild Torbergsdatter

It was the longest night of the year. Visitors filled our great hall. They all clamored for meat, sweets or beer; hard work for my father’s thralls.

Strange dreams had stolen my rest of late. New sleep tried to close my eyes. The noise of guests could not keep me awake, nor mirthful stop my sighs.

I had to get out to refresh my face, so I took a full hot bowl of porridge, our gift to the nisser race, and set it outside the hall.

I walked until I saw grain stacks were in sight, for folk who live under the hill. They come out only on Yule’s long night, and from our gift eat their fill.

There I saw a man with wavy hair coming from the farthest wood. At first I thought he might be a bear, till he threw back his furry hood.

His eyes were like sunlight on blue jords, his face neither young nor old, and from his merrily, without words, I saw a beautiful scene unfold.

He had the rare and wondrous talent to become a wolf at will, which he had to use when his heart’s lament demanded true freedom’s thrill.

I first saw him running as a wolf down a valley’s shadowed track, then I became the wolf myself and felt hot start burn my back.

The powdered snow stung in my paws. The night smells flooded my head. In glee bitter water I plunged my jaws and drank, and thought of humans with dread.

Humans will always try to destroy what they cannot understand. This knowledge filled my loving joy, and I worried for the wolf/man.

Inside the hall the people feasted, all cozy and safe from harm, until a voice of fear protested, “a wolf is on the farm!”

We knew he had to run away. “Tomorrow,” he called out behind. Never had I so longed for a day, because his gift would be mine.

Now men swayed out, around and around. I remember only my screams. Next day no trace of him could be found. I was told he was just a dream.

I know he escaped to the woods so fair that lie beyond human ken, and I know his gift with me he’ll share, this most desirable of men.

A thousand Yule logs have burned and died since first I viewed these scenes, and every winter again I’ve tried to find his secret in my dreams.
Yuletide Hymn

Now the winter wind grows cold,
Now the turning year grows old—

Chorus: Freyr and Freyja now we pray,
Bless us on this holiday!

Winter holds the world in thrall
But the Yule fire warms our hall, Chorus

Lovely is the evergreen—
Holly’s King and Ivy’s Queen, Chorus
Rosemary and fragrant bays
Deck the boughs and garlands of bays, Chorus
Of all that you have given me
We give a portion back again, Chorus
Bless our bread and bless our beer,
Prosper us throughout the year, Chorus

Keep the waiting wolf at bay,
Wear all evil wights away, Chorus

Put the darkness now to flight
Bless the world once more with light, Chorus

Lord of luck we sing to you—
Let life spring in us anew, Chorus

Lady bless us with your love
As you bless the gods above, Chorus

Bless the man and bless the lad,
Bless the mother and the maid, Chorus
Health and strength for each one here
Ask we in the coming year, Chorus
Now sing we all right merrily,
With Yuletide mirth and jollity, Chorus

words, music by Diana L. Paxson

Rune-Lore

A study course in esoteric rune-lore, cosmology, theology, psychology, and philosophy is offered by the INSTITUTE FOR RUNCIC STUDIES, NEATHOR, as an introduction to Rune-Wodenism and to the work of the RUNE-SILD. Those interested in beginning a path of Germanic esoterica within Neathor/Dissinium, which is grounded in tradition and in the most current scholarship concerning it should write for details to:

IRSA, P.O. Box 7632, University Station, Austin, Texas, 78712, USA.
A Reading for Vali

By Edward Arvid Anderson II, Guthar of the Northern Way (Chicago, Illinois)

This is the day of Vali, the Feast of the Family and Kindred. In ancient times the stores of food that were left from the last harvest were revered to insure that the kindred would not go hungry by the end of Winter. It is a time to rejoice that we have survived one-half the hard season; it is a time for reaffirming the unity of life, birth, and blood.

