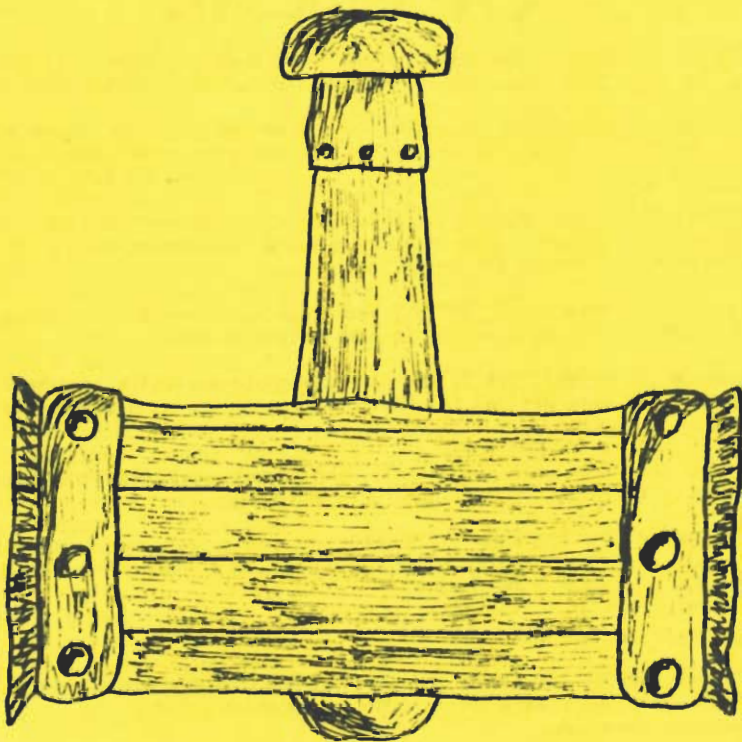




THE RUNESTONE



WINTER 1984

NUMBER FIFTY!

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

THE RUNESTONE is the official journal of the Asatru Free Assembly and is published quarterly. Subscriptions are \$7.00 per year in the U.S. and Canada, and \$9.00 per year overseas (airmail). Write to: AFA, P.O. Box 1832, Grass Valley, CA 95945. Please make checks payable to the Asatru Free Assembly.

Staff for this issue: Stephen A. McNallen, Editor-in-Chief;
Maddy Snow, production;

February 15 is the deadline for the Spring issue.

CALENDAR

December 20-21 -MOTHER NIGHT. As the night before the winter solstice, this is the time when the new year is born. We honor the beginning of the Sun's return and the breaking of winter's spell.

Celebrate by drinking a toast to the returning Sun and to the god Frey. Have a Yule party with all the ancient trimmings - a Yule log, wreaths of evergreen, a tree complete with sunwheel decorations. Be with kin.

December 31 TWELFTH NIGHT. The celebration which began on Mother Night continues for the traditional twelve days of Yule, each day on which is a month of the preceding year in miniature. Twelfth Night marks the culmination of the period.

Reflect on the past year. Take stock, and lay your course for the future. Make New Year's resolutions - done in the old days by swearing an oath on Frey's boar.

January 3 CHARMING OF THE PLOW. This is the date of an old agricultural ritual performed in Scandinavia, when grain cakes were offered for the soil's fertility, and Father Sky and Mother Night were invoked to that end.

You can meditate upon our dependence on the soil, and crumble upon the earth a piece of bread (natural or homemade is best) as you call upon Odin and Frigga.

January 9 DAY OF REMEMBRANCE FOR RAUD THE STRONG. He was a landowner in Norway who was put to death by Olaf Tryggvason for his loyalty to Asatru by having a snake forced down his throat. Raud's wealth was, of course, confiscated by the king.

Raise a horn in honor of our kinsman Raud.

February 9 DAY OF REMEMBRANCE FOR EYVIND KINNRIFI. Olaf tortured him to death by placing a bowl of red-hot embers on his stomach because he would not abandon our gods. Toast Eyvind Kinnrifi on this day.

How to Live

by Stephen A. McNallen

The Lessons of Freya

Freya, goddess of love and Lady of the Vanir, would instruct us in several lessons both obvious and subtle. The one most frequently stressed deals with her connection to the ideas of sexual pleasure and procreation, and not without some justification. Surely she, most beautiful of the goddesses, tells us that sexuality is to be enjoyed as one of the sweetest of life's treasures, the physical raptures of love ranking in our lives as the stones of the Brising necklace do in the life story of Freya herself. Shaking off false guilt associated with these natural urges is important, for it lessens the oppressive power of those who control and manipulate us. But, on the other hand, might not Freya have more to teach us than this?

In our society, obsessed as it is with the titillation which makes so many pointless lives bearable, it is easy to overlook the other messages the goddess sends us - procreation, to choose one. Freya isn't just the personification of the ultimate orgasm, she is involved in childbirth and marriage and reinforces our instinctive feeling that these realms of human activity are good, special and desirable. Like her brother Frey, she is associated with the continuity of the clan from one generation to the next. On the one hand she leads the disir, which may be seen as the female ancestors in the family's line, and on the other she is connected to the nornir who transmit to a person their "fate" as it has accumulated from the past (both personal and ancestral). This idea of trans-generational spiritual properties makes sense only if there is procreation to continue the clan line. True, this is not the ethic of the upwardly mobile corporate professional, who hasn't the time for superfluties like children - sorry about that; Freya insists that, in general, having babies is not only okay, it's recommended.

Lest we fall into the snare of thinking of the Lady of the Vanir in the somewhat predictable female roles of sex goddess or promoter of the perpetual pregnancy, we must remember her fiercer side. The anger she showed in her refusal to wed Thrym is only a pale indication of her warrior-maiden role. When we recall that she chooses half the battle-slain, when we reflect on her links to the valkyries, when we consider her many parallels with Odin, we are led to conclude that Freya's martial abilities must be formidable. Picture her as a statuesque blonde beauty if you wish, but don't forget the .44 magnum strapped to her thigh. Her message is simple: women too, can be strong, assertive, and full of fight. Perhaps more to the point, she is an example of the balanced woman. As Frey tells men that they can be lovers AND fighters, Freya says the same thing to women. Really, they both speak to us all, men and women alike - "Develop ALL your abilities, unrestrained by single-minded stereotypes. Be passionate in guiltless love and in fighting prowess. Pass the torch of life to strong children through acts of loving pleasure, and guard its flame with your strength."

