

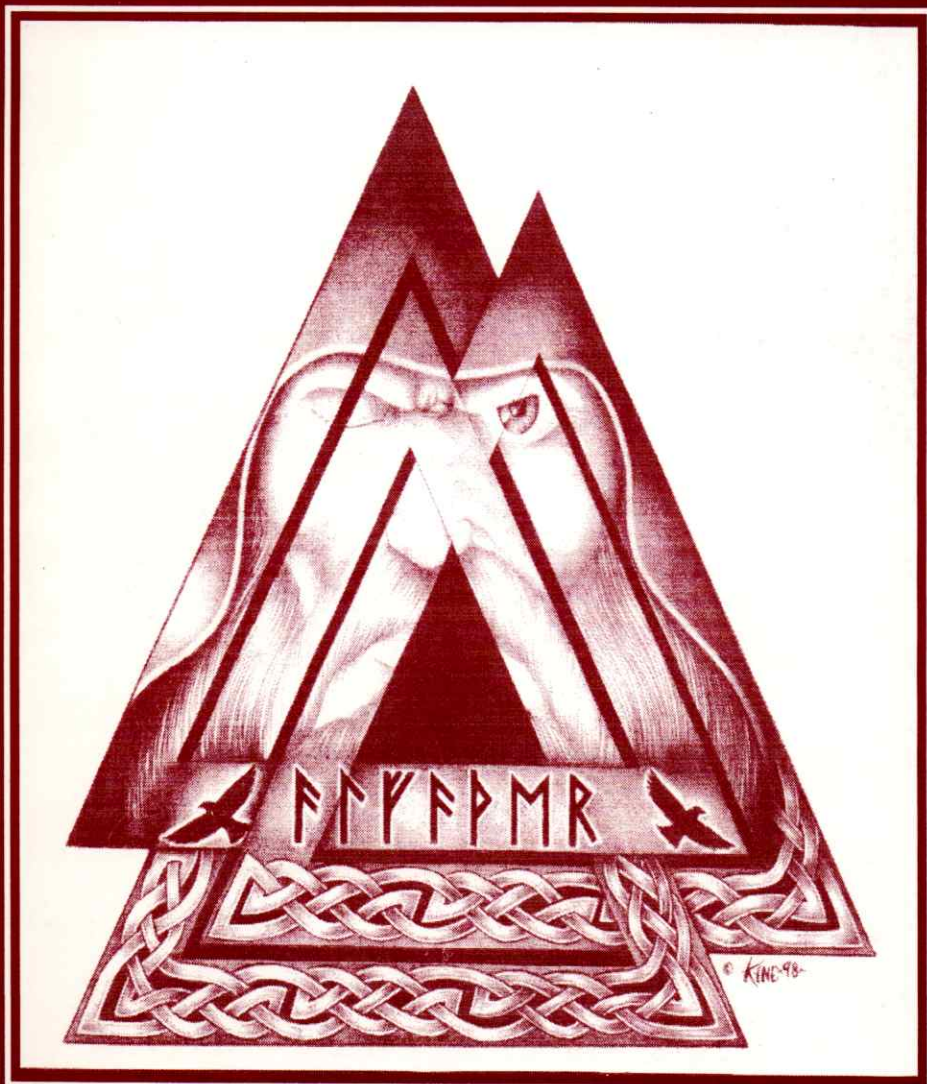


Celebrating the Indigenous Religion of European Americans

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SPRING/SUMMER 2000
ISSUE #29

Last hard-copy issue — *Look for us Online!*



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GUILDS & PROGRAMS

of the Asatru Folk Assembly

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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 (See our ad in this issue)

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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 was formerly published four times a year by the Asatru Folk Assembly. It will now be available online, published quarterly, at: <http://www.therunestone.com>

To contact the AFA, write to:
P.O. 445, Nevada City, CA 95959
Email address: info@runestone.org
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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 artwork are invited. Please enclose a SASE if you wish to have them returned.

Publisher & Editor:	Stephen A. McNallen
Production & Webpage:	Sheila McNallen
Wolf Age Editor:	Steve Hewitt
Sleipnir Editor:	Ed LeBouthillier
Gothar Program Director:	Kevin McNeece
Online List Administrator:	Terry Armstrong
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From the editor...

We're hitting you with a whole lot in this issue...a whole new way of doing *The Runestone*...radical changes in AFA membership...The Law of the Hall...and two short but important documents describing the AFA! The Asatru Folk Assembly is moving fast, daring all of us to keep up with the changes.

This rapid progress calls for some psychological dramamine, so to speak. It's easy to get disoriented when so much is going on, so let us assure you that our ship is on course, with raven banner flapping in the wind and our dragon prow eating the foam! This is a time of great opportunity, and we intend to take full advantage of it.

The emerging AFA is going to be stronger, more efficient, more clearly defined. Asatru in Vinland is entering a new era, and we will be right there in the forefront.

If you could be with us at our gatherings, you could more easily sense the optimism that

grips us. Our blots, done in our sacred ve before tall wooden images of the Gods, gain in power every month. We work well together, getting more effective all the time. Our meals - those supreme indicators of moral! - have gone from good to outstanding, under Diane's management. Each trip to the land becomes a powerful spiritual experience that sustains us during the time we are away.

Thank you, one and all, for this growing spirit of progress and victory. To the prison kindred that pledged a dollar per man per month for the Land Fund (a small fortune, to these men)...to Ed and Tina, for all they do, to Herb and Hardy...to the prisoner who sent us five hundred dollars!...and to all of you, our readers and members...here's a horn raised in your honor!

Hail the Gods!
Hail the AFA!

Stephen A. McNallen,
Drihten

**Build Asatru...
Build the Tribes...
By Building the AFA!**



**The AFA is assertive in the protection
of our religion, folkways, and values.
Give yourself a voice in the AFA. Help build our future!**

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The Tribes that Were



I've written a lot about retribalization in the last year or so. This is the future of Asatru - but before we can begin the retribalization of our people, we need to take a look at the tribes which were our homes many centuries ago. This is not to say that all the tribes were alike, or that they didn't evolve over time. Those in close contact with the Roman Empire changed dramatically, and by the Viking Age our social and political structures were evolving due to internal forces as well as external influences. Still, the outline of our early, organic social structure is discernible, and can teach us much about the way we were... and how we shall be again.

Modern Asatru has forgotten many of the things our forebears knew. There is a mistaken idea that hierarchy is, in itself, contrary to our ways, that "We're rough tough Vikings and we don't need no stinking leaders." This vision, or lack of it, leads down the road to disaster. The challenges of the coming century will demand not only leaders, but strong ones! The important thing is to ensure that the other organic parts of our tribal structure are also well developed, balancing the leader's influence with that of an informed folk.

I will build my remarks around the three major institutions of the Germanic tribes: the assembly of free-men, the council which advised the chieftain, and the tribe's leader.

The Assembly

German tribes described by the Romans allowed all warriors, except those who had disgraced themselves by throwing away their shields in battle, to participate in the deliberations of the tribe. This discourse occurred in the *thing*, or assembly. Later, the Vikings used land ownership as a criterion for thingmen. In both cases, the point was to show commitment to the group - by fighting for it in the one case, and by having roots set in the soil, in the other. What does this mean to us, today?

