



THE RUNESTONE



Ostara

THE RUNESTONE is a journal of the ancient Norse religion and is dedicated to the revival of that religion as epitomized during the Viking Age, and to the values of courage, freedom and individuality which are associated with it.

THE RUNESTONE is the official publication of the Ásatrú Free Assembly and is published quarterly. Subscriptions are \$5.00 per year in the U.S. and Canada, and \$6.00 per year overseas (airmail). Write to Ásatrú Free Assembly, 1766 East Avenue, Turlock, CA 95380. Please make checks payable to "Ásatrú Free Assembly."

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Calendar

March through May, 1980

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

March 21 - The High Feast Day of Ostara, called after the Germanic goddess of that name. This festival falls on the Spring Equinox, and is a celebration of rebirth and resurgence--for Nature, for our people, for our faith.

March 28 - This is Ragnar Lodbrok Day, in honor of the semi-legendary Viking chieftain of that name. On this date in the year 845, which just happened to be Easter Sunday, this incorrigible heathen sacked Paris.

PAN PAGAN FESTIVAL 1980

will be held August 21 - 24 in the magickal hills of Baraboo, Wisconsin.

Sponsored by the Midwest Pagan Council each year, the Pan Pagan Festival brings together Witches, Pagans & other magickal people from many paths & traditions from throughout the U.S. & other countries to share knowledge, energy & celebration. As with other festivals, the 1980 Festival will feature workshops, rituals of different traditions, bonfires, music & dancing, feasting, & celebration.

Due to feedback received from those attending the 1979 Festival, the 1980 Festival has been moved to a more quiet, natural setting, and an entire private campground is being rented for the gathering.

To find out more about the 1980 Pan Pagan Festival, ask to be placed on Circle's Network mailing list. If you have already signed up for the list in the past but have changed your address be sure to submit your current address to Circle as soon as possible. Write CIRCLE, Box 9013, Madison, WI 53715.

Rebirth !

Ostara - season and goddess - is upon us again, bringing her eternal message of hope and rebirth. It is fitting, then, that we should at this time of year commit the Ásatrú Free Assembly to the task of bringing about a resurgence of Odinism/Ásatrú in this decade, beginning with this year.

Even as the last days of the 1970's were dying, we were forging plans to radically expand our faith. For years, we have limped along, congratulating ourselves on surviving. This phase is now over. I have personally dedicated myself to changing all of that, to making Ásatrú a religious force of importance in America and throughout the West. I will work unceasingly toward that goal; every day since this year began I have consciously dedicated myself to its attainment.

I need your help. Now more than ever it is important that we inspire dedication among our co-religionists and among those of our people who have not yet come to Ásatrú. There is so much to be done, and so much that you can do. We need quality artwork and quality writing. We need our readers to spread the word about the Ásatrú Free Assembly. We need your support in our projects. And, quite frankly, we need whatever money you can give us. We don't have any rich contributors, unfortunately, and worthy projects often are shelved because of lack of capital. Anything you send will be well-spent (and tax-deductable).

Let us work together to build a religious structure that will be worthy of our ancestors and our descendants.

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Announcements

PEOPLE OF THE LORD AND LADY is a special interest group within the Ásatrú Free Assembly dedicated to the ancient deities we call the Vanir--principally Frey, Freya, Nerthus and Njörd. The emphasis in this sub-group is on the ancient seasonal and agricultural religion of the Germanic peoples, dealing with the cycles of Nature, life, love, joy, and fertility. Inquiries may be made to the Ásatrú Free Assembly.

WARRIORS -- The Varangian Guard is our sub-group oriented toward veterans, active-duty military personnel, adventurers, and those interested in the Way of the Warrior. Non-members may subscribe to the journal WOLF-COATS for \$4.00 per year (payable to the Ásatrú Free Assembly).

MEMBERSHIPS in the Ásatrú Free Assembly are available! Write for an application form.

AN ODINIST SCHOOL SYSTEM? It can be. Write us if you are interested in making it a reality.



Skeppslags

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Local groups, and/or contact people wanting to start local groups, are:

San Francisco Bay Area Skeppslag - contact The Runestone for monthly meeting date.

San Diego Skeppslag - contact Shawn O'Riley, 1808 Third Avenue, Apt. 12, San Diego, CA 92101.

Washington - write Isaac Moll, c/o Virginia Calvert, P.O. Box 608, Soap Lake, WA 98851.

Sarnia, Ontario area - Jeffrey Redmond, 1664 W. Tyrie Dr., Sarnia, Ontario, N7V 3P7, Canada.