Challenging words, but essential ones if we are to live life to its fullest, savoring its sweetness and carrying out our duties. Let Freya inspire us in our striving!

1985 AFA CALENDAR

In production now!

\$6.00 from the Asatru Free Assembly,
P.O. Box 1832, Grass Valley, CA 95945

THE GODS AND US

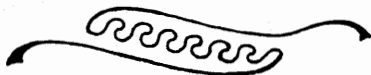
"The Lessons of Freya" concludes our series on the relevance of the various deities to our lives. This is a good time to take stock of just what the gods have to do with us, and the nature of their messages to us here in Midgard.

In our little homilies we have tried to examine the gods as they affect our conduct in the real world. We have avoided the deeper symbolic implications of our deities, preferring to deal with them as models showing us how to live. It is perhaps too easy to say that Odin exhorts us to learning and Thor urges us to strength, so we have tried to see one step beyond that level, studying in greater detail the implications of the gods' values and specifically how we can apply them to our lives.

Odin, Thor, Freya and all the others are examples for us to emulate as we deal with our own personal circumstances. As we have said, they are models. Appreciating them on this level is important to those who follow Asatru, but it is only part of their significance. Beyond the role model is a numinous, logic-defying reality, something apprehended only by means of symbols, something that speaks to us on deeper levels where words are inadequate and linear reasoning breaks down. Studying the gods, immersing ourselves in their lore, can gradually put us in touch with those realms of spirit and we can all add richness and power to our religious lives by tapping this ancient, non-verbal wisdom.

But - one step at a time. Let each of us try to live the lessons of the gods in our lives. In doing this we can eventually tune in to the deeper realities - and in the process, transform ourselves and the society in which we live.

by Stephen A. McNallen



If you are looking for fine Odinist wood carving, we suggest you write to The Vikings, S.V.L. Box 660, Victorville, CA 92392. Recently, we ordered a figure of Odin from them, and we got a beautiful piece of original work, delivered quickly and efficiently. If you need statuary for your home altar, or other Norse-oriented wood products, get in touch with them.

IN ODIN'S ONE EYE

the elder gods reach
for words in the memory
all of us possess.
the old Aesir and Vanir
speak of our bold anger, they

know our true nature.
they prepare the oak pages
for Odin's rune book,
and listen as his full voice
forms another magic word.

in Odin's one eye
we see the power and wrath
of a northern age
with ice giants, runes and gods.
we see the power and srath

consuming the snow,
preparing the field for Thor.
in Odin's one eye
we see the thunder god raise
and swing his mighty hammer.

opening the night
with the lightning and rage
of the berserker.
Thor strikes our minds with the force
of hail born in lands of ice.

in Odin's one eye
we see gods on bravery
and a giant wolf
whose chain collar is carved
in the roots of the rune oak.

by Jim Wittenberg

POLITICAL ACTIVISM

OF FOLK RELIGIONISTS

by Otto A. Krumbach

It is generally agreed that the spiritual or religious views of a person may be expressed in some form of political activism. Since new interest is being shown in European folk religions, a review of probable political preferences which will result is pertinent.

To be a valid folk theology, it must reflect the innermost feelings of the people it purports to serve. The values any folk religion inculcates must also be ones which would prompt practices the people are, by nature, disposed to carry out. The political inclinations of the European folk, from earliest times until they were subjected to alien influences, are very clear and may be examined carefully.

Judging from past practices, the ideal organizational forms which would be envisioned in folk religions are individual, as well as family, clan, tribe, ethnic, and confederacy groups, all of which preserve local autonomy. "Nation-state" groupings, insofar as so many now exercise overwhelming "central power", and many are becoming "pluralistic" ceasing to be single "people states" in the process, are less relevant today than they were in former times.

The practical expression of historic political preferences by folk religionists today would be support for personal freedom, local control, federalism, and a confederacy similar to the Switzerland model - and the original intent of the founders of the United States. Further than this, representatives selected to function on behalf of the people must be selected by the democratic process. The present elective process, while claiming to be "democratic" will, undoubtedly, be challenged on the grounds that the role of monied interests is such that no real choices except for rhetoric and personalities are being offered today.

While the individualism of Europeans is very obvious, they are most certainly not anarchistic by nature, but are very cooperative, provided the proper conditions, mainly, measures to preserve their freedoms and autonomy, exist. They even appear to favor "socialism" but only at the local level where the means of production can really be all, or at least partly, under the control of the workers or participants. Communism, national socialism, fascism, and today's spurious "democracies", being far removed from the people despite the elective processes, may well be rejected.

To be a true, European folk religion, it would seem that such principles and ideals must be projected which would prompt the foregoing political practices. A claimed folk religion which favors other concepts with different political aims, might be seen as a political effort masquerading as a religious philosophy.

Otto is largely responsible for a fine journal called Heritage Trails which covers European folk themes ranging from music and art to literature, religion and history. A subscription can be had for \$6.00 per year (\$8.00 outside the U.S.) from P.O. Box 445, Ridgewood, NJ 07451

RHYMES, RIDDLES & ODD FACTS

"By living men this earth is trod
All honor to the One -Eyed God!"

"The Snake shall rule you nevermore,
All honor to the great God Thor!"

"The Wolf no longer dares appear,
All honor to the great god Tyr!"

* * * * *

Who are the two who ride to the Thing?
Three eyes have they together,
Ten feet, and one tail.
And thus they travel through the lands.

* * * * *

The Great Bear Constellation is also called
Odin's wain (chariot) and the Milky Way,
Odin's way.

* * * * *

At Jul a wheel was bound with straw, lit, and
rolled down a hill on Mother Night.

Finn's Saga:

"In the shade now tall forms are advancing,
And their wan hands like snowflakes in the
moonlight are gleaming;
They beckon, they whisper, 'Oh! strong armed
in Valor,
The pale guests await thee - mead foams in
Valhalla."

* * * * *

Between Jul and Twelfth Night Odin leads the
Wild Hunt through the heavens. Those bel-
ievers who join in the Huntsmen's shouts may
be rewarded by a severed horse's head (which
turns to gold in the morning) or a small black
dog which must be cared for throughout the
year. The last sheaf of grain at harvest time
was left for the Huntsmen's horses.

* * * * *

Julenisse: A nisse (spirit) who left barley
husks hidden in the house the morning after
Mother Night for children to find. The husks
brought luck.



