



# ASATRU

## AN OVERVIEW

Are you new to Asatru, or is this your first copy of *The Runestone*? If so, you might like a little background on what this is all about, so you can better understand the contents of our magazine.

Asatru is the original, pre-Christian religion of northwestern Europe. It was followed by the Germanic tribes that became today's Englishmen, Scandinavians, Dutch, and, of course, Germans. A related religion and way of life was practiced by the Celts - our modern Irish, Scottish, and Welsh. Because these two groups are so similar, it's fair to say that Asatru expresses the heritage of Northern European-descended people as a whole. In short, this is the faith of our ancestors! Because it is our native belief, we feel it best expresses our way of looking at the world. It helps us live lives of virtue and honor, in touch with the turning of the seasons and with all those who have gone before us. It is a spiritual path of wisdom and courage in a world that sorely needs these traits.

Our forebears believed in a number of Gods and Goddesses. Some of us think of them as real in the most literal sense, and others view them as symbols that help us understand the divine aspects of the universe. However you consider them, it is useful to know the names and roles of some of the main ones:

- ODIN - father of the Gods, associated with wisdom, magic, and ecstasy
- THOR - a God of strength and might, defender of Gods and humans
- FRIGGA - mother of the Gods, wise, involved with family and children
- TYR - renowned for valor, sacrifice, and warrior prowess
- BALDER - most beautiful of the Gods, soft-spoken, brave, and good
- SKADI - mountain-dwelling Goddess who hunts on skis
- HEIMDAL - guardian of the Rainbow Bridge, leading to the realm of the Gods
- IDUN - Goddess who keeps the magic apples that restore the Gods' youth
- LOKI - mischievous trickster of the Gods who often works against their aims
- FREYA - Goddess of love and fertility, but who also has a warrior aspect
- FREY - a virile fertility God whose domain includes love, joy, and prosperity
- NJORD - God connected with the sea as a source of food and wealth

What does our religion value? We preach and practice courage, honor, the importance of family and ancestral bonds, strength, freedom, and joyful, vigorous life.

*The Runestone* is published by the Asatru Folk Assembly, a modern European-American tribe honoring the spiritual path of our ancestors.

# UP FRONT

*As 1998 gets under way, I am overwhelmed with all that we have accomplished in the last twelve months.*

Let's look at the events of 1997: a successful speaking tour through the Northwest...a radically upgraded web site...rites over our kinsman, the Kennewick Man...coast-to-coast publicity for the Asatru Folk Assembly...local "church services" here in Nevada City ... improved membership procedures ... formal IRS recognition ... continued growth! The AFA has achieved an incredible amount in the last year or so, thanks to people like yourselves who have seen fit to give us your support.

More than ever before, I am optimistic about the future of Asatru. We are not going to go away. We are not going to quit spreading our message to the sons and daughters of Europe. We are not about to sink into Viking-style dressing-up fantasies, or to sell out to the destructive influences of what passes for "popular culture."

Instead, we are going to ensure that Asatru is there as a viable religious alternative for our Folk - a *major* alternative, too, not some nutty fringe religion that can't get a reporter to take it seriously!

This success story is being written because of you. Thank you for fighting right alongside us as subscribers, contributors, members, writers.

May 1998 bring you victory and a fruit harvest for all your dreams!

Fall/Winter 1997

#20

# THE RUNESTONE

A JOURNAL OF ECLECTICALLY ASATRU

## FEATURES

---

- Norse Conception of the Divine** 3  
*Edred Thorsson*
- Ancient Kinsmen in Nevada** 7  
*Hnikar*
- Kennewick Man - The Saga Continues** 10  
*Stephen A. McNallen*
- A Christian Challenge** 13  
*Anonymous*
- ...and an Asatru Reply** 15  
*Roy Kosonen*
- Freedom for the Folkmother - at last!!** 17  
*Stephen A. McNallen*
- In the Spirit of Yuletides Past** 18  
*Julie Tobin*
- Greetings to the Folk** 20  
*Else Christensen*

<b>Your Ancestors Matter!</b> <i>Stephen A. McNallen</i>	21
<b>Asatru Community Church</b> <i>Stephen A. McNallen</i>	22
<b>Calasa Kindred &amp; the Celts</b> <i>Sheila McNallen</i>	23
<b>Cycle of the Serpent</b> <i>Ed Neville</i>	26
<b>AlThing 17- Memories from the Mountains</b> <i>Sheila McNallen</i>	29
<b>A Web of Steel</b> <i>International Asatru Odinist Alliance</i> <i>Stephen A. McNallen</i>	32

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

THE RUNESTONE is published four times a year by the Asatru Folk Assembly. Subscriptions are \$12 per year in the US, \$18 per year in Canada, \$22 overseas (\$28 airmail) payable in US funds to the ASATRU FOLK ASSEMBLY, PO Box 445, Nevada City, CA 95959.

Email address: [asatru@oro.net](mailto:asatru@oro.net)  
Webpage location: <http://runestone.org>

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

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

*Publisher & Editor:* Stephen McNallen  
*Production & Webpage:* Sheila McNallen  
*Membership Secretary:* Julie Tobin  
*Prisoner Liaison:* Paulette Winter  
*Legal Consultants:* Reinhold Clinton  
R. Radford

© 1997

## DEPARTMENTS

12	TIP OF THE HORN
21	RUNE BOX - <i>Thurisaz</i>
24	GUILD NEWS
27	REVIEWS <i>Runa</i> <i>Wodensdag</i> <i>Innangardhr</i>
28	BUILDING ASATRU
33	BITS & PIECES
34	RESOURCE GUIDE
35	MOOT POINT

**The AFA needs your support like never before!**

## KENNEWICK MAN

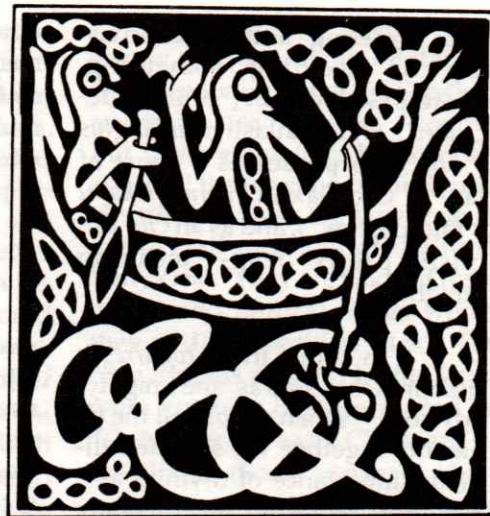
*Don't let them  
bury the evidence!*

We need to expand our activity to help us win this history-making case. Our First Amendment Rights may be the key issue if this goes to the Supreme Court.

- Do this for KM!
- Do this for your ancestors!
- Do it for our future!

Make your tax-deductible contribution payable to the AFA. Thank You!

# The Norse Conception of the **DIVINE**



BY EDRED THORSSON

**T**hose interested in the religion of the Norse are, by definition, drawn to the Norse Gods and Goddesses. Yet beyond, or behind, the manifestations of the individual deities are *classes* of these beings - which, when viewed as a whole, reveal some of our ancestors' ideas concerning the very concept of "the divine." It would be a great mistake to assume that the ancient terms by which the groups of holy entities were understood were lacking in descriptive power. Moderns might get vague notions upon hearing such terms as "god," yet the ancients used a variety of powerfully charged words to describe what the Gods really meant to them.

It would also be an error to try to draw too many technical distinctions between the different terms. What will emerge from the study at hand is a blend of concepts revealing the character of the divine in general. This composite was the descriptive well-spring the ancients used when describing the Gods and Goddesses in various circumstances. With time, and the slow establishment of Christianity, the consciousness surrounding these terms faded. But through etymology and comparative study, the original meanings can often be fairly precisely recovered.

In this article, I will present the most common Old Norse terms for "a God" or "the Gods." The general use of the word will be discussed, its etymology outlined, and its ultimate meaning established. From this, its place in the religious conceptions of the North can be seen.

## Rogn/Regin

Here we have one of the most vital words for "God" in Old Norse. Both *rogn* and *regin* are neuter plurals meaning "Gods." The possessive (genitive) plural form is *ragna* ("of the Gods"); we are most familiar with it in combination with *rok*, "judgment." But it occurs many times both alone and in combination with other words. The *ginnregin*, "magical Gods," are met with in verse 143 of the *Havamal*, and the *uppregin*, "high Gods," are mentioned in *Alvismal*, verse 10. The Runes are sometimes said to be *reginkunnar* or *reginkunnigar*, or "sprung from the Gods." In *Havamal* 80 we find this, but such a designation of the Runes is not limited to literature. Two Runestones, Noleby and Sparlosa, both in Vastergotland, Sweden, bear this formula. We also hear of *reginnaglar*, "God-nails," which were driven into posts or pillars in the temples.

The word *rogn/regin* poses no problem etymologically. Both are derived from the Proto-Germanic stem *\*rag-in*, having to do

with "ordering" and hence "advising" or "deciding" something. There is Gothic *ragin* ("counsel, decision"), Old Frankish *raginburgius* ("one who possesses a court of law"), Old Saxon *reginogiskapu* ("fate, destiny"), and as an Old English prefix *regn-* meaning "mighty."

In short, then, *rogn/regin* describes the Gods as "the (mighty) advisors." When we put all the elements together we see the religious importance of divinity as a powerful ordering force, usually beyond the knowledge of humans, but nevertheless constantly communicating the ordering information or power to the world of Midgard.

## Goth

[The "th" is voiced, as in the word "then."] Grammatically this is a neuter word, with its plural identical to its singular form. The word is the most widely used term for God in the Germanic languages and is identical to the word which gives us our modern English term. It is the word universally adopted by Germanic Christians to designate their "God," but commonly in Icelandic we see that a later form, *guth*, is used as the Christian form. The Christian form also changes its gender from neuter to masculine. Although it is known in all the Germanic dialects, it appears that the root word was not used as a term for "God" in the other Indo-European languages.

Etymologically, the word is difficult. A consensus seems to be that it refers to something which receives "outpourings" - either liquid (in the form of libations), or verbal outpourings of invocatory hymns. It would have therefore had its origin as a technical, liturgical word used by the archaic priesthood. Here the Gods are the ones

who receive the outpourings of sacred liquid (blood, mead, ale, and so forth) as well as our verbal formulas of praise and/or mythic tales which call the Gods to our presence.

## T'yr/t'var

This term is, of course, most familiar as the name of a certain God, Tyr. But the word is also used alone or in combination with other terms to mean simply "a God," or the plural, "Gods." Odinn is called *Farmatyr*, "Cargo God," or *Hangatyr*, "God of the Hanged." An alternative term for Ragnarok is *t'va-rok*, which can also mean "judgment of the Gods."

The etymology of the word is a famous one, as etymologies go. It is a term for the divine shared by many Indo-European languages, east and west - cognate to Greek Zeus, Latin Jupiter, and Sanskrit Dyaus. Its meaning is most often linked to the "shining vault of heaven," which is the sky. *T'yr* therefore is the "Sky-Father," while the word *t'var* might be translated as "the shining ones" or "celestial ones." Clearly the term *t'yr/t'var* reflects (even at the Indo-European level) the idea that the divine is something beyond, or "above," the terrestrial - the inhabitants of a transcendental realm of being.

## Véar/Heilog

These two relatively rare, yet important, terms are discussed together because they depend upon the primeval relationship between Proto-Germanic *\*wLhaz* and *\*hailagaz*. (For a more detailed discussion of the importance of these terms, see "The Holy" in the book *Green Runa*, Runa-Raven Press, 1996.) Both plural terms, *véar* and *heilog*, might simply be translated to mean the Gods as "the holy ones." But the important distinc-

tion, now lost to our modern language, should not be lost here.

*Véar* (<*\*wLhoz*) literally means "the sacred ones," that is, those set apart as "wholly other" from the mundane world. *Heilig* (<*\*hailagiz*) literally means "the holy ones," that is, "those who fill this space with power rendering it inviolate." In these two terms we witness the profound interplay between the abstract concepts surrounding the ideas of the "transcendence" versus the "immanence" of the divine. These terms demonstrate how the divine is both transcendent and immanent.

## Bond/Hopt

These two terms are etymologically unrelated, but they are virtually synonymous in their meaning. Both are plural constructions most usually translated "Gods" in a mythological context. However, their literal meanings may seem somewhat surprising. *Bond* literally means "bonds," while *hopt* means "hasps" - in other contexts both could more literally be translated as "fetters." Here we are immediately reminded of chapter 39 in the *Germania* by Tacitus. There we read that the Semnones worshipped their God in a grove, and that to enter the grove the worshipper had to be bound hand and foot. If the person fell down inside the grove, he would have to roll out. The identity of the God of the Semnones has been in dispute: some declare that it was probably Wodanaz, and others that it must have been Teiwaz. Regardless of the identity of the God, we do get a vivid illustration of the idea of "fetters" in a religious or ritual context.

As a religious concept, this can be understood in at least two ways: (1) as a binder of human action by divine will, or (2) a binder of human action and will to the di-

vine realm. In both instances, the human is rendered relatively passive with regard to divine influences. "Fetters" or "bonds" can be seen as symbolic of the binding or connection between the human and the Gods - a relationship in which the divine is dominant and the human submissive. This religious idea of "connection" or "binding" is very archaic. The Latin word *religio*, which literally means a "re-connection," gives us our modern word "religion." The Roman high priest bore the title *pontifex maximus*, "the greatest bridge builder" - the priest's work is to tie or bind our world to that of the Gods. It would be a mistake to make this aspect of the divine too important in the overall mosaic, but at the same time it would be a greater mistake to overlook or ignore it because it somehow does not fit in with our image of the indomitable Norseman. If the Norseman was indomitable, imagine how much more so his Gods must be! These bonds are, moreover, a source of power as much as they are obligations of loyalty to greater powers.

Etymologically the word is perhaps to be compared with Sanskrit *asura*, meaning "god, breath, world," and the Old Iranian *ahura*, or "god." These words are derived from the general concept of a spiritual breath and *being*. It may also be that the Norse word is related to Hittite *hassus*, for "king," with the idea of a "binder" - which would again link the term to *hopt* and *bond*. The *Aesir* are said to be the chief Gods of the Norse and they are contrasted in the mythic literature with the *Vanir*. By looking at the term within the Germanic context, we can see that the *Áss* is an ancestral God of consciousness. This generational aspect is emphasized by the fact that there are specifically males and females, the same in kind, yet different in nature. The *Aesir/Asynjur* are the ultimate ancestors of humans; it is a triad of *Aesir* who endow the first man and the first woman with spiritual gifts - *önd* (vital breath), *odr* (inspiration) and *la/litr* (color and good appearance). The *Aesir* are the Gods of martial force, divine intellect and mantic wisdom.

