



THE RUNESTONE



THE RUNESTONE is a journal of the ancient Norse religion, known as Odinism or Ásatrú. 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 Ásatrú 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 Ásatrú Free Assembly, 3400 Village Avenue, Denair, CA 95316. Please make checks payable to Ásatrú Free Assembly.

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Calendar

March-May 1981

March 9 - Day of Remembrance for the martyr Olvir. He was an adherent of Ásatrú who persisted in organizing underground sacrifices to the gods despite decrees by Olaf the Lawbreaker forbidding such activities. Betrayed by an informer, he was killed by Olaf's men while preparing for the Spring sacrifice in the village of Maerin, Norway. Many other men whose names are lost to us were killed, mutilated, or exiled for taking part in these sacrifices.

March 21 - The High Feast Day of Ostara, called after the Germanic goddess of that name. This festival falls on the Spring Equinox, and is a celebration of rebirth and resurgence—for 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 date in the year 845, which just happened to be Easter Sunday, this incorrigible heathen sacked Paris.

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

April 30 - *Walburg* is a holy day in the revived Vanir-faith, though it is better known by the German name *Walpurgisnacht* or as *May Eve*. *Walburg* is an ancient Germanic goddess, but her connection with the day was obscured by Christianity when they tied it to a Saint *Walburga*, supposedly a Sussex-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 communists. It's not a day officially celebrated by the AFA, but its Pagan connection deserves attention. Someday we will reclaim it!



Announcements

PIONEER 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 Doerr, 225 E. Utah, Fairfield, CA 94533. This offer is good "for awhile."

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 such passage that for you "says it all," how about sending it on to us?

PAGAN MUSIC? We recently got two cassettes from the folks at Circle, "Circle Magick Music" and "Songs of Pagan Folk," 55 and 50 minutes long respectively. The songs and chants on both these tapes are superb examples of what can be done by dedicated people using simple, natural instruments to convey religious feeling. Odinists 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. These tapes are \$8.95 each from Circle, Box 9013, Madison, WI 53715.

THE COUNCIL OF THE SACRED EARTH is presenting Pan Pagan Festival '81 on June 11-14 near Kalamazoo, MI. Pagans 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 W. Morse, Chicago, IL 60645.

CIRCLE will be hosting a series of Pagan Spirit Gatherings in 1981 - for full information, check Circle Network News (sample \$1, from Box 9013, Madison, WI 53715).

CORRESPONDENCE COURSE 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 morale to know that there are so many willing souls out there. Thank you for your support!

WOLF-COATS! is the newsletter of the Varangian Guard, the warrior fraternity that operates as a sub-group within the Ásatrú Free Assembly. This periodical has undergone major improvements lately. Subscriptions to WOLF-COATS! are \$5 per year, payable to Ásatrú Free Assembly.

PEOPLE OF THE LORD AND LADY is our sub-group dedicated to the Vanir, especially the god Frey and the goddess Freya--a sort of Norse Wicca.

CHILDREN OF THE EARTH is a newsletter published by and for Pagan parents and children, for sharing the joys and hassels of Pagan parenting. The issue I saw had an article on home schooling, poems, a puzzle, and crafty things kids can make. About half the issue was done by children, which is neat. Four issues are \$5 from Children of the Earth, Rt. 2, Box 305, Philippi, WV 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 (\$13 overseas) from Circle, Box 9013, 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 ODINIST SOCIAL CONCERNS, our sub-group dedicated to social issues like decay of the family, crime, reverse discrimination, and gun control, hasn't died--we're 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 genes 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 much 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 odds by a staggering factor. Synchronicity seems to be the fateful little threads that tie the universe together. It connects people, places, and events, but in a non-causal manner.

If 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 spiritual, intangible implications to genetic kinship. Pinning this down would be difficult because that would call for a lot of judgements of a subjective nature as to what is and is not a case of synchronicity. Still, the amazing correlations shown in the accompanying article indicate that the matter deserves some thought, to say the very least.

This article is reprinted from a magazine called *Instauration*, available at \$12 per year from Howard Allen Enterprises, Inc., Box 76, Cape Canaveral, FL 32920. *Instauration* is a fiercely 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 forty years is now under way 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 minutest quirks and idiosyncrasies.