It goes without saying that any member of an Asatru community who wishes to have a say in its affairs must be willing to defend that community in times of crisis. Showing commitment by investing in the community is less dramatic than bearing arms, but easier to see and measure on a day-to-day basis. A successful modern-day precedent has been set for us by Ananda, a flourishing yoga community in the hills of northern California, where residents pay a hefty sum (\$1500 in the mid-1980's) as land rental - and continue to pay regular dues, as well. While an Asatru community would quite likely be organized differently, the principle remains - the individual buys into the community with money or sweat. Good things aren't free, nor should they be.

Given, then, that the assembly will be made up of

men and women who will defend the community, and who will invest in roots there. What will the assembly actually do?

In early times, the assembly of freemen or warriors decided major matters in the life of the tribe. War and peace were imposed by it, rather than by the chieftain or the council. Chiefs and judges were usually nominated by the council rather than the assembly, but their ratification depended entirely upon the voting *thing*. Typically the thing would pass judgment on crimes meriting the death sentence in Germanic society - Tacitus lists treachery, desertion, cowardice, and homosexuality as examples.

Today, the thing can hardly declare war. But it can still make decisions affecting the group's relations with external powers, thus making the equivalent of "foreign policy." It would approve or reject chiefs or other officials. And while the Asatru community is limited in the sentences it can impose on those who break its laws, it could vote to expel serious offenders. In carrying out these functions, the assembly should strive to emulate our ancestors by going about things in a way that respects the principle of majority vote; every attempt should be made to attain a decision as nearly unanimous as possible. Persuasion toward unanimity reduces the extent to which a majority faction forces its will upon a smaller one.

One important limitation of the historical assembly or thing was that it could not initiate new measures. The council or the chieftain would set forth a proposition, which could then be accepted or rejected by the warriors. The Romans used this fact to their advantage in subverting the free tribes; once a leader had been bought by the Romans, the assembly's inability to initiate action made him very hard to remove.

As we shall see, Germanic society demanded safeguards against the misuse of royal power and even made revolution a duty in some cases (Shades of Thomas Jefferson!). These concerns are not outdated, for we have our own "Romans" - forces which might feel threatened by the development of our communities, and which could seek to control them by influencing their chiefs. One solution would be to empower the assembly to recall leaders if they betray the trust placed in them.

Local things met more frequently than regional ones, or the still larger ones encompassing an entire tribe. The Saxons of the eighth century met only once a year as a whole group, though smaller gatherings might have met much more often. Periods of crisis required more meetings, of course. In Viking times the *herred-thing* or local assembly met often and could be summoned by any individual assembly member or thingman. One can imagine a twentieth century folk community maintaining this sort of easy access on the part of the freefolk, and meeting rather often.

Full and new moons seem to have been traditional thing-times in the old days.

So far, we have examined eligibility for membership in the thing, the powers the thing would have, and how often it might meet. In addition, there are several customs associated with the thing which could be instructive to us today. The thing was sacred to the Gods, and bloodshed was strictly forbidden. To break the peace of the thing was blasphemy and violators were liable to severe punishment by law. Not only was the thing session itself protected, but so was the journey to and from it. Weapons were put aside until the end of the gathering, when they were formally taken up again to signify the thing's completion. Besides the obvious religious significance of these practices, they served the social function of removing coercion from the conduct of public debate, allowing free expression of opinion without fear of attack. We would do well to copy our forebears in this regard.

The Council

The council - sometimes called the *witan* or the *rede* or simply the "landed men" - was the body of men who advised the chieftain. They constituted a sort of rough-and-ready aristocracy of the tribe.

The job of the council was to plot courses of action and bring them before the thing. For example, the aristocracy would nominate someone to be chief, or perhaps a judge - usually one of their own number, or a member of the royal clan if their tribe had such. This choice would be accepted or rejected by the thing. While the council had a free hand in

making proposals, it could do very little independently. With the thing, the situation was reversed: It could not initiate business, but its ratification was necessary for any action of importance. A system of checks and balances was brought into being.

This necessity for approval by the thing was the major obstacle to abuse of power, but other means were used as well. Council members were not above the law. On the contrary, in old Norway if a "landed man" broke the law, the men of two counties were legally obliged to take up arms against him! Additionally, the landed men were forbidden to enter a court where freemen were engaged in a dispute, and their presence in deliberation and discussion was limited. These measures were taken to reduce the possibility that free debate would be stifled by intimidation or influence.

How did one become a member of the council? According to Tacitus, initiation into warriorhood involved presenting a youth with spear and shield. As a warrior, he automatically became a member of the thing. Those youths who could point to noble birth or to outstanding service on the part of their fathers were considered as possible members of the "leading men," the council. Their logic is plain to us today; if they were of noble birth or if their fathers had shown exceptional merit, they would themselves tend to have the traits needed for leadership. Likewise, any young warrior from an especially gifted family would have had surroundings which trained him for such future responsibility. Genetics and environment alike would have been in his favor.

Tacitus also reports that military valor entitled one to ascend to the ranks of leading men, regardless of their family's wealth or standing - thus bringing fresh blood into the aristocracy by allowing upward mobility.

What does all this mean to the Euro-tribes we are now forming?

The role of the council can remain largely unchanged from the ancient days of our Folk. An adequate system of balances seems to have been built into the relationship between the thing and the council, and we can do this today. In many ways, it would be easy to adapt

the ways of our forebears to modern requirements.

Selecting members of the council would not be a major problem. We have no "royal clan" or hereditary rulership in place, for we are rebuilding a traditional structure virtually from scratch. Someday, we will have the wisdom to compare the relative merits of different family lines, acknowledging the role of heredity in shaping character, aware that each person expresses the *hamingja* or "luck" of his or her ancestors. But for now, we should allow those with the most obvious talents to rise to positions of responsibility. Therefore, the council members should be chosen from, and by, the freefolk in the tribe and by the leader, if there is one. Wise criteria must be established, and the nominees must meet the group's highest standards.

In summary, the council is made up of the "nobility" of the group. Nevertheless, this elite is almost powerless without the approval of the thing. In selecting these people, advancement must be encouraged for men and women of exceptional ability, who must be recognized and chosen by well-informed freefolk acting in concert with the leadership.

The Leader

Roman chroniclers describe three types of rulers among the Germanic tribes:

The *dux* (as the Romans called him) was chosen in wartime and his duties were limited to military ones. He was elected because of his valor, and any warrior was theoretically eligible. Some tribes had no leader at all in time of peace - the Franks in the fourth century and the Saxons in the eighth are examples (The Saxon war leader, however, was chosen by lot rather than election).

The *rex* was chosen for life from among royal stock. His duties were both civil and military. A proposed *rex* could be either accepted or rejected by the thing, depending on his or her merit and on the powers of the ruler to convince the freemen.

