



## Celebrating the Indigenous Religion of European Americans

USA \$3.95



Thorgrun Odden  
PO Box 1746  
Penn Valley, CA 95946

Fall - Winter 1999



From Y2K to V1K

Going from Kindred to  
Community

Ullr's Gifts to Hunter  
*A modern myth*

Persecution -  
*Project Megiddo*

Wisdom from the  
Mysterious West

Kennewick Man -  
*on his own again*

Time Travels of an  
Asawoman

Book reviews ...  
and AFA news

# GUILDS & PROGRAMS

## of the Asatru Folk Assembly

### WARRIOR GUILD

Practicing warrior spirituality in today's world. Our newsletter, WOLF AGE, is looking for articles. If you have experiences or stories which deal with adventure, survival, military interests, or western martial arts - contact the Guild c/o the AFA.

Subscriptions to WOLF AGE are \$8.00 for 6 issues, payable to the AFA.

### BACK TO BASICS GUILD

Simple living and self-sufficiency are the goals of this guild. Your experiences are part of our folk-traditions: raising children, home schooling, cottage industries, natural remedies and more...Contact: Julie Tobin

P.O. Box 407, Georgetown, CA 95634.

Email: [asatru@cw.com](mailto:asatru@cw.com)

### AEROSPACE TECHNOLOGY GUILD

...taking the spirit of Asatru into the future!

Check out our website at:

<http://home.earthlink.net/~apendrag/atg/>

Subscriptions to our newsletter, SLEIPNIR, are \$8.00 for 4 issues. Make checks payable to the AFA.

### GENEALOGY GUILD

Helping us link with our ancestors! Contribute to our webpage, HEARTHSTONE, at:

<http://runestone.org/hrthstn.html>

Contact Sheila, c/o AFA, with your article submissions and ideas. Email: [asatru@oro.net](mailto:asatru@oro.net)

### VITKAR GUILD

...inner voyaging to discover our ancestral lore. The AFA is looking for individuals interested in seithr, galdr, and deep lore to seek and share wisdom on our new online: [vitkar-list](#). Contact the AFA for more details. (Formerly the Seith Guild.)

### GOTHAR/LEADERSHIP PROGRAM

The AFA is now offering gothar certification through our leadership course. If you are an AFA member interested in taking on a leadership role in our larger community, please contact the AFA, or Kevin McNeece at: [kmnecce@awares.com](mailto:kmnecce@awares.com) (See our ad in this issue)

### WOMEN'S WEB

A new, online discussion group for AFA members only. This is a friendly and secure place to share thoughts which specifically focus on issues of concern to women and families. Contact the AFA for more information.

THE RUNESTONE is a journal of the ancient Northern European religion known as Asatru. It is dedicated to our Gods and Goddesses, the people of the North, and to the values of courage, freedom, and individuality within the context of kinship.

THE RUNESTONE is published four times a year by the Asatru Folk Assembly. Subscription are \$12 per year in the US, \$15 per year in Canada, \$18 overseas (\$24 airmail), payable in US funds to the ASATRU FOLK ASSEMBLY, P.O. Box 445, Nevada City, CA 95959.

Email address: [asatru@oro.net](mailto:asatru@oro.net)

Webpage location: <http://www.runestone.org>

The opinions in this publication, unless otherwise noted, are those of the author. We read all correspondence, but other commitments may prevent replies. For best response, keep your letters to one page and one or two subjects.

Submissions of articles, photographs, and line-artwork are invited. Please enclose a SASE if you wish to have them returned.

<i>Publisher &amp; Editor:</i>	Stephen A. McNallen
<i>Production &amp; Webpage:</i>	Sheila McNallen
<i>Membership Chairman:</i>	Mary Folkgatherer
<i>Wolf Age Editor:</i>	Reinhold Clinton
<i>Sleipnir Editor:</i>	Ed LeBouthoullier
<i>Gothar Program Director:</i>	Kevin McNeece
<i>List Administrator:</i>	Terry Armstrong

## From Y2K to V1K!

January 2, 2000

The lights didn't go out. Hordes of frenzied cannibal yuppies didn't fill our streets. Instead of the rattle of automatic weapons, popping champagne corks welcomed in the New Year. Y2k, the collapse of the computerized infrastructure of modern civilization, was a non-event.

Now can we all get back to work?

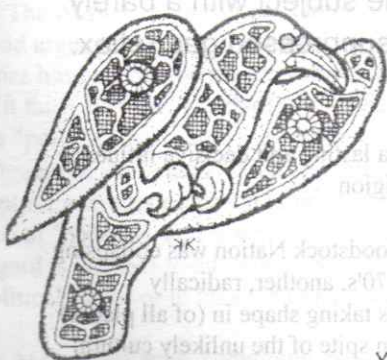
Our apprehensions consumed much of our energy over the last year or so. Many of us, myself included, spent time and money planning for everything from a short power outage to a The End Of The World As We Know It. Quite a few Asatruar turned inward, preoccupied with questions of survival, and the energy feeding into our common religious life dropped off noticeably. This was understandable - but hey, folks, we survived. It's time to focus on both our private spiritual lives and on the tribal, community aspects of Asatru.

Even though the millennium is a Christian milestone with no religious relevance to us, this is still an appropriate time to ponder the future of the Asatru Folk Assembly. I will be giving a lot of thought to this question in the next hundred days or so. At last August's Gathering of the Tribes I said I would not be doing "status quo Asatru" in a year's time, and I was entirely serious. We have to continually examine our actions, even to the point of challenging our basic premises, if we are to keep the AFA on the cutting edge of forward movement in Asatru.

One priority for the coming year? Organizing our Asatru community here in northern California. Between now and the next issue of *The Runestone*, we will make significant physical improvements on the land. At the same time, we will continue attracting quality individuals and families to our area. Our plan is to build a model community, one which will lure still more Asatruar - and which will inspire others to emulate our successes in their own localities.

On another topic - Y2K has come and gone, and now it is time to tackle V1K ... *Vinland One Thousand!* Yes, this is the one thousandth year since Leif Erikson's first voyage to North America and we must use this as an educational opportunity to enlighten others. We are Vinlanders, and by the end of the coming year we need to make the name of our nation a household word from New York to San Diego and every point in between!

Whatever the shape of our various projects in the coming months and years, we must remember that the AFA did not come into being so that Asatru could be practiced by a handful of the faithful, safely out of sight of the larger society around us. We came to lay the groundwork for fundamental, historic changes. I, for one, am not interested in anything less. Any smaller vision, any diminutive and unheroic mission, is not worth our trouble. Join with me as we rise to this challenge and prepare to make our mark on the twenty-first century! Hail the AFA!



## Join the ASATRU FOLK ASSEMBLY

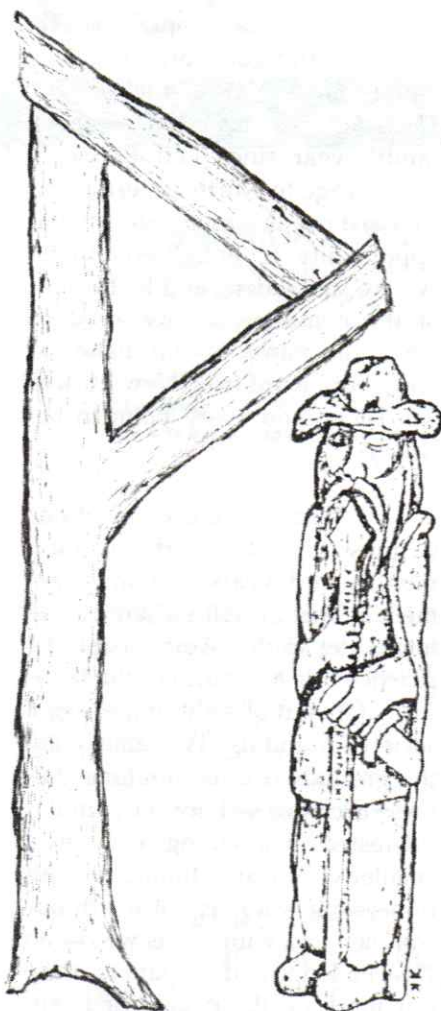
Let us be a people ever-born and ever-new,  
with mighty deeds on the loom of Fate.  
May we live in the Gods, and they in us!

Your \$25 annual fee (up to two family members) entitles you to group networking, the "insiders" *BearClaw*, online *afa-list*, use of the AFA land, admission to AFA events, and more....

Find us online at <http://runestone.org/app.html> or write for a membership packet today.

# The Gathering of the FOLK

By STARKAD



***Man's chief joy is in man -***  
Havamal

**A**n estimated two thousand of these alternative communities dotted the American landscape in those wild and vanished times. Only a handful survived more than three years; the adobe walls of New Buffalo and the redwood shacks of Wheeler's Ranch have long since settled back into the earth from which they were drawn. At first glance, it would seem that modern-day Asatru has very little to learn from those awkward early attempts at cultural engineering. But ironically enough, the lessons and experiences of those almost-forgotten social

***"Alternative communities"*** - mention that topic at a Kindred meeting and you're guaranteed to get some definitely mixed reviews. The term is still burdened with wreckage from the 60's and 70's, when packs of scruffy, underfed adolescents went "back to the land" and tried to transform themselves and society through Free Love, welfare fraud, and hopelessly inappropriate technology. When you throw in the all-too-close association of "community" with that dread word "commune," it's not surprising that many of today's Folk respond to the subject with a barely suppressed gag reflex.

experiments may have a lasting and decisive influence on the future of our religion.

At the same time Woodstock Nation was collapsing from exhaustion in the 70's, another, radically different movement was taking shape in (of all places) Berkeley, California. In spite of the unlikely cultural climate, a few hardy souls linked together in an association that would eventually grow into the Asatru Free Assembly, the ancestor of most of today's major

Asatru organizations in North America. After a sometimes rocky beginning, American Asatru finally seems to be taking root in the Westland soil; we have our own festivals, journals, congregations (the Kindreds), and even the occasional sectarian feud, just like the mainstream religions.