Twin housewives who first met at 39 discovered that each adorns herself with seven rings, two bracelets on one wrist, and a watch and bracelet on the other.

Ohio twins, who wound up working as deputy sheriffs and who unknowingly vacationed within three blocks of each other in Florida, were good at math, bad at spelling, had dogs named Toy, married and divorced women named Linda, and remarried women named Betty. Both chewed their fingernails to the quick.

When a half-Jewish twin raised as a Catholic in the Sudetenland (World War II ended when he was 13) and his brother, raised by and as a Jew in Trinidad and on an Israeli kibbutz, met after 47 years, they were both wearing the same hairstyles, clothes, spectacles and sported the same mustaches. They saved rubber bands by putting them on their wrists, dipped buttered toast in their coffee, read magazines backwards, flushed toilets before using them, and had a taste for hot foods and sweet liqueurs. Both had developed the same practical joke of sneezing loudly in crowds to startle bystanders.

The six-day battery of tests administered by the Bouchard gemellologists demonstrated that the most important similarity between identical twins is 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 startling evidence from Minnesota 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 nonsmokers is considered inconclusive by the Tobacco Lobby. Truth seems to be identical 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 use this to discourage us and to dissuade us from making even an effort. They use it to excuse their own lack of courage and their laziness.

RAGNAROK!!! ARMAGEDDON!!! WORLD-DEATH!!! DOOM!!!

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...someday. Our race, unless we can leave this earth for another similar-to-earth-as-it-is-today planet is doomed...unless we can survive in spaceships. Maybe the Galactica WILL get here in time...but they have their Cylons. Everybody has problems. Sure is 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 to that job every day for the next eon?

The coward dies a thousand deaths...he thinks. Should I 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 tires would probably wear out. Do you know how expensive those big tires are now?

Or 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 grey mouse, who is facing its doom...this great vicious, powerful, rapacious eagle who, with gaping beak and taloned claws is swooping down, about to claw and crush and tear the life out of this harmless small creature. Yet, the mouse is standing there, perhaps not unafraid but certainly showing no fear, giving this approaching, horrifying monster the finger. "The Last Great Act of Defiance." "In strange eons, even death will die."

"Ave et vale, morituri te salute"

Editor--This is taken from an issue of *Pioneer*, 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 new day
we observe the gift of life
both within and around us.

nature's strong daughter,
Frigabi, 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 Fierce Men of Friesland"
which appeared in our last issue.

THE ORIGIN OF THE GODS

Translated and edited by Jeffrey R. Redmond from *The Ynglinga Saga* in *Heimskringla*, by Snorri Sturluson. (Icelandic, c. 1230).

THE ORIGIN OF THE GODS (c.100-200)

The ancient Germanic peoples of Northern Europe believed in many gods and other deities, spirits, monsters and demons, but above all they worshipped a god they called the "Allfather" (Allfǫthr in Old Norse). The gods and goddesses lived in a high heaven called Gimlé or Vingólfir, or in a dark underworld called Hel or Nifhel. The Allfather god came from the ancient Aryan (Indo-European) "Sky Father" god, dating back to 1500 B.C. from the Caucasus mountains region. (From whence comes the term Caucasoid 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 Djevs ("shining"), or Dievos ("Sky") in the Caucasus area. Other, later Aryans termed him by slightly varied names, due to variations from the time and distances of migrations. In India he was Dyaus (in Sanskrit), and in Greece: Zeus. To the Latin speaking tribes in Italy he became Ju (later Jupiter), and to the northern Gothic (Germanic) peoples he was Tiwaz. This form became further varied as Tyz to the Goths, Ziu to the Germans, Tí or Tíw (or Tíu) to the Frisians and English, and Týr to the Norse.

It is also interesting to note that in Latin the word *divus* means "divine," and the word *divum* 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 Týr became their name for the Allfather, until about the year 150. The Roman historian Cornelius Tacitus (in 98) wrote that the Germanic peoples had a chief god called in Latin *Tvisto*.