Latin name of the Goddess of beauty and love, Venus. But it has also been connected to Sanskrit *vanam*, "water," or *vanas*, "desire." But if the etymology is inconclusive, still the function of the divinities referred to as the *Vanir* makes the overall meaning of the term fairly clear. They are Gods of lusty desire and natural forces which they, as divine entities, wield. The holy feelings aroused by the *Vanir* were entirely misinterpreted as "sinful" by the early Christians in the North. (Some segments of society in pre-Christian times may have had trouble relating to these forces as religious or holy impulses, as well.) We see a similar pattern in Greece, for example, in the myth of Hyppolytus, who loves only the virgin Goddess of the hunt, *Ratifies*, and despises the Goddess of erotic desire, *Aphrodite* (Venus). *Aphrodite* destroys him, but he becomes a paradigmatic hero to the early Greek Christians. In fact, to our ancestors these impulses of desire were interpreted as manifestations of divine force - to be indulged in moderation.

## Áss/Aesir

*Áss* is the most frequently used word for one of the Germanic Gods. We know that the term is very ancient - it is the name of the fourth Rune of the Elder Futhark, \**ansuz*. The word appears in the Gothic of Jordanes as *Ansis*, which the author identifies as the semidivine ancestor of the Goths. In Old Norse this grammatically masculine word becomes *Áss*, with the plural form being *Aesir*. With a feminine suffix we get the word *Asynja*, the plural of which is *Asynjur*. This masculine/feminine variation of the same stem-word for God is unique in the Old Norse language, and would seem to indicate a special form of masculine/feminine polarity within the same general concept of the divine.

## Vanr/Vanir

The *Vanir* are usually placed beside, and often contrasted to, the *Aesir*. The singular word *vanr* is grammatically masculine, although both feminine and masculine deities are classified as *Vanir*. The *Vanir* are said to have been the enemy of the *Aesir* in the First War - a conflict which ends in peace being made through an exchange of hostages, indicating a blending of the two "cultures." The term *Vanir* describes Gods and Goddesses of vital force and (re)productive powers - Frey, Freyja, and their father *Njord*, for example.

The etymology of *vanr* is problematic. Some have connected it to the Germanic word *winaz*, "friend" (Old Norse *vinr*), or to the

We now have reviewed eight indigenous terms for "a God" or "the Gods," and now it is time to see if there are any obvious patterns. What, from these revelations, can we conclude about the characteristics of the Holy Powers?

The divine is something at once transcendent and above our realm of being (*tívar; véar*) and at the same time we are tied to each other as they either bind us (*hopt; bond*), or communicate information to us (*regin/rogn*), or we pour ourselves out to them in the form of libation or song (*goth*)...Our connection to the divine consciousness is genetic, that is, encoded in an inherited pattern originally instilled by the Gods and maintained by the continuity of our folk and enflamed through our awareness of them (*Aesir*)...Divine force manifests itself in us in the form of strong and irra-

tional desires and even "obsessions" which seize us with tremendous power (*Vanir*)...The divine is something which is both entirely "other" - yet inexplicably linked to us and our world. It is separate, yet it fills us and surrounds us at some times and places. It gives us freedom of mind, yet binds us with awesome powers...It is hidden from us in mystery (*Rúna*), yet communicates with us...It pours itself out to us in the shape of information (inherited patterns and miraculous inspirations), and we pour ourselves out to it in *blótar*.

This is what the inherited language seems to tell us concerning the nature of the divine.



Latest titles from  
Edred Thorsson's  
Runic & Germanic  
Literature

- Video tapes, CDs, and audio tapes
- Traditional jewelry including Thor's Hammers
- Runic ritual tools

Send \$1.00  
for catalogue to:

**Rúna-Raven**  
P.O. Box 557 Smithville,  
Texas 78957

# Heidnischwerk

Divinely inspired sculptures for those interested in and dedicated to the Northern Ways. The first series depicts some of the most important gods of the Nordic pantheon.



- Freyr
- Tyr
- Odin
- Thor
- Freyr/Othinn/Thor

The pieces are cast in plaster with your choice of bronze, copper, or "old stone" finish. Bronze-metal castings are also available. Each sculpture is approximately 8" x 13" x 2" - ideally suited for wall-hanging or ritual use. Prices are \$45 per piece, plus \$10 shipping (UPS).

**Make checks payable to: Markus Wolff**

Please inquire about quantity orders and overseas purchases.  
Brochures available.

P.O. Box 17656, Portland, OR 97217-0656

# A F A

## VIDEOS AND TAPES

.....Videos: \$15.00 each.....

- **Steve McNallen on Asatru**  
An overview of Asatru and its rebirth in the U.S.
- **Warrior Runes**  
A detailed look at nine runes and how they can be utilized by the Western Warrior.
- **Asatru - A Native European Religion**  
Covers the essential values of Asatru and clarifies the nature of the human soul

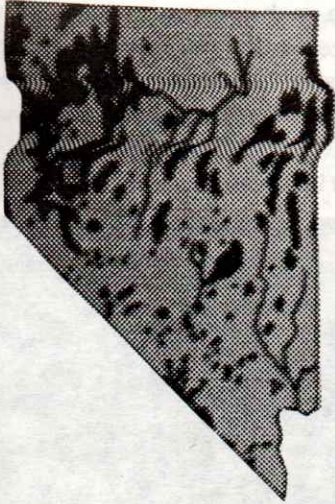
.....Audios: \$7.00 each .....

- Asatru
- Stories from Scandinavian Mythology
- Viking Heroes
- The Meaning of Myth
- Paths to the Gods
- Thunder from the North
- The Calasa Tape

Make checks payable to the  
**AFA:**  
P.O. Box 445  
Nevada City, CA 95959

Please include \$1.50 S&H. California residents add 7.25% sales tax.





# ANCIENT KINSMEN IN NEVADA

It is important to say that Kennewick Man, who shows every sign of being related to the peoples of Europe, is not an anomaly. Similar skeletons and mummies, showing the same Caucasoid traits, have been found dating from about the same time period - and they appear linked to a distinct culture, one markedly different from that of the later, Mongoloid population which moved into the Americas.

Many traces of these ancient kinsmen can be found in Nevada, where some are only now being recognized for what they are.

In this article, Hnikar explores the desert landscape which harbors many secrets yet to be revealed...

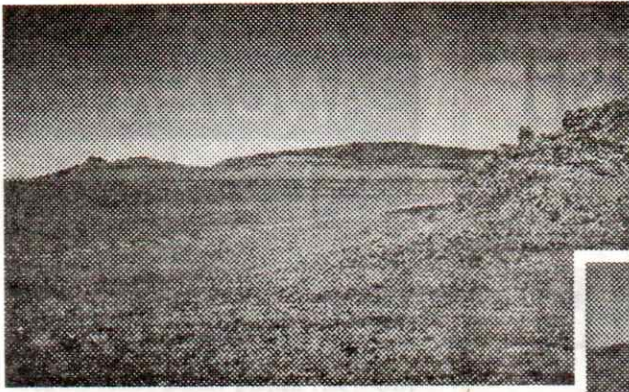
BY HNIKAR

I journeyed at times only in search of solitude, wandering in the desert near Sand Spring and at Sand Mountain. But mostly I was drawn to the sites associated with the prehistoric Caucasoid populations, an interest first aroused by the Asatru Folk Assembly's involvement in the Kennewick Man matter. As the popular press and scientific journals attest, we live in a time of paradigmatic changes in archeological and anthropological theory concerning the earliest inhabitants of the Americas. In contradiction to the long accepted belief that only Mongoloid populations lived in this land in prehistoric times, numerous Caucasoid remains dating back nine and a half millennia stand as evidence that kinsmen of our European ancestors were here.

I returned to Grimes Point, with its field of ancient petroglyphs. Here, in 1939, a burial was found in a small rock shelter was found. Not until 1995, when the matting found within was recognized as similar to that in Spirit Cave, did scientists know precisely what

they had. Associated with the matting were the remains of a child who had died at about ten years of age, and of an older individual. The University of California at Riverside dated the matting at around 9,500 years old. Richard Jantz and Douglas Owsley will publish their findings when they've completed their studies of the remains, currently housed in the Nevada State Museum.

I was able to enter another important site, known as Hidden Cave. It is kept locked to prevent looting, but the Bureau of Land Management provides tours free of charge on a regular basis. Entry is gained through a small opening and it is necessary to crouch for the first few feet. Then it opens into a roomy, if stale, interior, in which the dig has been left as it was at the conclusion of the latest excavation. The layers are dated, and the locations of significant finds are tagged. The shaft of a 3,000 year-old spear juts from the dirt. Thus far, no human remains have been found there, and it seems to have been used as a place where



Grimes Point, east of Fallon, is believed to be a stone-age hunting site based upon the symbols carved on hundreds of boulders. Shelter caves pockmark the hills which rise from the ancient lakebed. In the 1940's, one cave revealed a mummy wrapped in furs and finely woven mats. Known as Spirit Cave Man, this mummy has distinguishable Caucasoid features and was recently C-14 dated at 9400 years.

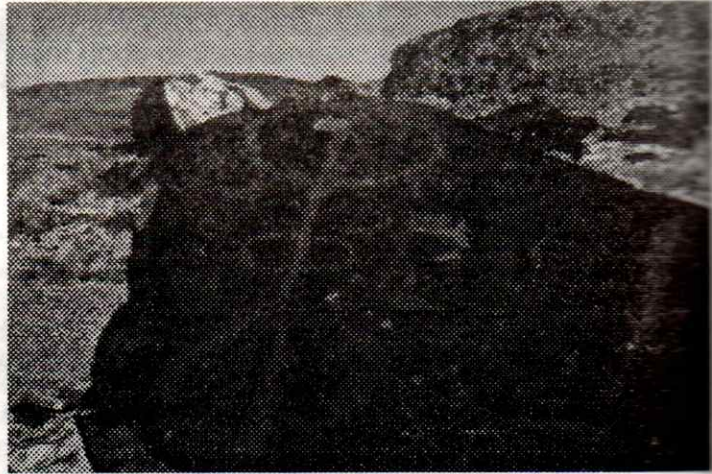
stores and tools were cached. It also doesn't have the antiquity of other local sites; only 4,000 years of use are proven - though who can say what the next dig will find?

I had spent some time driving the "Battle Hyundai" along the desert hills of the Sweetwater Range, knowing that Spirit Cave was in the vicinity. The precise location is kept secret, in order to foil would-be profiteers as well as the damage caused by the merely curious.

Discovered in 1940, Spirit Cave yielded not only a number of artifacts, but also a mummy, two skeletons, and the cremated remains of two other people. Burial #1 included the disarticulated bones of an adult female, dated to 9,300 or so years ago, and the much more recent remains of a young male (about 4,600 years old). Burial #2 is the famous Spirit Cave Mummy, found directly beneath Burial #1. Variousy described as 33-55 years, or 40-44 years of age when he died, he was wrapped in a rabbit skin blanket and wore "moccasins" of hide. His hair, at least shoulder length, is medium brown with reddish highlights, though it was said to be darker before exposure to the sun. Spirit Cave Man lived more than 9,400 years ago. The cremated individuals, around 9,000 years old, had been placed in a pair of woven bags.

I also made the drive to the northwest corner of Pyramid Lake, near the striking formations called the Needles. Here, in 1968, two skeletons and an isolated femur were found during a low-water phase at Wizard's Beach. Burial A was dated to almost 6,000 years, while Burial B - Wizard's Beach Man - was the remains of a kinsman who walked the shores of the lake 9,200 years ago.

While I was in the area, I enjoyed a visit to the Nevada State Museum in Carson City, which includes the skeleton of a mammoth and Clovis points from Nevada's Great Basin. Some scientists associate the



Clovis culture with the ancient Caucasoid population. The book store in itself is a treasure trove for those interested in these subjects.

While there, I picked up a copy of the Spring 1997 issue of the *Nevada Historical Society Quarterly*, which includes a number of very relevant articles. Here's a quick run-down on some of them:

In "Holocene Burials in Nevada: Overview," Amy Dansie, the Museum's anthropologist, writes "The recent find of the Kennewick Man skeleton, about 9,000 years old, on the Columbia River is directly relevant to these early Nevada burials. Although Kennewick Man was found after the passage of NAGPRA, and hence falls under different provisions of the law, the question of affiliation with these ancient people, with compellingly Caucasoid traits, will be a topic of debate, and court action, for some time."

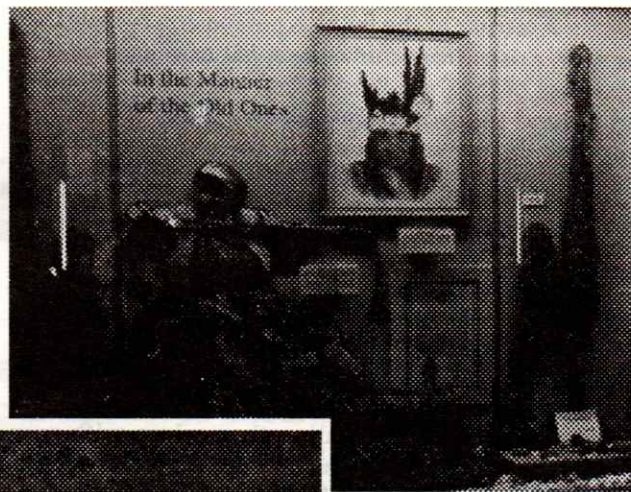
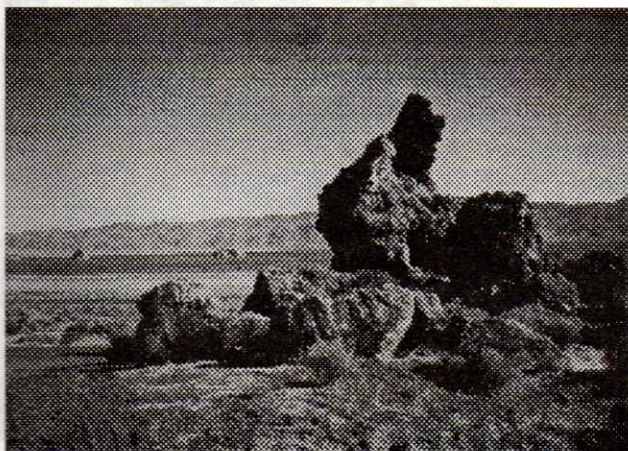
With Donald Tuohy, the Curator of Anthropology at the Museum, Dansie writes in the article "New Information" that "The Spirit Cave mummy, Wizard's Beach Man, and the Kennewick Man...all exhibit 'Caucasoid traits,' particularly on features of the skull...[T]here may be a relationship between these ancient Americans and the ancient Ainu of Japan, a Caucasoid group predating the arrival of Oriental traits in the modern Japanese. Modern American Indians have distinctly 'Mongoloid genes' expressed in their make-up."