The creation of the International Asatru and Odinist Alliance in 1997 brought a new sense of solidarity and tranquillity to the movement, replacing the constant internecine quarrels and crises that filled its first twenty-five years in America. In that newfound calm, some of our more deep-minded Asafolk are again voicing those fundamental, but still-unanswered questions: "Where do we go from here? What should be the ultimate goal of American Asatru?"

From the beginning, the founders of Westland Asatru saw our religion as having a twofold purpose: not just as a vehicle for restoring the lost faith of our ancestors, but also as an instrument for the rebirth of the Northern Spirit among our Folk, for the rejuvenation of a society in decline. According to their vision, our religion was to serve as the basis for a new culture built on the virtues and values of our ancestors: honor, strength, courage, self-reliance. Today, a great many Asafolk believe that contemporary society is beyond redemption; that our nation is essentially lost to us. It has become painfully evident to them that the original insight of the founders was valid: If we want a better society for ourselves and our descendants, we'll have to create one.

If, like a growing number of Asafolk, you're working toward a day when Asatru takes on the status of a new, full-fledged culture in the Westlands, you instinctively know what it will take to achieve that ambition. Larger festivals and more impressive rituals won't cut it. For that matter, neither will well-intentioned journal articles. It's time for our scattered Folk to gather together. The time has come for us to establish our own Asatru-based communities. Not just spiritual communities, but manifest, living, working communities where the phrase "We take care of our own" becomes an actual way of life, not just an ideal.

The Asafolk are never ones to pass up a chance for a good argument, and the notion of forming our own communities has generated opposition from several quarters, some of it fairly heated. Much of this resistance centers around the "politics" that would inevitably follow upon the establishment of any Asatru-based community. Good point, except for one minor lapse in logic: Asatru has *never* been free of "politics", and never will be. Our only choice in this regard is whether to let ourselves be led around by outside political forces or to take the reins ourselves.

At the same time, community is not for everyone. Many Asafolk are thoroughly content with our current Kindred structure and the gentle ritual cycle of our year as it stands. This is right and fitting: The branches of Yggdrasil are

widespread and can shelter the "lone wolf" and the fiercely independent Kindred as well as the dedicated communitarian. But even a casual reading of our religion's many journals will reveal a growing awareness among the Asafolk of the darkness shadowing the horizon. We are rapidly approaching a crossroads in the history of the Westland Folk.

Our religion, like our Folk, has only three basic options for the future: growth, stagnation, or decline. (Some Asatruar writers would add a fourth possibility: extinction.) As it stands today, Asatru is a virtually unknown religion with followers who number in the four-figure range. If we are ever to rise above that status, the Asafolk must come to terms with a simple and inescapable fact: *Culture requires community.* The strength of any religion resides in community. The Christians knew it. The Buddhists knew it. Hopefully, before it's too late, we'll get the message, too.

Apart from being a jeremiad on the state of our present society, the purpose of this article is to show some of the possibilities that Asatru-based communities could offer to our religion in hopes of encouraging more of the Folk, particularly the younger ones, to start thinking along the same lines. Like many other Pagan religions, modern Asatru tends to be long on lore and short on application. To avoid that shortcoming, a good part of the article will be dedicated to describing, briefly, some concrete strategies for planting the seeds of an Asatru-based community.

Even among those Asafolk who favor the idea of forming our own communities, there's still considerable disagreement (naturally) about how to get started. Some of our hardier Asatruar advocate the establishment of self-sufficient retreats in the far, sparsely-settled North where we'll live off the land in the grand old Viking style until the inevitable Fall of Western Civilization. Afterward, once the dust has settled, we can sweep down, reclaim the continent, and triumphantly build the New Vinland Republic for Odin and the Folk.

Sounds like fun, in a Pleistocene sort of way, but most Asafolk are thinking in terms of something a little more...well, practical.

With that in mind, several of our more far-sighted Asatruar have offered their Kindreds to serve as nuclei for emerging Asatru-based communities. They've sent out calls for interested Asafolk to relocate, with the promise that the Kindreds would help them find jobs and get settled. Despite the sincerity of these offers, there haven't been too many takers. To understand why, we have to take an honest and slightly discomfiting look at probably the single greatest obstacle standing between us and the realization of our goals: a matter of confidence, both in ourselves and our organizations.

Modern-day Asatru suffers from the same stigma that afflicts virtually every other Pagan group; a notorious reputation for transience. Virtually none of the founding Asatru organizations still exist in America. Journals publish a few issues and then vanish. Kindreds come and go. It's patently unreasonable to expect established Asafolk, especially the older ones, to pull up stakes and pour significant amounts of their time, work, and resources into an organization that may one day simply evaporate into thin air. It's happened before. If we want to hold any hope of creating our own communities, we have to offer assurances that it won't happen again.

When we consider joining an organization, be it a church, a workplace, or even something as mundane as an athletic club, we expect it to meet certain criteria: a permanent staff, commensurate physical facilities, a history of financial and social stability. An organization that lacks those characteristics isn't likely to inspire confidence in potential members, and without that confidence, they're not likely to offer any substantial, long-term commitment.

There's the hitch. Very few Kindreds have the resources to create the sort of infrastructures described above, and without them, they're going to be at a definite disadvantage when it comes to recruiting high-caliber members and securing their commitment. And the Kindreds can't obtain the necessary resources unless they attract more members. Catch-22.

We have to make do with the resources at hand. Fortunately, through accident, design, or the workings of Wyrð, the first critical elements of Asatru communities are already in place and operational: our older, more established Kindreds.

Despite the many obstacles it faces, Asatru is slowly growing. Eventually our numbers will reach a point where a cluster of stable Kindreds will be within reasonable working distances of one another. (We seem to be approaching this situation in several regions of the country.) After careful consideration, two or more like-minded Kindreds might decide to enter into confederation to form an Asatru proto-community: a "Shire", as Steve calls them in his AFA publication *Kindred Guidelines*.

A Shire isn't a ceremonial organization, though. As Steve envisions it, the main purpose of a Shire is community-building, by enabling its members to take on larger, more ambitious projects that are beyond the reach of the smaller, individual Kindreds. So far, there's no formal procedure for establishing a Shire in the AFA; there hasn't been a pressing need for one, exactly. Probably all that would be required is recognition and chartering by the AFA's governing councils, as is the case with a Kindred. The legalities are the easy part, though. Once the charter is signed and the inaugural festivities concluded, it will be

time to get down to the real work.

The Asafolk are an energetic clan, and have a reputation for taking too much on their plates at one time. Once formed, a new Shire might be tempted to take on all sorts of challenging projects in its first surge of enthusiasm - and that could prove to be a fatal error.

Hard experience has taught that many (perhaps most) early intentional communities failed because the members tried to accomplish too much, too soon. Transforming society, culture and human nature is a pretty ambitious goal for a few dozen people to tackle, and most alternative communities have failed spectacularly in the attempt.

Communities are large, intricate social structures, and like all complex systems, they can't be planned from scratch; they have to evolve. That means starting simply and starting small. That's why it's essential for a new Shire to set itself a single simple, achievable goal at first rather than pursuing a sweeping agenda that will disperse the Shire's resources and gain few, if any, lasting results.

So let's take a look at a practical example of how a Shire could begin its community-building efforts. While a number of Asafolk have written extensively about the need for community in Asatru, very few have offered any feasible proposals for getting started. We'll discuss a number of possible projects in this article, but due to space limitations we can choose only one for a detailed description. It's a fairly straightforward venture, and one that stands out in terms of long-range potential: the purchase of a parcel of land for a Shire sanctuary.

O.K., hold on - we're not talking about a ranch-sized spread here: just an acre or two in a secluded rural area where land prices are still fairly reasonable. To be certain, this isn't the kind of project that can be financed through garage sales and car washes. Someday it may be possible for the AFA to own its own businesses, but for the time being our religion, like all newly formed religions, will be dependent on the offerings made by its members. The purchase of a sanctuary is no exception to the rule; most of the funds will have to be contributed by the Shire members themselves. This isn't as oppressive as it sounds at first, though.

Let's take, for example, a Shire consisting of three ten member kindreds (thirty members in all.) Even in these uncertain economic times, it seems reasonable that each Shire member could contrive to put in an average of one hour of overtime at work each month. (Read that again carefully: just one hour per member.) If each member then contributed \$10 of that overtime pay monthly to the sanctuary fund, at the end of three years the Shire would have \$10,800 at its disposal. Not exactly corporate high fi-

nance, but enough to get started. Shire members with higher incomes might help out by contributing proportionately more, to ease the burden on those with tight budgets. (If ten bucks seems extortionate, keep in mind that's what you shelled out for a ticket and popcorn when you went to see *The Postman*.)

While the funds are being accumulated, the members of the Shire will be working together on other Shire activities, learning about each other, and discovering their collective strengths and weaknesses. They'll be picking up skills in conflict resolution (never one of our strong points), and finding out whether they've got a going concern on their hands. Just before choosing the land for the sanctuary, they should take the time for some hard self-assessment to see if they're truly ready to make the commitment. If there's the slightest uncertainty, it would be far better to wait and see how the Shire develops. Few things would create more lasting ill-feeling among members than a real estate transaction gone bad, and nothing would be more discouraging to other Kindreds who are considering forming their own Shires.

On the other hand, if there are no lingering doubts, the Shire can choose a suitable location, and after going through the prescribed rituals (choosing a broker, appraisals, title searches, and so on), make the purchase. Note that nowhere in this summary do lending institutions enter the picture; if a Shire can't pay cash, it needs either to raise its bank balance or lower its ambitions. No competent Shire would jeopardize the financial well-being of its members by going into debt to finance its activities. That may sound a bit strident, but someone has to sign those papers. Thousands of organizations go bankrupt each year in this country; Asatru doesn't need to add to the list.

The law provides a number of legal instruments the Shire can use to protect and manage its investment: land trusts, 501(d) associations, cooperative corporations, and so on. Several good self-help books are available that detail the advantages and perils of each of these transactions, and the Shire members would do well to acquaint themselves with them. (The AFA's legal counsel may be able to help with this in the future.

Once the land has been acquired, the Shire members could make a few simple improvements that would considerably add to the value and the utility of the sanctuary: the assembly or purchase of a removable fabric pavilion that would serve as a Hof for ceremonies; construction of outdoor cooking and serving facilities for festivals; perhaps the addition of campsites for good old-fashioned family outings.