In the mid 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 called Wuotan (in the South) or Wodan (in the North). To the Old English he was Woden, and was called Óthinn by the Norse in Scandinavia. The god Týr became a lesser god of war, and in time nearly forgotten. The new god Óthinn became supreme. His son Thor (in modern English), was called Thórr by the Norse, Thunor by the English, and Thonar by the Germans, and became the second most powerful god.

In the year 114 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 Caucasus 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 (Óthinn). He was a great king of the northern Caucasus region, around the year 100, and led his people across Europe to Germany, Denmark, and finally Sweden by the mid 100's. In the northwestern Caucasus 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.

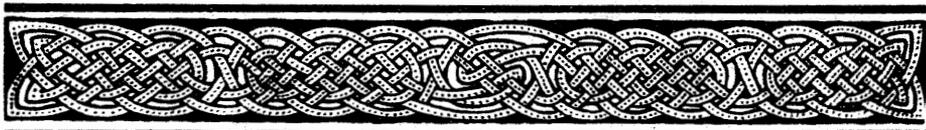
Snorri's geographical concepts were not always precise, as no-one's were until hundreds of years later (when sextants, compasses, transits, etc. were available). However, his general locations and understanding of regions were correct, and with this in mind it is possible to thus learn of the new gods' origins:

1. The world globe (*kringla heimsins*) upon which mankind lives is greatly indented. Mighty seas cut into the land from the ocean. We know that a sea goes from the Strait of Gibraltar (*Njgrva Sund*) all the way to Palestine (*Jorsalaland*). From this sea a long arm extends to the north-east which is called the Black Sea (*Svarthaf*). It separates the three parts of the world. The part to the east is called Asia. But that which is to the west of it is called by some *Európa*, and by others *Eneã*. North of the Black Sea is Sarmatia the Great (*Svíthjóth hit mikla*) or the Cold (*Kaldr*).

Some men think that Sarmatia the Great is not less in size than Saracensland the Great (*Serkland hit mikla*), and some think that it is equal in size to Blueland (*Bláland* - Africa). The northern area of Sarmatia is not cultivated because of frost and cold, just as the southern area of Blueland 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 ("Riphaean," now Ural) which are beyond all inhabited regions, a river runs through Sarmatia of which the correct name is Tanais (now called the Don). In olden times it was called Tana Fork, or Vana Fork. Its mouth is in the Black Sea. The land around the Vana Fork was then called Vanirhome (*Vanahheimr*). This river divides the three continents. East of it is Asia, and west of it is *Európa*.

2. The land east (south) of the Tana Fork was called *AEsirland* (*Ásland*) or *AEsirhome* (*Ásheimr*) and the capital of that land they called *AEsircourt* (*Ásgarthr*). In this capital the chieftain (hersir) ruled whose name was *Othinn*. (The son of Borr c.50-c.100, the son of *Bóri* c.25-c.75). This was a mighty place for sacrifices. The rule was there that twelve temple priests (*gothar*) were highest in rank. They were to have charge of sacrifices and to judge between men. They were called priests (*díar*) or chiefs (*hersar*). All of the people were to serve them and give them reverence.

Othinn 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 hands upon 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.



3. Óthinn had two brothers. One was called Vé, and the other was called Víllir. They, his brothers, governed the realm whenever he was away. One time Óthinn was gone away to such a great distance, and was away for so long, that the AEsir 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, Óthinn came back, and again took possession of his wife.

4. Óthinn 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 wearied of this, they agreed to a truce meeting, and concluded a peace, giving hostages to each other. The Vanir gave their most outstanding men, Njórthr the Wealthy (authigr) and his son Freyr. And the AEsir, in turn, gave one whose name was Hoenir, saying that he was well suited to become a chieftain. He was a big man, and very handsome. Along with him the AEsir sent one called Mímir, who was a very wise man. And the Vanir in return sent the one who of them was the most clever. His name was Kvasir.

Now, when Hoenir came to Vanirhóme he was immediately made a chieftain. Mímir gave him counsel in all matters. But whenever Hoenir was at the meetings or assemblies, and with Mímir 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 AEsir had cheated them in the hostage exchange. Then they took Mímir and cut off his head, and sent the head back to the AEsir. Óthinn 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.