A third kind of leadership was made up of two chiefs who shared command in military

matters. Like the *dux*, their influence was limited to war-making. It was not found in tribes that had a royal clan. There is no known case where this twin leadership degenerated into tyrannical rule by a single war chief, and this stability may well have been the reason for this institution in the first place.

The chief or king (the only difference being one of scale) was, directly or indirectly, chosen by the people. His selection at the very least had to be ratified by the various regional or local things. Soon after his election, he had to travel about the land and be approved by the folk. Oaths were sworn between him and the local leaders speaking on behalf of their freemen. These oaths established a two-way contract between the leader and the led. As one early text put it, "The yeomen had great strength and great support to offer the king, power to maintain his dignity; and in return the king was to provide princely service and leadership in difficulties and battles." It was a bargain struck in mutual respect between two dominant forces in Germanic society, the chief and the freefolk.

This balance of power, this decentralization of control, forms a major theme in the history of kingship among our ancestors. To a large extent, the story of government among our Folk during this period is an account of how the yeomen sought to limit the power of rulers. St. Rimbart commented on the Swedes that "It is the custom among them that all public business depends more on the unanimous will of the people than on the royal power."

In earlier times, loyalty to the king as an individual was the duty only of his personal retainers. Disloyalty to the king himself, then, was not a crime for the average person. However, it was recognized that he was a special kind of human being - because of his descent (in tribes that had royal clans), because of the awe associated with his office, and because of his role as a mediator between the Gods and the people. Nevertheless, he was just as subject to law, to the expression of Wyrð, as anyone else.

Several factors encouraged the growth in kingly power that eventually crushed the rights of the free peasantry, and of the nobles as well. Christianity, with its Eastern Mediterranean concepts of strict authority from above, was one such influence. Another, for some


tribes, was contact with the Roman Empire; education in the Roman world infected even the Germans with authoritarian yearnings.

Royal power also grew through the increase of bureaucracy - a lesson Americans should remember in our own day! The right of the king to call out a levy of fighters (the draft) and to extract tribute (like the Internal Revenue Service) demanded local officers. Houses around the countryside were allotted to the monarch, administered by royal stewards and stocked with provisions at the expense of the Folk. Finally, the idea spread that everything that did not specifically belong to someone else belonged to the king. The peace of the realm itself was considered his property - so the king got a share of all fines!

These later developments were a far cry from the earlier conviction that a chief was first among equals, chosen or ratified by yeomen jealous of their rights, and who defended those rights at the thing.

Conclusion

We live in a society that has, by and large, forgotten what it means to be free. We must look to the organic ways of our ancestors to regain our freedoms, but we must not do so naively. We are colonized by the churches, the televisions, and the shopping malls. Regaining the natural worldview of our Folk will not be an easy task.

But do it we must. Duty to our Gods demands that the freedom-loving system made up of thing, council of nobles, and chief be restored for those who wish to live in harmony with our innate folkways. Only then can the spirit of our ancestors and the might of our Gods manifest in their full glory! 

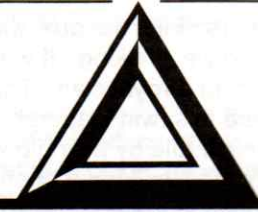
You don't need to feel isolated.

The Grove - on the AFA website is a place to meet other Asatruar.

Send us your name, contact address, email & URL if applicable, kindred/group affiliation, and your particular interests or needs.



The Tribes Today!



By Stephen A. McNallen

In the article just before this one, I outlined what our tribes were like a millennium or two ago.

Next, I want to sketch their appearance and function in the twenty-first century. Let's see what will be needed to make a tribal structure work under today's conditions - and how we might set about doing this!

Territory

To see the role of territory in the modern tribes, we need only look as far as the American Indians.

The Comanche, the Sioux, the Cherokee and all the rest once had their own territory throughout which they roamed, and in which they were supreme. Intrusions by neighboring tribes usually meant a skirmish or even war. Today, the situation is vastly different. The once-free tribes are now largely subject to the government of the United States, with some degree of sovereignty allowed (and more is continually being sought by Indian advocates).

Recognized Indian tribes and bands have land of their own, in the form of the reservations. These reservations are their "othal acres," the piece of Earth allotted specifically and uniquely to each tribe. Many or most members of the tribe, however, do not live on the reservation; they may have jobs and homes in neighboring cities, or even thousands of miles away. There, they live alongside non-Indians and Indians of other tribes alike. Off the reservation, there is no attempt to maintain exclusive tribal territory.

For those of us rebuilding the tribes of our northern European forebears, the situation is similar. Each new Euro-tribe will have its sacred land which is the spiritual center of the group. *Off* that land, though, the new Alemanni will rub shoulders with the new Goths, and with their Celtic cousins in the new Iceni and Ordovici. There will be no question of sole claim to turf beyond the boundaries of the tribe's sacred land.

Indeed, far from competing against each other ("Sacramento belongs to the Cherusci, and San Jose is Silurian turf...") the various new Euro-tribes could and should establish tribal councils in each major city, county, or region, allowing them to work together for the common good. They could be a powerful voice for the interests of European-Americans regardless of religion, thus serving the larger Folk in their local community.

Preventing Inter-tribal Conflict

Historically, even closely related tribes have fought each other for resources, for honor, or "just because." This is the last thing we need to see in the twenty-first century - and our enemies will be quick to exploit any such rifts or squabbles just as the Romans did, so many centuries ago. How do we prevent fratricidal conflicts?

The fact that we are consciously creating these tribes works to our advantage - for, in our deliberate and even admittedly artificial way, we can build in preventive measures. For example, we can make it a custom that the leaders of the different tribes swear blood brotherhood to each other, and install them on a council with their peers which would represent all the tribes, or the "Euro-nation." Giving them a vested interest in the welfare of the whole nation should greatly reduce the possibility of internecine strife. Additionally, many gatherings would include members of neighboring tribes, strengthening religious, social, and political bonds.

Secondly, we should formulate a statement of belief to which each tribe would be expected to subscribe. This statement would ensure that all the tribes shared a common way of looking at the world, at the role of the Folk, and at their responsibilities to the Folk and to the Gods.

One Face Inward, One Face Outward

There will be a tendency for the tribes to turn inward and become preoccupied with internal affairs. And indeed, a lot of time and energy will rightly go into building and maintaining systems, improving the dynamics of the group, obtaining and developing land, and all the other things the tribe will have to do. In some ways, the tribes will be strongly and distinctly separate from the rest of the world. The whole point of having an in-group is lost if there is no distinction between that which is inside, and that which is outside. This need for primary loyalties and concerns constitute the nation-building, inward-turned face of the Euro-tribe.

On the other hand, this can become a trap. People tend to distrust things which seem too strange or foreign. They imagine ill intent where none exists. A collection of homes and

offices becomes a "compound," and a community of men and women becomes a "cult." Hostility develops quickly under these conditions, and it can snowball into an avalanche of misunderstanding and hatred that will imperil all that the community or tribe has attempted to build.

So what can we do? We can and must build avenues of interaction between our tribes and the people around us. One way to do this is to establish businesses which can be patronized by outsiders - it's hard to hate the folks who make your sandwiches or sell you clothes! Financial gain aside, businesses are a way of meeting others and impressing them with our honesty, integrity and good intent.