Although the sanctuary would be a considerable achievement by itself, its real significance lies in something deeper: that demonstrated sense of permanence which is the whole point of the exercise. The members of the Shire will have learned to work together on a long-range project; they'll

have proved their financial self-sufficiency, and most importantly, they'll have a visible, tangible manifestation of their faith in themselves, their religion and their future consecrated land; sacred ground.

Just like the individual Kindreds, each Shire will be unique, with different needs and goals. Acquiring a Shire sanctuary may not be practical due to exorbitant land prices, restrictive zoning laws, or excessive commuting time - in other words, if you happen to live in California. A newly formed Shire could easily choose a different project as a starting point, keeping in mind the essential requirements of simplicity and feasibility. In his *Kindred Guidelines*, Steve McNallen has suggested several possibilities which have the advantage of requiring minimal capital outlay and business experience. These are oriented more toward the social side of creating community. They also lend themselves well to volunteer work from Shire members, which would help reduce operating costs.

### 1. Day care services for Shire members

A typical monthly statement from a commercial day care center often looks more like a ransom note than a bill. A not-for-profit Shire day care center would provide considerable savings for member families, plus two additional benefits: greater security and an Asatru-rich environment for the kids.

### 2. Part-time tutoring services

Nobody needs to hear another rant about the pathetic state of our public school systems. Instead of spending hundreds of dollars on outside tutoring to ensure our kids get a decent education, we can set up our own part-time learning centers staffed with volunteer teachers who could supplement (and occasionally counterbalance) the public school curriculum.

### 3. Food Coops

Another direct help to Asatruar families! Food prices are already exorbitant: They're going to become outrageous in the not-too-distant future. By forming a food co-op, a Shire would not only obtain quality produce for less money, but it would also establish friendly working relationships with the local growers. The Shire would be supporting the growers directly, not some supermarket chain. This might come in handy some day in the event that usual food distribution routes are disrupted due to natural disasters or civil disturbances. (Not that these things ever happen in California, you understand.)

# ULLR'S GIFTS TO HUNTER

by WulthuthewaR

Long ago, in the days before man received the gift of iron or runes, he hunted. During the long, cold winters it was the heart of the tribe. Long after the plants were gone hunting provided food. Long after Sunna's warmth had gone it provided furs for warmth.

The whole tribe hunted together as the whole tribe ate together. With nets they captured the large game, with rocks and sticks they killed the small. All was well.

Until the year the tribe almost died.

It was a harsh winter. Cold enough that a sapling bent to set a snare would snap. Cold enough that the people had to go far out on the ice to break through for water. Cold enough that a child grew deathly ill.

The child's sickness swept through the tribe, making everyone too weak to hunt, save one. He was called Hunter, for he was the best at killing a rabbit with a thrown rock or stick.

He tended his tribe waiting for the sickness to pass. None died, but none regained their strength. Then the stored food was gone, and the fever did not pass.

Hunter gathered his rabbit sticks and went out. The snow was deep, and hunter had to force his way through it. The hares and



rabbits, who walk on the crust of the snow, heard him and stayed out of his range. Hunter wished that he too could walk on the snow, but he was not a rabbit and had to return home at the end of the day without food.

And his tribe grew weaker, and his daughter no longer answered when he talked to her.

The next day he took the tribe's nets out to the trails the larger animals left in the snow. He found two trees close on either side of the trail and placed the net across it. Hunter then circled far around and, with his flint tipped spear, waited beside the trail. Deer rushed down the trail towards his net, but stopped in front of it. Hunter rushed towards them, yelling and hoping to scare them into the net, but they ran around it. Hunter threw his spear, but even at his closest he was far out of range.

Without others to cast the net the deer could not be caught.



Again Hunter returned home unsuccessful. And now many of his tribe no longer spoke, and all were close to death.

The next day Hunter brought all of the tribe's nets. Hunter skillfully created a trap from them, so that no matter which way the deer ran they would be ensnared. Hunter again circled far around and, with his flint tipped spear, Hunter waited.

A bull moose ran down the path and, being poor of sight, into the net. Angered, it began tearing the precious nets to pieces. In horror Hunter jumped forward and thrust the spear into the moose. But a spear thrust will not kill a moose, and Hunter had to climb a tree for his life.

As Hunter sat in the tree he felt a new type of cold, this one starting from his heart and flowing out. Hunter had failed. He could not provide food for his tribe, and without food all would die. Hunter wept for his people.

A movement in the snow caught Hunter's attention. He watched in amazement at a tall man walking across the top of the deep snow carrying a bent staff. Hunter had never seen a man such as this before, who seemed to shine brighter than the snow. He looked at his feet, and saw that he walked on nets stretched between sticks. The man stopped before Hunter and reached up, touched his tears.

"My people," said Hunter "they die. They are starving and I cannot feed them."

The brilliant man pointed across the field toward several deer, who were poking their heads deep into snow to graze.

"I have tried," Hunter said "but they are too wary for me to net alone, too wary for me to

approach in this snow."

The man lifted his bow. He pulled an arrow from his quiver and fitted it to the string. How strange thought Hunter, yet his heart raced with excitement. With a snap the bow sent an arrow across the field, dropping a deer.

Something else snapped in Hunter's mind, and he fell from the low branch. Suddenly he understood the bow, and how it sent the arrow further and faster than he could throw it. Suddenly he understood the snowshoes, and how they trapped the snow like a hunting net.

He got to his feet and looked around. The man was gone, but his belongings remained. "Who are you?" breathed Hunter. A voice inside his head told him "You will hear my name in the howl of the wolves," and he shivered.


Hunter picked up the snowshoes and looked at them. "We can make these!" he said, and tied them to his feet.

Hunter picked up the quiver of arrows and examined one. "We can make these!" he said, and tied the wolf hide belt around his waist.

Hunter picked up the bow and drew the string. "We can make this!" he said, and slung it across his chest.

Hunter then hurried to the deer, for he had many to feed in the coming days. As he dragged it home, he heard wolves in the distance. He listened to them calling to him who is first among them.

"Uuuuulllll" they called.

"Ulll" Hunter replied. 

# P E R S E C U T I O N

A new year always brings with it a degree of uncertainty. Will I get a pay raise? Will we take that vacation to Europe next summer? Will young Ragnar and Thorgerd pass seventh grade? But as I write this, the unknown sits before Asatru in Vinland like an unwelcome guest who just won't go away. The guest's name is Megiddo. And what we're going to do about him, or what he's going to do about us, remains to be seen. There's just a possibility that he might transform himself into an agent of the political police, and carry us away.

Project Megiddo is the name of an FBI study into the terrorist potential associated with the millennium. The report describes threats such as Christian Identity, radical militia elements, a Black Hebrew organization - and Odinism.

Since Odinism is often used as another word for Asatru, you may be interested to learn that we are described as a *"white supremacist ideology that lends itself to violence."* But there's more:

*"What makes Odinists dangerous is the fact that many believe in the necessity of becoming martyrs for their cause. For example, Bob Mathews, leader of The Order, died in a fiery confrontation with law enforcement... Odinism provides dualism - as does Christian Identity - with regard to the universe being made up of worlds of light (white people) and worlds of dark (non-white people)... Odinists do not believe in Jesus Christ. However, there are enough similarities between the myths and legends of Odinism and the beliefs of Christian Identity to make a smooth transition from Christian Identity to Odinism for those racist individuals whose penchant for violence is not being satisfied."*

As you know, this is all nonsense. Odinist/Asatru cosmology and theology have no resemblance to the FBI's description; Bob Mathews died in the mid-1980's and belonged to no Odinist organization; the beliefs of Christian Identity and Odinism are completely incompatible. In short, the FBI's summary of Odinism contains almost no single statement of fact!

But then, truth is not the issue. The FBI, and the government which it serves, could not care less about the truth. They know, just as well as you and I, that Odinism presents zero terrorist danger. The difference is that you and I are in the habit of telling the truth, and the FBI is not. When you need a scapegoat, why let little things like the truth, or the Constitution, get in the way? Ask the Branch Davidians...the ones that survived, anyway.

We could respond by trying to "explain things to the FBI." You're welcome to do that if you think it will make any difference, but it won't. We could also point fingers at all the other ideologies listed in the report, or denounce the more racially motivated Odinists and Asatruar, and blame them for getting us in trouble. The government would like that a lot, so let's not give them the pleasure. Nobody "gave us a bad name" except a government that has deliberately chosen to demonize a segment of its citizenry. Again, this isn't about truth, it's about the ruthless and immoral exercise of power.

The International Asatru/Odinic Rite issued a massive news release denouncing Project Megiddo. So far as we know, no newspaper anywhere in the United States carried it.

Is the government going to invoke "anti-terrorism" legislation, and use it as an excuse to round us up? Well, probably not. True, the legislation is in place; no black helicopters or UN troops are required. And yes, this government has shown that it will do just about anything to those it perceives as its opponents. Notwithstanding, the political police are unlikely to break down your door any time soon; we are just too low on the list of witches being hunted...I mean, terrorists being scrutinized.

But even without the dreaded knock on the door, "Project Megiddiotic" could signal increasing religious repression in America. Mass arrest and detention, no. Slander, at the least (They've already done it!), and sanctions on freedom of speech and assembly, possibly. So what do we do about that?

We revel in it. Persecution makes religions thrive! Where would Christianity be without the lions and the catacombs? Sure, some will fall by the wayside. Viking wannabees, kinder and gentler Asatruar, those who blanch at public disapproval - they'll be out of here. Others, more reasonably, will simply not talk to their neighbors about religion and will take to wearing their Thor's hammers under their shirts.

And some of us will just keep on honoring the Gods, and organizing, and standing up for the right, with no regard for what the government likes or doesn't like.

Asatru Alliance, P.O. Box 961, Payson, AZ 85447  
<http://www.vitrex.net/~eagle>      [wtree@goodnet.com](mailto:wtree@goodnet.com)

Odinic Rite Vinland, P.O. Box 2022, Sandusky, OH 44871  
<http://Odinic-Rite.org/orv.html>      [odinic-rite@odinic-rite.org](mailto:odinic-rite@odinic-rite.org)

## BOOK REVIEW

When Edred Thorsson asked me to read and comment on the draft of *Witchdom of the True*, I eagerly accepted. Thorsson, writing on...Wicca? It's widely accepted that he wrote the definitive books on runes, and I was curious to see how he would handle this very different subject.