Óthinn made Njórthr and Freyr the priests for the sacrificing of the offerings, and they were priests among the AEsir. Freya was the daughter of Njórthr. She was the priestess (gythja) for the sacrifices. It was she who was the first to teach to the AEsir the magic that was practiced by the Vanir. While Njórthr 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 AEsir it was forbidden to marry such close relatives.

5. A great mountain range (Caucasus) runs from the northeast (north-west) to the southwest (southeast). It divides Sarmatia the Great from the other realms (esp. Armenia). South of the mountains it is not far to Turkey. Óthinn had many landholdings there. At that time the Roman generals went far and wide conquering all peoples, and many chieftains fled from their lands because of this fighting. And because Óthinn had the gift of prophecy and was skilled in magic, he knew that his descendents would live in the northern region of the world. Then he put his brothers Vé and Víllir to rule over Ásgarthr, and he himself and all of the priests, and many other men, departed. First he went west (north) to Russia (*Gartharíki*), and then south (west) to Saxony (Saxland).

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 (Óthinsey) on Fyn (Funen) island. Then he sent Gefjon 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 Gianthome

(*Jǫtunheimar*) and bore four sons to a giant (*Jǫtunn*) there. She changed them into oxen and hitched them to a plow, and pulled the land westwards into the sea, across from Odense, and that is called Zealand (*Selund*), and there she lived from then on. Skjold, a son of Óthinn, married her. They lived at Lejre (*Heiðthraz*).

A lake was left which is called Logrin (now Mälaren, in eastern Sweden). The bays in this lake are like that of the capes of Zealand. And when Óthinn 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. Óthinn and Gylfi vied greatly with each other in magic and spells, but the AEsir always had the better part of this. Óthinn settled by Lake Logrin, at a place which used to be called Sigtuna (*Siktúnir*). 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 Sigtuna. He gave dwelling places to the temple priests. Njórthr lived at Nóatún, Freyr at Uppsala, Heimdall at Himinbjorg, Thórr at Thrúthvang, and Baldr at Breiðablik. He gave good farms to everyone. (c.125).

6. It is said in truth that when Ása Óthinn came to the Northlands, and the priests with him, that they brought and showed the skills that men used for a long time afterwards. Óthinn was the foremost of them all, and they learned all of the skills from him, because he was the first one 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 rhymes, 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. Óthinn 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 berserker rage.

7. Óthinn 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 "Swordblade" (*Skíthblathnir*), in which he sailed the mighty seas. It could be folded up like a cloth.

Óthinn had Mímir'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 the Ghouls or of the Hanged. He had two ravens (Huginn - "the Thought" and Muninn - the "Mind"), and to 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.

Óthinn had the skill that gives vast power, and that he himself practiced. It is called sorcery (*seithr*), 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 manly men thought it disgraceful to practice it, and so it was taught to the priestesses, instead.

Óthinn 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 next 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 worshipped Óthinn and his twelve chieftains, and hailed them as their gods. And they believed in them for a long time afterwards. The name "Authunn" comes from that of Óthinn, and men gave that name to their sons. And from the name of Thórr come names like "Thórir" and "Thórarin," and when it is combined with other names, like "Steinthórr" and "Hafthórr," and when it is changed in other ways, too.

8. In his land Óthinn 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 Valhóll 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 manful 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 (*Svíthjóth*) men paid tribute to Óthinn of a penny for each head. And he protected their lands from attacks, and made sacrifices for them so that they would have good seasons.

Njórrth married a woman who was called Skathi. She would not let him have sexual intercourse with her, and she later married Óthinn instead. They had many sons. One of them was called Saemingr. Earl (jarl) Hákon the Mighty determined his descentance from Saemingr. This area of Sweden they called Manhome (*Mannheimr*). And Sarmatia the Great they called Godhome (*Ásheimr*). There are many stories told about this Godhome.

9. Óthinn 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 (*Svíar*) believed that he had departed to old AEsircourt (*Ásgarthr*), and that he would live there ever after. Then the belief in Óthinn became greater 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.

Óthinn was burned after his death, and this burning of his body upon the funeral pyre took place with great glory. It was the mens 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, Njórthr of Nótún took over the rule of the Swedes and continued to make the sacrifices. Then the Swedes hailed him as their king (*konungr*), and he got their tribute. Good peace was maintained during his days, and there were all kinds of good crops. But during his days most of the priests died, and all of them were burnt, and men made sacrifices to them. Njórthr died in his bed (c.150). Before he had died he had himself cut and so marked for Óthinn. The Swedes burned his body, and they cried greatly at his pyre.