R.L. Jantz, an anthropologist at the University of Tennessee, and Douglas Owsley, with the National Museum of Natural History, a part of the Smithsonian Institute, contributed "Pathology, Taphonomy, and Cranial Morphometrics of the Spirit Cave Mummy," which includes a sketch of the skull. The article focuses primarily on craniometric data, particularly comparative analysis with 34 skulls of peoples from around the world. "The final stage in the analysis," they write, "is to obtain an overall assessment...Two of the three closest populations (Norse and Zalavar) are European. Ainu, the second closest, shares some of the same morphometric features attributed to Europeans." It must be noted that they added "[T]he major conclusion is that the skull falls outside the range of variation of any modern population represented by currently available samples," explaining elsewhere that "this is mainly due to its greater length..."

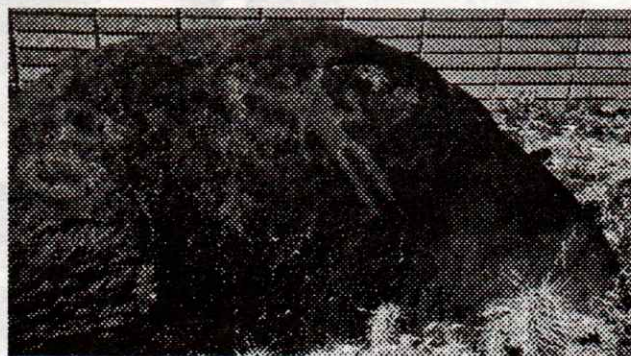


More to the point, they note "In the general analysis, the vault profile, facial forwardness and prognathism components dominate, resulting in Norse and Ainu as the two populations to which Spirit Cave [Man] is most similar...The Spirit Cave male does not show affinity to any Amerindian sample used here."

Given questions raised concerning the issue of likeness to South Asian populations, and due to the easily refuted claims that the term "Caucasoid" has



The county museum in Fallon has collected some ancient artifacts for their display entitled "In the Manner of the Old Ones." A curious omission, however, is any reference to Spirit Cave Man, discovered just twenty miles away.



nothing to do with similarities to Europeans, the following is an important statement as well: "The Spirit Cave Mummy bears a number of similarities to European populations, as Steele and Powell (1992) observed in their sample. The South Asian similarity observed by Steele and Powell is weaker in the Spirit Cave individual, though the similarity to Ainu, which shares morphometric features with Polynesians...might be viewed in this way."

Interestingly, from a global perspective, they note that "It is fairly well established that the late Pleistocene populations of eastern Asia were not morphologically similar to the populations of the present who occupy the area. The Spirit Cave Mummy's morphology shows little resemblance to any of the modern Mongoloids."

Asatruar of the Folkish persuasion believe that our faith arises from our very spirit as a people, that regardless of the form it has taken across the millennia and around the world, the faith we today call Asatru expresses the same spirit as did the indigenous faiths of all the branches of our people.

As Steve McNallen put it while writing of Kennewick Man in the Spring 1997 issue of *The Runestone*, "The Mighty Powers didn't spring into existence with the beginning of the Viking Age, or with the first band of Germans. Wotan and Frigg are at least as old as our branch of the human race. They have evolved, continually revealing themselves with new names and new attributes as our ability to understand them grows. Kennewick Man would not have known the name of Tyr, but he would have recognized the Shining One in the sky, later revealed to us as Tiwaz, and later as Tyr.

"Beyond this, Kennewick Man is kin. Not lit-

erally an ancestor - none of us are his descendants - but clearly a cousin. He represents a branch of our people, a limb of the family tree that grew through America's back door long before our own forebears ever dreamed of sailing the Atlantic. The fact that we are biologically related is enough to provide a spiritual link. We share the same Folksoul, the same essence, the same corner of the collective unconscious."

As I stood in those place where such kinsmen of ours stood 9,000 years and more ago - missing my wife with a love they would have known, in wonder with the beauty of the lake and the grandeur of the sky, and sensing the comforting protection of the cave as they must once have felt it - I wondered how they came to be there. I imagined the laughter of their children, the beauty of their women, the courage of their men. And I wondered, too, why none were left to greet their European kin who came so many thousands of years later.



The vacant interior of Lovelock Cave doesn't convey the drama in the discovery of unusual bones and artifacts in the 1920's. Excavations into the 1970's proved a series of habitations over thousands of years.

The most intriguing story comes from the Paiuted Indians themselves, who have tales of smoking alive the last of their foe, the red-haired giants they called the Si-Te-Cah, in this very cave. Tar, which thickly covers the ceiling, gives credence to this story.



# KENNEWICK MAN

the saga continues

***Kennewick Man*** - that mysterious nine-thousand year old individual with strikingly Caucasoid characteristics unearthed in Washington in 1996 - continues to receive a lot of attention here at the AFA, and around the country.

We remarked in the last issue how the government, in a flagrant example of bias, permitted the Indians to perform rites over his remains. We also told you that the AFA intended to demand the same privileges.

We did. And the results were spectacular.

BY STEPHEN A. MCNALLEN

## **AFA HONORS KENNEWICK MAN**

On Wednesday, August 27th, representatives of the AFA conducted a memorial service over the bones of the Kennewick Man whom we call the Far-Traveling One. When we arrived at the repository, the place was swarming with newspaper reporters and television cameramen. After answering a few questions and shaking hands with a representative of the Umatilla tribe as a gesture of good will, we were escorted inside. Within a few moments we were standing in a small conference room - seven AFAers and about three members of the facility staff.

The rite itself was simple and direct. Before us on a table was a plain white wooden box, in which were the bones of this very special individual. They were packaged in plastic, and could hardly be identified as parts of a human skeleton.

We had been told that we couldn't put anything into the box, or take anything out of it - so we were a little puzzled to see that the Indians had been permitted to lay a number of cedar branches in the box!

We had been forbidden to have mead, so we passed a horn filled with a non-alcoholic substitute

from hand to hand. Each of us in turn read words we thought appropriate, or simply spoke from the heart. The ceremony was emotionally intense, despite its simplicity. All of us who were there will be forever affected by those few, powerful minutes.

From the repository, we drove down to the river where Kennewick Man had been found. Under the watching eyes of the media, we set up our *horg*, or altar, and began a short memorial ceremony. We gave thanks to the elements for having nurtured this ancient one while he was alive, for protecting his body as it lay in the earth, and for bringing him to us once again. Fire, ice, air, water - and earth itself - were honored one after the other. When this was done, we performed an Odin-blot.

## **PUBLIC AWARENESS OF ASATRU**

As soon as the media learned of the impending event, the telephone began to ring. Newspaper reporters, radio personalities, and television stations from the Washington area and from around the nation wanted to know our plans - and for the first time, their attitude was not one of scoffing! Previously, they

had treated us lightly, if not rudely. No one had dared to take us seriously. Our appearance in Washington, however, changed all that. Questions became more thoughtful, more oriented towards Asatru as a viable religion. We were actually able to talk about the spiritual dimensions of the case, for a change!

To date, the AFA has received coverage on four talk shows, one of which was the coast-to-coast Laura Lee Show. National Public Radio did at least two segments on us. We were mentioned briefly in a couple of national magazines, and thanks to the wire services, photos of our ritual appeared in numerous - dozens? Scores? - of newspapers across the country. Television has picked up the news twice that we know of, once on CNN.

*The blot we did in the park was witnessed by more people - even if vicariously - than any Asatru event in history. Indeed, the favorable media attention since August has probably exceeded all other coverage of Asatru in recent decades, combined.*

## PROPOSED LEGISLATION

The AFA has learned of proposed legislation that would dramatically impact not only the Kennewick Man case, but countless similar situations.

US Representative "Doc" Hastings of Washington introduced HR 2893 to ensure that any human remains for which cultural affiliation cannot be established will receive scientific study. It would not affect any remains which were clearly Indian and which could be linked with existing tribes - but all the Caucasoid skeletons and mummies which come to light would be guaranteed examination. Since it is retroactive to 1990, it would very specifically include Kennewick Man.

Indian groups, of course, will fight this bill with every ounce of influence they can muster. Obviously, many of us in the AFA have very strong feelings on this - but since the Asatru Folk Assembly is a religious organization, it cannot devote any substantial part of its activities to supporting or opposing specific legislation.

It is likely that a separate group, not operating under the AFA, will be formed to support HR 2893. Persons wishing to lend their support to such an organization can contact Steve McNallen.

## CARPET BOMBING THE SITE TO "SAVE" IT

The Army Corps of Engineers has announced plans to "protect" the site where Kennewick Man was found. They will drop a layer of rocks on it from helicopters, to a depth of four or five feet. Then they will put soil over the rocks, and plant trees on the site. Yes, this sounds like a bad joke, but it's not.

They can't just truck rocks in, because the Indians have declared the area sacred. Funny, they didn't ask us what *we* thought! But hey, we're just White guys...

To make matters worse, they will incorporate artificial logs made of compressed coconut fiber - which will make dating of any future finds difficult or impossible. Just a coincidence, of course.

Somehow, protecting the location by carpet-bombing it with rocks sound a lot like the famous incident in Vietnam where "We had to burn the village to save it."

In all of this, we must remember the spiritual dimension. It is no coincidence that Kennewick Man has returned at this time. He has a message for us all - and we must give him the chance to deliver it to our souls. This is a duty which we must pursue with a pure heart and a flaming will! ▲

### A TIP OF THE HORN...



*A tip of the horn...to Asaman Max Hyatt, for his outstanding determination to help Odinist "founding mother" Else Christensen upon her repatriation to Canada. Time, trouble, and expense were no object to this redoubtable follower of our Gods! Hail, Max!*

*And the other tip of the horn...to the "President's Conference on Hate Crimes." Although supposedly non-biased, it refused to even answer a query from a group called European-American Issues Forum (a non-racist European-American advocacy group) which wanted to participate! The Conference also promotes the stereotype of the "typical hate criminal" as a European-American male, which is statistically false.*



# WHY NOT Odinism?

anonymous

Some while back, the following essay was mailed - anonymously - to a number of Asatruar all across the United States. Obviously written by someone familiar with our movement, it was an attack on our beliefs, and an attempt to convert the weak-hearted among us to Christianity.

It would be easy to just ignore it. Certainly there's no point in getting into arguments with such people; besides, the author never told us who he (or she) was. But is refusing to acknowledge such a missive the best route? Why not turn it to our advantage? We need to be honest enough, and strong enough, to address the issues it raises.

We offer this, then, not in the spirit of Christian-bashing, but as an exploration of Asatru - a challenge met, wills clashing. If emotions run high, well, that's the way it is with deeply-held convictions. Let us examine the gauntlet thrown down by the anonymous follower of the Christ...and then give one of our own champions a chance to respond!

## The Challenge...

When reading the Eddas one verse stands out, because it indicates that there is a power that is far greater than the Aesir and Vanir. This verse can be found in the *Voluspa*: "Adown cometh, to the doom of the world, the great godhead, which governs all." The identity of this godhead is important, as we shall see. Another verse, in the *Voluspa hin skamma*, tells of the same thing; a god greater than the Aesir and Vanir will come near the end of Ragnarok: "A god will come then, an e'en greater one: I dare not speak his dreaded name. Farther forward few can see now, than Odin fighting the Fenris-Wolf." This verse begs the question of who this god is, and why the seeress fears his "dreaded name." Another thing to consider is that according to the Eddas, the Aesir and Vanir are going to be on the losing side at Ragnarok.

I think that deep inside, every Odinist knows who this greater God is, because they are in Odinism or Asatru out of rejection of this God. Look at any Odinist or Asatru books and magazines and you will see attacks on Christianity time and again. Christian spelled with a small "c," or "Kristjan" or "Xian." Note that this bashing does not extend to other religions, except in some cases Judaism and Islam. Why is this? Odinists will say that they despise Christianity because it forced their ancestors to convert to an alien religion, and brought with it an alien culture that has weakened or wiped out the Northern European culture. Yet, if this is the case, why do they only bash Christianity and two faiths that, although related, are not even relevant to Northern Europe? Why not an equal amount of Roman bashing, Hun bashing, secular humanism bashing, and so on? Could it be that the real reason is that they are in a state of rebellion against the Christian God? And that the other reasons they give are just rationalizations?

The rhetoric used to attract people to Asatru and Odinism is seductive. "Different cultures should have different religions"..."Odinism is the faith most suited to our inner spiritual makeup"..."We are rejecting the alien influence and returning to the faith of our own people." This very mindset is a seductive one, used to rationalize rejection of Christianity by saying that it isn't the right religion for those of European descent.

Yet, we must ask ourselves, why did the Northern European people convert so readily and quickly to Christianity? Again, all sorts of things are used to rationalize this, such as "It was a political move by the Scandinavian royalty" or "The missionaries simply changed the name of the gods to become saints" etc. Yet, there is another, more important reason why Christianity was so readily accepted. As Kveldulf Gundarsson so accurately states in his *Teutonic Religion*, "the Northern ways offer...no promise of absolute bliss or damnation in the afterlife; no free absolution, and no god/esses who claim to be simultaneously all-knowing, all-powerful, and all-benevolent..." The Northern people readily accepted the Gospel because they were in desperate need of just this absolution and knowledge of a secure afterlife.

Odinism, on the other hand, offers none of this. Instead it offers the concept of Wyrð, in which your past actions determine your present state of being. It also promises that this will bring a joyous, robust life. Yet Odinism simply fails to deliver on its promises. They say that joy is better than guilt, yet they offer no forgiveness for past wrongdoings, leading to constant, nagging guilt. They talk of being free before their gods and not bowing to "slave gods," yet conveniently forget that Odin's reputation in the sagas was that of a god who consistently betrayed his followers. They speak of keeping oaths as one of the highest acts that can be performed, but ignore the fact that Odin was, himself, well known as an oath-breaker. They do readily admit that conflict is mankind's natural state, yet they simply accept this and offer no remedy for this state. The Bible has something to say about this as

well; it calls this natural state of man a state of being separated from God, and sinful. They speak of being warriors for Odin yet forget that the Aesir will lose at Ragnarok. Why be on the losing side, following a god who will betray you, without hope for starting over with a clean slate? Why not choose to be on the winning side, instead?