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YULE IN GREENLAND

From: Thattr Thormoþr Kolbrunarskald, in the Fostbroethra Saga of the Haukbok, c. 1325, and the Flateyjarbok, c. 1390, Old Icelandic manuscripts. Translated and edited by Jeffrey R. Redmond

Introduction

A viking poet named Thormoþr made a voyage to Greenland around the year 1025 to avenge the murder of his good friend and sworn foster-brother. He travelled with a man named Gestr, in a ship captained by a man from Greenland named Skufr. After a stormy voyage, they reached the main settlement in the southwestern fjords of Greenland. The chieftain of the settlement was a man named Thorkell. He was the son of Leifr the Lucky, who was the son of Eiríkr the Red, the original founder of the Norse colony in Greenland. Eiríkr had died (at about age 60) around the 1005, and Leifr had succeeded him as leader. Leifr had probably died recently (at about age 50), by the year 1025.

This story gives an account of life in Greenland after the famous voyages were from it to lands further west. Thorkell's father, Leifr, was the first viking to attempt a settlement in those further lands, as did Thorkell's uncles and aunt after him. The story shows that the Norse colony in Greenland continued to be led by Eiríkr the Red's descendants, long after his death.

The Norse had various celebrations, especially at the changing of the seasons. However, the greatest time of revelry was at the winter solstice, Yule, lasting for twelve days. The vikings had a custom of always being hospitable to peaceful guests, and a visitor from other places was always invited to remain over the winter, while waiting for the following summer's sailing weather. In the following excerpt, Thorkell is shown to be just such a hospitable Norseman, and the others are shown to be true and honorable vikings in their behavior, as well. However, true vikings always had their pride, and many of the celebrations had at least one disagreement in the viking days. . .

Thorkell Leifsson lived at Brattahlith. He was a great chieftain, mighty and well liked. He was a friend of Holy King Olaf. Thorkell soon came to the ship, and brought from the captain

Thorkell Leifsson lived at Brattahlith. He was a great chieftain, mighty and well liked. He was a friend of Holy King Olaf. Thorkell soon came to the ship, and brought from the captain and crewmen all that he wanted to have. He brought all of the malt that they carried, and other items that were difficult to get in Greenland. The court man and poet of King Olaf was on the ship, a man called Thormoþr.

Skufr said, "King Olaf has sent Thormoþr for you to keep and protect, if he needs it."

Skufr was with the ship until it was brought up in a boathouse. After that, he turned home to his household. He had a farm at a place that was called Stokkanes. That is in Eiríksfjorthr, on the one side of the fjord, with Brattahlith on the other side. With Skufr there lived a man who was named Bjarni. He was a wise man and well liked, good at skills, and a great smith. Bjarni looked after Skufr's farm and his own when Skufr was on voyages. They were partners together. Thormoþr went to stay at Brattahlith with Thorkell, the son of Leifr. Gestr got his quartering in Eiríksfjorthr, at a homestead that is called Vik.

Lothinn was the name of a man. He was the overseer of Thorkell's farm at Brattahlith. He was a good working man, and a great hunter and fisher. He had as a mistress a woman who was named Sigrithr. She was told to wait upon Thormothr. A storehouse was outside at Brattahlith, not far from the house, where Thorkell was accustomed to sleep, and also his visitors. A light burnt there every night in the storehouse over the winter. Lothinn slept in the hall with Thorkell's workmen. Lothinn thought that Sigrithr was remaining too long one evening in the storehouse, when she undressed Thormothr. He thought that Sigrithr was less mannered than she had been. There came to his mind the ditty that is said about loose women:

On a turning wheel are their hearts shaped,
Fickleness lies in their breast.

He told her, "I will not have you remain so long in the storehouse!"

She answered, "I will do just as it comes to my mind!"

It happened one evening, when Thorkell and Thormothr wanted to go to the storehouse with Sigrithr after them, that Lothinn took hold of Sigrithr and held her. She tried to escape from his hands, and when Thormothr was that, he took Sigrithr's hands, and wanted to pull her away from Lothinn. But that was not easy. Thorkell saw them pulling.

He said to Lothinn, "Let Sigrithr go her way! No shadow is upon her for visiting out there in the evenings. It is well-lit there. I will watch her in the evenings so that nothing shall happen to her dishonor and your anger. But you watch her at other times."

Then at these words of Thorkell's, Lothinn took his hands off Sigrithr, and she went her way with Thorkell and Thormothr. There was peace for a while.

When it drew near Yule, Thorkell had ale brewed.

He said, "I want to have Yule drink that it may reflect well on my honor!" (There was seldom Yule drink in Greenland.)

Thorkell asked his friends to come to his house for Yule, and many did. Skufr and Bjarni from Stokkanes came, and were there over Yule for the home feast, where there were house tapestries, clothing, and goblets for the guests. Then they drank to Yule with great gladness and entertainment.

The last day of Yule, men prepared to leave, thanking Thorkell well for his hospitality and the feast. Lothinn, the overseer, returned the men's clothing, weapons, and gear that he had guarded over Yule. He prepared the ship of Skufr and Bjarni fitted it out. The house servants carried down the gifts and clothes that had been for the guests from Stokkanes. Lothinn was in a sealskin-hooded cloak and leather breeches. Almost all of the men were busy at something.

Then Lothinn came rushing into the hall with four men. There was no one there except Thormothr and Bjarni, the farmer from Stokkanes, and they were lying on their benches and talking. Thormothr was on the edge of his bench, and Lothinn grabbed hold of his feet and pulled him forward onto the floor. Bjarni sprang up and grabbed Lothinn around the middle, and threw him down onto the floor. Bjarni cursed the men who were dragging Thormothr, and told them to let him loose. They did so. Then Thormothr stood up.

He said to Bjarni, "I do not think much of this - we are used to games of skin pulling in Iceland." Lothinn and the others went away, and acted as if nothing had happened.

When Skufr and his men were ready to go, Thorkell and his household men went to the ship with them. The departing men went aboard. Skufr and his party had a ferryboat, and there was a gangplank to the land. Bjarni stood by the end of the gangplank and waited for Skufr as he talked with Thorkell. Lothinn was on the land, not far from the ship, and Thormothr was a short way from where Thorkell and the others were talking. Suddenly, Thormothr went up to Lothinn, drew his sword, and cut Lothinn his death blow. Thorkell heard the blow, and looked around and saw where Lothinn had fallen.