Another reason for interaction with the outside world is to increase our impact on it. Our foes would like nothing better than for us to go away! If we build a wall around ourselves and become invisible, they'll be thrilled. Let's not give them the pleasure: Let us, instead, make our communities and tribes models for a new way of living, a new chance for the sons and daughters of Europe. By living our vision, we will influence thousands, even millions, of people - but others must be able to see us for this to be effective! Our example will lead the way.

Additionally, locally-based councils made up of all the tribes in an area will be in a position to speak to the public in the name of "traditional European-Americans" - a phrase that should be parallel to "traditional Indians," meaning those of the folk who follow the ancestral ways. These councils would speak wisely and assertively on behalf of the interests of all people of European heritage.

Our forthright and honorable example, and our "ethnic voice" as embodied in local councils, would constitute the outward-looking face of our tribes.

Folk Leaders and Folk Warders

The Euro-tribes of the 21st century will lead the Folk by example. For every man, woman, and child of northern European heritage, they will show the way. The tribes will be a constant reminder of our glorious past and our shining future. Even those of our brothers and sisters who are of other religions, or of no religion at all,

or who live far from the embrace of the tribes, will know that we uphold the old ways - for ourselves, and ultimately, for them as well. And when they are ready, when they have had their fill of the alien society in which most of us live, we will be a torch shining in the night, ready to welcome them back to the warm hearths of their noble ancestors.

Not only will the tribes be Folk Leaders showing the way, but they will be Folk Warders, guarding our Folk and serving as a first line of defense against all aggressors. Spiritually, the tribes will do this by protecting the lore and the values of the Folk. Religious knowledge, training, and practice will be the essential tools for this task. In the material realm, the tribes will speak out any time the interests of the European-descended peoples are threatened. Anything which affects us as a group is, ultimately, a spiritual concern, and it is here that the local tribal councils mentioned above will play their part.

Leadership

In the last issue of *The Runestone*, I spoke of the need for leadership. This point is so important that I am going to restate it in a slightly different fashion here. Without leadership, the tribes will fail.

By leadership, I don't just mean men and women who can perform a blot, teach the lore, and give personal counseling to their kin. Yes, all these things are needed - but they alone are not enough. Tribal leaders in the decades to come must be able to perform public ritual, inspire others, receive inspiration from the Gods and Goddesses, out-politic the opposition, foresee treachery, defend the tribe in every respect, delegate tasks, supervise and train subordinates, detect and defeat infiltrators, and lead by example...for starters. They need to be able to speak the godly tongue, with mouths of fire!

We in the modern Asatru tribes, like our forefathers and foremothers of so long ago, must consider the question of hierarchy. The social structure of the ancestors must be examined with an honest eye and we must then find ways to implement its equivalent in our own place and time.

Some will want to lead who are not capable. Others, who may not particularly want to lead, may be quite suitable if only they can be persuaded to shoulder the burden. Every man and woman in the tribes must be allowed to rise to the highest that is within them and to serve the tribe accordingly. Potential leaders must be noticed, mentored, evaluated, and groomed for their duties. Their cultivation must not be left to chance, nor can it be postponed to another day or another year - it is a priority task demanding our attention.

In these pages, I have tried to present some aspects of the tribes we are now building - items like territorial division, in-group versus out-group relationships, the duty of the tribes toward the Folk as a whole, and leadership.

The challenges before us are formidable, and we shall have to draw on all those powers bequeathed to us by our ancestors - and on the might of the Gods and Goddesses. But we can, and will, prevail if we have the determination in our hearts! ♀

For more information about tribe-building or membership in the AFA, please contact your area representative below or write to the AFA.

Terry Armstrong (Wyoming, Montana, Dakotas) tea@world.std.com

Jim & Mary Coulter (N. Atlantic states) hammerstede@hotmail.com

Steve Hewitt (Texas) bodvarr@surfamerica.net

David James (New Mexico) P.O. Box 8252, Santa Fe, NM 87504

Kevin McNeece (Colorado) kmcneece@awares.com

George McNew (Oregon; Northwest) cowcreekkin@hotmail.com

Thorgrun Odden (Calif: So SF Bay Area) thorgrun@hotmail.com

John Steiner & Sharon Spannuth (Indiana, Great Lakes Region)
Grimsteinr@aol.com, Valkeyrie@aol.com

Robert & Katherine Stewart (Idaho- Utah)
rstewart@cyberhighway.net

Kevin Tobin (Central Calif/ Reno, Nevada) redthor@cwo.com

Mike Willis (South Atlantic States) svynhall@shelby.net

Eric Wood (Southern California) Hnikar@dock.net

Mitch Zebrowski (Central Atlantic States) mzebrowski@del.net

AFA Membership CHANGES

We've been muttering for a year now about the need to get beyond "*status quo* Asatru." Our mutterings have remained just that - while we watched, and evaluated, and thought about how we would transform the AFA into an organization which could achieve even loftier goals than heretofore. Finally, it's time to announce some of our fairly dramatic departures from "Asatru as usual."

AFA membership is undergoing several big revisions.

For one thing, all future members will undergo a one-year probationary period, during which time they will bear the title of *Gestr* - meaning that the hospitality of the AFA is extended to them, but that they are not yet full-fledged members of the family. If they abide by *The Law of the Hall* during their time as *Gestr*, they may be offered full membership.

Gestr will meet with designated AFA representatives and undergo some degree of mentoring or sponsorship before acceptance.

This is similar to the system of Apprentice mem-

bership used in the Odinic Rite, so the idea is hardly a new one.

The second big change involves dues. *Gestr* will donate a flat fee, currently \$25, during their apprenticeship. Regular AFA members will be expected to contribute a minimum of \$15 per month, or \$10 per month for full-time students and those on fixed incomes. Some will wish to donate more - say, one percent of their gross income.

I expect to hear voices protesting that we've become materialistic, or greedy, or that we're imitating the Christians. But think about it: Fifteen dollars a month comes down to about fifty cents a day. That's the cost of one can of mediocre-quality American beer out of a cheap six-pack. If the work of the AFA isn't worth that much to you, you really ought to be somewhere else anyway.

For the record, I recently took an oath to contribute ten percent of my personal income to the AFA. Sheila, on her own, will be putting in about \$50 per month - more than three times the minimum AFA dues.

Most AFAers are idealists, and are not comfortable

with the fact that money is the energy that makes things happen in modern American society. But it's true nevertheless, and we need to fact this truth. (Remember, *fehu* is the first rune of the *futhark*...)

So how will this transformation actually work? Nothing complicated - all current AFA members will continue as they are until it's time to renew their membership. At that point, we'll send information on how to keep membership active under the new procedure.

This revised membership policy will ensure that the AFA gets the money it needs to carry out its program of advancing Asatru and the Folk. If you are now a member, we hope you will stay solidly with us. If you have not signed up, we urge you to consider joining our ranks. The greatest achievements of the Asatru Folk Assembly are yet to come!