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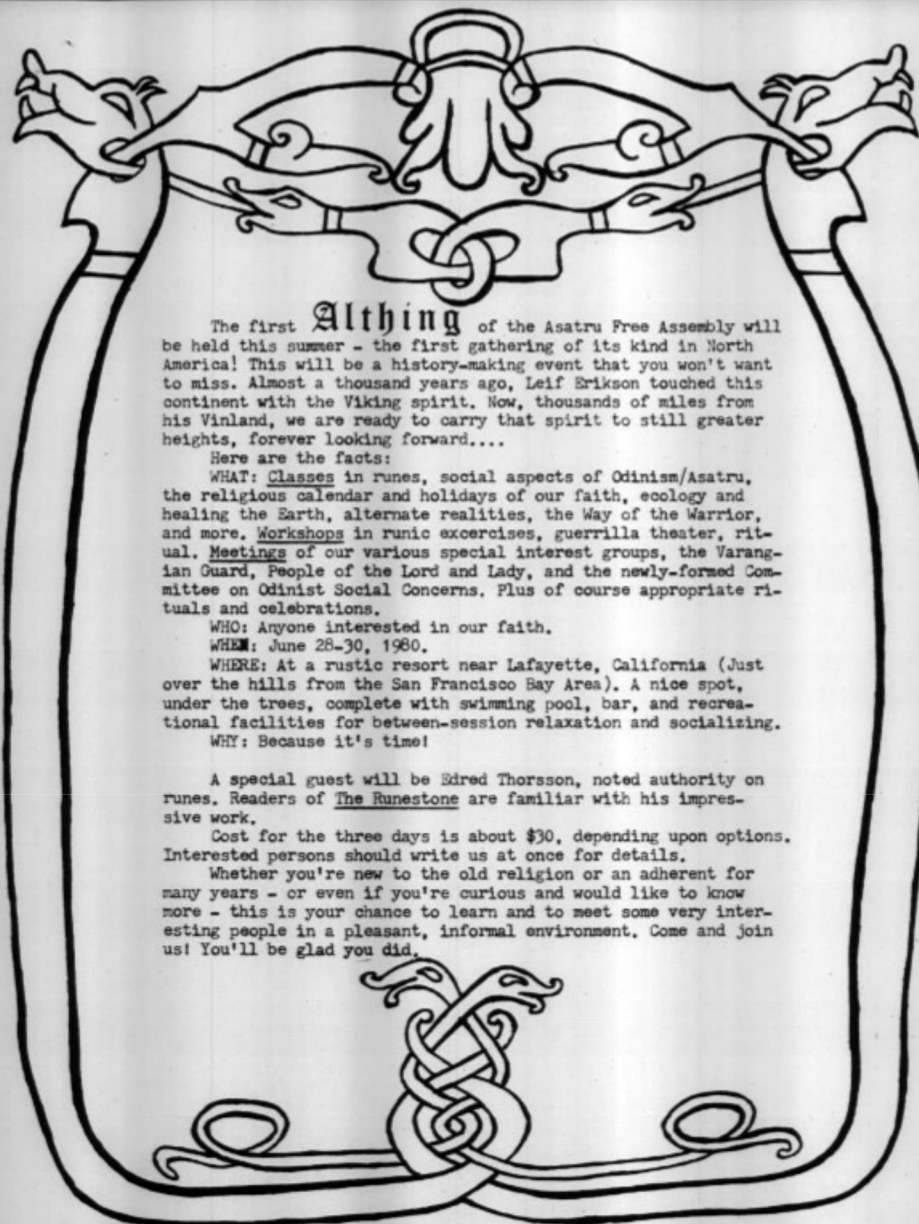
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Darian Burns, Am Kauzenburg, 655 Bad Kreuznach, West Germany, wants to contact ardent conservationists wishing to defend and protect wildlife as a lifetime activity.



The first **Althing** of the Asatru Free Assembly will be held this summer - the first gathering of its kind in North America! This will be a history-making event that you won't want to miss. Almost a thousand years ago, Leif Erikson touched this continent with the Viking spirit. Now, thousands of miles from his Vinland, we are ready to carry that spirit to still greater heights, forever looking forward....

Here are the facts:

WHAT: Classes in runes, social aspects of Odinism/Asatru, the religious calendar and holidays of our faith, ecology and healing the Earth, alternate realities, the Way of the Warrior, and more. Workshops in runic exercises, guerrilla theater, ritual. Meetings of our various special interest groups, the Varangian Guard, People of the Lord and Lady, and the newly-formed Committee on Odinist Social Concerns. Plus of course appropriate rituals and celebrations.

WHO: Anyone interested in our faith.

WHEN: June 28-30, 1980.

WHERE: At a rustic resort near Lafayette, California (Just over the hills from the San Francisco Bay Area). A nice spot, under the trees, complete with swimming pool, bar, and recreational facilities for between-session relaxation and socializing.

WHY: Because it's time!

A special guest will be Eired Thorsson, noted authority on runes. Readers of The Runestone are familiar with his impressive work.

Cost for the three days is about \$30, depending upon options. Interested persons should write us at once for details.

Whether you're new to the old religion or an adherent for many years - or even if you're curious and would like to know more - this is your chance to learn and to meet some very interesting people in a pleasant, informal environment. Come and join us! You'll be glad you did.