Thorkell called to his men, "You should go at Thormothr and kill him!". But they stood astonished.

Bjarni cried out, "Thormothr! Go out to the ship!". He did, and Bjarni went after him. Thorkell urged his men to pursue, and wanted to fight with Thormothr.

Skufr then said, "Shortsighted are you now, Thorkell, for trying to kill Thormothr, the court man and poet of King Olafr! You will pay for your revenge dearly, if the King hears you have killed him after he sent him into your hands to protect! It seems in this case, as it often can be, that 'wrath does not see true'. Now we will offer you recompense for Thormoth's killing of Lothinn, but Thormothr should not be harmed.

With those words, Skufr appeased Thorkell. Many there agreed to the judgement. Skufr gave Thorkell "self judgement" in payment for the killing. Thormothr went to stay at Stokkanes to be with Skufr and Bjarni, and was with them afterwards over the winter.

Epilogue

Thormothr eventually settled his accounts in Greenland, and later went to Norway and fought in the army of King Olafr against Earl Hakon at the battle of Stiklarstathir. Both Olafr and Thormothr were killed in the fighting.

In Greenland, Thorkell Leifsson remained as chieftain until his death in about the year 1050. He was probably succeeded by a son, and Eirkr the Red's descendents thus continued to govern until c. 1130, when the last of them was killed. Eventually the Church took over most of the ownership and control of Greenland, as it did in all the Scandinavian lands. Like other of the pagan celebrations, the Norse Yule was replaced with a Church holy day, Christmas in this case, to further solidify its control over the people.

Today followers of the old gods can once again celebrate the winter solstice. We've all been to parties where people like Lothinn and Thormothr spoiled things for everyone, but we should try to honor Yule with hospitality and warm kinship feeling, rather than with hot tempers!



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Yes, *The Runstone* is now accepting advertising. Our NEW advertising rates (adjusted for the sake of reality!) are as follows:

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1/2 page -	11.00 per issue	8½" x 5"
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WOTAN

3125 19th St., Suite 297, Bakersfield, CA. 93301



Wotan invites everyone true to the Gods of the Northlands to attend a Yule Celebration in Bakersfield on Saturday, December 22.

Plan to be with us from 2:30 p.m. through the evening for a ritual to Frey, a Yule feast, and good fellowship.

Please fill in and mail the form below to receive additional information.

I would like to attend the Yule Celebration of Wotan in Bakersfield on December 22.

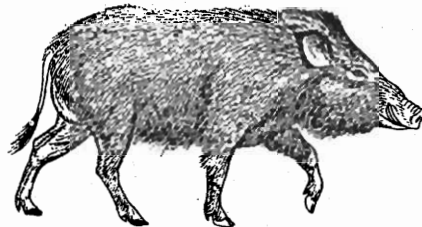
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Mail to: Wotan, 3125 19th St. Suite 297
Bakersfield, Ca. 93301



THE JESUS FLAG

by Stephen A. McNallen

ITEM: The information packet presented to each delegate at the Republican National Convention contained a copy of the New Testament.

ITEM: A senatorial candidate in Texas tells a packed audience that "If you want to be free from religion, you're in the wrong country".

ITEM: A letter in the local newspaper urges Christians to "take dominion" by filling positions of authority so they can influence events in accordance with Christian principles.

...and a more personal ITEM - one of our children came home recently and described how the kindergarten class salutes "the Jesus flag" every morning.

The Jesus flag?

Ahh - questioning revealed that it's the Jesus flag because it's the banner of "one nation under god" in the Pledge of Allegiance.

After a period of religious tolerance that has lulled us for several decades - a tolerance which has protected both the best and the worst in American behavior - it is apparent that we are entering a time when we of Asatru are going to meet greater and greater resistance from the powers that rule this country. Even in liberal California, we at "AFA Headquarters" have been repeatedly turned away from printing shops and recording studios because our religious beliefs conflicted with orthodoxy.

Some folks have told us they like The Runestone because we don't run articles lambasting other religions. We have avoided negativity in the past and we plan to do so in the future. But it is hardly negativism to point out that our religion is under assault, and to warn our kin that trouble is on the way.

There is more than a little irony in the situation. Many of the values championed by those who would oppress us are values with which we can readily identify, such as a strengthened family, less bureaucratic intervention in the life of the individual, and the rest. Unfortunately, it was the followers of the pale Galilean who coopted the movement back to traditional values more in keeping with those of our Folk - and we, who follow the gods that hallowed those values, stand to be crushed, if the new inquisitors have their way.

Things are, however, what they are. What can we do about it? We can

ONE: Practice our religion with fervor. Honor the gods and honor the Folk daily, because spiritual strength is essential to our survival.

TWO: If you are discriminated against because of your adherence to Asatru, notify us and the American Civil Liberties Union. Yes, we know all about the ACLU and their orientation, but that isn't the point.

THREE: Become involved in local, and larger, political affairs. If you don't, rest assured that the "born agains" will. If you want fundamentalist Christians on your school board and your county board of supervisors, don't do anything. But if you want a say in what goes on, speak up!

It is sad that in a nation which owes its essential premises to our ancient Northern European worldview, our liberties are threatened. We must never forget that, to the extent that the "system" incorporates Christianity and persecutes us, it is NOT OUR SYSTEM. In an age which promises to bring more and more abuse of Asatru from officialdom, we must be prepared to defend our gods and the holy way of our ancestors.

GUILDS

The Brewing Guild solicits your articles, notes, letters, and recipes for "The Frothing Vat", the Guild's irregular newsletter. Write to Jace Crouch, 118 E. Downie, Alma, MI 48801

The Warrior Guild is following up its Althing activity, with members showing an interest in qualifying for the "Pathfinder" award mentioned in the last Runestone. Guildmaster John Parmenter reports articles for "Wolf Age" are pouring in from readers, so there should be no lack of good material for upcoming issues. The most recent newsletter focuses on cold-weather survival and operations, and as always, it's excellently done in John's light and informative style. Persons interested in the Warrior Guild should address inquiries c/o the AFA.