### *Witchdom of the True:*

*A Study of the Vana-Troth and the Practice of Seithr*

By EDRED THORSSON

Relations between Wicca and Asatru have been tense ever since the two crossed paths - which is to say, for the last thirty years or so. I remember the debate in Wiccan and Neopagan circles as to whether Asatru ("Norse religion" as we were calling it back then) was really a part of the Pagan community, or something altogether different. There was a general mistrust of our fundamental way of looking at the world, and the "culture" of the two religions could not have not been more different. The disapproval was not all from the Wiccans, either; among Asatruar, there are still few insults more scathing than calling someone "Wiccatru."

About the only thing not included in *Witchdom of the True* is explicit rituals for honoring Fre. Presumably one can use the *blotar* Thorsson included in his *A Book of Troth*, or perhaps he plans another volume of more specialized rites to meet this need.

This is one of the better, and more significant, books I have read lately. It deserves the serious attention of all Asatruar who wonder about this often-neglected half of our native religion. ♀

Runa-Raven Press, PO Box 557, Smithville, Texas 78957,  
 web site <http://www.runaraven.org>.

*Witchdom of the True* give a new perspective to the whole debate by showing convincingly that Wicca was nothing more nor less than the cult of the Vanir - those Nordic deities led by Frey and Freya, our Gods and Goddesses of fertility, joy, and plenty. To be sure, much of modern Wicca has become something quite unrecognizable (a "neo-pagan, eclectic/multicultural, politically correct, eco-Marxist hodgepodge" as Thorsson calls it) - but the original item was an integral part of the Way of the North.

Despite Thorsson's scathing commentary on certain factions of present-day Wicca, *Witchdom* is not an anti-Wiccan broadside. Rather, it is a signpost pointing the way back to authenticity and wholeness.

This volume is a thorough introduction to Vanatru. The author sets the stage with a history of the Vanic way, a description of the Vanic cosmology, a summary of the major myths involving Frey, Freya, Nerthus and Njord, and a look at the yearly Vanic festivals. With this foundation, he presents what is perhaps the best discussion of *seithr*, the magical technique of the Vanir, to be found in English. Top it off with a number of charts, maps, and relevant appendices, and you have a comprehensive and eminently informative book.

## WEST

*Ex oriente lux*, says the old wisdom saw; "Out of the East... light!" To find the notion of enlightenment so proverbially characterized here in a dead language as peculiarly an Oriental export commodity would certainly seem to suggest that the idea is not a new one. And yet, old or new, there is something vaguely disturbing about it... to me, at least. I don't live in the Orient, where the light is, after all. I'm an Occidental, and my religion is European pre-Christian folk religion, the ancient and honorable religion of my tribe. Well, if the Orient is really so wise, after all, then what does that make us Occidental tribesmen? Unwise? Stupid?

Not everybody worries about such things, of course. But I do; I worry about everything. Well, perhaps not really that; say rather that I am curious about everything. I have always been curious about wisdom; like Woden, I have studied wisdom, including Eastern wisdom, for most of my adult life. And of course Eastern wisdom contains much to admire. Sometimes I think about the lore of my own tribe, and wonder: Is there anything that we might learn, anything that it might profit us to import into our religion, from the wisdom of the East? If so, what Eastern precepts might really add significantly to our store of wisdom? And I find that, after much thought, I can think of two. One is the Confucian principle of Timeliness: A small sacrifice at the right time accomplishes more than a big sacrifice at the wrong time. We are such an impetuous race, after all; so often do we go wrong because we don't understand that one. The other is the Tao; to know the path, become the path. Again, Western lack of patience; we keep missing the benefits of that kind of wisdom too.

Good thoughts, to be sure. However, what strikes me, when I think of such things, is that I can only think of two. Perhaps someone else could think of more, of course, but whenever I try to, I keep finding that everything else is either already duplicated in some different way in the Western lore, or else is too "Eastern" and would be inappropriate... just as a good deal of what we might call "Western wisdom" -- the "Activist" principle, or the Poetic principle, for instance--- would be inappropriate in the East.

Not that "Western wisdom" ever gets talked that much about, of course; we rarely seem to come across such a thing anywhere. The author of *Wisdom from the Edda* talked about it, however. What is found in this booklet is mainly ethical precepts, cited from stanzas of the *Havamal*. Things like Friendship, Love, Moderation, Hospitality, all wise redes, to be sure, and even including a page of quotes on Wisdom itself:

"A better burden may no man bear  
Than wisdom when wandering wide;  
It is better than wealth on unknown roads  
And in grief refuge it gives."

The writer could have gone on quoting considerably more, of course: "Be middling-wise, but not too wise..." or could have branched out further still, into such matter as "Praise the day at sunset, a woman when she is burnt...", and so forth. And in fact, many heathens quote from the *Havamal* to make some point or other. Yet, by and large in the heathen community, occasional quotes from the *Havamal* seems to be about as far as wisdom, or curiosity about wisdom, ever goes.

Perhaps I should clarify just what I mean by "heathen community" here; by that term I mean generally the whole Asatru/Theodish / "Northern Way" complex. There are a lot of fairly deep differences amongst us, yet we share a crucial commonality in essentially worshipping the same pantheon of elder folk gods, under whatever names, and raiding the same corpus of elder folk lore for how to do it. I'm Theodish, myself, and in Theodism we do talk about wisdom; in fact, we make no bones about terming ourselves primarily a "wisdom tradition". Why? Because we have to. By most conventional standards, so many Theodish ideas seem so strange and unfamiliar to most people that when outsiders or newcomers ask us about them, the only short version we can give them without sitting them down and re-explaining their whole received cosmology to them first is to simply say "We're a wisdom tradition; that's our Theodish belief."

In Theodish Belief, while we have never had the "Nine Noble Virtues", what we do have, and have always had, are what we call the Three Wynns, or Joys/Friends: Wisdom, Generosity and Personal Honor. And in fact if pressed, we could even go a step farther, and say that we are Generous and Honorable because it is Wise to be so. As most heathens would immediately recognize, our Three Wynns, while nowhere found stated as such in so many words, are straight out of the pan-heathen lore all the way back to Tacitus, and heathen lore and its values are more susceptible to this kind of epitomization than most heathen have appreciated. By and large, however, we Theodish seem to be the only ones who routinely refer to our religion as a "wisdom tradition." Asatru almost never seems to do so, and in fact, to the average Asatruer such an idea might seem vaguely repulsive, for a couple of important reasons.

Even so, Asatru might do well to reconsider. For one thing, calling your religion a Wisdom tradition, if there is any legitimate basis for doing so, immediately lends it a lot of new power and prestige in the world that it may have never enjoyed before; a lofty-minded cachet that immediately puts all sorts of dubious people on the spot, heads them off from "redefining" or "down-defining" you or "dumbing you down" to suit their own often perverse whim, and forces them to take you more seriously. And of course in Asatru there is a lot of legitimate basis for doing so; it is just that Asatruers don't generally seem to realize that.

When they think of it at all, of course, Asatruers' reactions may vary. To many American Asatruers, for instance, there could be something vaguely "Un-American," or at least elitist-invidious, about calling Asatru a Wisdom Tradition. Hey, don't give me any of that airy-fairy Eastern crap. Asatru is a Warrior Tradition, an Ancestral Tradition, a Gods and Heroes Folk Tradition; how much more "wisdom" does anybody need than that?

To other Asatruers, the idea may be unattractive for other reasons. To be taken "seriously", for instance, may have little appeal, because many Asatruers may not be interested in themselves or their religion being taken "seriously;" that kind of thinking is for kooks. It's fun to get together with a bunch of like-minded folks, hail the good old gods and heroes, tip a meadhorn or two and talk big; Asatru is supposed to be fun, and social, and maybe occasionally a bit outrageous. What does it need to be serious and wise for? Religions out to bedazzle you with their brilliance and baffle you with their BS are usually up to something, and that something can only lead to cultishness and kool-aid; the real "wisdom" of Asatru is that it doesn't go there, and surely shouldn't. And of course this is typical Euro-American thinking, not just about Asatru, but about any religion. Europids instinctively mistrust the "religious impulse."

But why is this so? What is it that makes Europids so different from the rest of the human race in this respect? It is a question worth asking... and notice that when you ask it, and try to answer it, you are immediately venturing into the world of "wisdom". If, for instance, we were to try to come up with a working definition of "wisdom", we might define it as "the art and science of useful knowledge" To know something is one thing, but to put something you know to work in such a way that it

predicts or explains something new that you didn't know before is the point where knowledge etherealizes or "alchemizes" itself into wisdom. In the case of European religious superficiality, a dash of wisdom immediately predicts and explains what the answer is. In elder tribal times, Europeans were as "religious" as anybody else in the world, but a thousand to fifteen hundred years ago Europeans of all tribes were mass-converted by force to a foreign religion which had no folk basis and which nobody really believed in, yet which everyone had to espouse and profess for practical socioeconomic reasons. Their old folk cultures were systematically dismantled and destroyed, and once beyond a certain historical point, you had to go along with Christianity or else die. Forget about the old folk gods that people really believed in; all those old gods can do for you now is get you in big trouble with your neighbors and the local Bishop.