Many people are in Odinism or Asatru because they see it as a vehicle for rebuilding and uniting the European folk. Yet, take a look at both history and the state of Asatru today. The history of the Northern peoples was one of tiny tribes constantly fighting each other. It was Christianity that brought about a European culture. Today, Asatru and Odinism are following that same path of tiny groups constantly bickering with each other. So much for uniting the folk.

So, getting back to the original question of who this godhead is and why the seeress is so afraid to even mention His name - could it be that it is because He is the creator of the universe, the Aesir and Vanir only created beings, and the Aesir and Vanir are going to be cast into hell along with the rest of the fallen angels who rebelled against God and were thrown out of heaven? This is too important a question to dismiss. It deserves that you think long and hard on it and research it. And then act on it. Christianity offers the chance to be forgiven and a clean slate. Odinism only offers guilt that grows with every wrong act you do. Christianity offers you the chance to be on the winning side. Odinism only offers you the losing side. The name that the seeress was afraid to mention, the very name that strikes fear into every devil, is JESUS CHRIST!



### *Comment from the Editor..*

*Now, veteran Asatruar have plenty of answers for these charges, and I can almost hear our readers clamoring to be heard in response. It's important that we give a good reply - for these points are just the sort of things that bother Christians. If we are to win our Folk back to the Aesir and Vanir, we need to address them. Lots of good people go to church every Sunday who should be at blot with us, instead!*

*Here, then, is one Asaman's counter. Are his arguments the only ones? By no means; his opinions are his own and don't necessarily reflect the wide diversity of belief within Asatru. Certainly they do not speak for any one-and-only Asatru orthodoxy. But they are, nevertheless, valid answers - and noble ones, showing a stalwart spirit that speaks well for our religion. Read on, as he makes -*



## An Asatru Response

You say that the Eddas speak of a God who is "greater than the Aesir and Vanir," and then you assert that this God is Jesus Christ. You seem to be think that polytheists do not believe in a supreme God of the universe. It is true that some don't, but others *do* believe in at least the possibility of such a Supreme Being. Our pre-Christian European ancestors had a vague notion that such a God existed, but this being was perceived as being so high and remote that it neither noticed or cared about us humans, nor was it possible for us to ever achieve an understanding of this God. Perhaps the best way to describe this remote entity would be to say that it is the ordering principle of the universe, or perhaps the perfection that all parts of the universe strive toward.

Below this supreme God are lesser divine beings who are close enough to us humans for us to understand and commune with: These would include the Aesir and Vanir and, indeed, the various deities of all the traditional religions from around the world. Your Judeo-Christian-Muslim God would be included in their number - for the God whom you worship is not the supreme God of the universe, but merely Yahweh or Jehovah, the local tribal God of the Hebrews. Just because these Hebrews believed that their tribal God was superior to all others, does not necessarily make it true.

You say that the Eddas speak of the supreme God of the universe with dread, but that is probably because they were written toward the end of the pre-Christian era in Europe. Christianity had already been firmly planted on most of the Continent for several centuries; therefore, one can safely assume that the author of the Eddas was influenced subconsciously by Christianity. Another possibility is that the author deliberately inserted this sense of dread into his work in order to deflect Christian fury from himself.

According to your interpretation of the old lore, the Aesir and Vanir will lose. You can't understand why anyone would want to be on the losing side by following these Gods and Goddesses. What you fail to understand is that our ancestors believed that after the cataclysmic doom of Ragnarok, the world would be born anew, and that the slain Gods would be reborn, as would the human race from a handful of survivors. Our ancestors believed in a cyclical order of eternal recurrence.

But even if the defeat of my Gods at Ragnarok and the destruction of the world were permanent, with no hope of a new dawn - and even if my Gods were to be cast into your Hell forever and I with them - I would still choose them because I *love* them! They are the highest manifestation of the deepest core of the Northern collective soul, formed in the Ice Ages. Like my people, these Gods are familiar and dear to me. *Your* God, however, seems angry and alien and tyrannical by comparison. My love can never be given to such a disagreeable God.

What kind of *man* would I be, if I were to betray my loved ones and go over to their enemy's side, just because this enemy may win? You are advocating a religious morality based on opportunism, and behind that opportunism lies fear - fear of eternal torture in the Christian Hell. Yours is the religion of cowardly slaves, while mine is the religion of noble lords who would go down to eternal damnation for the sake of love and honor. I am what I am, and I can *never* accept your tyranny of fear. Christians claim that theirs is a God of love, but all I see is coercion. Your God is an abusive father who threatens his children thus: "Love me exclusively and with all your hearts, or I'll torture you forever!" Well, I don't like being threatened. So, Odin, sign me up for the final battle! It's time to show what honor is to the few who understand morality. We must set an example to guide the survivors in the new world that will follow Ragnarok.

You also say that Odin often betrays his followers. On the contrary - he gathers to his side in Valhalla those whom he loves the most, because he needs an army of heroes for the battle of Ragnarok. The more heroes he has, the fiercer the battle will be, and therefore the stronger the example of virtue for the survivors after Ragnarok.

But there's more to say on this seeming "betrayal": Odin is the God of noblemen (among others), and a true nobleman is someone who is always testing himself, seeking to overcome what he is now, in order to become something greater. Odin helps such natural noblemen by throwing obstacles in their paths, helping them become stronger and wiser on their upward quests. Every now and then, one of these upward-strivers makes a fatal error while trying to surmount one of these obstacles, and therefore it *seems* as if Odin has betrayed him. Not at all! The hero has merely betrayed himself through his own carelessness, or per-

haps like the berserkers of old, he simply becomes so intoxicated by battle that he doesn't care if he is killed. In any case, I believe that Odin welcomes such people to Valhalla as a reward for having tried.

You are right when you say that Odinists believe that conflict is our natural state, and yes, we accept this, and yes again, we offer no solutions for this. But why would we *want* a solution to conflict? Conflict keeps us from becoming soft and stupid. It promotes evolution...But you don't believe in evolution, do you?. A world without conflict is a world of eunuchs and sheep, and although we all know that you aspire to be lambs of God, to us Asafolk your ideal is appalling. We are wild wolves and bears, with no shepherd over us.

According to you, "(Asafolk) say that joy is better than guilt, yet they offer no forgiveness for past wrongdoings, leading to constant nagging guilt." That's right - we don't try to evade the consequences of our actions, and when we do something wrong, we admit it, we apologize to the wronged party, and we try to make it right with him. But making it right never fully erases the moral stain of having done something wrong. To a virtuous Odinist this leaves a feeling of shame that may never completely go away. But shame is not the same as guilt. Guilt is a Middle Eastern concept, and as such, it can be bought off - like everything else in that part of the world. Shame, however, is with its bearer always. Yes, that is a hard burden to carry, but if one honestly and openly accepts his own shame, then there is at least some dignity in this acceptance. Odinism is a hard religion for hard, honest people, but we've never claimed to be anything else.

You ask why Odinists only "bash" Christians, Jews, and Muslims, but not the other religions or secular humanism. The reason for our concentration on these mainstays of monotheism is their insistent interference with our cultures, and the fact that they have brought great harm to our people. As for secular humanism, we are constantly condemning the soulless materialism of the modern world.

Now let's look at your statement that "the Northern people readily accepted the Gospel because they knew they were in desperate need of just this absolute and knowledge of a secure afterlife." Well, you know, every nation has people who just aren't as tough as the culture demands, and we Northerners have had our share, too. And yes, these softer elements accepted Christianity. However, there was another segment of the population that was strongly opposed to the encroaching religion, and they fought desperately against it. Lithuania, for example, did not succumb

until the 14th century - and one can hardly call this "readily accepting the Gospel."

The Mari, a Finnish-related people living in the Russian heartland, have *never* accepted Christianity, even though they were ruled by the Orthodox-dominated Russian state for centuries. They openly carry on their ancestral practices to this day (I saw a report on the Mari during my recent visit to Finland). The Russian Orthodox Church was more tolerant of those who would not convert than were other forms of Christianity; if the Roman Catholics and Protestants had been as humane, our religions would never have died out in Western Europe! The example of the Mari shows that, given a free choice of which religion to follow, a nation will not necessarily choose Christianity.

The happy outcome with the Mari was not repeated, however, in other areas. Asatru and other indigenous faiths in the West were rooted out by fire and sword, and drowned in the holy blood of countless noble men, women, and children who paid the ultimate price for their loyalty to the Gods and Goddesses of their ancestors, and to the spirits inhabiting the very soil of their beloved homelands.

You say that Asatru and Odinism fail to unite the European Folk, and that we are always divided into tiny, bickering groups. True, but this is the result of our great individualism, arising from strength of character, and from headstrong wills. Pride is a sin to a Christian, but to us it is a virtue. It is difficult, but not impossible, to bring strong individuals together to attain a common goal - and we Asatruar *must* achieve this unity, if we are to survive. Conversely, it is easy to bring together weak individuals for a common purpose, as any tyrant or cult leader can tell you.

As you can see, you have failed to convert me to Christianity. I cannot give up the Aesir and follow the cross; the shame would destroy me as a man in this life, and it would torment me forever in your Heaven after my death, turning it into a Hell for me!



**Don't get behind in the news!**

**Follow the AFA's News & Events page,  
updated regularly!**

**[http://runestone.org/n\\_e.html](http://runestone.org/n_e.html)**

# Freedom for the

# Folkmother

*at last!*

BY STEPHEN A. MCNALLAN

**A**fter years of privation, one of the founders of Odinism on this continent is once again a free woman!

When the INS announced its intention to deport Else Christensen to Canada, the AFA's attorney was on hand to represent her. We had hoped to prevent her expulsion from the United States, but the odds were stacked against us. The Florida prosecutor who originally sent her to prison continued his vendetta against her, sending a thick stack of documents to the judge overseeing the deportation hearing. This material was, on the main, irrelevant - dealing with allegations never proven in court and other material which simply had no place in this hearing, except to prejudice the court against her.

This unprincipled strategy worked. Despite our best efforts with the resources available to us, we could not prevail. If we had many thousands of dollars, we might have given it a shot - but would it have been worth it? As Else herself told our lawyer, she didn't really want to stay in a country where she was going to be hounded in such a relentless manner.

As our attorney fought to

get some sort of concession for this eighty-four year old woman, the judge commented that all Else needed to do was to "go away and die" - which gives you an idea of what the AFA was up against!

So we did not keep the INS from sending Else back to Canada (of which she is a citizen, and from which she came to the United States many years ago).

However, we were able to accomplish some other things of significance!

The government wanted to repatriate her at Windsor, Ontario. But Else doesn't know anyone in Canada, and the idea of dumping her on the wintry streets, a ready victim for wandering criminals and other mishaps, was not acceptable to us. I got on the telephone (and email) and began making calls.

Osferth of Odinic Rite Vinland put us in contact with one of their members in the Detroit area who would pick Else up and transport her to the airport. There, Max Hyatt of Wodan's Kindred would have a ticket waiting for her, to fly her out to Vancouver - the other end of the country! - where he would be waiting to receive her and help her get established. Valgard Murray of the Asatru Alliance was

on the phone helping all this happen. All in all, it was a classical exercise in cooperation within the Asatru community!

As it turns out, our lawyer (with help from the Canadian consulate) got the INS to transport Else to Vancouver, thus saving us having to carry out the complicated, and expensive, arrangements just described. Furthermore, the government *flew* her there - rather than driving her from Texas to Canada in a van, as originally planned! This was much easier on her, of course.

The bill from the attorney ran to more than five hundred dollars. Contributions to help the AFA cover this expense are earnestly solicited! Anything that's left over will go to Else.

None of this has been easy, but we have demonstrated our determination to stick together, and to support those who helped establish our religion on this continent. As it says on the T-shirt created by Heritage and Tradition in Else's honor: "We stand by our own!"

*You can contact Else:*

c/o Wodan's Kindred  
P.O. Box 190  
Union Bay, BC V0R3B0 Canada  
Email: [else@bcsupernet.com](mailto:else@bcsupernet.com)

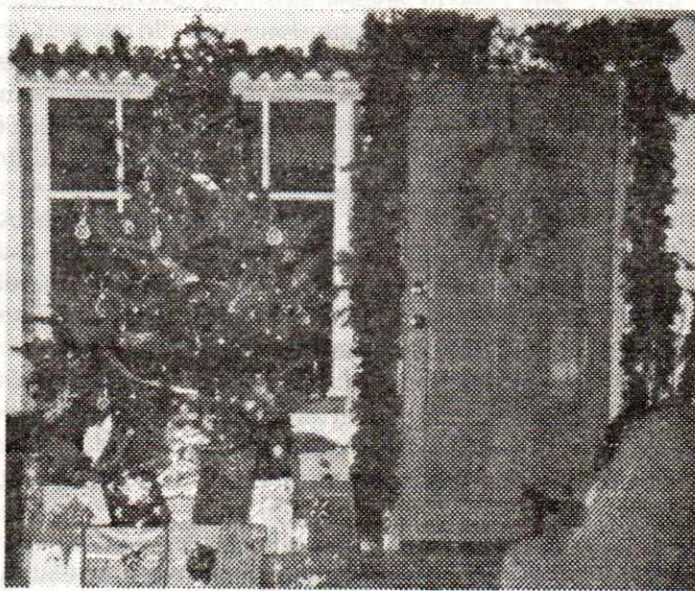
## *In the Spirit of*

# Yuletides Past

By Julie Tobin

**Y**ule of 1996 was a magical and spiritual time for our family. We were expecting our second baby any day, and this was the first year we were celebrating this holiday. We wanted to honor the season as we felt our ancestors might have done so many years before us. Although we were now in the twentieth century, we felt irresistably drawn to the old ways. We were only dimly aware of our Gods and Goddesses at this point, but we often sensed that were not the only ones in attendance at our rituals; there was a presence with us, celebrating the enjoyment and excitement of the season.

Our preparations for Yule stated weeks in advance. We wanted to make our tree and decorations as close to the old ways as possible. To me, putting those bright shiny balls on my tree would have been just plain wrong, and so my three-year-old daughter Amanda and I decided we would use apples and oranges and whatever other natural things we could collect. We spent cold wintry afternoons in the woods, gathering pine cones of all different sizes and lov-



ingly painting the edges gold. We cut the apples and oranges into thin slices and dried them in the oven at a low temperature for several hours. When they were done, we poked small holes into them and strung each slice separately on gold-colored string. Amanda and I took tangerines and stuck cloves into the peels, and wrapped them in colorful netting. Bright red apples and bundles of cinnamon sticks were tied with beautiful ribbon to hang from the boughs of our evergreen tree. I felt so close to my daughter during all this, as though there was no age difference between us - we were just two souls on a journey together.