The Amerysk Folkbond will be publishing an issue of "Folksblaed" shortly in which Guildmaster Paal Filssunu will relate his exploits aboard a Norwegian viking ship which visited Chicago recently. Paal and Ed Anderson of the Northern Way met with the vessel's captain and were invited for a short cruise. For information on these adventures or on the central thrust of the Folkbond ("building a Teutonic folkdom in North America"), write to Paal at P.O.Box 2305, Ventnor, NJ 08406

The Artists' Guild may be just what you're looking for if you are an artist or someone with an interest in the arts. The Guild is new, but enthusiastic about getting on with the action. Drop a line to Skjold Skull, c/o S. Bernard, 21 North Street, Burlington VT 05401

The Computer/Shamanism Guild explores the well-balanced combination of the logical and the intuitive to enhance our potentials as individuals and as a group. If you are interested in computers or in shamanism, or in both, write to this group c/o the AFA. They're another new guild, so give them your support.!

The Aerospace Technology Guild, in the latest issue of its newsletter, "Sleipnir", has an article on the radical X-29 as well as information on other innovations in aircraft design. Another piece describes the Guild's efforts to rescue books which are classics in the aerospace field, and tells how volumes are being added to the Guild's library. If you're interested in aircraft, rocketry, or space flight - and in how these relate to the spirit of Asatru - write the Guild c/o the AFA for details.



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ANCESTRY IS BETTER THAN UNIVERSALISM

by Stephen A. McNallen

Anyone who has spent much time reading about Asatru knows that we place a great deal of emphasis on the idea of ancestry. Indeed, our religion is largely based upon this concept. Is this mere sentiment and nostalgia on our part - or are there deeper reasons why we are continually referring to our forebears?

The ancient lore of Asatru makes it plain that this is no modern notion. Continuity of the clan has always been important to our people, and the god Frey seems to have been specially associated with this principle. The sagas include plentiful genealogies which are much more than literary devices - after all, Icelanders were known for their ability to recite their entire lineage back to the settlement of their ice-threatened island. Clearly, these were folk to whom ancestry mattered.

From a common-sense viewpoint it's not hard to see why we should have an affinity for those of our own line. Heredity influences not only obvious things like hair color and shape of ear lobe, it also helps determine more subtle physical factors - our personal chemistry and neurology - which shape our tastes, feelings, attitudes, and needs. We are quite simply going to resemble our ancestors in these ways more than we are likely to resemble people who are not our ancestors. Something of this sort is what Dr. Carl Jung meant when he said that the archetypes, or symbolic content of the unconscious mind, were hereditary rather than cultural. It's only natural that we should most identify with that which is most like us.

To those who follow Asatru, however, our links to our ancestors encompass and go beyond this. A part of our native belief tells us of certain components of the soul which are transmitted down the family line from generation to generation, hopefully growing in quality and strength as they pass

from one clan member to the next. One such soul component is the fylgja, a sort of mobile magical force. Each individual has a fylgja - a "mannsfylgja" - but a group of people like a tribe or family could have one, as well - a "kynsfylgja".

Another element of the soul is the hamingja. It receives the actions of the individual and combines them with the accumulated actions of the person's forbears to produce a resultant "fate" or "orlog" (meaning "primal layers" and referring to the layers of deeds done by the ancestors of the individual). Thus, a person is directly connected to those who have gone before them in their line of descent because they inherit, or can inherit, these very special soul components.

These esoteric-sounding theories are strange to our twentieth-century ways of looking at things, but, unfamiliar or not, they are being confirmed by theories on the leading edge of our scientific knowledge. New ways of thinking about human memory indicate that we are influenced not only by our personal memories, but also by those belonging to our ancestors - all stored in some extra-material realm called "transform space". Beyond this are studies which seem to show that genetically similar beings can interact with each other at a distance, as if their DNA molecules served as antenna responding to the same frequency, or, alternatively, as though their individual memories and deeds were poured into a common pool. This particular phenomenon - called the "hundredth monkey effect" - does not require direct lineal descent but nonetheless does deal with specific sets of genetically similar beings. Our religious conviction that there are special bonds between kin are magnificently confirmed by these theories.

Ancestry, then, is special. We are connected to our ancestors, and to all others descended from those ancestors, in a special way. Common sense, the metaphysics of Asatru, and modern science confirm this. These holy ties give us special duties in regard to our kin, and justify the loyalties that we extend to them in preference to the rest of humankind. This way of looking at things is contrary to the dogma of this day. Nevertheless, we know in our hearts - as it was known to our forebears in the distant past, and as our growing knowledge of nature confirms - ancestry is better than schemes which would deny these truths and propose a formless, alienated, and unnatural universalism.

50

That's right, the Runestone you're holding in your hands is our fifth we think that's something to be proud of. Not only have we demonstrated years. We have come a long way since our first fumbling efforts, and we out Runestone number one hundred.

This issue, you'll notice, is being delivered ahead of schedule. T about having the Runestone out early, rather than late! Our new home will publish our new address as soon as we have one, but the Grass Valle

SAVE THE

Will you help us rescue the Poetic Edda from oblivion?

Most of you know how difficult it is to locate a copy of the Poetic Edda yet it is almost never in print in the United States. Copies have been scarce. In this country, this precious spiritual collection has become a sort of

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If enough people write to the University of Texas Press indicating interest, the Poetic Edda translated by Lee M. Hollander will be reprinted. The last run of this book required the help of a thousand people to write in requesting a reprinting. WE CAN DO IT!

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If you care about our heritage, take five minutes to write a short letter. If Lee M. Hollander's translation of the Poetic Edda is reprinted, please send it to John Kyle, Director, University of Texas Press.

We can win - with your help!

O!

our fiftieth issue! In an age when publications rapidly come and go, we demonstrated our persistence, but quality has continually improved over the years and we hope you will all be with us when, some years from now, we put

it all to rest. The reason for that is that we're MOVING - and we're feeling good about it. Some of us will be in Texas, where we're called by family and finances. We hope the Valley box will be good for a while. Wish us luck!

THE EDDAS

Poetic Edda, also called the Elder Edda. This volume is basic to Asatru and has been imported from England, available sporadically and at great cost. It is a sort of literary endangered species!

Noting their interest in obtaining a copy, the excellent Poetic Edda as translated by this volume was only 700 copies, so it's not as though we'd need a

to make this accurate, esthetically pleasing, and downright vital book to write about. We're interested in seeing it reprinted. Drop us a line as well, or send us a copy and we hope you will pledge to ask at least two other people to act with us on

In short, simple, note requesting that the Poetic Edda as translated by the University of Texas Press, P.O. Box 7819, Austin, TX 78712.

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step description of a ritual to Odin.

Side Two: Invocations to seven deities, with a com-
mentary on each. Suitable for use with the
ritual format on side one.