10. After Njórthr, 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 Uppsala, 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 Uppsala royal ownings, that have been maintained ever since. During his days, there began what was called the Wise Peace (*Fróthi-frithar*). There were good harvests then, in all of the lands. The Swedes said that it was because of Freyr, and he was worshipped 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 Gerthr, and she was the daughter of Gymir. Their son was Fjólfnir. Freyr was also called Youthful (*Yngvi*). And the name of Yngvi was maintained in his family lineage as a name for kings for a long time thereafter, and his descendants were afterwards called Ynglings.

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 door and three windows. And when Freyr was dead (c.175), they carried him into the mound in secret, 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.

Freya continued the sacrifices, because she was the only one of the godheads 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 (*frúvur*). And so any woman who is a mistress over her property is called Lady (*freyja*), and Housewife (*húsfreyja*) if she owns a house. Freya was changeable in her mind. Her husband was called Óthr, and her daughters were Hnoss and Gersimi. They were very lovely, and we give their names to our most valued possessions. (Hnoss: precious; górsimi: treasure).

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 him the Worldgod (*Heimsáss*), and sacrificed to him for good harvests and peace for ever after.



RÚNA

On the twelfth Night of Yule the *Rúnagildi* was founded by rites most runic and the Institute for Runic Studies, Asatrú (IRSA) was duly inaugurated. Those *ásatrúarar* interested in undertaking the demanding work of Runic Wodenism are invited to write the Gild-Hall [Rúnagildi, P.O. Box 7622, University Station, Austin, TX 78712, USA] for applications (our standards of admission are high). The more "intellectually oriented" program of IRSA is open to all *ásatrúarar*. Dues are \$24.00 per year. Members receive all theoretical-historical publications of the *Rúnagildi*, and the biannual journal RÚNA.

"The Futhark"

For the second "Rúna" column in *The Runestone* 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 runerow (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 Aquincum reads:

ƿ ƿ ƿ ƿ ƿ ƿ
f u t h a r k w

Under no circumstances should it be forgotten that the term "rune" is a complex one, with the primary definition of "mysterium, arcanum, 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:

- I. Name (phonetic value and idea)
- II. Shape
- III. Order (number)
- IV. Triplcity

That is, each runestave has a distinctive name which conveys a kernal concept in the runic ideology--while the first phoneme in the name indicates the phonetic value of the stave in writing practice. It must also be borne in mind the the staves were often used as ideograms as well. < could stand for the concept "good harvest," as well as for the sound [j] (pron. as in Eng. /y/). The shape of the stave is also ideographic, and imparts a vast teaching to the unconscious realms of the human psyche (*hugr*). The ordering of the staves (and the resulting numerical values) constitute the first element of the inter-runic network. Through number connections are revealed

and bonds can be made. The next level of the inter-runic network is expressed by the division of the Futhark system into three sets called *aettir* (sg. *aett*: "family, kindred" 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 Wodenic rune-lore. 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 rune-row is a simple expansion of the elder row), while the Younger Futhark of 16 staves arises between 750 and 800 and remains a traditional system of great integrity in Scandinavia until around 1100 C.E. (although runestaves 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 *Armanen Futhork* in the first decade of this century. This latter system can not be ignored in any discussion of runic history due to its influence on exoteric 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 runic studies--one of the simpler reasons for this is the fact that the magico-religious Wodenic 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 *aett*-systems with numerical and phonetic values, and are followed by a list of their names and the English meanings of those names.