So people did forget about them, as much as they were able, in order to play the socioeconomic game and survive. However, over the centuries, turning religion into a game like that just basically demoralized people, soured them on the whole idea of religion itself, and made them cynical about it. "Religion" came to mean essentially "Christianity," unlike the old religion a fairly useless sociological encumbrance mainly good for marryings and buryings and bake sales and very little else. Since that time, of course, we have seen Christianity itself collapse, stripped of its political power, shown up by impersonal historical forces for the moral and spiritual fraud that it always was, an emperor which never really did have any clothes, and today hardly more than a big old beached whale which we all step around and try to ignore as it lies there stinking next to the swimming pool of our psyche. But no matter; that doesn't just automatically switch us back to the old religion; after a thousand years that old religion is all gone now, or so we seem to think. For the last thousand years, it has been very difficult for European man to look in the mirror without seeing a spiritual sellout looking back at him. That can be very demoralizing; we have gotten on with our lives, of course, and in fact, in certain practical material senses, have done very well by ourselves. Yet there is always that still small voice from way in the back of our minds, where we no longer like to go; that ancestral memory-haunt that still remembers that we once sold out and betrayed our own good old gods. It's a demoralizing thing, and what makes it worse is when the thing we sold out to goes on to prove itself historically to have been an empty fraud all along, and we realize, unconsciously, that we really sold our birthright for a mess of pottage that time. It is so demoralizing, in fact, that it

has made us in many ways into a self-hating race, a dark inner self-doubt that can be difficult to live with. Today, the Christian missiology that once conquered us is itself full of doubt and irrelevance, in retreat and failing everywhere around the world. All the rest of the world seems to still pretty much have their own old gods, or at least to be systematically going back to them; what happened to ours? In such a situation, as we keep trying to look in the mirror, there is only one way to keep sane; the old sour grapes ploy. We tell ourselves that it was always all irrelevant anyway, and doesn't matter. It was never us, but religion itself that failed and betrayed. You just can't take religion seriously; other than for marryings and buryings and bake sales, religion itself is folly.

Of course religion isn't really folly, not when you do it right, nor does it necessarily have to lead to nothing but cultishness and kool-aid when taken seriously. Though not many know it yet, it can in fact be a very soul-building "salvation" to finally come to religious terms, after all these centuries, with that guy in the mirror. It isn't easy; when you look that guy in the mirror in the eye, it's really whole legions of old gods and ancestors still dwelling within you looking back at you, plainer and plainer in every line of your face, that in fact are the real you. You have to buck up to that silently accusing crowd, take a deep breath and say something like Look, I'm sorry. I know I screwed up, I know I betrayed, and I just want to say that I'm really sorry, and if it means anything, I'm coming back to you...

The idea that Asatru is a Warrior Tradition, an Ancestral Tradition, a Gods and Heroes Folk Tradition, while true enough as far as it goes, is also a bit superficial, if it goes no farther than that. We have only to stop and ask ourselves what such ideas mean. What does a warrior most properly do? He defends his folk. What is a hero? A hero is someone who is a hero in the eyes of the folk, usually for defending the folk. What are ancestors? They are the ancient folk, the ancient repository of the ageless folk wisdom that shaped the folk. And what is a folk? A folk is a community of people who mutually survive and live together, and always seek to live well together, as best they are able. And how do they do that? Not as individuals, obviously, each just acting out and going his own way, but as a community, able to cultivate and preserve that body of traditional wisdom that teaches each new generation how to do that. In other words, none of the above can mean anything as a stand-alone; it always comes down to "community," and community always comes down to the cultivation of

shared "wisdom." And of course there is a great "wisdom," for a start, in really coming to understand that principle itself.

If so, however, the question might still be asked: Where is the "wisdom tradition" of Asatru? The answer is: Everywhere, even if it may involve a lot of things that aren't usually called that. Moreover, Asatru is not just one wisdom tradition, but a bundle of somewhat diverse wisdom traditions, all essentially different "takes" on the same lore corpus, each with its own specialized usefulness to people with a particular interest in it. The warrior tradition, for instance, isn't just musclebound WWF with swords and spears. It has a lot to do with knowing what goes through the mind of a warrior, how to fight, and how to win, a specialized "wisdom tradition" of its own, even if we don't always hear it called that. There are "mystic traditions" in Asatru, which in fact often come down to specialized wisdom traditions. You may not be as interested in runes as Edred Thorsson is, for instance, nor see them the same way as he does, for all that there is bound to be at least some Thorsson runology buried somewhere in your rune-thinking; it's pretty impossible to escape. But if you look closely at Thorsson runology, analyze its deep structures, you quickly discover that it is all coherent and "predictive;" that it is based on the deep folk lore, that any one part of it will be found to fit together with other parts in ways that you could have "predicted," had you known about it, and that it enables predictive "meta-knowledge" of matters outside the strict runic knowledge itself, but that you otherwise would not have known or experienced without that knowledge. It is a structured mystic system, and as such a specialized wisdom tradition within the overall general wisdom tradition.

There are of course guilds, greater and lesser, that cultivate their own particular craft-wisdoms, uniquely sprouting as branches from the trunk of that same overall wisdom, and characteristically identifiable as one with it. There is a lore school in the Theodish Rice that teaches a whole curriculum and system of elder lore, very different information from anything to be found out there in the host McCulture, and of course all vitally useful to any heathen and the proper understanding of folk heathenry. It necessarily redefines such fundamental ontologies as time and space and the cosmos, the meaning and purpose of "law", of "ethics", the nature and anatomy of the human soul, of the gods and goddesses and godhead itself, all in ways fundamentally different from the Augustinian/Abrahamic ways of thinking and world

view that have become universal in the Western world of today. It does so in a systematic way that is internally valid and consistent, coherent and complete, and that works, for all that it puts you in a very different world, the world of your ancestors, from the Disney-World host culture that we are all so used to "out there," in which sometimes it may be too easy for us to forget that there are, or ever were, different ways of thinking about things like space and time and destiny. A system so different, in fact, that the only thing it can be called is a "wisdom tradition," based, again, on the same elder deep lore, and within that lore's greater wisdom tradition. Again in the Theodish Rice, there is a Scop's Gild devoted to the exploration and exploitation of the magic of poetry... specifically the elder heathen poetry, today hardly to be heard as authentically anywhere else outside of that Gild. Here we obviously find something truly unique, since poetry, real poetry, has fallen into desuetude as a dead art form throughout the McCulture, which today speaks a universal modern language no longer syntactically able to support it. Within the poetic world of the Scop's Gild, however, we find that we have stepped through the looking glass, all reality changes, six impossible things come alive again before breakfast, and suddenly all sorts of riddles and mysteries we still remember from the elder lore but no longer understand start to become intelligible again. We have stepped, again, outside the world of linear time and geometrical space into a world that lives by totally different rules of poetically "significant" time and space, enabling all sorts of new/old possibilities that are only possible there, and, once again, stemming up in that same overall corpus of elder lore, going back to a time when men knew, and wisely used, that poetic portal into all the alternative possibilities that today in hindsight we so much admire about the doings of our ancestors, whether we still understand how such things were done or not. Again, in other words, a wisdom tradition, one uniquely our own heritage, and one as profound as any ever found in Middle Earth in any time or place.

I could go on and on, but I suspect my point is already made. As some few pioneers have discovered, the mother lode is there in the ground beneath the World Tree, has been there all along, and all most of Asatru really has to do is get busy and mine it. In our greenhorn unfamiliarity, however, we seem to keep focusing on all the superficialities; all the wrong things. Asatru really is, all unwittingly, to be sure, a Wisdom Tradition, and always has been. To the extent that it has been all unwitting, there has been a great etin-clumsy tendency amongst Asatruers, in washing out the crusty soil of ages from the reborn religion, to then turn

around and throw out the baby with the bath. Yet evolution into more and more of a true "wisdom tradition" is surely what is in the cards for Asatru, as we all keep growing "wiser." As Valgard Murray put it, in a recent interview, where the subject was deep subjects, "Ten years ago most people in Asatru would not have understood what we're talking about here, but that's just not true today." Perhaps the only thing left, then, is the question of what more there may be to the idea of a Wisdom Tradition itself.

Another thing about "wisdom tradition" that many people may find repulsive is a certain supercilious smugness. It is certainly true that calling yourself a wisdom tradition may make you seem intimidatingly way-cool to people; the East has been doing that for thousands of years, after all. So again, what does that make the West? Unwise? Stupid? Really; who wants to play that game?

In reality, everybody else does play that game, and most usually to the detriment of our kind. Just to pick an example at random: Not to heap insult on top of injury to our Native American brothers, for instance, but there is no question that the wise old Indian often does get his sly payback on the credulous white-eye, at least in terms of uppity cultural one-uppedness, time and again on every hand. Never mind that he is a Stone-Age savage, that's not the point. The point is that he is wise; his is a wisdom tradition, timelessly rooted in nature and the wisdom and Great Spirit of the land. And you can even find out all about it, if you want to buy books, not just beads and blankets and cigarettes and casino chips; you can find spiritual inspiration enough in there to make you want to go Stone Age and tribal yourself tomorrow, if you can just figure out where they keep the peyote. Don Brouhaha, here we come! Ah--- but wait; it may not be quite that simple. We Indians are tribal, after all, as doubtless you must be too. You can put on beads and buckskins and bundle a blanket around your pink butt, but does that really make you our kind? Haven't you done enough to us already? Naughty naughty; why don't you just go find some wisdom tradition of your own, if that is what you really want?

And of course the painful truth is that Red Brother is right as rain; enough already. If we had brains enough, we would probably say the same thing. However, what really does take a lot of the sting out of that pain is the realization that we actually do have that option. We really do have a wisdom tradition, or had one, just like everybody else in the world. It may not be as much fun or excitement to cultivate at first, because

it's not foreign-exotic and it's not stolen, yet once we really do start to cultivate it, its awesome rediscovered beauties tend to quickly get us over those kinds of juvenile attitudes.

And never mind the superior smugness of the East. That is just another knee jerk acceptance they have brainwashed us into, because they have had to. The East does not know that the West actually has a wisdom tradition, because it can't afford to, and if it did know would never willingly give the West the upper hand by admitting it; that's not the way the game is played, after all. People sense our demoralized self-hatred, and are bound to exploit it and keep on exploiting it, just as they would naturally exploit anything else they saw that gave them the upper hand. Action-reaction; show a dog fear and he will be instinctively bound to bite you, whether either of you wants him to or not. So why is such smugness so necessary? If you know the wisdoms of both East and West, you know why. It is because the minute the East admitted that the Wisdom of the West was its equal, it would be bound to admit that it is superior.

Deal with that idea and get used to it, because it's just the simple truth. If all the chips were down and you really wanted to maintain the "superiority" of Eastern Wisdom as against the West, the only way to do it would be to trek to the Orient, change your jeans and your genes and become an Oriental, because the East is the only place where Eastern wisdom really works. It is true that the East calls its wisdom universal, but that is only because it doesn't know any better, and would have to in any case in order to prevail... as prevail we all must; nobody ever remembers who came in second. However, there is no real universality possible there, because the East doesn't really understand how the West really thinks, any better than the reverse. The farther west Eastern wisdom spreads, sucked in by the Western spiritual vacuum, the more attenuated and ineffectual it becomes, and the more a cartoon parody of itself, even though it may be all that much more heavily cultivated by diletantes; one only has to look at California, for instance.