When it was time to put up the decorations, we brought our four-foot tall, living tree into the house and put it in a bucket with plenty of water. We trimmed it with hundreds of little white lights that made it glow with pride, and set it on a bed of gold fabric to enhance the wealth and beauty of this magical tree. Our daughter then proceeded to hang all the ornaments we had made while I placed the wreaths and the evergreen garlands. My husband, Kevin, strung the lights outside, around the front window and porch.

The topper for our tree was made from young evergreen

boughs shaped into a sunwheel with florist's wire, then wrapped with little lights. At the time, however, we were not sure what a sunwheel looked like! My husband had read of one somewhere, but we had never actually seen a picture of one. Ours turned out just right. Luck...or a memory from deeper than we know?

We had a CD with classical Yule music playing, and on the stove I had a pot steaming with cloves and cinnamon sticks (More on this at the end of the article!) . The fragrance, mixed with the smell of the pine tree, was uplifting and glorious. At one point I turned to watch my family at work and I remember getting a chill down my spine. I had dreamed of this time; it felt so right and so complete. This was "quality time" that we will never forget - strengthening the bonds between us, and between us and the Gods and Goddesses, through the pure and unpolluted rituals of the celebration.

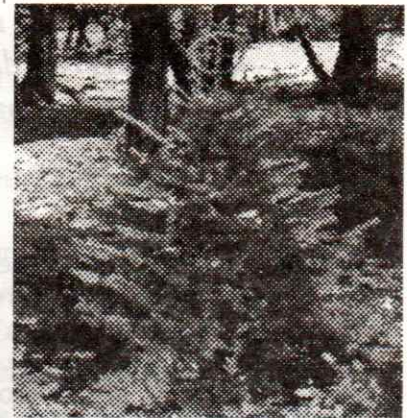
The next few weeks were so wonderful! Our baby was now past due - he could arrive at any time! I spent many sleepless nights in front of our tree, in quiet reflection on how wonderful and complete my life was. We also spent many hours together as a family with our tree, the light from the fire and candles sending a warm flickering glow all around us. I remember the smell of our steaming concoction on the stove, and the wonderful sounds of the Yuletide music. This was truly a sacred time.

On January 1, we took down all our decorations and loaded our tree into the back of our truck. We took it back to the woods, where it belonged. We drove up into the forest and pulled off to the side of the road. Kevin led the procession, carrying the tree. I brought up the rear with new baby Erik strapped to my front and both my

arms filled with bags of fruit. We trudged through the snow until we can to the perfect place to plant our tree. We dug a hole to set the ball of roots in, then we replaced all the ornaments with fruit for the wild animals to feast on, and laid the green boughs around the tree in the shape of the sunwheel. We stood for a moment in quiet reflection, sad to see it go, and realizing the season was over - but knowing that it would come again, and some day our family would have a forest to visit, signifying the years that we had celebrated this special tradition.

We went back to visit our tree several months later. The snow had long since melted and spring-

time was in the air. The tree sported many new, long shoots blossoming in the sun, and it looked quite happy where we had planted it. Standing there, we could still feel the magic. This was the beginning of something wonderful that we will pass down from generation to generation. I hope to stand there someday with my great-grandchildren, telling them the story of how this custom came to be!



### For a Wonderful Smelling Home...

**You'll need:**

1 pound of cinnamon sticks and some whole cloves

Put cinnamon, cloves and water into a large, heavy pot. Simmer it on the stove for a couple of hours. Remember to check to make sure the water hasn't boiled away!

## Bring your kindred to the REGIONAL ALTHING

**May 23-25, 1998 Grass Valley, California**

Camping available. Activities for all ages! Open to all friends of the Alliance, ORV, and AFA.

Hosted by Calasa and Ulfhethnar Kindreds.

Write or email for a registration form.

P.O. Box 445, Nevada City, CA 95959

asatru@oro.net

## THE WISDOM OF THE EUROPEAN SOUL

# Your **A**ncestors Matter!

*We Asatruar acknowledge our link to the clan, the family line of which we are a part. This article is intended to facilitate just such a remembrance. It is adapted from a new brochure available from the AFA - one of a series designed to make the central elements of Asatru more accessible to ordinary men and women.*

by Stephen McNallen

There is a widespread belief in the modern Western world that ancestors don't matter very much. This is particularly true of the ancestors of European-Americans; among some writers and academics, "dead White male" is synonymous with irrelevance.

Luckily for us (and for the generations to come), a healthy interest in genealogy and family history defies this rootless, alienated worldview. Why do we care about our ancestors in a world that values self-satisfaction above all else? What does the deeper wisdom of our soul say about this? And just what is our relationship to those who have gone before us? *Why does it all matter?*

Native cultures in every part of the world revere their forebears. The American Indians, the Australian natives, African tribes, Asian peoples - all give special place to their kin who preceded them. Only in so-called modern societies, those most locked into the pursuit of material things and most distanced from the world of nature, have we forgotten the importance of the ancestral connection.

In Europe before the coming of Christianity, it was different. We saw the ancestors and ourselves as part of a continuity, and this unity was impossible to break into parts based on time or space. Kinship bonds extended over the centuries and across the oceans. The ancestors were still a part of that community, and it was possible to call on them for inspiration, guidance, and strength.

In fact, it was often believed that the individual was eventually reborn into the family or clan line. In a sense, following this logic, *we are our own ancestors reborn into the present.* (It also implies that it is in our interest to make the world a better place - since we'll be back here again!) This idea of reincarnation within the ancestral line is found almost universally among native cultures; the idea that one might come back among an alien people (a Norwegian returning as a Polynesian princess, for example) is a very recent concept.

We can recapture that state of communion with the ancestors. Genealogy is a good place to start. Tracing your family tree, learning

about your forebears, and coming to understand what they have contributed to your own appearance and personality can only draw you nearer to them. Contemplating the trials they overcame can inspire you to rise above the challenges in your own life.

By ancient tradition, the barrier between the dead and the living is thinner at certain times of the year: Yule is one of these occasions, and the old Celtic festival of Samhain (popularly known as Halloween) is another. At these times, watch your dreams, and listen with your inner ear for the whispers of those of your line who have gone before.

There is much to be gained from the ancestors, and we have barely touched the possibilities in this short essay. Of course, they gave us the greatest gift of all, life itself - for if that golden chain of generations had been broken at any point, we would not be here! But we have our responsibilities, too. Above all, the family honor must be kept intact and the ancestors themselves must be given the high status they deserve. Obviously, we should do all we can to

ensure that we have healthy children to continue the line into the future.

Once we understand the bond extending down the generations, we know that we can never truly be without family. Always there are the unseen ones, affecting events and reminding us that we are a part of a great stream of lives, seeking ever to express who and what we are.

Honoring the ancestors (who are, after all, us as we were before) is one of the three key principles to the European soul. The other ones are, respectively, the living of a life of courage and truth, and the right relationship with the Mighty Powers themselves.

The spiritual wisdom of the bold and free European tribes did not die out. It was suppressed - but it cannot be hidden forever, for it exists within us, the people who share this noble heritage!



**RUNE NAME:** Thurisaz  
("the strong one, giant")

**KEY CONCEPTS:** Thurisaz calls to mind active defense, the breaking down of barriers, and the use of force to work one's will. It can be thought of as Thor's great hammer, whose devastating blows clear the way for new growth. In some ways, this rune reveals a common trait between Thor and his antagonists, the giants - namely, great strength. Thurisaz also has strong phallic overtones.

**AFFIRMATION:** Thunder calls me to mighty action. No obstacle can restrain my will.

## A Greeting at Yule

FROM ELSE CHRISTENSEN



The Winter Solstice, or as the Germans say - *Sonnenwende* - "the turn of the Sun", is the most important day of the year.

*Even though we know it is planet Earth that orbits around the Sun, the self-centered people that we are, in daily parlance we speak as if our planet is the center of the cosmic system, and Sol is circling Earth. Of course, that is as it looks like from here, which makes the Winter Solstice - Dec. 21 - the best day of the year, for henceforth the days will lengthen, each giving us a little more daylight than the day before. The temperatures are a little skewed and the cold weather is still around but we know that flowers in beautiful colors will appear, fruit and vegetables will grow and give us healthy goods, and field and wood will enjoy new life, especially from the halfway point at Equinox or "even night". When we reach Summer *Sonnenwende* June 21 we sadly, amid all the beauty, will have to accept that during the next six months we little-by-little will lose the daylight hours until we again reach the happy day when the cycle is closed on next year's *Sonnenwende*. We again can look forward to another season when Sol in all her glory will give growing power to all living things.*

*A toast to Sol! Without her, life as we know it would not be possible! A toast to Balder, our God of beauty and good cheer, loved by Gods and men!*

*Hail Sol! Hail Balder!*

# Opening Doors - at the ASATRU COMMUNITY CHURCH

by STEPHEN MCNALLEN, Gothi

A few weeks ago, the Asatru Community Church held its first public service in Nevada City. A second followed - and then a third - and then more!

True, other groups have held open discussions, lectures, and rituals - but this was a full-fledged church service, complete with sermon, singing, a ritual, and even a church bulletin!

I deliberately made this event "visitor friendly" by patterning it after the kind of religious gathering with which most ordinary folk are familiar. "To take the Gods to the Folk, you have to go to where the Folk are at" - and that means "where they're at" psychologically, more than physically!

Here's how one of our typical services went: A Hammer-signing opened the meeting, followed by a short summoning of the Gods and Goddesses. I then made announcements from the bulletin and gave a talk (You could call it a sermon...) on the ancestors. Then we affirmed the virtues of Asatru in a call-and-response format, and I told



the story of Thor's visit to Utgard and used this tale to make a moral point. After Thorgrun read relevant verses from the Edda, the Folk-blot began.

With participation from the assembled people, we honored our Folk and sang praises to the Gods. The core of the ritual was a Thor-blot. Altogether, we spent about forty-five minutes honoring the Mighty Powers.

The response was fantastic! Local newspaper reporters were present, and gave us a wonderful write-up.

More recently, we held a Frey-blot for Yule and welcomed the reborn sun. Twenty-three people showed up - most of them local folks who had never before been exposed to Asatru. They ranged from young children to one woman who must have been more



than seventy years old! The entire crowd accompanied us to a local residence for stories from the myths, a potluck meal, and Asatru hospitality.

The Asatru Community Church meets every other week, and already has already booked services through March. There has been no hostility from the local Christian churches. Once we're established, we'll hold a reception for local ministers, just to let them see we're "for real."

Will this work where *you* live? Maybe, or maybe not. Nevada County is a pretty exceptional place. Our goal is to become accepted here, to bring those who are ready to Asatru, and to become recognized as a legitimate, if unusual, voice in the community.

Onward with our Gods and Folk!

news from northern california



Nevada County is highly regarded for its historic gold rush, scenic wilderness, and emphasis on culture. A cultural event we were very happy to support was one which honored the rich Celtic heritage of the area. In September, several well-known bands appeared at the local fairgrounds for an all-day Celtic concert. As it was a "first" for this area, no one knew really what the turnout would be. To our pleasant surprise, people streamed through the gates throughout the day.

Under some shady oaks was a Viking booth with a dragon motif - Calasa Kindred, selling hand carved stones under the name "Northern Visions".

Our whole presentation had immediate appeal. The booth was an attention-getter in striking red and blue. Using designs from both the Norse and Celtic cultures gave us the opportunity to share Asatru lore, to include rune symbolism, and to show the similarities in artistic motifs of these cultures.

After a day of pasties quaffed with pints of Guinness, and Celtic music at its best, Asatru outreach was considered a success. We had blended well with our cousins, the Celts. But there were also countless Californians who went away with a new appreciation: *Asatru*.

# Calasa Kindred Meets THE CELTS

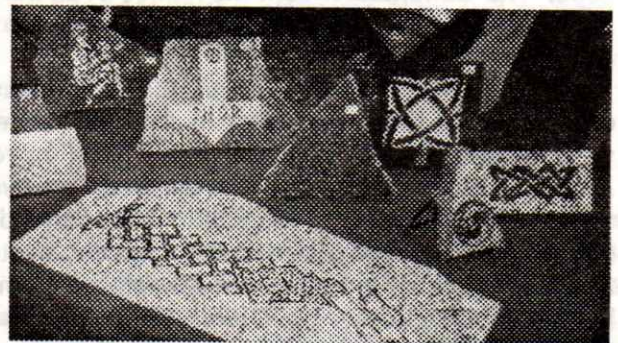
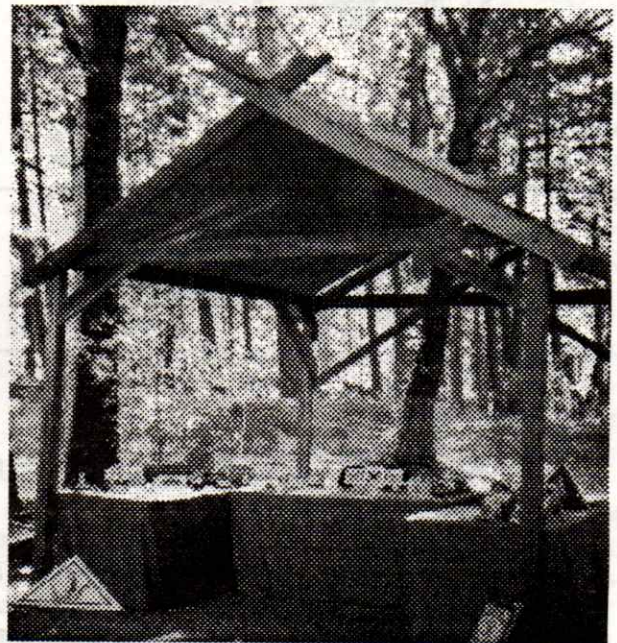
by SHEILA MCNALLEN

## BEARLY NORMAL

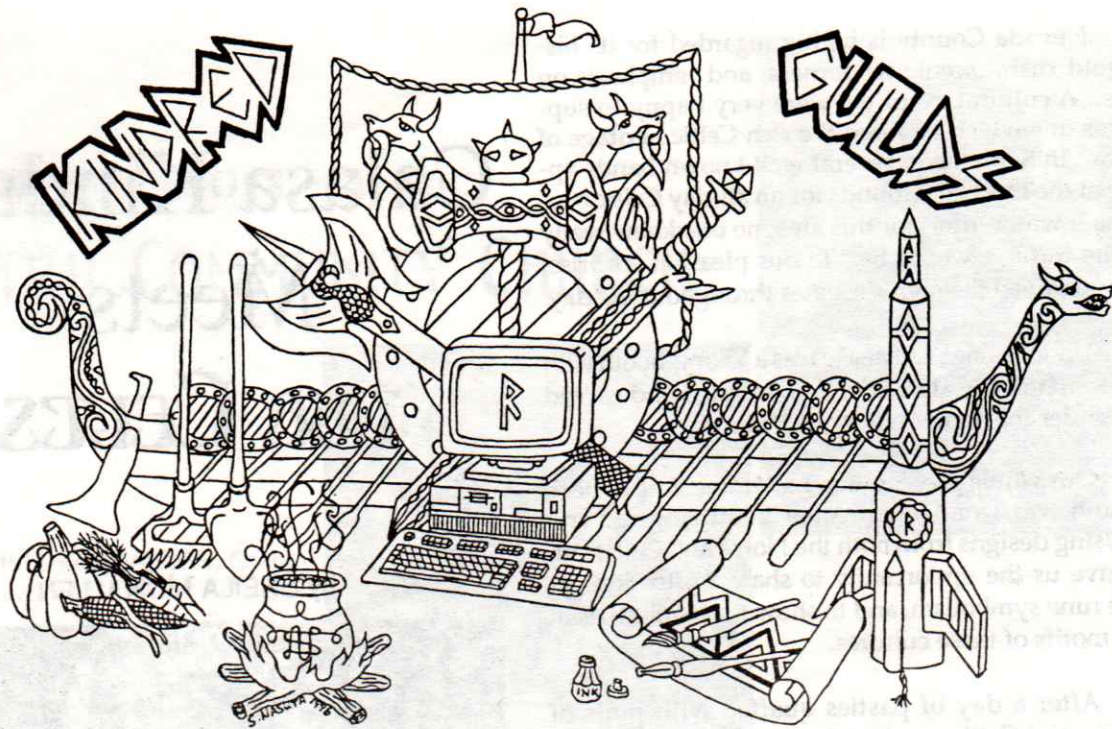
When Calasa Kindred chose the bear as its totem animal, we did it out of respect for the now extinct grizzly which used to inhabit these hills. The fact that our way of life is also being threatened by extinction, tied us closer with this mighty animal. This was purely symbolic, or so we thought...