Runecast

by Jeffrey R. Redmond

To the ancient Germanic peoples of Northern Europe, the runic inscriptions of their Futhark alphabet had great magical powers and significance. Sacred rituals and religious activities were observed every day, and were very much common occurrences throughout everyone's lives. Man was ruled by the little-understood, all-powerful forces of nature, and constant awareness of this necessitated continuous religious practice.

It was good common sense to invoke the gods of the natural forces, and gain their good will by sacrifices and magical rites in their honor. These rites, if properly done, could bring good fortune, prevent illness and hardship, and guarantee fertility to the land, livestock, and people. For every facet of life, a special rune (with its magic) was applied, being carved on weapons, utensils, jewelry, stones, trees, and many other practical items.

There were separate runes for fertility, births, health, love, hate, battle victory or defeat, the weather, curing or causing sickness, wealth, poverty, fame, and even death. Anyone and everyone could obtain the use of the magic of the runes, by having someone who knew what they meant make an inscription for them. These were usually pagan priests, priestesses, or special rune masters.

Runes were carved on stones, which were set on top of burial mounds of famous kings, warriors, and priests. The runic symbols could stand for the powers associated with them by themselves, or could be used to spell even more powerful words--such as the deceased's name or deeds, to aid him in his journey to the afterlife. However, runic aids for the dead had to be carved only at night, and never with an iron tool. Only stone or bronze could be used, as iron was the metal that could harm the spirits and fairies of the dead.

The Norse Vikings and Anglo-Saxons believed in fate, (as did all Germanic peoples), which they called *Wyrd*, and three goddesses spirits called Norns were the "spinners" of everyone's fate. A person's destiny was determined even before he or she was born, and little could be done to change it--although evil spirits could be warded off by using and wearing certain charms, and with runes.

The two most sacred objects to the pagan Germanics were trees and stones, in which sacred spirits dwelt. If runes were carved on these, the greatest runepower could be obtained. Runes could even be used to predict the future. Tree bark was stripped, cut into pieces, and each inscribed with a separate runic letter. They were scattered over a white cloth, and after a small animal was sacrificed to the gods, the pieces were picked up at random, and read as answers to each question asked. Runic-inscribed stones were also put in a leather bag, and scattered on the ground. Whichever ones showed upright were interpreted as the answer. The most magical of the trees were the yew and hazel, and were associated with the chief god Othinn (Odin) himself. A staff of either of these woods, covered with runes, was the most powerful of all possessions.

Runes carved on weapons and shields could bring victory, and worn on jewelry could bring desire, love, respect, health, etc. Rune-shaped scars could even be inflicted upon one's flesh, if the necessity for it was deemed great enough. However, runic magic was not a simple matter, and rune power was not all that predictable. One had to be extremely cautious in its use. The all-knowing Othinn in his words of wisdom, the *Hávamál*, told all there was to be known of the runes:

"Wounded I hung on a wind-swept gallows
For nine long nights,
Pierced by a spear, pledged to Othinn,
Offered, myself to myself.
The wisest know not from where come
the roots of that ancient tree."

"They gave me no bread, they gave me no drink.
I looked down. With a loud cry
I took up runes. From that tree I fell."

"Nine lays of power I learned from the famous
Bolthor, Bestla's father.
He poured me a draught of precious mead,
Mixed with magic Othrerir."

"Learned I became then, lore-wise,
Grown and prospered well.
Word from word gave words to me,
Deed from deed gave deeds to me."

"Runes you will find, and readable verses,
Very strong verses,
Very stout verses,
Verses that Bolthor stained,
Made by mighty powers,
Carved by the inspired god."

"For the gods by Othinn, for the elves by Dainn,
By Dvalinn too, for the dwarves,
By Asvithr for the hateful giants,
And some I carved myself.
Thundr, before man was made, scratched them,
Who were first, fell thereafter."

"Know how to cut them, know how to read them,
Know how to stain them, know how to prove them,
Know how to evoke them, know how to regard them,
Know how to send them, know how to send them."

"Better not to ask than to overpledge
As a gift that demands a gift,
Better not to send than to slay too many."

"To learn to sing them, Loddafafir,
Will take you a long time,
Though helpful they are if you understand them,
Useful if you use them,
Needful if you need them."

"The Wise One has spoken words in the Hall,
Needful for men to know,
Unneedful for trolls to know,
Hail to the Speaker, hail to the Knower,
Joy to him who has understood,
Delight to those who have listened."

HAIL ODHINN! THE ALL POWERFUL! THE ALL WISE!

"FATE" in ÁSATRÚ

by
Edred Thorsson

In reading about Germanic mythology and religion, how often have we *ásatrúarar* come across statements concerning the "fatalism" of the heroes, or of the religious world-view of the ancient Norse in general? Many times, no doubt. But just what did "fate" mean to the *ásatrúarar* of old? There have grown up many misconceptions surrounding this word and concept, so central to our faith. An analysis of this idea from the perspective of Ásatrú may shed considerable light on this sacred subject.

