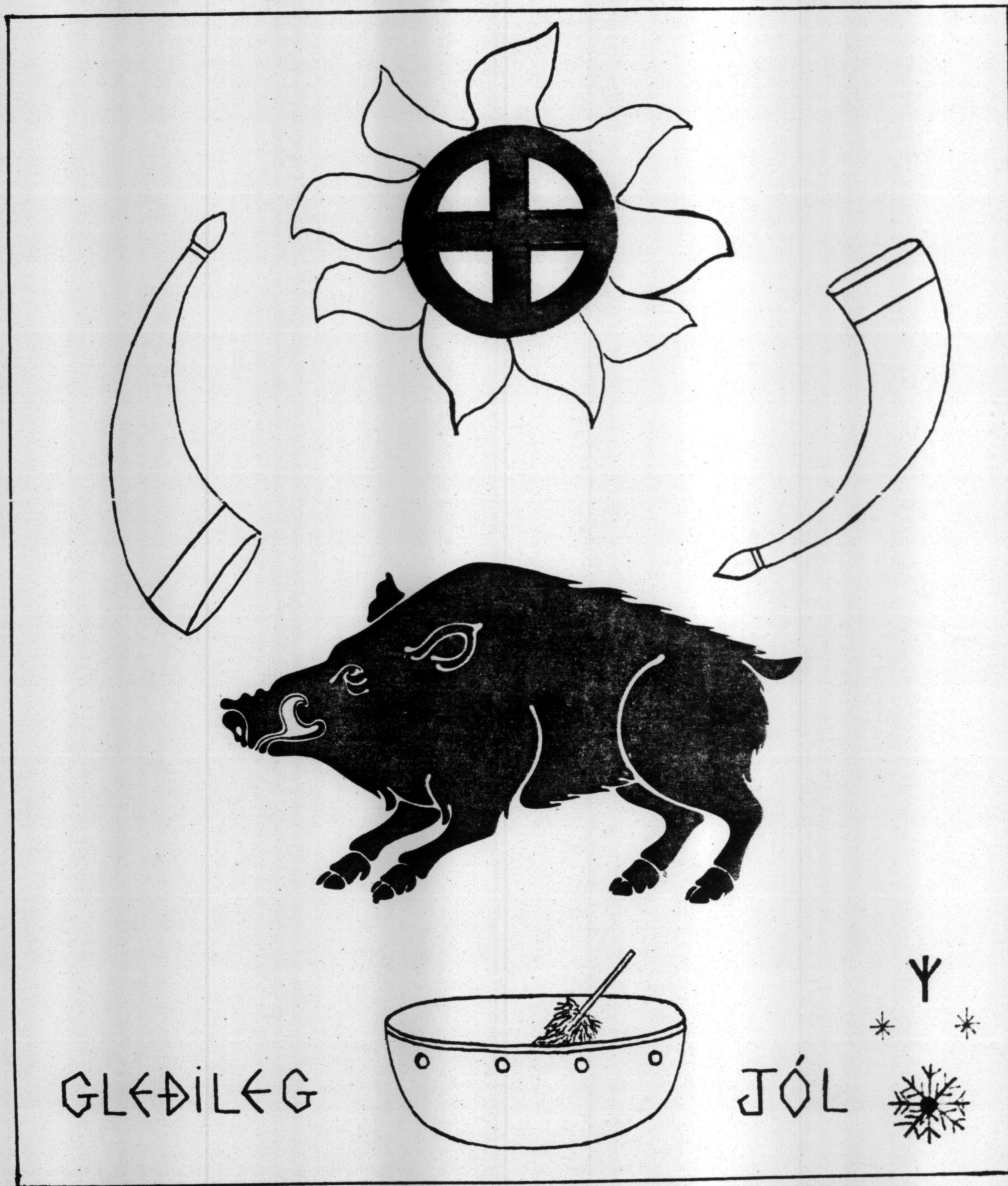


# VOR TRÚ

ÁSATRÚARBLAÐIÐ Í AMERÍKU





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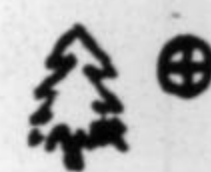
VOR TRÚ er tímarit sem er helgað fornaldartrú norðurlanda ( Ásatrú ) og það er vígt viðgerðinni Þeirrar trúar sem sýnt um Víkingaöld og Fornöld. Vor Trú er gefið út ársfjórðungslega af Þórsteini Þórarinssyni 2922 S. Marvin Avenue, Tucson, Arizona 85730 U.S.A. Verð er \$7.00 um ár Bandaríki og Kanada, \$10.00 um ár ( Flugpóstur ) Ísland og Utanlands. Áverpa allar spurningar, verð, o.s.f., útgeföndunum. Vor Trú er gefið út á ensku og íslensku og öðru hverju norska. Vor Trú er blað Ásatrúarmanna í Ameríku. Skrífa Ásatrúarfélagið í Ameríku ( Ásatrúarfólk ).

"Vår Tro" er et blad som er viet den gamle norrøne religion-Åsatroen-og er opptatt av gjenopprettelsen av den religionen, slik vi kjenner den/den nådde sitt høydepunkt under Vikingtiden. Vår Tro publiseres fire ganger for året av Thorsteinn Thorarinsson, 2922 South Marvin Avenue, Tucson, Arizona 85730 U.S.A. Abonnementspris er 7 dollar pr. år, 10 dollar hvis sendt utenlands (kun kontant takk!) heller ikke ønskes sjekker eller. Adressér alle forespørsler, abonnement osv. til redaktøren. Vår Tro er det offisielle organ for Amerika's Åsatroforbund.

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## TÓLF DAGUR AF JÓL



Jól or Jul ( Yule in English ) is the most important festival of Ásatrú and lasts for twelve days and nights, ending with Tólftinótt ( December 31 ). Jól traditionally falls within the Old Icelandic calendar month ( maðr ) of Jól. Jól begins at the time of the Winter Solstice or Miðvetur ( December 20-21 ). Móðirnótt or Mother Night, December 20th is the night that gives birth to the coming year ( hence the name "Mother Night" ) and marks the beginning of the Jól season. This is the night before the Winter Solstice and marks the beginning of the sun's return.