Meanwhile, the true Western wisdom tradition, were it ever cultivated, would immediately be superior to the Eastern... mainly because it is in the West. Again, there could only be so far it could ever validly spread or travel. There is just no such thing as a truly universal wisdom for all mankind; all mankind is just too diverse, and all that kind of



thinking is just a great utopian delusion. Naturally superior as western wisdom would be amongst ourselves, there is no way it could ever really be exported or made to work properly for the East... though what do you bet some cockamamie sect would immediately crop up and go try to proselytize some bastard version of it there, out of the ecumenical goodness of their hearts? But then, that's another thing; a bit of elder Western wisdom for us, based on the fact that holy wars were unknown in the West until imported with Christianity from the East. Namely; there will never be universal world peace and brotherhood, because it is only all the wrong people who ever really believe in such things; specifically the altruistic ecumenical busybody peacenik-types who cause all the wars by constantly going around getting in everybody else's face and business. Our worst monsters are always those we are most prone to blame on somebody else, namely those of our own Faustian Frankenstein-creation.

No; East is East and West is West... and their essential wisdom-principles are fundamentally incompatible. All the world's known history conspires to demonstrate nothing else so clearly. In the East, the fundamental principle of all Wisdom is Quietism; that the world is an illusion, and the only way to wake up out of that illusion is by suffering, as long and patiently as may be necessary to finally fly off and escape that wheel of suffering, or if not that, then at least from the grand illusion, into true enlightenment. All that is wise in the East springs ultimately from that Quietist principle of self-abnegation and suffering. In the West, it's just the other way; the fundamental principle of all Wisdom is Activism. The world is not an illusion at all, but a reality; one of many possible alternative realities, at least nine worlds' worth of them. And it isn't something you need to wake up from at all, because you will die soon enough, and after that the one thing that shall never die is the doom of a man when dead. No, like all realities, this world is here now with you in it now for a purpose. You are supposed to experience it, worth yourself in it, manifest your true potential in it, learn from it, and never leave off the worthing Woden-quest of new experience and new learning. Mere idleness is most apt to be mere sinfulness and stagnation. All that is wise in the West springs ultimately from that Activist principle, of that restless new quest over the horizon or just around the corner; of worthing. But of course that's the Mysterious Wisdom From the West; mysterious, of course, only in that nobody seems to know it, for all that it has been deathlessly there with us all along, hiding just under

the surface throughout all our historical adventures.

Of course all of this is easy enough to say, but how does the rank and file of Asatru ever come to mastery of it? It's all there, but still, there has never been any corpus of Asatru literature that is specifically Wisdom-literature per se.

No, there have never been any books written yet specifically about Asatru as Wisdom Tradition. But there will be. Mark my words, you read it here first; there will be...

\* \* \*

Garman Lord is author of *The Way of the Heathen: A Handbook of Greater Theodism*, ISBN 1-929340-01-X, 1999. Order from **Theod**, P.O. Box 8062, Watertown, NY 13601 \$21.00 (overseas add \$2.00. NY Residents add 7% sales tax)

## Needed in the 21st Century... Leaders of the Folk

Open to men & women in good standing with the AFA

- ◆ Self-study, 1-2 year program
- ◆ Certification & legal recognition
- ◆ Complete guidance & advisory help
- ◆ On-site workshops and seminars
- ◆ Networking with other gothar students
- ◆ Rite of Recognition at a gathering of the Folk



Drawing by Nigel Pennick

### Asatru Folk Assembly Gothar Program

P.O. Box 445  
Nevada City, CA 95959  
asatru @ oro.net

Administrator:  
Kevin McNeece  
kmcneece@awares.com

# News from the AFA...

## AFA Makes the Art Bell Show!

In October, thanks to one of our members, Steve McNallen spoke for three hours on the Art Bell "Coast to Coast" show. Listenership was officially set at ten million people. The subject was Kennewick Man, though Steve was able to interject material about Asatru in general, as well. More than ten thousand hits, above and beyond the regular rate, were recorded on our web site as a result!

## ... and LA's Roger Hathcock Show

A few weeks after the "encounter of the Art Bell kind," Steve was interviewed on one of the larger radio stations in southern California. Again, the subject was Kennewick Man. Listenership is unknown, but since the show was broadcast during Friday rush hour, it was probably high.

## Additions to Volunteer Staff

Since the last *Runestone* went out in the mail, several outstanding people have responded to the AFA's request for volunteer staff.

**Charlie Campbell** took on the demanding task of prison outreach. This takes a considerable administrative load off of us. Charlie - assisted by all of Yggdrasil Kindred - has put together an information packet and is busily answering a steady stream of mail.

**Reinhold Clinton** shouldered the job of publishing the Warrior Guild newsletter, *Wolf Age*. In no time at all he pulled together an advisory staff and had a flow of manuscripts crossing his desk.

**Ed Lebouthillier** is taking over the Aerospace Technology Guild. This has always been one of Steve's pet projects, but Ed has both the expertise and the passion to take charge and make it work.

**Mary Minshall**, who was so instrumental in putting together the *Vinnish Word Hoard*, has become our new membership secretary. Her ability to write well, and her cybernetic expertise, will make things function a lot better around here!

Our thanks to all these fine Asatruar for pitching in. The AFA is way, way too big to be run by only a couple of people, and it was definitely time for some major delegating!

## Progress on the Land!

Thanks to all the wonderful people who have made regular contributions to the Land and Building Fund, there is now well over \$6,000 in that account! Next spring we will be able to actually start on physical facilities. In the meantime, Hardy has supervised the burning of the slash piles left over from logging, planted selected trees, and absolutely manicured several acres.

Asatruar are moving to the area, as well. The Odden's have bought property (already known as "Thorgrun's Pond" due to its picturesque two-acre lake) close to Kevin and Julie, and others are looking in the vicinity. We are getting closer and closer to having the functioning Asatru community of our dreams!

The Asatru Alliance,  
in association with the  
IAOA,

International Asatru-Odinic Alliance

is announcing a  
millennial gathering,  
June 14-18,  
east of Ogden, Utah.

If you are not a member of an Alliance kindred, but would like to attend, contact the AFA or Valgard Murray, Secretary of the Asatru Alliance, P.O. Box 961, Payson, AZ 84557

## ALTHING 20

## Kennewick Man Coins Available!

Serge Huard and the other fine people at Heritage and Tradition have produced a Kennewick Man commemorative coin. Their purpose is to honor the "Far Travelling One" and to help raise funds for the fight for truth. See our advertisement elsewhere in this issue for details!

## Government Releases Study

In mid-October, the government revealed its findings concerning Kennewick Man. According to the powers-that-be, Kennewick Man most nearly resembles an Ainu or a Pacific Islander!

Needless to say, we at the AFA have extreme reservations about this conclusion. The scientists were selected by the government - which is one of the parties to the case - with input from the Indians, so the potential for bias is obvious. Furthermore, the results have not been subjected to the traditional "peer review" given all such work. Since not all of the data supporting the conclusions has been released, such a review is impossible.

Kennewick Man was compared with a large number of relatively recent populations from around the world. He was *not* compared to human remains from the late Pleistocene in either Asia or in Europe. The difference is crucial; to find Kennewick Man's roots, we need to look at his ancestors, not his descendants!

The report's authors admit that their interpretations are open to bias: "Much of the interpretation of biological affinity of Kennewick results depends on subjective opinions and assumptions about the rate of morphological change possible during the past 10,000 years, the underlying genetics of the traits examined, and the demographic history of early and late Holocene humans in the New World."

Perhaps it was his "subjective opinions and assumptions" that caused one of these scientists, Dr. Powell, to state in a lecture at the Burke Museum (see below) that Kennewick Man should be given to the Indians - *despite his own findings that Kennewick Man is not likely to be related to them!*

So what's next in this ongoing story? Within a few days or weeks, the government will announce the results of tests confirming or refuting the age of

# KENNEWICK MAN UPDATE

the remains. If, as expected, the age of the skeleton is confirmed, the government will search for a tribe to which they can give Kennewick Man, based on things such as "cultural affiliation." Considering that it has been more than 9,000 years since Kennewick Man lived, the chance of finding real links with modern tribes is vanishingly small. But since the government does not care about truth or justice, they will no doubt find some "experts" to tell them what they want to hear.

## Politicized Science at the Burke Museum

Seattle's Burke Museum, which currently has custody of the bones, sponsored a two-day lecture series called "Kennewick Man on Trial." The "trial," however, resembled the show trials of Stalin's day: Only pro-government and pro-Indian presenters were allowed to speak. From reports we received, White-bashing abounded and *all* the participating scientists went on record in favor of giving Kennewick Man to the Indians...even though the newly-released "results" indicated they were not likely relatives.

The AFA's Steve McNallen asked for an opportunity to make a presentation, and was rebuffed in an email noteworthy for its rudeness and arrogance.

## Clovis Conference Includes Shocker

Days after the government's scientists in Seattle were ridiculing the idea of an ancient European migration to America, Dennis Stanford and Bruce Bradley took an opposite stand at a major conference in Santa Fe, New Mexico, suggesting that members of the Solutrean culture of what is now Spain and France could have made the trip using skin boats.

While Stanford has speculated on this idea for years, this is the first time that he has formally placed it before the scientific community. "There is very little in Clovis - in fact, nothing - that is not found in Solutrea," he said. "Their [stone] blades are virtually indistinguishable."

Kent State archeologist Kenneth Tankersley noted that "There is no question about it. There are only two places in the world and two times that this technology appears - Solutrean and Clovis."

Caches of Clovis projectile points and bone needles have been found in Washington state, not far from Kennewick Man's discovery site.

## A Note from Steve McNallen...

The government juggernaut marches on. Politically-approved scientists give politically-approved findings, and ninety percent of the American masses will sheepishly accept them. A public institution holds an Indian/government love-in and quashes any attempt at dissent in the best totalitarian manner.