In English, the word "fate" is loaded with a semantic quality of predestination, i.e., a *transcendental* force has already pre-determined that such and such *will* happen to a person, folk, etc. The two Germanic words most often translated by "fate" are the Old Norse *þrǫg* and the Old English *wyrð*. A close study of these two words is quite revealing. *þrǫg* is a compound of the prefix *þr-*: "primal, oldest, outermost, etc.", and the root *ǫg*, which is a plural construction meaning "law(s)" but originally, and literally "layers." *þrǫg* is the primal-law, or primal-layers which a person "lays down" by his or her past action. This is also true of cosmic processes, but that is another saga. The word *wyrð* contains a similar quality. *wyrð* is a feminine noun developed from the past tense of the Old English verb *weorðan*: "to become," or more basically "to turn." Thus, *wyrð* is that which has become (those layers already laid) which affect the present and the future. In Old Norse this word is *urðr*, the name of the first Norn.

This is the metaphysic behind the Germanic system of law, such as English Common Law, based upon precedent (past layers of action) which determine what should be done present and future. This is in sharp contrast to the Judo-Roman form of law based upon decree from a transcendental source (e.g. god or king)--a situation in which we increasingly find ourselves today.

So far it is obvious that the Germanic concept of "fate" is closely connected with concepts of time and causality. That which has become (the past) conditions the present and the future. This, as so much else in Ásatrú is a common sense approach to the matter. The mystery of the Three Norns provides further keys to the understanding of *wyrð*. The names of the Norns are *Urðr* (*wyrð*), *Verðandi* ("that which is becoming," from the same root as *urðr*) and *Skuld* ("that which *should* [become]"). The first two *condition*, but do not *determine* the third. These conditions are produced by the deeds of the person who receives the fruits of those deeds. The Norns are not causal agents, but rather the numinous organisms through which the energies of actions are received, transformed, and re-directed back to their source.

Within the psychosomatic complex of the individual this functions through the *fylgja*, or "fetch." This psychic organism, which is attached to an individual, and receives the energies of individual and environmental actions, formulates them into a reprojectable form and then projects them back into the life of the individual where they have their effect. This is a totally amoral process, and purely organic in structure. This *fylgja* is passed from one life to the next along family lines, or sometimes it is transferred free from clanic limitations, thus, in either case, passing the accumulated past action (*þrǫg*) from one life to another. It seems clear that the old Germanic concept of "fate" is in no way similar to the Christian concept of predestination, but rather quite akin to the Sanskrit concept of *karma*, a term which has also suffered at the hands of Christian misinterpretation. The ancient *ásatrúarar* knew that they shaped their own destinies as a result of their own past actions.

It is a heroic virtue to struggle against *þrǫg*, always knowing that the greatness of its power will overcome the force of the personal will. There is, however, another path--that of the *vitki* (the "wise one, magician"). Many great heroes, such as *Sigurðr* and *Starkaðr*, are also *vitkar*. A *vitki* is one who first knows his or her *þrǫg*, and then intentionally and willfully chooses to follow it, or in rare cases to alter it through magical means. Often, the *vitki* will investigate *þrǫg* to find out how better to follow its inner guidance.

The *vitki*-hero may investigate *þrǫg* in three realms of past action, 1) personal, 2) clanic, and 3) metapersonal. The first is past action contained within the perimeters of the present life time, while the latter two may be roughly considered as "past lives," one geneologically determined and the other extra-clanic. The first realm can be investigated through personal retrospective of past deeds in one's life. The clanic realm is investigated through geneological history, which in olden times was an important type of numinous knowledge. The metapersonal, which is drawn from the collective unconscious, and which probably should not be understood as a "reincarnation" of the individuality, may be investigated through self-regression techniques. This latter should only be undertaken under self-guidance, or with the aid of fellow *ásatrúarar*--this technique is rampant among the storefront occultists, and is often dressed in the most shoddy of cosmologies. A similar technique may also be used for geneological research. In all these forms of *wyrð* investigation, the practice of runic divination can become an invaluable aid.

The concept of *þrǫg*, and the knowledge of it, played a central role in the religious world of the ancient Germanic tribesman, and it should again occupy an important place in the hearts of modern *ásatrúarar*. *þrǫg* must, however, be approached in the old way of the North, free from the Judeo-Christian concepts of predestination and transcendental fatalism. The *ásatrúari* is not manipulated by "fate", but rather is responsible for his or her own *þrǫg*!

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We pay postage on all the above items.

Totalitarianism

by

George Saunders

Totalitarianism certainly is not a new phenomenon. The dictatorship of Caligula, the oppression of Harald Finehair, the bestiality of the French Committee of Public Safety, all are examples of long ago. Our concern, however, must be directed to the affairs of this age and the Odinst impact in the drama of the last phase of Western Civilization.

In examining our position as we see it, we must answer two questions. Granted that the Decline of the West as theorized by Spengler may be inevitable, the issue still remains (until the last of us go down to defeat): Can we succeed? If we can, then the next question is necessary--how will this occur? What form will the Western resurgence take?