Elder Futhark

ƒ	u	th	a	r	k	g	w
1(f)	2(u)	3(th)	4(a)	5(r)	6(k)	7(g)	8(w)
h	n	i	j	I	p	z	s
9(h)	10(n)	11(i)	12(j)	13(I)	14(p)	15(z)	16(s)
t	b	e	m	l	ng	d	o
17(t)	18(b)	19(e)	20(m)	21(l)	22(ng)	23(d)	24(o)

- (1) fēhu: 'livestock, money,' (2) ūruz: 'aurochs,' (3) puraz: 'the strong one,' (4) ansuz: 'a god,' (5) raidō: 'wagon,' (6) kaunaz: 'torch,' (7) gebo: 'gift,' (8) wunjo: 'joy,' (9) hagalaz: 'hail,' (10) naudiz: 'need,' (11) isa: 'ice,' (12) jēra: 'year,' (13) iwaz: 'yew,' (14) perdro: (15) elhaz: 'elk'-or-'protection,' (16) sōwilo: 'sun,' (17) tiwaz: 'the god Týr,' (18) berkano: 'the birch goddess,' (19) ehwaz: 'horse,' (20) mannaz: 'human,' (21) laguz: 'water,' (22) ingwaz: 'the god Ing,' (23) dagaz: 'day,' (24) ōðalaz: 'ancestral property.'

Generally, the Old English row follows that of the Elder Futhark, with an extension of the row by eventually nine staves to make a total of 33 staves. This is the usual pattern of alphabetic modification to accommodate linguistic change.

Old English Futhorc

							
1(f)	2(u)	3(th)	4(o)	5(r)	6(c)	7(g)	8(w)
							
9(h)	10(n)	11(i)	12(ġ)	13(è)	14(p)	15(x)	16(s)
							
17(t)	18(b)	19(e)	20(m)	21(l)	22(ng)	23(d)	24(ē)
							
25(a)	26(æ)	27(y)	28(ea)	29(eo)	30(q)	31(k)	32(st)
							
							

(1) fēoh: 'cattle, money,' (2) ūr: 'ox,' (3) þorn: 'thorn,' (4) ōs: 'a god,' (5) rād: 'riding,' (6) cēn: 'torch,' (7) gyfu: 'gift,' (8) wynn: 'pleasure,' (9) hægl: 'hail,' (10) nȳd: 'need,' (11) īs: 'ice,' (12) ġēr: 'year,' (13) eoh: 'yew,' (14) peorð: 'chess-man,' (15) eolh: 'elk,' (16) sigil: 'sun,' (17) tīr: 'the god Týr'-or-'glory,' (18) beorc: 'birch,' (19) eh: 'horse,' (20) mann: 'human,' (21) lagu: 'water,' (22) ing: 'the god Ing,' (23) dæg: 'day,' (24) ēbel: 'ancestral property,' (25) āc: 'oak,' (26) æsc: 'ash,' (27) yr: 'gold decoration,' (28) ior: 'serpent,' (29) ēar: 'earth-grave,' (30) cweorð: 'fire-twirl,' (31) calc: 'cup,' (32) stān: 'stone,' (33) ġār: 'spear.'

What is especially noteworthy about the Younger Futhark is that although there was a similar level of linguistic change in the Scandinavian dialects, as in the Ingvaenic (Old English, Old Frisian, etc., which made use of the previous Futhorc), it was not expanded as would have been expected, but rather contracted along consistent, systematic, and traditional guidelines. The ætt-system became even more vigorously represented in the Viking Age. (Note that each ætt begins with the same stave as in the elder period.)

Younger Futhark

					
1(f)	2(u/o)	3(th)	4(ǣ)	5(r)	6(k/g)
					
7(h)	8(n)	9(i/e)	10(a)	11(s)	







12(t/d) 13(b/p) 14(m) 15(l) 16(-r)

(1) fé: 'livestock, money,' (2) úr: 'drizzle,' (3) purs: 'giant,' (4) áss: 'a god,' (5) reið: 'riding,' (6) kaun: 'sore,' (7) hagall: 'hail,' (8) naud: 'need,' (9) íss: 'ice,' (10) ár: '(good) year,' (11) sól: 'sun,' (12) Týr: 'the god Tyr,' (13) Þjarkan: 'runic birch goddess,' (14) maðr: 'man,' (15) lǫgr: 'water,' (16) ýr: 'yew.'

Here we have looked at the ancient forms of the Futhark, but no discussion would be complete without an outline of the Armanen system of Guido von List. This system is a modification and expansion of the Younger Futhark based upon the 18 runic stanzas of the rúnabáttir of the Hávamál (138-165). This version was first published by List in his book Das Geheimnis der Runen (1904).