To update or inquire about your membership status, contact our Membership Department at:
afafolk@aol.com

Or write to AFA, P.O. Box 445,
Nevada City, CA 95959

The Mission of the AFA:

Carrying out the DECLARATION OF PURPOSE

The *Declaration of Purpose of the Asatru Folk Assembly* spells out the general aims of our organization in considerable detail.

But how do we make those aims a reality?

1. The AFA practices, promotes, and develops the religion of Asatru.

Over the years we have sponsored countless gatherings, composed rituals, written supporting documentation, and produced informative materials designed to tell others about the Way of the Northlands.

2. The AFA works for the good of the Folk.

We serve the Folk Within (those who have already returned to the religion which is their birthright) and the Folk Without (those who share our ancestry, but who have not yet come to the ways of their forebears). Anything which aids the survival and welfare of our people is ultimately spiritual in nature.

3. The AFA builds social structures consistent with our heritage and history.

While Asatru has a personal, individual component as do all religions, it also has a collective or group aspect. We seek to construct supportive networks at family, kindred, and higher levels which will serve all our members.

4. The AFA is the "mother of tribes," or as the Gothic historian Jordanes called the ancient Northlands, a "womb of nations."

One of our tasks is to seed the retribalization of Asatruar and give birth to the reconstructed European tribes. This is an extension of creating the social structures described above, and it is also one of the most important ways we work for the long-term good of our Folk.

5. The AFA stands proudly among the other ethno-religious entities from around the world, cooperating with all who wish to preserve the varied human mosaic, in opposition to the global monoculture.

Ours is a native religion, the product of our unique spirituality, and we stand in support of other native groups which seek to preserve their identity and their ancestral heritage.

Defining Characteristics

of the Asatru Folk Assembly

What makes the AFA unique? In summing up the nature of our organization, we can say that four important characteristics describe it.

The AFA is -

Folkish -

There is an inherent, innate relationship between us, as a cultural and biological entity, and our Gods and Goddesses. The Mighty Powers live in us, as do our ancestors, by virtue of the essence passed on from generation to generation.

Activist -

The AFA is determined to make a difference. Quite simply put, we intend to change the world. We consider ourselves on the cutting edge of Asatru because of our efforts in speaking out for our beliefs, calling our brothers and sisters home to the ways of their people, and building our tribes and nations.

Tribal -

The AFA values the individual religious journey and the personal link with the Gods, but on another level we see religion as a manifestation of the life of our people. We owe it to our ancestors, our descendants, and ourselves to reestablish the tribes of old. Ancestry is the essence of the tribe, the line of generations descended from a common source.

Exclusive -

We want men and women of quality and commitment as members of the Asatru Folk Assembly - people who are both idealists and realists, folk who wish to live lives imbued with a heroic outlook.

Our attitude is summed up very well in *The Odin Brotherhood*: "The Brotherhood demands much from its members and promises nothing in return. Such conditions attract the great and repel all who are small, cowardly, and smug...only higher men and women join a legion of honor for honor's sake."

Actually, the AFA does offer its members a great deal - but in the final analysis, we would rather work with fifteen firebrands than five hundred lukewarm habitual joiners ... But better yet, *five hundred thousand firebrands!*

The Law of the Hall

The Law of the Hall describes the behavior expected of AFA members in regard to each other.

We can think of the AFA as a vast chieftain's hall from the heroic age, and our fellow AFAers as our benchmates within that hall. To preserve peace in the hall and to protect the reputation of those who inhabit it, we have certain rules.

These rules constitute *The Law of the Hall*.

1. *Honor the Aesir and Vanir, wights and ancestors, by blot and deed.*

Grow in the lore, and strengthen the Mighty Ones with ritual; observe the holy days of Asatru.

2. *Abide no strife in the hall or between kin.*

One must be able to speak one's mind candidly, but disagreements between AFAers must never exceed the bounds of respect or courtesy. All within the hall are brothers and sisters and are to be treated appropriately.

3. *Build bright fame, not dark disdain, for those who dwell in the hall.*

Our deeds and words must be such that the reputation of the AFA, and of Asatru as a whole, grows more glorious because of our presence. Do good to your kin, grow in your might and main...and when we disagree among ourselves, let it be done out of the sight of others.

4. *Give first love to family and Folk, but deal honorably with all whose hands are open and whose hearts are true.*

Your primary duty is to those closest to you by blood and troth, but give good for good from all who give it. Love of your own does not mean enmity toward others.



5. Strive that our Folk shall live forever, though all the forces of Muspel march against us.

Work for the good of the Folk Within (Asatruar) and the Folk Without (the Greater Family of our people who have not yet come to the Gods) in all ways that are honorable and noble.

6. Deal with candor and forthrightness with all in the hall, and scorn the poison of gossip and intrigue.

Speak honestly and openly, and do not talk behind the backs of others.

7. Envy not those who earn gifts, fame, and favor within the hall, but seek instead your own by might and main.

The glory given your brother or sister shines on you, as well; Let gold and bright fame not stir enmity among kin.

8. Be open-handed and open-hearted, generous to aid kin and forward the folk.

Give gladly of time and effort, helping those in the hall and advancing our enterprise.

9. Honor your oaths to kin and to Gods, though your life be the price.

Hand on ring or steel, hand given in good trust to another - these are sacred and on them lives the might of those in the hall.





ONLINE

I published the first issue of *The Runestone* during the winter of 1971-1972. It was pecked out on an aging typewriter, and "printed" with a mimeograph machine. A crude sketch of Odin was on the cover. I think our first run was something like eleven copies.

Except for a five-year hiatus in the late 1980's and early 1990's, *The Runestone* has been showing up in people's mailboxes all around the world ever since that premier issue.

This will be the last issue to do that - not because we're ceasing publication, for we aren't... but because our format is radically changing.

The Runestone will not be produced on paper, except for a file copy here at the office. Instead, it will be posted on the Internet, free for all to read.

This decision was not an easy one to make, because there's something substantial about words on pages of real paper, held in place with staples. The old way was comfortable, giving a sense of security and predictability - but it no longer makes sense.

Producing each issue took about one hundred sixty to one hundred seventy five hours of work. This time and energy was expended in reaching a few hundred people. With the online version, we will use a fraction of this time - and we will reach thousands of readers! The AFA is a thriving organization with many projects demanding our attention - publishing *The Runestone* is a tool for

accomplishing our ends, not a major end in itself.

So what does this mean to *you*, our reader? If your subscription is expiring with this issue, you need do nothing - just check our web site periodically to see each new issue, for free. Send us your email address and we will give you a notice each time it is updated. You can of course always print it out and file it so you will have a permanent copy.

If you have one or more issues remaining on your subscription, you have several options: You can ask for a refund, you can take your remaining issues in back numbers of *The Runestone*, or you can donate the difference to the AFA. A form enclosed with this issue will allow you to indicate your choice.

Those of you who do not own a computer with Internet capability can visit a library or an Internet cafe, or have a friend access our website. Prisoners will need to have someone on the outside download *The Runestone* and send them the printed version.