To many, victory is the prime necessity. After two fratricidal World Wars and the collapse of Western political and cultural hegemony our position is hardly enviable. Our political process and energy supplies are both in the hands of cultural aliens. We have been systematically stripped of our sense of worth as aliens and racial antagonists are permitted to revel in their "heritage." Our children, instead of being taught to take pride in their past, feel guilt as they are conditioned to see their forefathers as consummate plunderers, rapists, slave-traders and madmen instead of the heroes they were. The media and educational systems are of no help and are used to further our destruction. It is small wonder then that the primary expression of Western cultural and political vitalism tends toward the monolithic, the totalitarian. Forced from conventional political forms, they find the refuge of closed organizations their only solace. Others, compounding their error, emphasize fundamental Christianity in a desperate effort to be on a winning side. In their hearts they can feel the tide of events but they put their faith in a future reckoning by the Hebrew Jesus, thus placating their better judgement. Make no mistake, if the West goes down, we shall never again mark its rise. It will be a defeat so utter, so final as to be beyond our comprehension. New, more savage forms will succeed it, and they will be hard conquerers, beyond humanitarianism. In light of all this, we cannot ask anyone to foreswear victory. We have two choices, victory or defeat. In this war, there will be no truce, no settlements, only an end result.

Should there be a resurgence--what will be the place of Odinst? Ásatrú should act as the catalyst, the motivation for the translation of the Norse-Western ethic into political reality. It must also stand as a bulwark of liberty in our darkest hour. We may salvage our outward forms, our political framework, but it will be a barren victory indeed if we see it come to pass as robots in an inhuman monolithic State. What use to stave off annihilation to become Byzantines?

We must beware of those who promise us victory as long as we abandon our common sense. There have been many movements founded on the above assumption--none have been noted for positive accomplishments. Our ancestors evolved a religion, a world outlook and code of behavior which was the antithesis of regimentation. If we are to survive and be free, we would do well to follow their example. Our faith must stand above ordinary political action, for to otherwise would invite its use by the unscrupulous. To follow our surest instincts and yet avoid the absorption of totalitarian behavior forms is a challenge worthy of us.

Political action has been tried over and over again--its failures litter the pages of history. When part of the free political process, these attempts have been side-tracked, discredited and destroyed from within. Ideas of cosmopolitanism and Christianity have doomed them from inception. Likewise the monolithic organizations have suffered. Exiled from politics, branded as anathema and denied any but paid publicity, they eventually wither. Often they become even more susceptible to manipulation as infiltration or assassination are used as a form of political judo aimed at their weakest points. Both organizational types soon become embroiled in the form and structure of their groups and energy is diverted with concern for money, rent and office space. By the time this point has been reached, organizational survival is their sole activity.

We can do better. Before political action can hope to succeed, the hearts of our people must be open. If they follow Ásatrú then we can be assured they will reject dictatorship. Our temples are the forests, our *godí* accept no pay for their work. Our Gods provide guidance and we can be sure they do not desire slaves for followers. No one on their knees can fight well, and followers of a warriors' faith will not surrender.

We have this opportunity to revive our people. Whether we win or lose we can at least be glad we can fight with the Gods of our forefathers with us. Odin has bequeathed to us a sword of battle--there are no guarantees attached. If we use it well then we have earned the spoils of victory. If we blunder, then at least we have tried. We will not have tried if we allow ourselves to be enthralled with authoritarianism. We cannot awaken our people and exclude any Odinsts from our effort. We cannot remain effective if we permit ourselves to accept the Judeo-Christian morality or any of its parts. We cannot expect the allegiance of any followers of the Aesir if we participate in the establishment of an Odinst Papacy or dogmatic Church. Our religion is wild and free and it must remain free to sweep through the souls of our people like the avenging roar of Thor's Hammer.

Once begun, the onslaught will become a tidal wave. Our cultural opponents will find us as difficult as quicksilver to attack and the more frantic they become, the more adherents Ásatrú shall have. Those who long ago gave up the fight will again take up the sword. As the drama unfolds, Christianity will begin to loosen its stranglehold on the West, and we shall begin to see clearly the results of our labors. From the redwood forests to the mountains of Appalachia we shall sacrifice to our Gods. Once Ásatrú has become a force to be reckoned with, success may be obtained in the lands that gave birth to our people. A measure of our victory could well be the celebration of the triumph of Odin at Thingvellir (Parliament Plains), Iceland, in the year 2,000 C.E. Such a monumental, epochal date would be highly appropriate; one thousand years from the date the conversion of Iceland took place. An event such as this would indeed bring great joy in Asgard!

•Our attitude toward Earth was healthier when we were pagans who believed that spirits resided in everything, that man and beast were on equal footing, and trees had to be placated before cutting. •

This thought-provoking statement appeared in an article in the October 1979 issue of *Ogni* magazine. In this season of Ostara, when Mother Earth blossoms anew, it is especially relevant. Perhaps a touch of the old Nature religion is what we need to keep us from ravaging this planet...