Living on twenty-four acres, we're used to deer, skunks, hawks, and raccoons, but imagine our surprise when during a kindred gathering, Old Ursus, 300 pounds worth, sauntered all around our meeting place without us knowing it. It was only when Sheila and a small child walked to the parking area that the beast raised its huge head from the berry vines forty feet away. With an alert sounded, the women and babes headed to the porch, and the men, in primal -style, strutted off to meet this animal face-to-face.

Pretty exciting for all concerned. We just glad we didn't choose a dinosaur as our totem animal!



news from northern california




---

# GUILDS

---

## AEROSPACE TECHNOLOGY GUILD

The Aerospace Technology Guild has sent all its members into space! Well, symbolically, anyway. The Planetary Society, working with NASA, put thousands of people's names on a silicon chip and attached it to the Stardust mission, designed to bring back material from a comet known as "Wild 2." The chip bearing the names will come back to Earth in the year 2006! The Guildmaster sent the names of all the *Sleipnir* subscribers to the Planetary Society for inclusion in the mission.

And speaking of *Sleipnir*, the ATG released the eleventh issue of that newsletter in October. The lead article stressed the need to "keep the dream alive" by reminding our Asatru brothers and sisters that our Gods are every bit as relevant to the future as to the past! Other items discussed the financial pitfalls that seem to doom most private space ventures, and presented news on everything from commercial launch vehicles to a tongue-in-cheek look at the engineering requirements for Santa's annual mission.

Subscriptions to *Sleipnir* are \$8 for four issues, and inquiries should be directed to the AFA's address (email: [asatru@oro.net](mailto:asatru@oro.net)).

## BACK TO BASICS GUILD

We are working on this guild at this time. The idea is to live day-to-day for less, using organic means and self-sufficiency, and to raise children in the way that will create a healthy next generation of Asatruar. This is all traditional stuff; I have learned most of what I know from my Mennonite grandmother, and I intend to send it on with my children. I would love to hear what you would like to see in our newsletter, or what your special interests might be. Thanks to those who have emailed me so far! I hope I can be of some help to you all.

Julie Tobin c/o AFA  
 or email to:  
[clanaubyn@deepwell.com](mailto:clanaubyn@deepwell.com)

## WARRIOR GUILD

The Warrior Guild published the eighth *Wolf Age*, including a first-hand account on Russian martial art, an essay on indigenous warriors versus hired mercenaries, and an exploratory piece on the modern revival of the warrior's dance. Hnikar wrote a stirring essay on the warrior's inherent relevance to Asatru. It is a good issue, packed with information yet clean in layout - and we're quite proud of it.

With this issue, however, we are discontinuing the expanded version of *Wolf Age*, which had taken on a style similar to that of *The Runestone* - lots of pages, long articles, photographs, and of course all the work that goes into a bigger publication. Instead, the Guild is going back to its original newsletter format. Articles will be more compact, and more relevant to the actual work of the Warrior Guild. On the other hand, it will be published *six* times a year, instead of four!

The Guild is going to do things other than publishing. We're growing in numbers, and we want to pay more attention to personal development and deepening our traditions. Actual gatherings are in the works, at which members will study warrior spirituality and practice skills.

Making all this happen will take a lot of time and energy, and so Kevin Tobin has been brought on board as Assistant Guildmaster. He's full of energy and good ideas, and Warrior Guild members will be hearing from him, starting with the very next issue of *Wolf Age*!

The new, compact, and intense *Wolf Age* can be had for \$8 per year, from the AFA (email: [asatru@oro.net](mailto:asatru@oro.net)). Members of the Asatru Folk Assembly are invited to seek Warrior Guild membership, as well.

### attention: **WARRIOR GUILD**

#### members and families!

Our first AFA WG gathering will include classes on wilderness survival, martial arts, first aid, and warrior spirituality. Children's and women's activities are planned as well.

**April 25-26 Grass Valley, Calif.**

Call, write, or email for information.

## GENEALOGY GUI;D

Time limitations due to work, family, and AFA duties have prevented Sheila McNallen from developing the Guild as planned. Since most of us are ancestry enthusiasts, (although we may lack genealogy knowledge & skills) we don't want to give up on this guild yet! It is rare to attend an AFA function and not make ancestral connections by surname or locality with at least one other person. Test this out next time you're at a gathering!

Rather than producing a guild newsletter, we have opted to support the Back to Basic Guild by including a genealogy column in the guild magazine which will be published late this spring.

In the meantime, we are developing a genealogy page on our website to include surname and locality indexes. This will be free and accessible to all. To register your family surnames, or specific localities, send the information via snail-mail or email ([asatru@oro.net](mailto:asatru@oro.net)) to the Guild, c/o AFA.

The AFA produces a Basic Research Kit which includes the following forms: pedigree chart, family group sheet, census search log, individual data sheet, family history questionnaire - all ready for photocopying.

The Bonus Kit has multiple forms for those who aren't able to make photocopies. Both kits have additional information on beginning your research.

Basic Kit: \$3.00

Bonus Kit: \$5.00

Guild membership? It's *free* for AFA members. Send for your registration form and membership card today!

## SEITH GUILD

The Seith Guild - dedicated to the ways of Teutonic shamanism, needs people in various states who would be points of contact for those new to the Guild, or to Asatru. Individuals interested in serving in this capacity, or for that matter anyone interested in the Guild itself, can contact Ragnar Schuett, PO Box 2366, Loveland, CO 80539

email: [RagnarS145@aol.com](mailto:RagnarS145@aol.com)

Western culture is a dynamic animal. It has evolved from tribe and clan, through kingdoms and empires to nation states. The prevailing wisdom is that the next evolution will be a super-national entity of quasi-integrated nations in some sort of New World Order.

History, however, argues that won't happen.

# CYCLE



## of the Serpent

by ED NEVILLE

Such a shotgun wedding of nations has been tried many times, and each time it failed. Two thousand years ago the Romans came close to succeeding and but for a bunch of irascible Germans who preferred trees to temples, they might have made it. Centuries later, Karl der Grosse (more fashionably known as Charlemagne) tried to force the same union, but it did not outlast his death. Various figures conjured up the idea of "Christendom" and under the hubris of "Holy Roman Emperor" tried to impose the same amalgam, and failed. Napoleon gave it a whirl, but he went a bridge too far and stumbled. Hitler and his panzers swept across Europe with remarkable ease and set about establishing such a superstate to last a thousand years. It lasted twelve.

Now a faceless gang of Eurocrats in Brussels is trying again, but without the elan and dash of their predecessors. This march of the good, grey bureaucrats will likely come a-cropper as abruptly as previous efforts. Even with the cooperation of the United States and the all-pervasive technology of the Informa-

tion Age, none of the human dynamics have changed. In fact, the pressure of mass migrations from less prosperous countries is creating a shaky international edifice, already swaying in imbalance and asymmetry.

The people of the West have a rather low tolerance for leaders who want them to line up and march in lock step to a uniform drum beat. Inevitably, the drummers get out of synch, the formations dissolve, and happy chaos reigns as each phalanx marches off to its own, inherently unique, beat. After the fact, historians like to characterize this as a Dark Age of retrogression and anarchy, but real history sees these as times of purging and renewal. The failure of the Unwashed to see the benefits of close order drill may frustrate the social scientists, but in fact such periods are marked by vigorous and explosive growth and prosperity. It is almost as if the virus of concentrated power and wealth is a prerequisite for the breakdown and the emergence of a new vitality. People rediscover their heritage and history, which had been painted over by the power seekers in an effort to impose an artificial patina of uniformity.

Of course, soon after each breakdown and resurgence, the virus begins to infect again. The very success and prosperity of such bursts of energy tempt those who control the resources to try again to whip the masses into conformity. Once such social wealth and power are accumulated, the impulse to perpetuate it by imposing some order from the top is irresistible. Only with such regimentation can those who are obsessed with retaining their power calm their own fears of being displaced. Given the necessary time, these fears burst forth as pustules of self-serving ideologies like "political correctness" or "multicultural diversity." The cycle then begins again, but it is a cycle and like the serpent swallowing its own tail, it defeats itself.

We seem to be again at this point in the cycle when the peddlers of the conventional wisdom insist such a New World Order is in the cards, but these hucksters are close to choking, like the serpent, on their own backsides. What better reason could we possibly have to rediscover and relearn the ways of our Northern people? This heritage will serve us well in the period after the serpent takes its last gulp, and disappears in its own self-deceit! ▲

I've chosen to review several outstanding publications which have come to my attention recently, rather than the books which are our usual fare. I don't think you'll be disappointed!

---

## *Runa* - issue #1

---

The word that comes to mind as I leaf through the pages of this publication is... "quality!" *Runa* contains no filler, no chatty pleasantries - just a lot of fine writing about subjects that have obviously been given a lot of thought by the authors. Ian Read has done an exceptional job of assembling this journal.

Edred Thorsson comments on the need to "go into the darkness" in pursuit of esoteric wisdom in an article titled "Runa: Cognita et Incognita," and gives us an insight into his own considerable depth in the process. Along similar lines, Eormenric discusses the differences between the Odinist and the Odian in his "On the Windy Tree." (Simply put, for those not familiar with the terminology, the Odinist worships Odin, and the Odian seeks to imitate Odin in his quest for magical/spiritual might.)

"Asatru and Reincarnation" by Dr. Brian Regan is a thoughtful and erudite exploration of traditional lore using the emerging information regarding near-death experiences and the reincarnation research of experts like Dr. Ian Stevenson of the University of Virginia. Work of this sort, at which Dr. Regan clearly excels, holds great promise for the advancement of our religion.

At the risk of seeming self-serving, I have also to recommend Michael Moynihan's skillful interview with - me! As usual, Michael draws me out and has me expounding at length on "Reforging a Lost Faith."

In terms of composition and production, this is an appealing journal. Simple, clean lines make it easy on the eye and a delight to read.

Americans can get a copy of this British magazine for \$4 from Runa-Raven Press, PO Box 557, Smithville, Texas 78957.

---

## *Wodanesdag*

---

Volume 1, Number 8

Max Hyatt and his assistants have outdone themselves with this issue of *Wodanesdag*. In "Asatru, Society, and the Law" Edred Wodanson explains why it is important for us, as Asatruar, to be beyond reproach in our behavior, and in our strict adherence to the law of the land. Freya Hyatt reminds us of the need for toughness and perseverance in an article appropriately titled "Never Give Up."

And then there is my favorite piece, "The Odinist Church of America." In it, Edred Wodanson calls for the establishment of a new form of organization designed to supplement and extend (not replace!) the standard kindred...namely, a church which would offer public religious services. This one made an impression on us, because it was very much in line with plans we were evolving. Since then, we have begun holding open services of the kind Wodanson describes, with good results!

*Wodanesdag* is going to an irregular publication schedule, depending on the availability of manuscripts. You can subscribe by sending \$12 in US funds for four issues, payable to Wodanesdag Press, PO Box 190, Union Bay, BC, V0R 3B0, Canada.



Asatru-inspired products  
including booklets, stationery,  
t-shirts, and much more!

P.O. Box 190, Union Bay, BC V0R3B0 Canada

## Innangardhr - Volume 1, Number 3

Subtitled "An Asatru newsletter for incarcerated kindred," the very existence of this publication is proof that some of the prisoners out there are deeply committed to our religion. To be sure, there is help on the outside - World Tree Publications does the production and mailing for them - but the contents are overwhelmingly contributed by men serving time in an assortment of correctional facilities around the country.

Of special interest to incarcerated Asatruar will be the article "Securing Your Rights: Part I" by Kano. It has solid, step-by-step advice for those behind bars on just how to go about getting permission to practice Asatru. Another article I especially liked was "China's Blonde Mummies" by Steve Hyatt, complete with maps and a list of sources.

Subscription prices for non-prisoners is \$8 for four issues; prisoners who can afford it pay \$6. It's available from World Tree Publications, PO Box 961, Payson, AZ 85547.

### Prison Program Update!

**The AFA has a prison coordinator!**

She will handle memberships, kindreds, and just about anything else to do with AFA activities for incarcerated Asatruar. She can be contacted by addressing an envelope to "Paulette," care of the AFA.