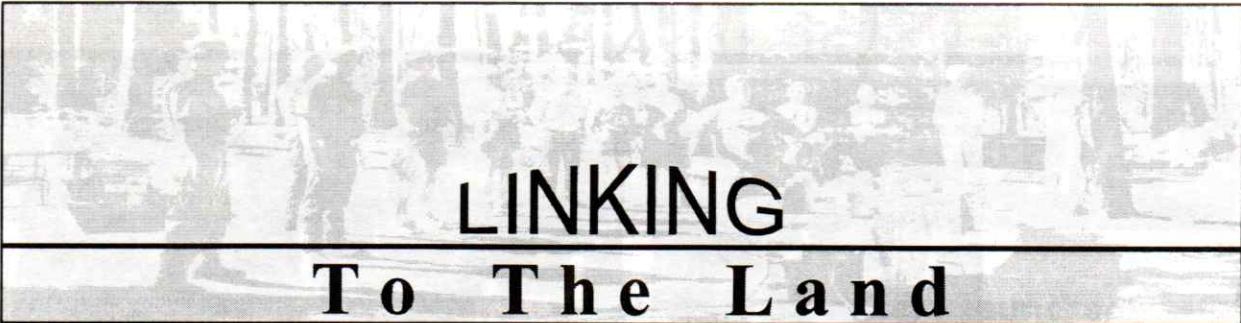
It's worth saying again - *The Runestone* is not dead, or even sick. On the contrary, it will continue in a new format and will reach more people than ever before. We still need your support, in the form of quality articles and constant feedback. Get ready for the AFA's explosion into the "new media"

FREE OUR WOMEN

Slavery hasn't ended

Visit this Heathen webpage devoted to fighting some of the injustice in the world.
Supported by members of the Folkish community.

<http://www.midhnottsol.org/fow>



LINKING To The Land

With the coming of springtime, our visits to the special acres high in the Sierras became more frequent. Our thanks go to all who made long journeys to our events, and to our "locals" who were there every time, assisting us and making it work.

April 29 and 30 (Walburg) - For the first time on this land, we erected Thorgrun's wooden God-images and, using rope and tall stakes, marked out a ve or sacred space for our rituals...Steve led a four-hour cram course on Asatru, ranging from history to the Gods and Goddesses to afterlife and rebirth... Thorgrun and Frank in turn took the oath to the Asatru Folk Assembly on spear and ring around the flickering campfire.

May 27 through 29 - Kindred Gathering - Heimdal received our attention at this gathering, in the form of a class on his lore, a reading of the Eddic poem *Rigsthula*, and a blot in honor of the Guardian of Bifrost...our new food preparation tables, built in a special work session the previous weekend, got their first use...and we had a long discussion on the nature of kindreds, optimum kindred size, and the challenges of running kindreds. The next day was more informal, with lots of time for appreciating our marvelous surroundings.

June 24 and 25 (Midsummer) - An informal lore session on the runes was followed by a meeting with the consultant who is advising us on building permits and other issues surrounding the land...We took a wonderful side trip to Julie's garden, renowned for its beauty and productivity; while we were there we visited Thorgrun's pond and stood in awe at the yew trees nestled in a shady grove only a few yards from the shore...Thorgrun gave blot to Frey that evening, as the light began to dim among the trees...Around the fire that night we burned a sunwheel before starting our sumbel...and the next day we experimented with dowsing rods and speculated on Earth energies and their relationship to ritual sites.

July 22 and 23 - Leadership time! We opened with a lore-based "scavenger hunt," querying each other for bits of knowledge...talked about the need for leaders in Asatru...reviewed the history, theory, and

structure of blots...and then broke into groups to compare several different blot formats. Later, Sheila gave us an overview of seith and led us through several exercises to open us to new possibilities. Participants tried their hands at moving energy and at picking up psychic impressions from objects passed around the circle. The results were downright spooky! That evening we gave blot to Odin and held sumbel around the fire before finishing off dessert left over from the feast. Next morning after a leisurely breakfast, Ed gave a short talk on the role of the AFA's Aerospace Technology Guild and then facilitated a discussion and workshop on a more formalized structure for Asatru organizations.

August 22-23 Family Camp - It was our pleasure to have seven teens on site, which gave a wonderful ambience of youthful energy. Shooting & archery, a humorous folk tale by Steve, a fishing expedition to Thorgrun's Pond, and a treasure hunt with runic clues were some of the highlights. Saturday afternoon, Sheila performed a blot to Frigga for our healthy, growing families. The end of the weekend was spent packing up for the winter.

Our deepest thanks go to Diane for her special gifts to the AFA - menu making, food shopping, storage planning, and one delectable meal after another. Hail Diane!!



TOP: Meal Blessing

BELOW: Diane, the Feast Maker



ABOVE: Our growing Tribe

LEFT: Opening Ceremony—Greeting the Gods
RIGHT: Procession to the Ve



Change in AFA Land Plans!

The AFA's quest for tribal land has taken a new and unexpected turn. Rather than consuming the AFA Land Fund in developing the present piece, we have made arrangements to expand our use of the acres near Georgetown, while still having the Land Fund for a future, larger purchase.

Under the new arrangement, the AFA will not complete the planned purchase of the land. Title will be retained by the AFA benefactor who purchased it for us in the first place, and we will continue to use it just as we have done. In fact, the intention is to construct a building which can be used as a hof, and to actually expand our activities there - while reserving the AFA Land Fund for purchase of another property.

Why the change of plan? It boils down to the two "b's" - bureaucracy and budget! Here is the history of our wrangling with El Dorado County:

A bit more than a year ago, one of our staunchest supporters - Hardy Felgate, who has been with us since the early 1980's - bought the land with the intention of sharing it with the AFA. He did this out of an honest open-handedness and a strong desire to promote a Folk-community. Ideas we kicked around ranged from an outright gift from Hardy to the AFA, to our purchasing all or part of the acreage from him on excellent terms.

As we worked over just how to get ownership for the AFA, realigning parcel boundaries, and the realities of the building code, we found that we had to deal with use permits, zoning, fire regulations, and a host of other bureaucratic obstacles. Everywhere we went, we got different answers. What at first looked simple and straightforward became complex and tricky. Some prob-

lems we could get around by pleading for privileges as a religious group. Other obstacles were decisive, however...like the requirement for a paved road with a fire truck turn-around, and an up-to-code parking lot!

After a series of meetings that consumed months and led down many blind alleys, it became obvious that even if Hardy handed us title on the land, free and clear, we still could not afford to do most of the things we wanted to do! So we are going to go *around* the obstacles, rather than try to butt our way through them...

Hardy will retain title of the land he originally bought to share with us. The AFA will continue to use the land just as we have for the past year. In fact, at this writing Hardy intends to build a hof structure with money out of his own pocket, using volunteer labor (It would be inappropriate to use AFA money to make permanent improvements on an individual's property). We don't get title, but we do get free use. *And we get to save the AFA Land Fund for another parcel, one with fewer restrictions on its use. No AFA Land Fund money has gone into Hardy's land.*

This amounts to an incredible saving for us, and frees up your donations to do their work elsewhere. Our possibilities have just multiplied. In the meantime come be with us on these holy acres, as we honor the Gods and build the tribes of the twenty-first century!