THE DISIR by Robert L. Bungler

Before me lies the way North
 And I should follow it, no matter how long,
 If it is the road that leads to you.
 Pure daughters of Odin, in maiden beauty
 Whom we worship in love and awe,
 Let us see you in your benign aspect,
 Fair Irpa with red-blond hair,
 Dark Thorgerda with hair dark as night.
 Mighty half-sisters of the Holy One
 Huldra's daughters with milk-white skin,
 You are the sun and moon,
 The endless cycle of the seasons
 Of winter and summer, of day and night.
 Fair spirits of Nature,
 You shine in the hearth fire,
 You glisten in the snow.
 Speaking to us in the wind in the oak trees,
 You bathe the world with rain.
 Through countless ages of time
 You remain the same,
 Two sides of one nature.
 Irpa! Thorgerda!
 Let us see you
 Come close to us
 Let us worship you in the sacred fire
 Kindled with the good things of earth.



NERTHUS and NJÖRD

Njörd is the father of Frey and Freya, and the Vikings knew him as a god of the sea--one who controlled winds and voyages, and bestowed riches and bounty upon those who called on him. The concept here is still one of fertility and plenty, as in the case of Frey and Freya, but of the sea rather than of the land and its creatures. Life in early Scandinavia revolved largely around the sea and the "harvest" of fish--just as it does today. This should not be taken to mean that Njörd was the god of the sea as such, however; the god Aegir and his wife Ran shared that responsibility. But insofar as the sea meant life, sustenance, and wealth to man, whether by fishing or by sea-journeys of trade or raid, Njörd was the deity to be invoked.

The goddess Nerthus was practically forgotten by the Viking Age; her glory was that of an earlier day. Still, she is most important when it comes to any discussion of Njörd or the Vanir.

The Roman chronicler Tacitus tells us of Nerthus and her worship in his *Germania*, where he describes how this goddess, whose name means "Mother Earth," was drawn about the Danish countryside in a wagon so that she might bestow her blessings on the people. This was shortly after the birth of Christ, or about eight hundred years before the beginning of the era of the Vikings. It seems that Nerthus, the goddess, became Njörd, the god, in intervening time. The names are virtually identical. Both are deities of fertility. Both featured cults in which the god/dess was carried among the people in a cart. What happened?

Scholars will probably always be disputing this question. Some of the favorite theories are:

1. Tacitus, who was only familiar with the female fertility deities of the Mediterranean, judged Nerthus by the same standard and thus confused the gender of the god.
2. Nerthus was a goddess in an early matriarchal society. When the society became patriarchal, they changed the sex of the deity to the new social system.
3. It seems that marriage between brother and sister was common among the Vanir, or so the 13th century historian and writer Snorri Sturluson tells us. Frey and Freya might be one such pair, and Njörd and Nerthus another. Thus both Nerthus and Njörd may have been separate and distinct deities from the beginning, with Nerthus gradually dropping from prominence.

Although the second explanation is the one usually mentioned in most accounts of Norse religion, the latter hypothesis is also attractive and eminently logical (and my "gut feelings" prefer this one, too).



HYPERBOREA An Introduction to the Committee on Odinst Social Concerns.....

The Committee on Odinst Social Concerns is a special interest group within the Ásatrú Free Assembly dedicated to the application of Ásatrú to the problems of the modern age. As a religion, Ásatrú has social implications and applications. Inflation, ecological calamity, nuclear war, energy shortage--Ásatrú has something to say about all of these, and more. The world needs the answers we can give--and so does the man and woman on the street.

There is one problem that especially concerns us, though, for it is directly related to the nature of our faith. This problem is the lack of ethnic identity among people of Northern European descent and the evils which spring from this lack of basic tribalism--the loss of our culture, the defamation of our history, and reverse discrimination (called "affirmative action" by the bureaucrats).

We believe that Ásatrú is an expression of the soul of our people, and that the future of our ancestral faith is intimately connected with the future of our people as a cultural and biological group. Thus, it is our duty to promote the interests of our people and culture. We have discarded forever the liberal guilt trips and the Christian masochism that have blinded us to our strength and our beauty. It is time for us to rise up and demand--yes, DEMAND!--self-determination and liberation for our people, the Majority. We will liberate ourselves from self-

blame and breast-beating, from the lies that say we are responsible for all the world's evils, and we will struggle to win self-determination for our kind, free from alien cultural imperialism of the type that began with the forced conversion to Christianity and which has become nearly total in recent years.