Tape #2 - "STORIES FROM SCANDINAVIAN MYTHOLOGY"

Six well-loved tales of the North recorded for children, newcomers
to Asatru, and all of those who share a reverence for the legends that
reveal so clearly the spirit of our people.

Side One: Odin Visits Mimir's Well
Sif's Golden Hair
Idun's Apples

Side Two: Thor Loses his Magic Hammer
Balder the Beautiful
Tyr and the Fenris Wolf

ASATRU, EVOLUTION, AND DEPTH PSYCHOLOGY

by Brian Regan

In a clairvoyant article titled "Metagenetics" appearing in The Runestone and later published in An Odinist Anthology, Steve McNallen wrote

...There are metaphysical implications to the bond of genetic kinship...[Analytical psychologist Carl Gustav] Jung spoke of the collective unconscious - a level of the psyche not dependent upon personal experience. The collective unconscious is a reservoir of primordial images called archetypes. They are not exactly memories, but are rather dispositions and potentialities. As Jung said "There are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the forms of images filled with content, but at first only as forms without content [Emphasis in the original], representing merely the possibility of a certain type of perception and action."

Most modern students of Jung miss a very key fact. Jung stated explicitly that the archetypes were not culturally transmitted but were in fact inherited - that is to say, genetic. He linked them with the psychological urges of instincts and went so far as to say that "Because the brain is the principal organ of the mind, the collective unconscious depends directly upon the evolution of the brain." A more precise statement of the mind/body/spirit link, and of the religious implications of biological kinship, would be hard to find.

And Rupert Sheldrake writes (A New Science of Life, p. 27):

Jung tried to explain the inheritance of the collective unconscious physically by suggesting that the archetypal forms were "present in the germ plasm". But it is very doubtful that anything with the properties of the archetypal forms could be inherited chemically in the structure of DNA, or in any other physical or chemical structure in sperm or egg cells. Indeed, the idea of the collective unconscious makes little sense in terms of current mechanistic biology, whatever its merits as a psychological theory might be.

However, there is no a priori reason why psychological theories should be confined within the framework of the mechanistic theory;...

If memories are not stored physically within the brain, then certain types of memory need not necessarily be confined to individual minds; Jung's notion of an inherited collective unconscious containing archetypal forms could be interpreted as a kind of collective memory.

Jungian psychology is depth psychology (Tiefenpsychologie). All meaningful work in comparative religion today uses depth psychology as part of its tool kit for interpreting religious phenomena. And the core of depth psychology resides in the contents of the collective memory, which is to say, in the archetypes, which are the memories of our own evolution.

The main archetypes as found in Asatru from the most ancient times are the following:

ASPECT OF THE SELF

1. The Self as an integral, individuated system, ringed off from the rest of the environment and from the "watery" Worldsoul.
2. Egocentrism.
3. The central nervous system [CNS], the brain and spinal cord with its tributary nerves.
4. The physical bisymmetry of the human organism.
5. The contrast between the neocortical consciousness and the deep-brain unconscious (between the fully human superstructure of the brain and its pre-human infrastructure).
6. The beginning and the end of life.
7. Serial, rhythmic electrical activation of the linguistic and sensorimotor circuitry of the central nervous system.
8. The human war drive, culminating in the impulse to kill and eat, in concert with one's whole tribe, the father-king (patriarch) of the tribal family.

RELIGIOUS EXPRESSION

The mandala or four-part circle: the (often four-spoked) "sunwheel" found on rocks at Vitlycke, Bohuslän, Sweden, and elsewhere in the North; the World Serpent coiled around the world of men, lying in a giant circle at the bottom of the world-surrounding sea.

The "hero" of religious myths, with whom the believer identifies himself or herself, even if unconsciously: Odin, Thor, Frey, Freya, etc.

The World Tree, Yggdrasil, on which Odin hangs for nine days and nights.

The bisymmetry of all specifically religious buildings, places, and art of the North.

Complementarity and contrasts in symbolisms: Male (Frey) as opposed to female (Freya); fixed-shape, clear, and bright (Tyr, the sun, Thor) as opposed to amorphous, indistinct, and dark (Niflheim, Odin as god of the depths of the Worldsoul); here and now as opposed (in all the myths) to there and then ("long ago and far away"); the horizontal dimension (the mundane, Midgard) as opposed to the vertical dimension (the transcendent, the World Tree). Hence also arises the "highness" of all authority, especially religious authority.

Ritual symbolism of sex, birth, death and rebirth: Transformation rituals and initiation rites among the various Germanic peoples; Odin hanging and his return to life on the World Tree; the doomsday war of Ragnarok.

Alliterative poetry (in which the syllables receiving the stress begin with the same sound), found among all Germanic peoples; music and dance, often slowing later to a festive or solemn "procession" (as in Richard Wagner's operas).

A major and a minor expression: The former is the strictly religious phenomenon of sacrifice - in ancient times, originally of humans who either were, or were stand-ins for, the king. In later history, the royal victim was increasingly "transubstantiated" into totem sacrificial animals which thereby "became" (to the unconscious) the tribal patriarch for the purpose of the sacrifice. That

is, their sacrifice activated and satisfied the relevant ancestral memories (resonant with the deep-brain, not the lately-evolved neocortex) by "catharsis", as is also done for the war drive by sports such as football or soccer. Today, Asatru, like Mithraism and Christianity, can use substitutes such as baked dough images of the god Odin for the ritual of sacrifice, to meet the needs of these impulses formed in distant evolutionary prehistory.

The minor expression: Ragnarok, the doomsday war. This earth-destroying war, which follows the three-year-long "superwinter" (Fimble Winter, Old Norse fimulvetr), is fought by the powers at the end of time. Warriors slain in battle also take part, fighting alongside the gods. Ragnarok (which corresponds to similar themes in other religions) is in part a symbol of the end of life for the individual. But it is not only that. Most importantly of all, it reflects the knowledge of the Northmen that the very same demonic war drive which once gave rise to man from the killer apes still lies chained deep within him, and also the fear that this drive will one day spirit up out of his soul's black depths to destroy him utterly.

9. The genetically primordial awe of one's father as the feared/loved, emulated/envied dominant male of the tribe, who hoards all the females for breeding and economic purposes.

The sense of the "holy". (Note how the Icelandic phrase "to hallow to oneself" [helgas] still means "to appropriate to oneself, prove something to be one's own".) This is the core of religion as the so-called mysterium tremendum et fascinans, the "mystery which causes one to quake and bewitch one".