# BUILDING ASATRU



**We need your help to change the world!**  
Here are some of the ways you can become a  
part of our history-making endeavor -

- 1) **SEND US A DONATION!** We've accomplished a lot, but it's taken funds to do it. Being out there on the cutting edge, getting Asatru before the public, supporting those who deserve it - all this uses up resources. Your tax-deductible donation will help us to do more!
- 2) **JOIN THE AFA!** By actually signing on with the Asatru Folk Assembly, you're not just making a statement of support - you're drawing yourself into the center of a dynamic movement that is determined to make a difference. Write to us for details on how to get the benefits of being a member of the AFA!
- 3) **GIVE YOUR LOCAL LIBRARY A GIFT** - in the form of a subscription to *The Runestone*! Of course, check with them to ensure they'll accept it, and actually put it on the shelves. Let people know we're here!
- 4) **SEND US CLIPPINGS!** We're always on the lookout for interesting items to add to Bits & Pieces. And please send us any mention of the AFA and Kennewick Man that you find in mags or newspapers. Many articles have been published that we've never seen!
- 5) **SUPPORT A GUILD!** The various Guilds of the AFA need your energy and input if they are to thrive. Look at the Guild news in this issue and you'll see a lot of people applying Asatru to their personal, specialized interests. Warriors, genealogists...it's all there, waiting for you!
- 6) **WRITE FOR US!** *The Runestone* is always looking for good manuscripts. Contact us for a copy of our writer's guidelines, and see your name in print! Both short and long-articles invited. If you can include photos or illustrations, that's even better!
- 7) **TELL OTHERS ABOUT US!** When you run across people receptive to our message, let them know we exist. Give them our address, or refer them to our web site!

**You can be a one-  
person center of  
Asatru activism ...**

**for our Gods and  
Goddesses,  
and for our Folk!**

**A**s one who has attended the past three Althings, I've been impressed by the traditions which go back to those long-ago Althings of the first AFA. But each event is also a unique package of sights, smells, tastes, and sounds - encompassing wonderful meals, conversations, rituals, and evenings by firelight.

*For Steve and I, this particular Althing had even greater significance, as we would pledge our troth in marriage before our Gods and the assembled Folk...*



## Memories from the Mountains

by SHEILA MCNALLEN

---

# AlThing 17

---

**T**he small caravan of Calasa Kindred made its way across the Great Salt Lake Desert in the wee hours of the morning. One more obstacle lay between us and Althing 17- a ruddy-colored mountain range jutting up from the Utah floor. A few miles east of Ogden our vehicles climbed through a fissure bordered by sheer walls and waterfalls, to emerge on the other side in a Nordic-looking valley. It was green and gold with alfalfa and autumn flowering sunflowers, with rural farms spaced neatly as far as we could see. The road led us to a country park at the eastern end, where we dropped down to a rushing stream thickly bordered with willows and cottonwoods.

The first landmark was a rustic meeting lodge which would be the site for the mead tasting Sat-

urday and Valgard's famous spam breakfast on Sunday.

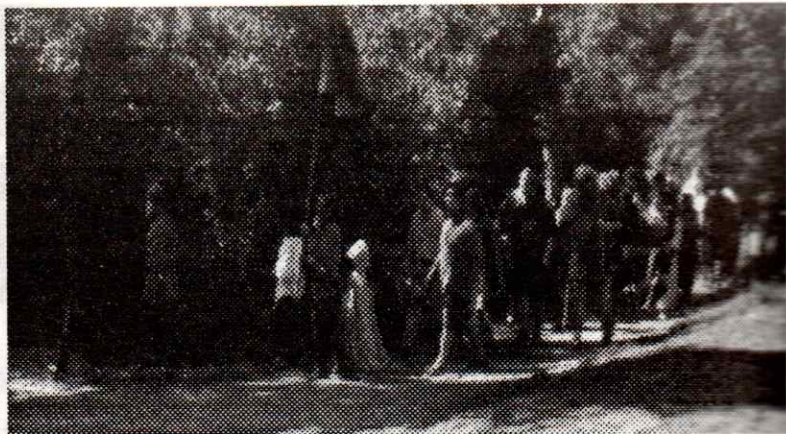
We were greeted by Eagle Kindred's Hraesvelg who showed us to the camping areas hidden along the stream next to the road. At the opposite end of the park, the road merged with a large playing field which was ideally suited to Viking games and the "market-place." And hidden in the trees was a grove, a fairy glen of sorts, which would be the sumbel and wedding site in the hours to come. Old friends arrived throughout the day- names from "Asatru-past," from places far-away; all were greeted with handshakes or hugs.

Kindred banners were flying high when the procession, led by Valgard Murray and Hraelsvelg, reached the Thing meeting place Friday afternoon. Hraelsveg con-

ducted the Tyr blot, honoring the God who rules the Thing and brings justice and order to the work at hand. This was followed by the Blessing of Weapon Steel by Valgard Murray, Secretary of the Asatru Alliance. Steve McNallen then did the Tyr invocation, officially opening the Thing. Esteemed guest from England, Heimgest of the Odinic Rite, assisted the other gothar during the ceremonies.

Thing business focused in two areas. One was the introduction and formal application to the Asatru Alliance by new kindreds. Their representatives were well-received by the Althing delegates and several new kindreds are now aligned with the AA.

There was also a message of greeting by Osferth of the



Althing procession (upper right), Valgard and Hraesvelg, (above), Thing business (left)

Opposite page:  
Heimgest, Steve McNallen, and Michael Moynihan (left), Annabel and Michael dance Irish-style, wedding vows are exchanged, carved stones made by Calasa Kindred(far right).

Odinic Rite Vinland. These stirring words were read to all assembled by AOR(V) kinsman, Hnikar, "...As the fully functioning Vinland branch of the Odinic Rite, we would like to let members of all of the Asatru Alliance Kindreds as well as the membership for the Asatru Folk Assembly know that we stand by their sides as comrades and friends and will work together toward the furtherance of Odinism in Vinland now and in the future..."

Perhaps the most significant event at the Althing was the official formation of the International Asatru Odinic Alliance (IAOA). Three international organizations, the Asatru Alliance, the Asatru Folk Assembly, and the Odinic Rite have agreed to support one another and honor our ancestral religion through a formal association. The document signed by a representative of each group includes a Preamble and Bylaw (see the article

on page 32). As a tribute to Valgard's dedication to making this a reality, he was chosen as the first leader, or Allsher-jargodhi, serving a term of three years. This was indeed a history-making event!

Hnikar's description of the formal sumbel conveys the power which manifests as the Folk come together in praise and ritual. "The highlights of the holy Sumbel were many, too many to mention. Kevin's dedication to the Kennewick Man, a union across nine thousand years, Annabel's lyrical voice speaking of her loved one, something as ancient as our kind and as new as the newest love...But above all, one moment shines most...Michael Moynihan stepped toward the fire beneath the starry sky, when his horn was filled with the sacred mead by Valkyrie Karen Taylor, and sang. Drawn into the spirit of the ancient rite, all were filled with the fire of the faith. When he finished, the assembled roared their approval."

Saturday afternoon while many were competing in the Viking games, several vendors, including Calasa Kindred, had tables and booths displaying wares. There was a fine array of edged weapons, jewelry, books, quilts, and handmade clothing. Our kindred had a product line of carved stones with Celtic and Norse motifs which we made in the weeks preceding the Althing. To assist with the fine work of the Worldtree Outreach Program, we proudly donated a stone to the auction held that evening.

One one remarkable feature of this Althing was the great number of school age children. They seemed completely in their own element - little Tom Sawyers, Huck Finns, and Becky Thatchers, always running here or there, oblivious to the adults much of the time. The emphasis on "traditional family" was certainly conveyed by Eagle Kindred of Utah.



For those of us in Calasa Kindred, the other special event was the Saturday evening wedding of Steve and myself. Although this was wedding number two as we had preceded it with a civil ceremony, it was particularly important to say our vows in the company of our kin and the Mighty Powers. We had made tentative wedding plans before leaving California, but unforeseen circumstances kept some of the main participants from making the trip to Utah. Saturday afternoon was one of sunlight and shadow as thunder clouds made frequent sweeps across the sky. Should we - could we, go ahead with the ceremony? With Valgard's counsel, we decided that this was indeed the right time and place.

The pattern which emerged was one which echoed from ancient times. We no longer measured time by clocks but by waning sunlight. With a small procession, I would walk to the grove in darkness where Steve would be waiting. Would there be a few friends? A few dozen? I became very

self-conscious as I dressed in my bridal gown, but suddenly at my side, like women of old— were three who took charge, who allayed my fears and doubts. And outside my tent was a retinue of honor guards in full Viking costume, who pledged their honor for my safety and well-being — should anyone attempt to kidnap “the faire bryde”.

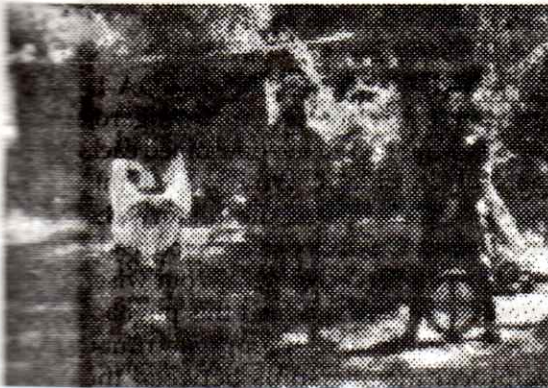
In the darkness we assembled. Michael Moynihan took the first steps and began a rhythm on his bodhran. I couldn't see Valgard, who was next, but could sense his calm presence; then came the first two guards with spears pointing skyward. I recall the excitement of taking my first tentative steps towards the grove. Julie Tobin and her children were behind me, the odd sound of a stroller in this surreal setting. And bringing up the rear were two more Viking guards. All light disappeared as we walked beneath the canopy of trees - but new sounds emerged. Annabel's fiddle came to us in the darkness and spires of fire sparkled through the trees.

We entered the clearing to a huge circle of wellwishers. It was like a scene from *Braveheart* with firelight glinting off of helms and spears. Steve and I were duly blessed by Valgard in true Asatru fashion, using a ceremony written years ago for the Arizona Kindred. We made vows and exchanged gifts. The group roared its approval of our union as flashes of lightning lit up the grove. Several of us joined hands and danced to Annabel's gift of more Celtic music. Then Annabel and Michael honored us with an Irish step-dance which brought back ancestral memories to many of us.

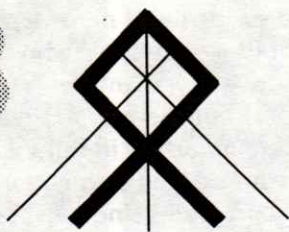
Hugs, kisses, champagne, and cake had been lavished on everyone when Mighty Thor told us it was time to end the show. With a swipe of his hammer, the sky let loose a downpour of rain. After parting wishes, people ran off to campfires or tents, or to the mead tasting ... each carrying a memory of a wedding that transcended time.

With the golden gift of morning we packed our gear, then we feasted one last time with new and old friends. After a breakfast, Valgard, Steve, and Heimgest prepared for one more Asatru “first” by doing a radio interview with a station from Portland, Oregon. The Parker home in Ogden was made available for this outstanding piece of Asatru promotion.

Three special days which changed every one of us. New friends, closer alliances, connection with the Gods. That is the way with Asatru gatherings - for all times.



# A WEB of STEEL



---

## INTERNATIONAL ASATRU/ODINIST ALLIANCE

by STEPHEN MCNALLAN

One of the most important things done at the recent Althing was the official formation of the "International Asatru/Odinist Alliance." This body is currently made up of three organizations with very similar views of our religion and its relationship to our Folk - the **Asatru Alliance**, the **Odinic Rite**, and the **Asatru Folk Assembly**.

The Bylaws were signed in a suitably impressive ceremony, with Valgard Murray representing the Asatru Alliance, Heimgest the Odinic Rite, and myself the Asatru Folk Assembly.

Within the IAOA, our different groups will retain full control of their internal matters, and each will keep its separate flavor. However, we will be able to work together for common goals and to assist each other should any one of us come under attack.

This new web of the IAOA is strengthened by the fact that Valgard, Heimgest, and myself have all joined each others' organizations. Why go to all this trouble? Throughout the history the northern tribes, we have been all too ready to go to war with each other. In our wiser moments we have subdued this pugnacity with treaties and appropriate ritual. Reciprocal memberships between the leaders of the Asatru Alliance, the Odinic Rite, and the Asatru Folk Assembly serves the same purpose. Each of us has a vested interest in the success of the other two organizations. Already bound by blood and by troth, we are now linked by the ties of our respective groups. No more wars - literal or metaphorical - between brothers!

The new Alliance will meet every three years at an International Althing.



### Preamble of the IAOA

"The International Asatru/Odinist Alliance is a free association of the sovereign tribes honoring the Aesir and Vanir. We are practitioners of this ancient native religion of the indigenous Northern European peoples and have joined together to practice, promote, protect, and to serve our religious community on a worldwide basis.

The International Asatru/Odinist Alliance shall consist of signatory religious and cultural groups who recognize that our ancestral religion is our birthright given to us by our ancestors and as such, is the proprietary heritage of the various Northern European tribes who promote this ideal."

# BITS and PIECES

A Viking ship in Russia made the news recently. The ninth- or tenth-century vessel was found in Dalnaja Bay, near Vyborg. Sections of the lower part of the hull and a long piece of the keel are well preserved, revealing much about the ship's construction. The planks were fastened together with iron nails, wooden pegs, and tarred rope, and the oak boards of the hull were dovetailed together. The same methods were used - at about the same time - by the Pommeranian tribes bordering the Baltic.

The discovery was made by a joint expedition of the Center for Russian Underwater Archeology and the Archeoclub d'Italia, an Italian amateur archeology society.



At almost the same time, **six Danish Viking ships** have come to light in the waters of the famous Roskilde Fjord, where five other sunken watercraft were discovered in 1962. The newly-found vessels are dated to the 12th through 14th centuries. Most are designed for carrying cargo, but one may be a longship. It is about forty percent preserved, with space for fifteen passengers in addition to its crew of 36 oarsmen.

Ironically, the new wrecks were discovered when authorities were excavating for the extension of the existing Viking Ship Museum, where the ships found in 1962 are housed.

At the American airbase in Lakenheath, England, archeologists have uncovered an extensive series of **Anglo-Saxon graves**. About fifty or sixty percent of the burials contained grave goods, ranging from beads and brooches to weapons and sacrificed animals. An unusually high number of shields - fifteen or sixteen - were unearthed. All in all, the impression is of a population with reasonable wealth and status.

Two of the graves are especially interesting. In one, an Anglo-Saxon warrior was buried with his horse. While common in Scandinavia and the Frankish kingdoms, such internments are very rare in England. This burial was surrounded by a ditch and may have originally been covered by a mound.

Another site contained a warrior with his pattern-welded sword, a spear with a very large head, and a shield with decorative mounts. It, too, may have once been beneath a mound.

The Odinic Rite is petitioning the government for permission to perform rites over the excavated remains. The AFA has given its support to this request.