Your tax deductible contributions to the AFA Land Fund should be sent directly to P.O. Box 407, Georgetown, CA 95634. Direct deposits can be made to our special land fund account at El Dorado Savings Bank in Georgetown, Routing number: 321170978, Account number: 313001320007. For your convenience, Land Fund coupons are available from the AFA. A statement showing your contributions will be sent at the end of 2000.

NEWS

from the AFA

Meet our New Webmaster!

Erik McNallen has taken on the job of re-working the AFA web site and turning it into a high-tech vehicle for getting our message out to the world.

Most web sites are the cybernetic equivalent of posters plastered on a wall. We're considering a number of dramatic additions that will go far beyond this.

Erik, Steve's son, got his exposure to Asatru at an early age - he was at Althing One, a claim not many of us can make! Welcome, Erik!

AFA eReceptionist On Board!

The amount of email in our inbox has become legendary - and one of our members has arisen to slay the dragon, so to speak! Ed Leboutillier will serve as email "receptionist" for the next year, answering and sorting much of the incoming queries. Our general inquiry and information address has changed to info@runestone.org to reflect this change.
Hail, Ed!

Bloodsong Lives!

The fantasy trilogy by veteran Asatruar C. Dean Anderson (who formerly wrote under the name "Asa Drake") is once more available. The stories remain unchanged, drenched in swordplay and sorcery and invoking the Aesir and Vanir as well as the queen of the dark realm of Hel. Boris Vallejo's cover art is still there, too.

The introductions, however, are new. All three mention Asatru as a living religion, and one of them gives particular exposure to the AFA.

Warrior Witch, *Warrior Rebel*, and *Warrior Beast* tell heroic stories of loyalty, battle, magic and duty. If you love tales with these themes, take a look! They're available from Hawk Publishing (<http://www.hawkpub.com>) and may be ordered online or from your favorite book store.

AFA Writers Guild Launched!

The AFA Writers Guild has been set up for the express purpose of allowing AFA writers to network and show off their wares. The Guild operates through an email list which can be found on the Internet at http://www.egroups.com/group/AFA_Writers_Guild - simply click the "Join" button under the "membership" banner to subscribe.

The list is controlled and moderated by Steve Hewitt (about whom, more below!). Discussions are "pretty much open."

With *The Runestone* going online, we will need writers more than ever. Now is your chance to showcase your manuscripts!

New *Wolf Age* Editor Named

Wolf Age, the Warrior Guild newsletter, has a new editor. Bodvar, known to some as Steve Hewitt, boldly took on the task for the coming year. His experience includes a long stint in Uncle Sam's Army, much of which was spent in Special Forces. Bodvar has already begun pulling together an informal staff.

Topics you can expect to see highlighted in future issues include woodcraft, survival, leadership, fitness, planning and organizing, and Asatru warrior lore. Hail to you, Steve!

Subscriptions to *Wolf Age* are \$8 per year in the U.S., \$10 in Canada, \$14 Overseas.

Genealogy Guild Assistant Appointed

Mary Word-Gatherer has volunteered to help run the AFA's Genealogy Guild. Her long-time interest in the subject, not to mention the resources she has acquired and her expertise at exotic software, make her the ideal person for the task. One of her current interests is the DNA testing service recently offered by prestigious British scientist Dr. Brian Sykes - a powerful new tool for "depth genealogy."

Most of the work of the Guild is done online, maintaining a presence on the AFA website.

Back to Basics Now Online

The Back to Basics Guild now manifests through an email list. Everyone who has expressed an interest in the 'Back to Basics Guild' should see this as a great opportunity to share planting, harvesting & storage tips, food preservation, child rearing, animal husbandry, family rituals, customs & traditions.... Here in California, Fall has arrived unusually early with rainy days and cool nights. What a great time to concentrate on the issues of home and family!

Julie is busy raising her two young-uns with another one due any day now. Her busy schedule of home schooling and homesteading, plus a computer that quit on her has put recent issues of "Nerthus" -- the BtoB Guild Newsletter, on a back burner. But we figure that the Guild should be a interactive one anyway, so join up and give us a piece of your mind. (This is for AFA members only -- not "gender exclusive") To subscribe, send an email to asatru@oro.net and we will do the rest!

AFA Representatives!

The AFA has appointed a number of representatives around the country. While one of their duties is to generally further the interests of our organization in their respective regions, their most important function is the interviewing and mentoring of prospective AFA members.

Each of these men and women has been chosen according to the highest criteria. Their proven track record, longevity, productivity, demonstrated character, and understanding of the tenets and mission of the Asatru Folk Assembly were all important factors. With the help of these individuals, the AFA is ready for the growth that will be ours in the months and years to come.

For more information about tribe-building or membership, please contact your area representative on page 8, or write to the AFA.

Kindred Affiliates Have High Degree of Dedication

The AFA seeks to work with kindreds which share its view. To help us achieve this, a Kindred Affiliate Program has been organized and is being administered by Travis Lilley. The following kindreds have chosen to show their friendship toward the AFA and their agreement with our guiding principles by formally affiliating with us:

Vor Stead (Virginia), **Hammerstede** (New Jersey), **Gungnir** (Colorado), **Gullinbursti** (California), **Teutoberg** (Texas), **Cow Creek** (Oregon), **Wolfbinder** (Maryland), **Hofbrau** (Indiana), **Calasa** (California).

Hail the kindreds!

Hail the folk-binder, Travis Lilley!

For more information, write to Travis at:
vinndalf@netzero.net

The AFA and the Prisons

Some months ago the AFA was experimenting with a prison rehabilitation program, in cooperation with *Mimir's Well* publisher Charles Campbell. That relationship has ended due to disagreement on fundamental policy, so at this time the AFA has no official prison ministry. We just do not have the time or resources for a formal effort to reach and to cultivate prisoners.

Unfortunately, word has been spread that the AFA has "turned its back on prisoners." This is malicious misinformation. In actuality, we still sell merchandise to prisoners and answer general inquiries. Two AFA members, George McNew in Oregon and Jim Coulter on the East Coast, are active in the prisons - and Steve McNallen has made arrangements to periodically visit an institution in northern California.

We welcome inquiries from incarcerated individuals who want to grow, to change, and to experience the transformative power of the Gods and Goddesses. Under the circumstances, though, this can hardly be a major thrust of the AFA's efforts.

A Prison Visit

In early September, Steve visited Asatru prisoners at Vacaville, relatively near AFA headquarters in Nevada City. The trip had been arranged by their sponsor, Sister Kathleen of the Sisters of Mercy.

The men - about twenty in all - seemed sincere and dedicated. Sister Kathleen pointed out that an occasional visit by a recognized outsider in an official capacity will go a long way to validating the men in the eyes of prison authorities. Our continued involvement with this group will be an interesting experiment which may pay off in the future.