10. The genetically implanted readiness to recognize one's parents and to anthropomorphize intelligent forces:

The gods (small "g") and demons or other supernatural beings experienced in hallucinations, voices and truly paranormal visions, and historically dealt with in Asatru. Also recognized as forces of dynamic intelligence are our superordinate archetypal, racial memories. These are the higher-level morphogenetic fields which govern the skeletal framework of our lives, our "destinies" [Morphogenetic fields, our readers may remember from the last issue, are the ancestral memories, stored outside the human organism in what biologist Rupert Sheldrake calls "transform space", which give shape to the physical organism of succeeding generations - Editor].

A. The father as archetype

The high god, personal source of the highest level of power and authority, often associated with the sky and weather. Between about 2000 B.C.E. and the last few centuries of the Christian era, this position

B. The mother as archetype

11. The genetically implanted ability to recognize health, life, and evolutionary advancement and to distinguish them from sickness, death, and surpassed stages of evolution.

12. The physical and spiritual maturation of the individual ("individuation").

All of these archetypes or ancestral memories express morphogenetic fields (see above) which were laid down at a very early period of (pre-)human evolution. This is why their general outlines appear among all human religions. But the Northern myths and gods of Asatru are the specific formulation which corresponds to the recent and highly evolved Celtic and Germanic coding, which was forged by the rigors of the last Ice Age and the wide variations of the seasons in the European north over many hundreds of centuries. The myths are in part "pictorial translations", that is, verbal attempts to describe the essentially non-verbal nature of the archetypal programs. They are not attempts to explain the physical world scientifically. And it is these programs and symbols, these layers upon layers of ancestral memories, down through which we must delve, in order to reach the primordial memories of our creation and the ultimate superordinate morphogenetic field, the Worldsoul. These archetypal records are the morphogenetic fields of the successive stages through which we ourselves pass in the process of growth. The German biologist Ernst Haeckel (1834-1919) universalized the description of this passage with the phrase "ontology recapitulates phylogeny". That is, a human (or other) organism develops through initial stages very similar in structure to the immature (in-egg and in-womb) forms of his (or its) evolutionary ancestors, starting with the earliest and ending with the latest. The being, so to say, "climbs its own family tree". In religion, we climb back down the spire of our evolutionary tree to reach the base of the main trunk itself. It is only at the great submarine depths of the archetypes that we can tap the ghostly core of life and gain the mighty power to rebuild ourselves and the world. In so doing, we fulfill our destiny, the will of Weird.

Just why should we do this? What is there to gain?

In some as yet unclear but very real way, the reliving of these morphogenetic memories through their reenactment by religious ritual and symbol or by introspective meditation reactivates them. It allows the soul to avail itself of its inborn power to reconstitute and regenerate the body physically and spiritually. This reactivation simultaneously restructures the individual's life pattern within the larger morphogenetic field of his world. The unseen sinews of this restructuring we call "paranormal" or (even) "weird". But in fact they are simply part of the reintegration into the life of "God" (with a capital "G"): the Worldsoul and, beyond that, the soul of the All.

was held by Tyr. From then on, the chief god was Odin, the "All-Father", although Thor became increasingly popular among the vikings in the last few centuries of Germanic heathenism.

The consort of the high god, source of all life and bounty, love, beauty and sex; the wife-and-mother-love goddess, Frigga, Nerthus as Mother Earth, Lady Freya as goddess of life-conjuring sex.

The sense of the beautiful and the sense of the ugly.

Germanic rites of initiation: bestowing on the maturing youth the spear and shield of the warrior at acceptance into manhood; the now lost Germanic sacrament of fertility/sexual maturation for the young woman.

THE TIME OF THE STORM

1

There is a crone who lives
in the bowels of this building,
and she still thinks of herself as a mother.
She mourns the passing of her youth, and her cries echo
through the heater in each apartment: Where have all my children
gone, but turned back to seed? These children of hers,
each waiting behind a closed door for his SSI check to come in the mail,
will venture out on the first of the month,
mingling with one another in the hall, and come back at night
to listen to the cries of the crone, each one believing
that he had buried his own mother years ago.

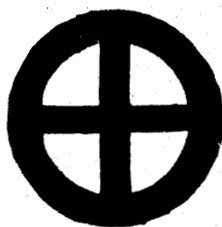
11

Thor, on this dark night, has mated with Earth.
He has sung to her his love songs (thunder, some call it),
whispered in her ear (and was mistaken by others as the west wind),
and nourished her children with soothing rains
(the onions and the sapling pines are siblings).
The mother satiated, Thor finds himself still restless.
He hears, from somewhere, the cries of the crone, and answers.
He remembers her as woman, searches out her abode, and enters.
Her cries become more plaintive.
Thor tears the entrail from this building,
sending them back to Earth, freeing the crone to wander.

by Patricia Ann Treat

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THE RELIGION OF ODIN

— Irv Stauson —

The story of the ancient faith of northern Europe and its rebirth in modern times. This book details the beliefs, customs and attitudes of the worshippers of Thor and Odin from ancient times to the present. Many of the topics were written by Odinists who are experts on the history and customs of their religion, including some who played important roles in its re-emergence. The old Teutonic values of life are discussed as well as the concepts of the Sky God and the life force in the context of the religion. Thoroughly researched and documented, it takes up where 'The Hammer of the North' by Magnusson, or 'Pagan Scandinavia' by Davidson, leaves off. 180 pages, 17 illustrations, 8½ X 11", 2nd Printing, Incorporates the 'Foundations of Odinism'.

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Grant me a boon.

Runes of power imprisoned
In each frozen solar droplet,
Congealed golden tears of the sun
Strung into a shimmering collar
Of dancing, darting light in
Glowing amber to seduce the eyes.

The allure of beauty adorned
By a magic torque of sun shards,
To enchant the beholder -
In the name of love,
I invoke your ancient symbol
To bind my beloved to me,
Fused as the links of Brisingamen.
Great Lady, seal his weyrd to mine!
Thus sacred sworn, our troths are plighted.
Blessed be the union in Freyja's name!