Jól is sacred to the Norse God Freyr of the Vanir, and it is traditional and time ageless to offer up a Freyrsblót on the evening of the 20th ( Jólanótt ) with the sacrifice of a great boar or pig ( the traditional Yule pork ). Freyr's boar "Gullinbursti" is connected with the offering to Him of boars in sacrifice, especially the "Sónargöltr" or atonement boar on the Eve of the Jól festival. The largest boar was given to Freyr and it was so holy that when it was led into the hall, oaths were sworn and vows made while the hand was laid over its bristles. The purpose of the blót was to cause Freyr to be favorable to the New Year. Thus the modern "New Years Resolution", a survival from Heathen times.

If the circumstance and situation cannot call for an actual animal sacrifice, then the mead and ale substitute is to be used with some sort of large piece cuts of ham or pork for the feast. Jól calls for traditional drinking and feasting in large purportions all the twelve days and nights of the celebration with kin and kindred. And along with this celebration comes the call for the performance of "Freyr's Game" ( sexual intercourse ) between husband and wife and devoted couples, all in the joy and celebration and in honor of Freyr, the renewer of life, plenty and fertility. The Sagas bear witness to the sexual activity at this time.

Jól is the time of change, the time when gifts are exchanged between "Kynsmenn" and major work ceases, for this is the peace of "Freyr Inn Fróði." Drauga and Álfar are active at this time of the New Year. Along with Freyr, Jól is also sacred to Þórr as is witnessed by the oak Yule Log and the connection with fire. The family hearth or "arinn" is sacred to Þórr.

Modern Ásatrúarar along with the drinking and feasting should burn a red candle each night of Jól through to Twelfth Night and decorate with "Sólahjól" ( sunwheels ), golden boars and Life Y Runes

about the hus. A "Jólatré" may be erected and decorated with little sunwheels and the golden boars and strung with lights and balls, leaving out all christian symbolism, for Jól is truly a most "Heiðinn" (Heathen) festival that is rightfully OURS! A traditional Freyrsblót can be found elsewhere within this issue of Vor Trú. To all Ásatrúarar may we wish you a most "GLEÐILEG JÓL!" (A Healthy Yule!) Og HEILL FREYR!