Christian cosmopolitanism and universalism have exploited every race on this planet. It has attacked our native cultures, assaulted our folk religions, and threatened our very existence as peoples. It has lured us with deceptive dreams of the melting pot as it has tried to make the world a suburb of New York. The very existence of every race on this Earth is at stake, and only a return to the diverse religions of our respective peoples, a retribalization, can thwart the designs of those who would make us interchangeable units in a grey global monoculture. Other groups have taken a step toward retribalizing. The Sixties and the Seventies saw the birth of Black and Hispanic militancy, and earlier, in the Fifties, much of Asia stirred. Now it is our turn! The Eighties will be the decade of White awakening! We too have a right to pride of people; only the hypocrite or the racist would claim otherwise.

Some will say that there is no need for a White rebirth, because the prevailing culture is overwhelmingly White to begin with. But is it, really? Look about you and you'll see an artificial culture, rootless, alienated from the Earth and the Sky, and closed to the spiritual sources within. The produce-and-consume monster is not organic to our people! Because it tries to be everyone's culture, it ends up being no one's culture, and we all suffer. The White man must realize this truth and find those cultural expressions which are his.

There was a time when any legitimate expression of Majority solidarity could be dismissed as racism, while the most outrageous actions and statements of any minority were deemed totally acceptable. That particular double standard is a bit worn, and I trust that the readers of *The Runestone* are intelligent enough not to fall for such desperate tactics of defamation.

Future topics that will be covered in this column are Odinist answers to inflation, health care, and other social problems, a revisionist look at ancient Europe, an attack on the immoral and racist practice of "affirmative action," a new explanation for the legends of Atlantis, reviews of iconoclastic books, and other essays of a controversial nature, all from the viewpoint of our faith.

*+R+T+R |+H: 4F.A .N+X: ↑+↑Φ+NR↑

The rune "berkano", which means "birch" or "birch goddess", is an appropriate one at this time of year, for it symbolizes birth and becoming. Indeed, the birch goddess is merely another name for the Earth Mother (why else would we speak of "Mother Earth" and "Mother Nature"?). Spring is finally here, and we rejoice at the evidence of renewed life, of birth and rebirth. Christians celebrate Easter in this season - the very name of which is derived from an old Germanic name of the Mother Goddess, Ostara. So rejoice, then, and give thanks for the beauty of life in this world - and strive to heal the Earth of those wounds so grievously inflicted upon Her by Her ignorant children. Berkano, Frigga, Nerthus, Ostara! Praise to thee!

+NR ↑↑↑: PFRNRNI: ΦNFR: HIX↑: H↑

Drops of Kvasir's Blood

1. Invoking the aid of Odin Allfather
And Bragi the bard-god: the brew of dwarves,
Poetry we pour, the potent drink,
Quaff now the cup of Kvasir's blood!
Remember the roving Rider of Yggdrasil
Stole the stuff to bestow on men:
The Gallows-God, in Gunnlod's bed
Won the wondrous wine of bards,
And in form of feathers flew with the gift
Of magical mead, that men might sing!
Give thanks for the gift to Gauta-tyr,
And raise now the Praise of the Raven-god!

2. Here we see hovering Hugin and Munin,
Black shuttling birds bearing bright threads,
Weaving wonder in the web of story.
'Neath Kvasir's ale-cauldron is kindled the fire:
The bardic brew bubble, and birth gives to marvels:
Gossamer glamourie, glowing with glory:
By Wyrd and wit woven. The web brightly-coloured
Is bound up in book, and beauty enriches
Men's minds with meaning, in Myth and Allegory.

THE RAVENS

3. The dead lie in silence upon the cold ground
And the calling of ravens is all of the sound.
Where the heroes have fallen, the birds always know:
The hunger of ravens their honor shall show.

The black bird of Odin, that blesses the slain,
Shall rise filled from the field where the heroes have lain.
Where the Valkyrie bears man's soul on her swift steed,
The ravens shall thank him as they wing down to feed.

All three poems above are from: THE WINE OF KVASIR, © , 1979, by Paul Edwin Zimmer.

The proper appreciation of skaldic poetry, as the above examples make clear, require a thorough knowledge of Norse mythology. A newcomer to our religion, for example, might not know that Hugin and Munin are Odin's ravens or that Kvasir's blood is a kenning, or metaphor, for poetry. An entire section of Snorri's *Prose Edda* is dedicated to the poetic art. Gaining access to this intricate and beautiful art form is one more reason we should strive to become familiar with the ancient lore!



MOOT POINT

Dear Friend,

...The great present problem for me is: Is it really possible to give rebirth to a "dead" religion? For us, I think we must have some reflections about such a problem. It's possible in the case of a religion with a Holy Book. For example, if Christians go into a country where there are no Christians and they leave a Bible, it is possible for men to read the Bible and to create a Christian community according to the book, even if they know nothing of other Christians. But in the case of Odinists? Obviously, the Eddas are reference books expressing a part of Old Norse wisdom; but only a part, surely. We cannot consider the Eddas as a Holy Book, they are not and never were; they have been compiled by Christians. And in true traditional civilizations, the sacred teachings are never written. It's only in time of decay that some men write part of it--but not necessarily in conformity to traditional thoughts. So, if we don't make "eddolatry," what can we make? It's perhaps possible to give rebirth to some external aspects of the religion, but the internal? And internal, unwritten teachings are the most important. I am sure that, like me, you don't think that it's possible to create a religion; a true religion is never created.