Edred Thorsson will give a three-day intensive rune workshop in the Portland, Oregon area on May 15, 16, and 17. Cost is \$100 per person including meals, which is very reasonable indeed for a workshop of this sort! Interested persons should contact Reinhold Clinton, 8709 NE Winters Road, Camas, WA 98607.

Welcome, **AFA Membership Secretary Julie Tobin!** Julie is one of those highly-efficient, motivated, and all-around capable women who bestows blessings on everything she touches. Julie is a family-centered mother with two sharp and lively children - you can seeher Yule article elsewhere in this issue. Her husband, **Kevin**, is the new Assistant Guildmaster in the Warrior Guild (Okay, so we got a package deal on these two...). We're proud to have her with us, and you'll be hearing more from her in the future!



If you're interested in Oklahoma's Heavener Runestone, either as a true believer or as a debunker, you owe it to yourself to check out the work of Gloria Farley. She was the principal investigator into this and other apparent anomalies, and your publisher was fortunate enough to meet her some years back.. Excerpts from her book can be found on the Internet at: <http://www2.privatei.com/~bartjean/mainpage.htm>.



*A final faring:* Anne Stine Ingstad, one of the archeologists who found the **Viking settlement at L'Anse-aux-Meadows** in Canada, died November 6 in Norway. She and her husband, Helge, made indisputable what historians had suspected all along - that the Norsemen did in fact make it to North American around the year 1000.

## PUBLICATIONS

**Huginn & Muninn.** P.O. Box 1159, 121 Reykjavik, Iceland. Dedicated to the Nyall philosophy associated with Asatru in Iceland. \$10 US, preferably cash.

**Lina,** P.O. Box 12012, Champaign, IL 61626. Quarterly journal of Frigga's Web. \$20 annually, check or money order only, payable to Frigga's Web. Internationally, \$28.

**OR Briefing,** PO 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 just won't find anywhere else. \$12 Australian, plus \$4 for airmail.

**Runa,** published by Runa-Raven Press, PO Box 557, Smithville, TX 78957. An intelligent look at Northern religion, with an Odian emphasis. Sample \$4, payable to Runa-Raven Press.

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

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

**Wodensdag,** P.O. Box 190, Union Bay, British Columbia, V0R 3B0, Canada. A noteworthy kindred journal from one of Asatru's most passionate writers. \$8 for four issues. \$3 for a sample copy. (US funds). Make checks payable to E. Max Hyatt.

## WEBSITES

ORGANIZATIONS

**Asatru Alliance**  
www.jcave.com/~eagle

**Frigga's Web**  
nmia.com/~seaxnet/Friggas.htm

**Gert's Theodish Homepage**  
www2.webzone.net/~gerda/

**Odinic Rite of England**  
www.lrbcg.com/heathen/

**Odinic Rite Vinland**  
www.lrbcg.com/heathen/orv.html

**Rune Guild**  
www.angelfire.com/biz/runegild

**Wodanesdag Press**  
www.bcsupernet.com/users/wodan/

**Hnikar's Folkish Asatru Page**  
with *Odin's Nation's News*  
www.geocities.com/Athens/Forum/5056/index.html

KINDREDS

**Calasa Kindred (California)**  
www.runestone.org/calkin.html

**Eagle Kindred (Utah)**  
www.jcave.com/~eagle

**High Reaches Kindred (Colorado)**  
http://highreaches.com

**Lone Tree Kindred (Colorado)**  
www.geocities.com/Athens/Olympus/2165/index.html

**Raven Kindred of the A.A. (California)**  
www.asatru.org

**Wolfgar Kindred (Montana)**  
www.members.tripod.com/~Grauwolf/wolgardindex.html

**Ulfhethnar Kindred (California)**  
www.geocities.com/Athens/Forum/6939/

# MOOT POINT

Hail, Steve!

Well, I have read almost everything on the [AFA web] site. I am still very impressed, to say the least. It is about time someone promoted a positive and intelligent way for our Folk. There are still too many of the system-promoted, and system-run, hate groups out there ensnaring our Folk and turning their anger and frustration to hate and other counterproductive action and mind sets.

All too often I see our People being sent to the system gulags because they were duped into channeling their anger into negative outlets.

If not that, then they are coerced into becoming one of the mindless masses following the goals of the New World Order to make us one faceless, cultureless mass to work in their factories as part of their system of greed...

Truly these are troubling times for our people. It is no longer feasible for our People to sit by and let others do everything for them, or to be indifferent to what is happening. This is why I had as actively being an agent of the system working to bring about the demise of not only our Folk but of all other peoples as well...

For Folk and Faith,  
Wesley

You are, of course, right! Negativity will only worsen our problems. Rather than lashing out in hatred, we must be inflamed with a love of our people, so that we can build a future for us all. ~~What?~~ We need it more than ever - poured into constructive projects that will help us regain our spiritual birthright. That's what the Asatru Folk Assembly is all about!

Hail the Gods and Ancestors!  
Steve

Asatru Folk Assembly.

...The work of turning the shallow spiritual life into the deep, fulfilling one is difficult in this day and age. I think your *Living Asatru* is, however, a good, simple start.

I'd like to begin to undertake the work of creating a proto-Germanic dictionary, grammar book, reader, and a number of audio/video tapes - all for the explicit purpose of rediscovering and teaching the Pan-Germanic "sacred dialect," or "the godly tongue." If you know of anyone who is engaged in similar work, who is in need of help or who is willing to help me complete such a project, I would be very happy to make their acquaintance.

Sincerely,  
Tim

*To our readers - Tim has a number of lines of inquiry underway, ranging from the sacramental meal to the nature of the landvaettir. He's clearly motivated and intelligent, but he hasn't had a lot of formal training. The fact that he is currently incarcerated doesn't make his situation any easier. If any of you would like to enter into correspondence with him on these or other matters, send a stamped envelope to us made out to Tim Biscope and we'll forward it to him.*

Steve

Dear Friends,

I have just received my first issue of *The Runestone*, as well as the *Kindred Guidelines* and *A Book of Uncommon Prayers*. I am completely impressed. They were beautifully done and will be in my collection of books and magazines for eternity.

I only wish I had learned about the AFA earlier in life. I never knew that there were people out there that were interested in our Folk until this year. Now I know I have found someone who feels as I do when it comes to religion...I will be Asatru until I die,

continued on next page

**MOOT POINT**, continued from page 35

and even then, I hope that I may be welcomed into Valhalla.

Hail Odin!  
Verlin

Heilsa, Verlin!

*Glad to have you with us! Lots of us once thought we were the only ones following the old Gods - and then we found each other - and here we are!*

*May we drink together on Valfather's benches!*

Hail Odin!  
Steve

Greetings!

...I do have a question about the wearing of Thor's hammer and other symbols of the Gods. I would like to add to my tattoo collection with these symbols, and would like to know what rituals you feel would be appropriate for asking the Gods permission...

Thank you,  
D.K.

Heilsa!

*...We know our ancestors wore tattoos, of course, and you can bet they had a magical/religious significance, so some sort of ritual makes a lot of sense. Obviously, I don't have one at the tip of my tongue (or keyboard) but I can give you a few ideas on constructing one of your own - and it should be yours; ultimately, no one can do it better.*

*It might be good to put the tattoo on a part of your body that you want to be especially strong, because our red-bearded friend is noted for his strength. And when you bless it, remember that the rune thurisaz is equivalent to Thor's hammer - so part of your rite might be to trace that rune over it in mead, or better yet, beer! When you pronounce the words of your ritual, at least the climax of it could be BELLOWED, rather than merely spoken. You get the idea; think of Thor's characteristics, what he likes and would find pleasing, and work these things into the ceremony.*

*I don't have any tattoos myself. The closest I ever came was years ago when I almost got my Ranger tab tattooed on my left shoulder - but it is important that we work Asatru into our daily lives, and it sound like you're doing just that!*

Hail the Gods!  
Steve McNallen

**AFA**

**MEMBERSHIP**

**Asatru Folk Assembly -**  
on the activist, cutting edge  
of the native European  
religious resurgence!

Help us ensure that our  
children and grandchildren  
live lives of pride, freedom,  
and joy.

*Help us make them a future!*

**Members receive an insider's newsletter called BEAR CLAW, ability to network with other members through a listing in our Membership Directory, special invitations to AFA events, and discounts on some AFA merchandise.**

**Send for our free  
Membership Packet today!  
Annual membership fee is \$25.00  
The AFA is a tax-exempt  
religious corporation.**

**P.O. Box 445 • Nevada City, CA 95959**

The Spring 1998 issue is on  
schedule! Plan to celebrate  
the Equinox with a copy of  
**the runestone**  
in your hand!

# CALENDAR

**JANUARY 22 — THORRABLOT.** Coming in the depths of winter, when we all need our spirits lifted, Thorrablot is our obvious antidote to the blues. Thor is its cheery, gregarious patron. Build a snow statue of the hammer-weilding God, or go winter camping, or have a party. Take a walk without your coat, mentally accept winter, and go back to your house for a shot of brandy.

**FEBRUARY 9 - DAY OF REMEMBRANCE FOR EYVIND KINNRIFFI.** Eyvind was another Asatru martyr. King Olaf tortured him to death by placing a bowl of red-hot embers on his stomach. Eyvind died, and Valhalla recieved another hero. Salute his courage the same way you did that of Raud the Strong.

**FEBRUARY 14 - FESTIVAL OF VALI.** Valentine's Day? Nor really...rather, a day devoted to Vali, a God connected with rebirth. Meditate on the following question for Vali: If we are born again into the family line, as our ancestors thought, how should this affect our actions here and now?

**March 9 - DAY OF REMEMBRANCE FOR OLVIR.** Olvir was a Norwegian who organized sacrifices to the Gods in defiance of King Olaf Tryggvason. When Olaf caught him planning Ostara celebrations, he killed him. Olvir's co-conspirators were murdered, mutilated, exiled, or fined, depending on their degree of complicity. Honor this Asatru martyr by observing Ostara, thus proving that Olaf did not, in the long run, succeed.

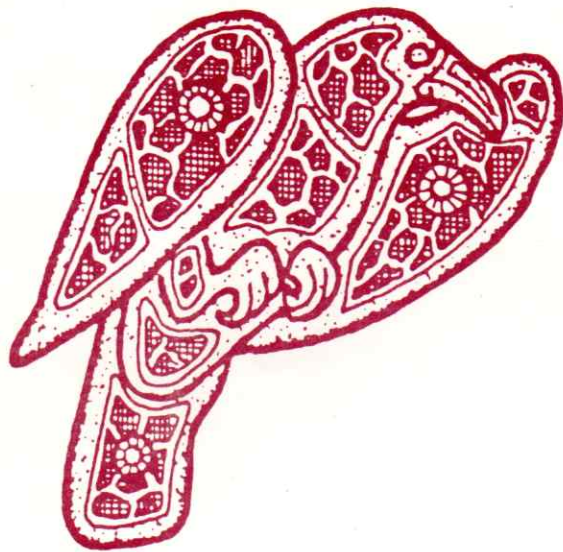


## You can write for us!

We accept articles on Asatru - our Gods and goddesses, our values, and so forth. We also accept articles on the history of the Vikings and their culture, as well. Particularly welcome are manuscripts applying the principles of Asatru to modern problems - child rearing, environmental issues, ecological degradation, and the pursuit of a noble and virtuous life. We also accept articles on the power of the Gods and goddesses, and how we can use that power. We are also interested in alternative lifestyles, and how we can use Asatru to help us work for us. We are interested in anything that is more than an

Submissions may be of any length, but will be edited to meet the needs of the magazine. Maximum published length is about 1500 words. Material may be submitted in any readable form; computer discs must be readable on a Macintosh. Payment is in copies of the issue in which the article appears.

Do not send: manuscripts on eclectic neopaganism, general New Age material, articles advocating pacifism, universal brotherhood, or world government, or articles which denigrate or attack any racial group. Articles which promote a strong and healthy European-American pride and sense of identity are encouraged, so long as they relate to the central theme of Asatru.





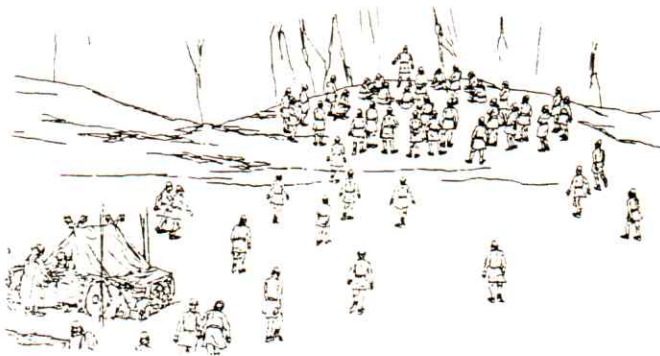
## IMPORTANT NEWS ABOUT THE ASATRU ALLIANCE'S

# REGIONAL Thing!

---

*Last year, Calasa Kindred was honored to sponsor the Asatru Alliance's Pre-Thing. Everyone who attended agreed that it was a complete success - well-organized, spiritually fulfilling, and effective.*

*This year, Calasa Kindred is joined by its comrades in Ulfhednar Kindred in hosting a similar event - a Regional Thing focused on California and the Pacific Coast in general. It's sure to be another outstanding event!*



**WHAT IS OUR GOAL?** First, to bring Asatru Alliance kindreds together to discuss regional concerns of those of us in the far West of Vinland. These issues, ideas, and proposals will then be shared with our kin at the Althing.

A second goal is to allow members of the Asatru Folk Assembly and the Odinic Rite, Vinland - companions, with the AA, in the International Asatru/Odinist Alliance - to meet and similarly discuss their respective business.

**WHO IS INVITED?** Asatru Alliance kindreds in the far West are invited to attend as active, voting participants. We warmly invite other Alliance kindreds throughout Vinland to come as observers and honored guests. Likewise, members and hearths of the Odinic Rite are encouraged to attend, along with kindreds and individuals associated with the Asatru Folk Assembly.

**WHEN WILL IT BE HELD?** May 23-25, Labor Day weekend.

**WHERE WILL IT BE HELD?** On 24 private acres near Grass Valley, in the beautiful foothills of northern California - the same site which hosted last year's Pre-Thing. Camping is available, and motels are located nearby. The nearest airports are Sacramento and Reno, both about one and a half hours away.

---

Come accept our hospitality! Return the enclosed form to us at PO Box 445,  
Nevada City, CA 95959, today!  
(You can call us at 530-272-8142, or email us at [asatru@oro.net](mailto:asatru@oro.net),  
for more information!)

Your preregistration is not a financial commitment, as we know your plans may change. It will, however, allow us to plan for your particular needs and prepare lavish meals like last year. Prepayments will be adjusted at the end of your visit.