Armanen Futhork











1(f) 2(u) 3(th) 4(o) 5(r) 6(k) 7(h) 8(n) 9(i)











10(a) 11(s) 12(t) 13(b) 14(l) 15(m) 16(y) 17(e) 18(g)

The names of the runes are based upon the historical ones, but have an esoteric significance peculiar to List's system. (1) Fa, (2) Ur, (3) Thorn, (4) Os, (5) Rit, (6) Ka, (7) Hagal, (8) Not, (9) Is, (10) Ar, (11) Sig, (12) Tyr, (13) Bar, (14) Laf, (15) Man, (16) Yr, (17) Eh, (18) Gibor. Perhaps we will devote a future number of "Rúna" to a further discussion of this system. A manuscript devoted to the Armanen magical system will also be available to members of IRSA as a special publication.

Next in "Rúna" we will consider the ancient runic cult and the place of Hidden Wodenism in Asatru today.



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MOOT POINT

LETTERS

Asatru Free Assembly

Dear Sirs:

I have seen your ads in the classified section of *Soldier of Fortune*, and have been interested in them. I'm one quarter Scandinavian (the rest is Celtic, English and German), but for as long as I can remember have felt it to be the dominant bloodline in me. Some of this is undoubtedly due to the closeness I have had with my immigrant grandmother, 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 Angle, Celtic and Norse tribesmen, it seems that most any western European could make a case for being a Norse descendent.

I'm baptised 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 could be deist aversion to organized religion, but some of the very principles of 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 by 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 strayed from thy ways like lost sheep." I ain't a sheep, and I see nothing wrong with eating lamb chops now and then.

What many traditionalist conservatives (mainly 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 them, seems to have been the socialism of its time. Fortunately, the protestant reformation was a positive step. Martin Luther's rage at church officials in Rome "who think that we are nothing but Teutonic swine" seems to have an echo in today's growing thunder against Washington. Still, time has passed, and the protestant clergy does not reflect that thunder. The bible-belted, 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 decrepit. 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 pageantry and historical significance. I find it unfortunate that Solzhenytsin 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 Ragnarök. Perhaps the latter was a true prophecy of the coming of Christianity to the Norse.

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, but, unlike colonials, they came 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 howling savages who brought about the dark ages, they could be seen as a maverick master race who thrust the European world into 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 planted the seed that at least partially accounts for the difference between we of the west 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 peoples, but also its finest. We should be proud of that and try to preserve it, but never flaunt it or proclaim it in too abrasive a manner. 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.)

Nor have my experiences as a warrior drawn me to your faith, since I have no such experience. Although Vietnam was a ridiculous folly, I would have undoubtedly "gone a viking" to kill some commies, but I had just turned fifteen as our troops pulled out as a result of Nixon's "peace with honor." That little weasel shouldn't even be allowed to mention the word honor. When the tide of battle turned, captain Nixon abandoned ship and left a few loyal crew members to go down with her. No sane person will ever confuse him with Andrew Jackson or Sam Houston.

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 I don't like the idea of sending money to an outfit before I know much about them.



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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 rape and 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 Adventures of Tom Sawyer* 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 few worthwhile 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, Monarchy, Tradition) Burke, while they would undoubtedly misunderstand a glorious anarchist like Ethan 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 such a 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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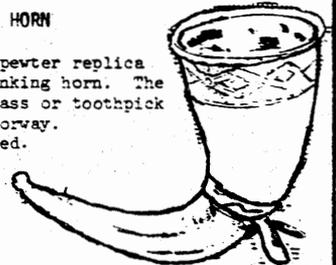
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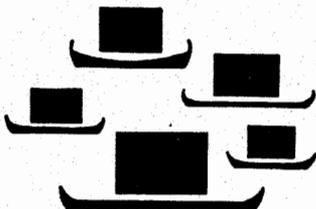
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I understand that, as a member, I am expected to contribute one percent of my income, before taxes, to the Ásatrú Free Assembly. If I am not a member of a local kindred I will send that amount directly to the organization. If I am a member of a kindred, 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 Ásatrú Free Assembly to support its activities. I will also maintain a current subscription to the Ásatrú Free Assembly's magazine, The Runestone.

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.

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