On this day we should also look back on the struggles and achievements of our people. We are the ancestors of the great ice age and of a million winters. As is revealed in the Skald, we came from bubbles of acid forced from the ice, which flowed to the southern realms of fire to mix and become life. Odin, his twin brothers, Hoenir and Lokkyr found our species on a cold beach and carried from the raw material our race.

In the first act, the akes say, made tongs, hammer, scissors, and crochets, and with such tools they mastered metal with Draugr-like skill, as well as stone and wood. Our scientists, though perhaps ignorant of the ancient legends, have now discovered that from bobbies of metal, acid forced by molecular force on the ancient ice, and carried to warmer lands, was life formed, and that our people, 250 generations ago, were the fist to master metal.

On a thousand epic journeys we traveled through seas of forests and mountains and across the great oceans. The legends of many lands of the stranger people speaks of our coming to them, and of the knowledge of building and irrigation they learned from us. On this day of the Kindred, let us look back on where we have come.

Our generation still masters knowledge and through the ocean of space we continue the epic journeys, and we are still served by the forces of movement and time. Let us hope that we survive this winter, and more, that our descendants will also remember and remember our generation among the Riznjar, and that they will continue our people's true path and will. Let us remember that now we are the current living, and therefore, must significant link in our kindred.

On this day we reaffirm a sense of the family and tribe, and rejoice for the winter in one-half over!

THOR'S HAMMER
Reproduced as Thor's hammer from original found in Viking burial-dummy, upon an anvil. Polished and engraved by the Skald. $79.96

THOR'S HAMMER

Large Pewter amulet. 3" x 3", a bold pendant with a double-hilt scabbard chain. $45.00

Tiny Sterling Silver Thor's Hammer on a 10" Sterling Silver Chain, for the Lady Viking. $199.95

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Card cast from pewter, sips, and highlighted with a tarnish-proof silverplate. 4" high.

$20.95. Delivered.

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A replica sword pommel of a Viking in Sterling Silver. 3" high. Fits Viking Sword. From Norway. $18.00. Delivered.
Freyas Folk

One of the latest endeavors of Freya's Folk is the development of an Information Resource and Referral service. We are currently actively seeking books, articles, pamphlets, etc., that deal with issues of particular concern to the special interests of Freya's Folk. Our plan is to accumulate material and make it available to members and the general readership of the newsletter. We would ultimately like to have a body of information which will address such family-oriented topics as education, alternative lifestyles and rape prevention (a fuller list follows) and offer facts, ideas and opinions. The I.R.R., through the Ingathering of the Folk, aims to provide social and cultural alternatives consistent with our essential beliefs, while we cannot today hand anyone such a complete package (see us next year) we can help people find options which they can apply, now, to their lives.

How can you help? Information in any form on the following or related subjects can be sent to or requested from Ruby Snow at 201 Patricia Lane, Modesto, CA 95350. We will edit, file, duplicate and distribute material. Freya's Folk members will receive this service free of charge while others may be asked to pay a small copying fee.

Information subject areas:

- Family
- Marriage, lifestyle alternatives
- Natural childbirth
- Infant and child nutrition
- Single parenting
- Options in child care
- Sex education and development
- Family violence
- Problems of the aged
- Medicine
- Alternatives in medicine/healing
- Narcissism
- Medical intervention in childbirth
- Pre-natal care
- Allergies
- General disease
- Women
- Women's strength/athletes
- Rape prevention
- Rape crisis support
- Self-esteem
- Goddesses in legend
- Dealing with guilt in our society

You can join Freya's Folk by sending the coupon below (or just send a letter with your contribution and pertinent data) to: Freya's Folk, 1040 Sutter, #1, San Francisco, CA 94109.

Enclosed is my contribution of $_________ to help Freya's Folk with Her work.

Name__________________________
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What can we do for you?_________________________
Other comments_________________________

17
Rites of Linkage

Includes meditations for all APA holy days for 1983, arranged so that all Odinists can spiritually link in synchronized meditation. Also gives Full Moon meditations based on the lore of our faith.