The problem is important, because we don't have the right to make a caricature of a religion. Two solutions: finding an authentic transmission from the old religion today, or, a direct intervention from some entities (gods) for the restoration of the old religion or for the creation of the new one for the European people of Norse heritage--but I know of no such example today...

-Jean-François Mayer
B.P. 4
69411 LYON Codex 3
FRANCE

REPLY:

The answer lies within us--in those great archetypes that are part of our very being, passed down to us by our remote ancestors. These can be hidden by cultural counter-conditioning, but they remain nonetheless and can be called to life. We have only to listen to our instincts, to that which is within. To me, this combines your two solutions--a transmission from the past more accurate than any written word, and, if you accept a Jungian explanation of deities as archetypes, the intervention of such deities.

-Ed.

Dear Steve,

....I have enclosed a free-verse poem on the subject of the worship of Irpa and Thorgerda, the beautiful daughters of Allfather Odin and Huldra. Please consider this for publication in the Runestone at some future date convenient to you. I have composed a longer piece on the ritual of worshipping the goddesses, but want to first put it into practice before submitting it for publication and possible use by others. The goddesses continue to fascinate me; in terms of the theories of Dumézil, they seem to belong to that category of deities who do not exclusively belong to any one of the three "functions" of sovereignty, protection, or nourishment, but rather "bind together" the three functions. Heimdall, is of course the best example of this in Norse belief. Heimdall also illustrates the characteristic of beginning and ending things typical of these deities (although not apparently typical of Irpa and Thorgerda), found in such Indo-European deities as the Roman Janus and Vesta and the Vedic Agni. I would suggest that all the Disir and the demigods such as Sigurd be thus considered together in this intermediate category in light of their being children of the High One and earthly (Vanir or human) mothers.

Powerful like gods
They drink the divine mead
Yet dwell among us
Children of heaven and earth
Of the lineage of the High One
Yet close as a shower of rain
Or a mother's touch.

-Robert L. Slinger

Bob's poem is published in this issue. -Ed.

Dear Steve,

....On the religion side of things I get a steady flow of interest from new persons both local and abroad--some just wanting to learn, study as GoMar, etc., others asking about the catalogue and special articles. I really must thank your RUNESTONE magazine in regard to this--it really has had the most far-reaching effects...

We recently held a good ceremony round a huge oak tree in a small medieval village called Dedham in Essex--all in full Viking gear with meadhorns full and firebrands burning brightly. Freyr even sent a horse over to join in the ritual!

Farr Heill,

-P. Seymour
95 Dartford Avenue
London N9, England



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NEWS

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Nine Charges

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A lot of people, upon being first exposed to our faith, feel a real need for a concise summary of Odinist principles. Luckily, there exists a set of rules for human conduct known as the Nine Charges which serve this purpose well. We introduce them here as they appear in a superb booklet called "This is Odinism", published by The Odinist Committee, 10 Trinity Green, London E1, England. This 21-page introduction to Odinism is highly recommended - as is everything else published by this group of English brethren.....

The main rules of Odinist conduct are listed in the Nine Charges which are:

- 1 To maintain candour and fidelity in love and devotion to the tried friend: though he strike me I will do him no scathe.
- 2 Never to make wrongsome oath: for great and grim is the reward for the breaking of plighted troth.
- 3 To deal not hardly with the humble and lowly.
- 4 To remember the respect that is due to great age.
- 5 To suffer no evil to go unremedied and to fight against the enemies of family, nation, race and faith: my foes I will fight in the field nor be burnt in my house.
- 6 To succour the friendless but to put no faith in the pledged word of a stranger people.
- 7 If I hear the fool's word of a drunken man I will strive not: for many a grief and the very death groweth from out such things.
- 8 To give kind heed to dead men: straw-dead, sea-dead or sword-dead.
- 9 To abide by the enactments of lawful authority and to bear with courage and fortitude the decrees of the Norse.

The Charges are based on the rules of life indicated by the High Song of Odin and in the Lay of Sigurd in which the Valkyrie gives counsel to Sigurd. They may be summarised as demanding in the struggle for life a self-reliance which should be earned by a love of learning and industry, a prudent foresight in word and deed, moderation in the gratification of the senses and in the exercise of power, modesty and politeness in intercourse and a desire to earn the goodwill of our fellow men.

*****LAST MINUTE ANNOUNCEMENTS*****

Our special thanks to Selena Fox at CIRCLE, who took a lot of time to provide us with some badly needed information lately. Any of our readers who are interested in an eclectic approach to the Nature religions, or who have an interest in Wicca, psychism, and related fields, are encouraged to contact this fine bunch of folks. Their address is Box 9013, Madison, WI 53715.

LOTS going on around here - all of it good! Blessings to all! See you at the Althing!



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