Do you like this? I don't.

We are powerless because there are not enough of us. Since the Kennewick Man case is about power, and not about justice or truth, the solution is obvious: Get more Asatruar, and *get some power!* We must not be content to meekly practice our religion in secrecy, without a larger involvement. In a word, we must - proselytize!

## AFA Out of Kennewick Man Case

After three and a half years, the AFA is dropping its suit in the Kennewick Man case. The decision was made when we discovered that we would need an additional three thousand dollars to cover unexpected attorney fees - above and beyond the already considerable regular expenditures.

The case, although resulting in a great deal of publicity for Asatru, was a major drain on time and on limited funds. Many of our members and supporters have "Kennewick Man fatigue" and are unwilling to support further efforts. It was estimated that, at best, we could raise only about ten or fifteen percent of the needed money without going outside the AFA for assistance. That kind of fund raising takes time and resources which we simply do not have.

Does this mean that we will now sit down and shut up, as the establishment would like

for us to do? Not at all. We will continue to voice our concerns through news releases, through our web site, and in other ways. The issue remains an important one. Just because we can no longer maintain a court presence does not mean that we acquiesce, or that we will be silent.

The suit filed by nationally-known scientists who demand the right to study Kennewick Man will not be affected.

We are told in this country that justice is blind, and that the legal system is an objective instrument for finding and acting on truth. This is not the case. The legal system is embedded in the rest of American culture, and contains strong biases which we were not able to overcome.

I remain quite certain that there were very early European migrations to North America, as evidenced by the genetic marker "haploid x" and by the increasingly obvious Clovis-Solutrean connection. I still think

it very likely that Kennewick Man represents a part of this migration.

### What We Have Accomplished So Far

So, have we done any good at all? An objective look at events tells us, resoundingly, that we have made a difference.

Our stand has penetrated the popular culture. Science fiction writer Greg Bear has written a novel called *Darwin's Radio*, in which followers of Norse religion make a claim to ancient human remains found in America. The book is said to be neutral towards the Norse, but not at all sympathetic to the Indians. In another arena, one of our readers informs us that of her child's school texts has a spread on Kennewick Man, mentioning that he could be European.

Thanks to us, millions of Americans have come to understand that Europeans were here

many thousands of years ago - that we are no strangers, no newcomers to this continent.

More than a few of us have seen, up close and personal, just how corrupt and arrogant the government can be.

Asatru has been placed before many millions of people in print, radio, and television. Some of those people found us to their liking, and stayed with us.

## The Meaning of Kennewick Man

My personal intuition tells me this: Kennewick Man is all about *extinction*. He came here to tell us that entire peoples can be wiped out, exterminated, replaced. He warns us that what happened to him, can happen to us as well. People of European descent are vanishing from this continent; the ugly demographic facts are trotted out from time to time to taunt us. Will we simply be absorbed by others, or will they use the modern equivalents of spears to finish us off?

We can best serve Kennewick Man by hearing his message, and working to ensure the survival of our branch of the human race here in Vinland and around the world. If we do so, his mission to us will not have been in vain.

*Build  
the  
Euro-tribes!*

## MUSIC REVIEWS

**Legends**, R.N. Taylor and Nicholas Tesluk,  
Robert Ferbrache, engineer. Taproot Productions, PO Box 279,  
Washington Island, WI 54246.

In Vinland, modern Asatru is embedded in the context of a neo-Romantic cultural revival which arose in the late 1960's and early 1970's. This, rather than Wicca and Neopaganism as such, is where the roots of our immediate revival can be found. *Legends* - originally based on a poem written in the winter of 1969-1970 - is a look at that time, expressed in vocals accompanied by twelve-string guitar.

Robert Taylor writes that "It was the era of J.R.R. Tolkien, Frank Frazetta, anachronistic jousting societies, a renewed interest in witchcraft, occultism, and alchemy; pre-Raphaelite art, vampires and werewolves, Cathars and Knights Templars... Like others of our generation, Nicholas [Tesluk] and I began to read the stories and poems of the Authurian Cycle, the Norse and Celtic cycles of old Europe, and to quest after our own cultural roots, in a society evermore estranged from the soul of man."

*Legends* sings to you of the Trojans horse...the battles leading to the founding of Rome...one-eyed Odin and dragon ships prowling forbidding coasts...warlike Prince Igor holding his land fast against invading hordes. Then comes the magical song of Arthur, followed by El Cid fighting to free his land from the Moors. The whole is, indeed, a pan-European heroic ballad. As Robert says, "My intention was to hold *Legends* up as a mirror for our contemporaries. A mirror which they might employ to measure their own selves, as well as the banal and base age of lead that we live in."

*Legends* is great listening - and more than that, it would adapt itself well to being sung or played at gatherings or just sitting around the fire. If we live in an age of lead, it will be the alchemy expressed in works like this that will help us transmute it into a golden age!

**Sons of Somerled**, Steve McDonald,  
Etherean Music, phone (888)384-3732, <http://www.etherean.com>.

Steve McDonald is a man who feels the touch of his ancestors, and this CD is in honor of them - specifically, the Clan McDonald, from the Scottish Highlands. But you don't have to be a McDonald, or even Scottish, to know that there is something special here for any of us who understand that we are our forebears, reborn.

Only three of the titles on this CD are Scottish classics (*Scotland the Brave*, *Wild Mountain Thyme*, *Loch Lomond*); all the others are original compositions. But it's McDonald's lyrics that will catch you. Several of his songs deal with reincarnation and the link with the ancestors... "A lonely soul by the river... The Celtic moon his only friend. The journey's end... but not far away, the journey begins again... and we will begin again."

Continued on page 24

# Time Travels of an

**Time: 5 B.C.E. Place: Bethlehem**

## Asawoman

*We can choose to hide from dominant cultures, or meet them head on. This Asawoman, a lone voice in a "Middle Eastern" setting and surrounded by "Roman warriors," spoke up for us and our Gods. Here is her story....*



Dear Northern Folk,

Every year, a local Christian church here in Redwood City, California, puts on a living "nativity scene" where the participants recreate Bethlehem, complete with a real Mom and baby plus live sheep, chickens, goats, cows, llamas (a bit out of place), a donkey (very gentle) and even camels, whose "gentleness" I did not want to test as they can be nasty. There is a row of shops, including a carpenter, cobbler, green grocers, and across the "street," a synagogue, whose rabbi was from a local temple. The whole thing looks very authentic, except that the food shop sold potatoes and yams (also out of place).

I have been engaged in role-playing reenactments over the years, and this time, I played the part of a Northern Asawoman who had traveled from Germania with my son, who is a seafarer. "He" was elsewhere last night, "at a waterfront tavern where one of those dancing girls takes all her clothes off."

Another group of reenactors played Roman soldiers, seconded to "Bethlehem" to maintain order during the taking of the census and tax collection. (The Centurion really played his part!) Now here is where I come in. I

stood to the side, telling the people coming through the gate, "Don't pay your taxes to Caesar!" Equating the Hebrews at that time to the Tibetans of today, I also said that "I am here to aid the Hebrew folk in their fight for freedom from foreign rule by Rome." I cried out, "FREEDOM FROM ROME" quite a few times, starting to get hoarse before the evening was over. Of course, the Romans countered this, accusing me of being an "instigator" and trying to "foment rebellion." At one point, I was led away by the "Centurion" and one of the "legionaries," who wore a very accurate iron helmet and *lorica segmentata* (plate armor so often seen in depictions of Roman soldiers).

At one point, I crossed the "street" to the synagogue and asked the rabbi, "Does not a folk such as the Hebrews have the right to be free from foreign rule?" The rabbi stroked his beard (real) and said, "Yes, our God promises us that we shall be free." I said, "My Gods stand behind me in my fight for freedom, as my own country (Germany) is being taken over by Rome. Our Folk fights for our freedom, and we will help you in your fight for yours." Then I raised my right hand with a clenched fist and cried out, "HAIL ODIN! HAIL FREEDOM FOR

THE NORTH!" Apparently nobody heard me (it was very crowded). The rabbi nodded his head. I honestly think he read my thoughts about BIG GOVERNMENT and TAXES (Read: IRS).

While there, I sat by a nice fire and did a Runecast. The first rune I drew was *othalaz*, the Rune of Nerth, the Mother Earth Goddess, the Rune of our Ancestors. I felt a strong connection through genetic memory back to my Northern Folk, fighting for freedom from Rome (Read: BIG CENTRALIZED GOVERNMENT), a fight we continue today in another form.

Then I drew another rune from my pouch, and lo and behold, my hand held the blank rune, Wyrð. Nothing. At first, it was downright scary, but then I felt a strong call, again from genetic memory - it must have been that Augustan-garbed (and very accurately, too) Roman centurion and his men that did it. Wyrð also means the Three Sisters, Maiden, Mother and Crone, who weave our fate. But then, I drew another rune, *tiwaz*, the raised spear, the rocket going into space, the warrior, the fighter for freedom.

Now I know what the runes said: Draw upon our ancestors for strength, then look to Fate as being what we make it, not what we must accept. Freedom is not what the Gods and Goddesses "promise us," but we must fight for it ourselves and the Gods and Goddesses will support us. And with the mighty forces of modern-day Rome against us, it will be a hard fight. I strongly believe the Vinnish Folk can win.

As I put my Rune pieces away, one of the "Romans" (a bureaucrat called a *Beneficarius Consularis* in Latin) came over to me and I invited him to share my fire, as he was foolishly wearing a short little tunic without trousers. He sat down, and we engaged in conversation. His soul was pure Celt, and he then confessed to me he wanted to play the part of the Celt in the group. Continuing to play my role, and thoroughly enjoying it, I told him he was not to blame for being momentarily blinded by Rome's shiny gold, and then seeing nothing but copper, lead and nickel, and possibly a piece of silver or two. I said that many Celts had been so blinded. He gave me a Fenris-Wolf, ring, and I said, "You are of the Wolf Folk. Welcome, fellow Northerner."