1-2-84 Ilona Stamer

THE NECKLACE

A lady with honeyed hair and amber eyes
that spoke of rites of love and pleasing nights
wanted made a necklace to grace
her beauty. She paid duty for it, though,
to each of the four dwarves who forged
it for her. A night in the arms of each
of them she gave for Brisingamen,
the symbol of her loving and fertile soul.

by Patricia Ann Treat



MOOT POINT



EDITOR'S NOTE: Letters chosen for publication in Moot Point are simply taken from our current stack at printing time. We do assume that mail we receive is available for use in "The Runestone". If you do not wish us to consider your writing for this section, please make a note of it in your letter to us. Thank you!

Dear Steve and Maddy,

...Calling the vikings pirates because they took back some of the gold the Christian Church stole from them in the first place would be like calling the Polish people warmongers because they threw dirt clods at invading Soviet tanks. Self defense is not a crime; taking back what is yours is not a crime, at least not in Asatru. We must stop believing the Christian view of the world. We must stop believing the Christian view of the Viking Age.

The vikings were not robbers. They were freedom fighters, and the battle against Christian oppression is still before us. If you wish to learn the truth about the Christian occupation of Europe, I suggest The Franks: A Critical Study in Christianization and Imperialism by F.J. Los.

It must be remembered that we are an occupied people. The West has not been free for a long, long time.

Until Victory,
Wyatt

Good point, Wyatt. I haven't read Los' book, but I understand he makes a good case for the viking-as-freedom-fighter interpretation of history. I don't believe that all vikings were idealistically motivated. On the other hand, the symbol of the Norsemen as defenders of their faith and Folk is a powerful and valid one, and one which is very relevant to our own age. We could use a bit of liberating, ourselves.

Steve

Dear Steve and all at AFA,

After reading your sample copy and your other information I find myself at home. I was about 8 or 9 when I first came across Norse mythology, and took to it like a duck to water. I never grovelled to the Norse pantheon, but treated the Gods and Goddesses as equals and friends.

I am interested in becoming a member...would you believe I was an Asatruar/Odinist though raised in a Christian home?

Thanks so much again. I have the feeling I have come home.

Freyja Bless!
Katherine

Steve:

Thoroughly enjoyed the new "Runestone". The cover art was very striking and extremely well executed. My compliments to Craig Thiessen's vision and skill...Appreciated the report on Althing 5 you wrote. Wish I could have attended. Maybe another year. Thought what Ariel wrote for "Freya's Folk" section very fine. The creative mythology quests for our Goddesses is important work, needless to say.

Enclosed is a check for \$6.00 for the '85 AFA Calendar. Glad you're publishing another. I have the current one on a wall in my office at my 9-to-5 workplace, and plan to do the same with the new one.

Noticed on the "coming publications" board at the local SF bookstore that a novel by Di-ana Paxon called *Brisingamen* is due out soon. Looking forward to it. Heard there are contemporary Berkeley personages in it. Any Asatruar I wonder? Hopefully!

All for now...

ODIN!
Dean

P.S. - Plan to write to Austin as suggested in "The Runestone" to encourage a reprint of Poetic Edda. Also am writing to Skjold Skull re the Artist's Guild!

Dean, thank you for the compliments on the last issue but especially for your enthusiastic support! I hope all our other readers will send a note to the University of Texas Press, as mentioned elsewhere in this issue. Wouldn't it be nice if AF:ers could claim credit for getting that volume back into print?

Steve

Dear AFA staff,

Here's an acrostic poem I wrote last year in honor of the black birds which populate Anchorage during the winter months.

Reincarnate spy of the
Aesir and
Vanir.
Emissary of the
Necromancer.

Hail Odin!

Guy

Thank you for the acrostic, Guy. If our readers like this particular poetic form, let me encourage them to send their own creations to us - maybe we can do a page of them in a future issue. It looks to me as if acrostics could be a tool for meditation and spiritual insight which can be mastered with relative ease by most people. Care to give it a try, anyone?

Steve



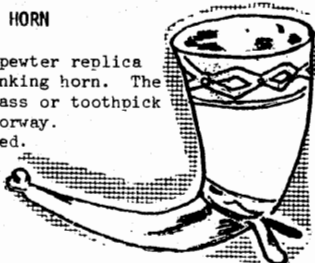
Heilsa, Steve and Maddy!

Much thanks for the great write-up you gave the Pathfinder in "The Runestone". I received your money for enrollment...I hope that everyone who takes this thing will find out something about themselves and the country around them, but the main idea is to enjoy yourself! Making the woods your friend is the first step in outdoor survival. Hey, there's a good article on the psychology of survival called "Live or Die" by Charles Sasser in the Fogmoon [November] '84 issue of "Survive" magazine; read it if you get a chance! Also worth reading is a series of new novels called Haakon by Eric Neilson who really knows his stuff. Our Gods are well thought of in these stories of the Viking Age - you can find the books at Walden Books or other big book stores. I am in the process of contacting the author...he sure writes like one of us!

Chip

Chip, you've done us all a real service by putting together the Pathfinder project. I highly recommend it to all our readers, who can write to you at 2833 W. Seldon Lane, Phoenix AZ 85021. The Neilson books have been praised by a couple of our other kin, as well; maybe readers will want to look into them.

Steve

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Council of the Magickal Arts. Subscription to quarterly newsletter - \$7 annually. Craft newsletter, articles, reviews, artwork, poetry. Submit articles, etc. for publication and subscription requests to: J. Haskell 5920 Bissonet, # 113, Houston, TX 77081 Sample: \$2.00

SheTotem - A women's magic newsletter. Published quarterly. Subscriptions are \$5.00 per year and taken no more than a year in advance. 8618 East Valley, San Antonio, TX 78227.

The Aurora Boreadean, magazine of the Boreadean Druid Order, gives you eighty or more pages of information, few ads and four issues of pleasure a year for only \$14. The Aurora Boreadean, 802 Holcomb Street, Watertown, N.Y., 13601. Sample issue is \$4.50.

Opec News - Published by the Ozark Pagan Ecumenical Council. Cross-quarterly Networking Newsletter. \$8 per year. Sample copy: send 40¢ in stamps with your address. OPEC, P.O. Box 605, Springdale, AR 72764.

Panegyria - A pagan oriented journal and newsletter of the Aquarian Tabernacle Church, Inc. and the Center for Nontraditional religion. Charter subscriptions \$5/yr., will be \$8. P.O. Box 73, Index, Washington 98256.

Vor Tru is back! Vor Tru (which means "our belief" in Icelandic) can be had for \$8, cash only, from 2922 S. Marvin, Tucson, AZ 85730. This newsletter is especially interesting for its close contacts with the Asatru movement in Iceland.



Book of Kells



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