Law Enforcement Packet will Fight Hate

It's not a pleasant subject, but frankly, we are victims of hate. Although the AFA tries to focus on the

positive whenever possible, periodically we need to respond to this. As Asatru continues its resurgence, opposition continues to grow from within and without. Last winter we saw the ridiculous Department of Justice's Project Megiddo Report which attempted to link Christian Identify and Odinism. The AFA also took slanderous hits from two authors of Kennewick Man books. The SPLC is going out of its way to make well-known and respected Asatruar like Michael Moynihan its up and coming bogeymen.

Why don't we sue, you ask? See if you can find us a lawyer who will take our case on a contingency basis. Then find someone who will run the day to day operations of the AFA for the next five years while we're tied up in court. As you can see, it's just not feasible for us to fight the rich and powerful hate-industry with conventional means.

The AFA plans to counter the ongoing lies and defamation with materials written specifically for the law enforcement community, giving the facts of our beliefs and practices. We hope you will support us in this major endeavor. We're doing it for you. We're doing it for our future.

Nine Virtues News

Nissa Annakindt and her *Nine Virtues News* are blazing new trails in Asatru activism.

For the last couple of years, those who

would force Christianity on others have used the ploy of displaying the Ten Commandments in public buildings. The excuse is that these rules, supposedly given to Moses by Yahweh, are the cornerstone of our own culture and civilization.

Nissa made the news by insisting that the Nine Noble Virtues be posted anytime the Ten Commandments were displayed in a public place, such as a court room or school. She has expanded this initial campaign into others with a related theme.

She deserves our support. You can subscribe to ***Nine Virtues News*** by sending \$30/year (\$15 for 6 months) payable to N.I. Annakindt at W4213 Co. Rd. 360, Daggett, MI 49821. The cost is \$40 per year outside the US. For this you get an action-oriented newsletter **every week**, which is a bargain in itself!

Vinland Traders - A "Must See!"

AFA members Scott and Phaedra Buckley sell just about everything imaginable relating to Nordic and Celtic culture on their web site (<http://www.vinlandtraders.com>). Books, brooches, pins, necklaces, statues, stickers, and even musical instruments - their collection is comprehensive! A full color catalog can be obtained by writing to Vinland Traders, 15910 Calle Montana, Green Valley, CA 91350

Furthermore, if you mention that you are a bona fide AF member they will donate ten percent of your purchase to the Asatru Folk Assembly. For your sake and for ours, visit their site and look around! ♀

GATHERING OF THE TRIBES 2001!

June, 1999. It was the most incredible coming together of Asatruar in the twentieth century. From across Vinland we gathered - professors and prophets, musicians and magicians of the sacred, families looking to become kindreds, and kindreds striving to give birth to tribes. The measured tone of Dr. Russell gave way to a torch-lit concert. Above all, we summoned the tribes of old...and they came! It was, indeed, the Gathering of the Tribes.



Thus ended the second millennium of alien domination.

Now we must begin the millennium of freedom.
It is time for the first Gathering of the Tribes, in this new era.

Summer, 2001. Not a replay of the earlier event, but a going-beyond,
a rising-above. It will be here, breaking the old boundaries.

Will you be here, with us?

Kennewick Man - the aftermath

NY TIMES Magazine

The April 2nd issue of the *New York Times Magazine* had a long article on Kennewick Man, and devoted some space to our perspective (including a photo of Steve McNallen). The Indians got significantly better treatment, and the depth of our religious conviction was not well communicated. On the other hand, several of our members thought it was quite good, under the circumstances.

Prime Time Talk Radio

KSFO is one of northern California's best known radio stations — and Asatru was the topic for an hour of programming on March 30th. Though the subject was supposed to be Kennewick Man, the host allowed Steve plenty of time to talk about Asatru as a religion. The identity and nature of the Gods, our attitudes toward them, the Nine Noble Virtues, the connection with our Folk—he let us tell it all! In many

ways, it was the best radio exposure the AFA has had.

As in the case of the Art Bell show last October, it was an AFA member who made it happen! Our thanks go to Kevin Tobin who emailed the host, Stacy Taylor, with the suggestion of interviewing Steve.

Latest on Kennewick Man!

On September 25, Secretary of the Interior Bruce Babbitt announced that Kennewick Man's remains should be given to the Indians. A pronouncement like this sounds final, but it is not; now the lawsuit brought by the scientists against the government can proceed. The Department of the Interior had to clearly state its intent, before the government's proposed action could be challenged in court.

Babbitt's statement did not give any specific reason why he thinks Kennewick Man is an In-

dian, aside from some very vague mutterings about oral tradition. Yes, the Indians tell us they've always been here, ever since the Great Beaver created the world, and we have to believe that "out of respect for native traditions."

Interestingly, many Indian tribes across the country state clearly that there were people here before their own arrival. These people are often described as having red hair, and are sometimes called "the mean-spirited, light-skinned people." The Paiutes admit that they killed them off. Perhaps Babbitt wasn't listening when the Indians told that part of it.

As we have said before, the Kennewick Man case is not about truth, or justice, or science. It has everything to do with political power, which the government and the Indians have in abundance and we do not have at all - yet. Kennewick Man is also about extinction, which is precisely what awaits us if we don't develop a sense of tribal identity. ♪

Kennewick Man-Vinland 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. \$40



Front and back of coin as shown

Make checks payable to the AFA.
P.O. Box 445, Nevada City, CA 95959
California residents, please add 7.25%

PUBLICATIONS

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.

Nine Virtues News, W.4213 Co. Rd, Daggett, MI 49821 (See review on page 19) Published weekly, \$30 per year. Checks payable to Nissa Annakindt.

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 Gild; edited by Ian Read of England. Sample copies: \$5.

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. URL: <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 H3B 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

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

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

California Kindred (N. California) P.O. Box 445, Nevada City, CA 95959
www.runestone.org/calkin.html

California Kindred (S. California) P.O. Box 611, Mt. Baldy Village, CA 91762

California Kindred (N. California) P.O. Box 146, Aptos, CA 95021
gun@hotmail.com

California Kindred, Inc (S. California) www.asatru.org

California Kindred (N. California) P.O. Box 392, Prather, CA 95664

California Kindred (N. California) P.O. Box 163213, Sacramento, CA 95816
www.geocities.com/Athens/Forum/6939/

California Kindred (S. California) P.O. Box 340, Goleta, CA 93116
www.asatru.org ultpakki@earthlink.net

Colorado Kindred (Colorado) P.O. Box 21673, Denver, CO 80221
www.asatru.org kmcneece@awares.com

Colorado Kindred (Colorado) 96 Dartmouth Place, Woodland, CA 95992
<http://www.highreaches.com>

Delaware Kindred (Delaware) P.O. Box 1662, Hockessin, DE 19707
asatru@aol.com

Eagle Kindred, (Idaho) P.O. Box 744, Eagle, ID 83616
rstewart@cyberhighway.net

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

Hofbrau Kindred (Indiana) P.O. Box 19132, Indianapolis, IN 46219 <http://members.aol.com/valjeyrie/page/index.htm>
Email: Grimsteinn@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 84119

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

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

Vor Stead Kindred (Virginia) P.O. Box 12063, Newport News, VA 12612 vorstead@yahoo.com