### JULTREFEST



In Scandinavia today at Jul it is the common practice to dance around the decorated Jultre and to sing songs. Sometimes this takes place within a church. But unknown to many present this has nothing whatsoever to do with christianity or the Luthern faith, but is a Pagan custom paying respect to the symbolic-life eternal evergreen tree worshipped and honored by our Nordic ancestors for centuries! The housing of the Jultre within a church is a substitute for the Pagan hof or temple where people would gather at Jul or Jól conducting rites of Nature and honoring the fertility God Freyr. The tree itself is symbolic of the male organ as is the time honored May Pole at Miðsumar at which Scandinavians dance around, especially the Swedes. In fact many surviving Pagan leftovers are yet to be found in Sweden today. It will be remembered that Sweden was the very last of the Scandinavian lands to give up Ásatrú and accept Kristni or christianity! Let all Ásatrúarar hope and pray that the Old Ways be fully restored in Sweden as in all of the Scandinavian homelands and hope that as the future brings our kinsfolk will still sing and dance around the Jultre or Jólatré, but not to Luthern hymns or within a church, but within a "Heiðinn" place honoring Freyr of the Vanir!!!



### ON THE MEANING OF JÓL

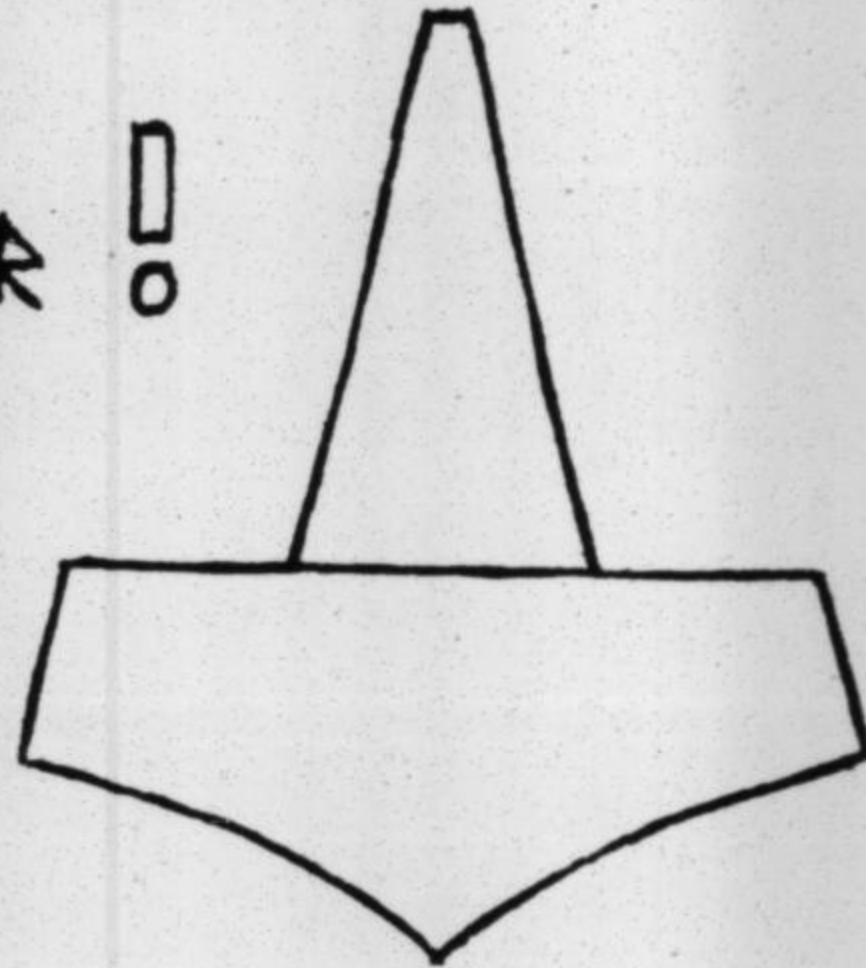
Jól or Jul (Yule) is the old hátið (festival) of Miðvetr meaning the hjól (wheel). It is the time when people danced around with lighted torches this making a hjól (wheel in Icelandic, 'Ule or Yule' in English) to bring back the sól or sun in whom the God Freyr was and is honored by Ásatrúarar at this holy time. It is recalled how the famous historical "Væringjar" (Varangian Guard) at Jól would rush in formation around a table beating their swords madly on their shields shouting "JÓL! JÓL!"