Of course, we all know that the so-called "Jesus" was not born on December 25th, but probably in March of either 4 or 5 BCE, based on when the Romans took the census. The "star" that the "three Magi" followed has been documented to be either comet #52 in 5 BCE or comet #53 which hovered around 4 BCE, also the same time a census was taken. Finally, December 25th was the date of the Roman Saturnalia and also the birthday of Mithras, whose mother was a virgin and whose father was the Sun = God = Allfather. Mithras was born in a cave because the local innkeeper had run out of rooms. Nice folk tale, as my daughter says.

I came away from the event feeling uplifted, determined more than ever to fulfill my task as an Asawoman.

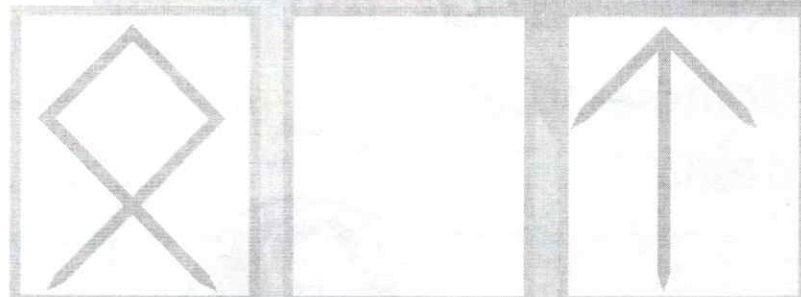
In Frith,

*Darrath Lugh*

I am looking for San Francisco Bay Area Asafolk who would like to form a first century CE Celtic-Teutonic reenactment group which would take part in role-playing activities similar to those performed by the Roman army group and myself at the Bethlehem living "nativity" scene as described in the accompanying article.

If you are interested in role-playing as part of the group described above, contact me,

Mary Wordgatherer,  
c/o Asatru Folk Assembly  
PO Box 445 Nevada City, CA 95959



Open to Asafolk of all ages, the group would consist of men and women as fighters, craftsmen, musicians - any role we are comfortable with, including Druids (man or woman), as an alliance has been formed between the Folk on both sides of the Rhine to fight the Romans. The group would be based on clubs like Clan Cullen, Queen Medb's encampment, and the SCA.

Eventually, we would appear at Highland Games, Irish/Celtic faires, and other "living history" events such as the annual "Celebrate History" activity in April.

Continued from page 21

Steve McDonald may not know it, but he is the muse of metagenetics. Catch this, from the accompanying booklet. "So forget ye not the departed ones, for the souls they live on in the blood of the sons." And again, referring to his clan - "I hear the past calling me... Calling forever we'll be... one family."

This is a moving collection of music, from a man who has a genuine spiritual insight into the ancestral bond.

**Edda, Sequentia,**  
BMG Distribution, 1540 Broadway, New York, NY 10036;  
[www.bmgclassics.com](http://www.bmgclassics.com).

Sequentia, founded in 1977, is described as "an ensemble that combines vocal and instrumental virtuosity with innovative research and programming to construct the living musical traditions of medieval Europe." In this CD, they use fiddles and lyres to perform a number of poems from the *Edda*. I say "perform" advisedly, as this is much more than just a recitation of the lines. Delivery is dramatic and melodious, based on a

careful study of how these verses might have been presented in front of an audience crowded into an Icelandic farmhouse on a cold winter night. Every attempt was made to use realistic pronunciation; linguistic features known to have been imported since the thirteenth century were eliminated.

Odin's rune-verses from the *Havamal* ("Veit ek at ek hekk...") follow an opening instrumental. Other featured poems are *Thrymskvida*, *Grottasongr*, *Baldrs Draumar*, and *Voluspa*. The arrangement is well-considered and effective.

Text in Icelandic with an English translation accompanies the CD, making this a useful device for studying the Eddic poems in the original language. Also, once the songs are actually learned by the listener, they could be valuable meditation tools. Several relevant essays give good background.

There is something magical about the archaic languages of our Folk - something which opens the doors to a greater spiritual connection. *Edda* is a good way to experience this first-hand and to draw closer to the Gods and Goddesses.

## Kennewick Man Commemorative Coins

This special offering by Heritage & Tradition of Montreal, is available in German (nickel-silver) silver or sterling silver. Each coin comes with documentation signed and dated by Stephen McNallen.

1 ounce German silver in airtight capsule and presentation pouch (as shown) **\$16**

1 ounce sterling silver Proof-version in airtight capsule and a presentation book-case. (2-3 weeks delivery) **\$40**



Front and back of coin as shown

Quantity prices available. Please inquire.

Make checks payable to the AFA. California residents, please add 7.25% sales tax



**PUBLICATIONS**

**Lina**, P.O. Box 75952, Oklahoma City, OK 73147. Quarterly journal of Frigga's Web. \$20 annually, \$28 international rate. Make check or money order payable to Frigga's Web.

**Marklander**, P.O. Box 398118, Cambridge, MA 02139. Publication of Markland Asatru Assembly. Original content, diverse viewpoint, good assortment of writers. \$10 for 8 issues per year, payable to L. Miller.

**OR Briefing**, P.O. Box 2022, Sandusky, OH 44871-2022. The voice of the Odinic Rite; always good for a fresh perspective on our religion. \$8 per year for non-members, payable to the Odinic Rite Vinland.

**Renewal**, Box 4333, University of Melbourne, Victoria, 2052 Australia. Very good writing, particularly "Ota's Talking Point," and lots of information that you won't find anywhere else. \$12 Australian, plus \$4 for airmail.

**Runa**, P.O. Box 557, Smithville, TX 78957. Publication of the Rune Guild; edited by Ian Read of England. Sample copies: \$6.

**Theod**, P.O. Box 8062, Watertown, NY 13601. A magazine dedicated to the Anglo-Saxon religion. Lots of material with an emphasis on "the big picture." \$15 per year.

**Vor Tru**, P.O. Box 961, Payson, AZ 85547. Journal of the Asatru Alliance. An important publication which has grown with the Asatru community for twenty years. Over 80 pages of content. Highly recommended. \$18 for four issues.

**Odin's Nation's News - Hnikar's Folkish Asatru Page**. A comprehensive online update of all the breaking news and significant articles within the Asatru community. <http://www.geocities.com/Athens/Forum/5056/index.html>.

**VENDORS**

**Heidnischwerk**, P.O. Box 17656, Portland, OR 97217-0656. Divinely inspired wall-sculptures of Freyr, Tyr, Odin, Thor, and Freya by artist Markus Wolfe. Cast in plaster with your choice of finish.

**Heritage & Tradition**, C.P. 244, Succ. P.A.T., Montreal, Quebec H1B 5K3 Canada. Creators of numismatics, jewelry, and other quality collectibles with Asatru motifs.

**Wodanesdag Press**, P.O. Box 190, Union Bay, British Columbia V0R 3B0, Canada. Asatru inspired products including booklets, stationery, t-shirts, mead labels, and much more!

**World Tree Publications**, P.O. Box 961, Payson, AZ 85547. Wide assortment of books, tapes, jewelry, ritual items, rune sets, and probably the world's largest selection of Thor's hammers.

**KINDREDS by state**

**Arizona Kindred** (Arizona)  
P.O. Box 961, Payson, AZ 85547

**Falcon Kindred** (Arizona)  
P.O. Box 9071, Chandler Hts, AZ 85249

**Calasa Kindred** (N. California)  
P.O. Box 445, Nevada City, CA 95959  
[www.runestone.org/calkin.html](http://www.runestone.org/calkin.html)

**Great Oak Kindred** (S. California)  
P.O. Box 611, Mt. Baldy Village, CA 91759  
[Rwismer@aol.com](mailto:Rwismer@aol.com)

**Gullinbursti Kindred** (N. California)  
P.O. Box 146, Aptos, Ca 95001  
[Thorgrun@hotmail.com](mailto:Thorgrun@hotmail.com)

**Raven Kindred, Inc** (S. California)  
[www.asatru.org](http://www.asatru.org)

**Raven's Troth Kindred** (N. California)  
P.O. Box 392, Prather, CA 93651

**Ulfhethnar Kindred** (N. California)  
P.O. Box 163213, Sacramento, CA 95816  
[www.geocities.com/Athens/Forum/6939/](http://www.geocities.com/Athens/Forum/6939/)

**Ulfheim Kindred** (S. California)  
P.O. Box 340, Goleta, CA 93116  
<http://www.ulfheim.org>  
[ulfpakki@earthlink.net](mailto:ulfpakki@earthlink.net)

**Gungnir Kindred** (Colorado)  
P.O. Box 21673, Denver, CO 80221  
[www.websmack.net/hosting/gungnir](http://www.websmack.net/hosting/gungnir)  
[kmcneece@awares.com](mailto:kmcneece@awares.com)

**High Reaches Kindred** (Colorado)  
96 Dartmouth Place, Woodland Pk,  
CO 80221 - <http://highreaches.com>

**Eagle Kindred**, (Idaho)  
P.O. Box 744, Eagle, ID 83616  
[rstewart@cyberhighway.net](mailto:rstewart@cyberhighway.net)

**Catamount Grange Kindred** (Illinois)  
7431 E. State St. #257, Rockford, IL  
61108 [amgunn@inwave.com](mailto:amgunn@inwave.com)

**Hofbrau Kindred** (Indiana)  
P.O. Box 19132, Indianapolis, IN 46219  
<http://members.aol.com/valjeyrie/page/index.htm> Email: [Grimsteinr@aol.com](mailto:Grimsteinr@aol.com)

**Kindred of the Great Bear** (Mass.)  
P.O. Box 287, Shelbourne Falls.  
MA 01370

**Skidbladnir Kindred** (N. Carolina)  
P.O. Box 357, Shelby, NC 28151

**Cow Creek Kindred** (Oregon)  
P.O. Box 641, Glendale, OR 97442

**Boar's Head Kindred** (Utah)  
P.O. Box 1062, West Jordan, UT

**Eagle Kindred** (Utah)  
P.O. Box 521737, Salt Lake City,  
UT 84152 - [www.eagleut/~eagle](http://www.eagleut/~eagle)

**Yggdrasil Kindred** (Utah)  
330 E. Bryan Ave, Salt Lake City,  
UT 84115

**Wotan's Kindred** (Washington)  
32919 NE 88th Circle, Camas, WA  
98607 <http://www.asatru.net/wkclinton@pacifier.com>