$2.00

Order today from the Ásatrú Free Assembly, 3400 Village Avenue, Danair, CA 95316.
Letter from Jeffrey Redmond to Pandrose Priest (via Stephen McMillan), October 1962.

When writing a letter in the last issue of the Newsletter:

Hermes was the Greek fertility god up to the year AD 100. Thorgrith was the Norwegian fertility goddess up to the year AD 100. Freyja came from Sweden and by the year AD 500 was the exclusive female fertility deity.

By the time of the Viking Age, Hermes was long forgotten. She was an ancient Germanic (à la Teutons) deity.

Skadi was the wife of the sea god (Njord). She was the daughter of a giant and represented water.

Friga was the wife of the sky god (Njord) and queen of the Aesir. She was Skadi's and Freyja's foster mother, and was separate and not at all interchangeable with them.

Freyja was the daughter of Skadi and Njord. As fertility deity she represented the Earth.

Elf was Thor's wife. Her long golden hair was so bright it radiated beams like fire.

Thus we have the four cardinal elements represented in the Norse female pantheon. However, since fire is the least of the four: Elf is probably excluded from any triology of these goddesses. One should not try to swampRedux! Freyja, Æsir and Thorgrith combined. The trio remains: Freyja, Skadi, Freyja.

*Ancient* Scandinavia was not the same as *Medieval* (i.e. Viking) Scandinavia. Teutons was not recording the same things as Adam of Bremen, or even Snorri Sturluson, both did centuries later. By the year AD 500, the ancient world was ended and the medieval era began. It was to last for a thousand years until the 15th century when the Renaissance and discovery of the Western Hemisphere. The *Viking Age* was from about the years 700s-1100, and covered a period of about four hundred years. The Crusades were roughly: 1100-1200, etc. Teutons was a Roman historian who never visited the northern German lands, but wrote extensively about what few reports brought back by the army. In the first century AD, Adam of Bremen was a Church Bishop who only visited Saxony, but wrote about all of Scandinavia from Vikings who had come in from every northern land. In the mid 1000's, Snorri Sturluson was an Icelandic lawyer who visited many places, and compiled enormous amounts of saga accounts from many sources. In the early 1200's, Teutons has done a fine job of making important points that need clarification, and perhaps this will help explain what is indeed a sometimes confusing issue.
Dear Brothers,

This letter is written in prise and comes because of a tract a brother circulated describing the basic tenant of the 'Moses' Religion. I, along with a number of us, find the reading very interesting and encouraging. Most of the people here aren't of European descent but this itself means little in most respects, however, the religious here are orientated towards non-white, or the third religions of the deep south calling for slave subjection and acceptance of weakness is life for the 'nigger' of a golden after life. My brothers, and I, do not subscribe to any of these, and until we fortunately come across the tract, we were pretty much the snob of the masses. Hence, this letter.

We would very much appreciate more literatures on the subject of the 'Moses' Religion. We are in harmony with these few words and would like to start our own clar here. Actually, we already have a group of brothers and like to have a magazine which we can contribute to the soul without creating the man. Our people are a warrior people, though we lean towards peace as long as their peace is uncomprosed and principled.

As prisoners we fully well know that our inclusion into the Religion may well be accepted with reserve, if at all. However, none of our brothers are beaten or diseased, we pride ourselves on being clear of the stain many niggers carry, and we allow no segregation of our own with varmints who've paraded on women, children, or the elderly. Ostensibly we may be, but barbarous people, no. We would follow sin straight back the 'Moses' codes of whites and morals. If you find no less than proud men and reject our request and hand of alliance, we would still carry on in the manner of the Old People, and always strive to make our impact upon this earth, our race the, who would not be ashamed of. We are seeking to strengthen spiritually our own kind.

Physically we're prepared to deal with life from a man's frame.

We submit this letter in the sincere hope that we will be afforded the opportunity to learn more of our forefathers and the Religion that fortified them through the trials of the ages. In this hope we remain.

In solidarity and strength,

Van C. Parker #167133
PBU 27264
Richmond, VA 23261

20
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