### ÁSGARÐR TAKES NOTICE

"At last!" said Óðinn to Frigg as they both sat together in the háseti (high seat) talking amongst the other Æsir and Ásynjur seated in Ásgarðr's holy hall. "After ten of Miðgarðr's centuries, our names are being remembered once more now that the reign of the foreign hvitr kristr is over!" "Yes, it was to be" said Frigg, "that Miðgarðsmenn should be blinded till the day they would seek us again, so the Nornir did say." "I know" said Óðinn, even as we speak now, work for the engathering of the folk is taking place, not only in the Northland of days of yore, but in that new land America where my goðar and gyðjur are growing." "Look there, you can see them now!" "I remember" said Þórr, "one who honored me Þorhallr by name went to that new land which in Miðgarðr they called "Vinland." "The faith of the Ása was first in Vinland's heart." "I have sat silently waiting for men to see the light again" said Óðinn, "the light which we gave came out of the North!" "That light never died" said Frigg, "it only needed to be fed down through the dark years when our worshippers went underground." "Well that light is being fed now" said Freyr, "look now as I speak, see what Ásatrúarar are doing now!" And as Freyr did speak, all the host of Æsir, Vanir and Álfar all holy looked down, and as they gazed, the clear crisp air of little Iceland captured their sight as a middle-aged white-bearded sheep farmer with many faithful offered up a blót to the Gods, the

first of Scandia's blood to light the way! Then as the mist cleared more their sight drew to America to a place called California where another bearded man opened Alþing one, two, three, four, and soon to be number five of revived troth and Ásatrúarmenn. "I see yet another" said Þórr, "in Arizona a goði who hallows my name!" "Yes," said Óðinn, "and see now all the others all across this great land, New Jersey, Chicago, and Florida, and beyond to even old England, our pœple reborn in the new age!" "Let us watch them as they grow" said Frigg. And so even now our Gods, the Gods of our forebears are watching us, and waiting for Northern kinsfolk far and near to be gathered once more within their arms to hallow their holy names!

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### FURTHER FINDINGS ON EVIDENCE OF VIKING VISITATION IN NORTH AMERICA!

"The Scandinavian Scandal" by  
Jeffrey R. Redmond

Is a scholarly and historical article in The Anthropological Journal of Canada, volume 20, number 3, July 1982. \$4 postpaid. Order from  
The Anthropological Association of Canada, 1575 Forlan Dr.,  
Ottawa, Ontario K2C 0R8 Canada

### NORSE HOF POSTPONED

News reached us sometime ago from Allsherjargoði Stephen McNallen of the ÁFA that the planned Ásatrú hof or temple there in California has been delayed due to the lack of funds which failed to come through. We were most sorry to hear this, as to this date no regular Ásatrú hof building exists anywhere in the world! And reports several years ago of a supposed rebuilding of the great temple at Gamala Uppsala in Sweden turned out to be just rumour. Surely with the revival of Ásatrú now underway, somewhere and someone could collect the funds to erect a holy temple to our Gods!!! The reality of many of us Ásatrúarar is that we are not rich and do well to support ourselves. BUT the day will come when our kinsfolk WILL see a standing hof to the holy Asir and Ásynjur of Ásatrú!!! As Stephen McNallen says, Ásatrú is the heritage and the task! Ásatrú is the great cause for all of us!!!

### WEARING COLORS FOR ÁSATRÚ!

Allsherjargoði Sveinbjörn Beinteinsson of the Ásatrúarmenn, Dragháls, Iceland has recently suggested that Ásatrúarar could further observe our faith in daily life by the wearing of certain colors on our clothing for the days of the week. Such as yellow for Sunnudagr, white for Manádagr, red for Týsdagr, blue for Óðinsdagr, red for Þórsdagr, and green for Friggjardagr.

## JÓL IN VIKING TIMES

The Norsemen of all times and ages longed for light, for a return of the sun and longer days. For a period of twelve days the naked eye can perceive no evidence that the sun has reached its nadir and is rising again. For twelve days it seems to be standing still, as if hesitating to start once more on its yearly course. The Norsemen, who lived in harmony with nature, did the same thing. For twelve days they rested, ceased doing their daily chores, and avoided especially all "rotating" actions such as women's activities as grinding flour, Distaff and the spinning wheel. Thus in every Norse peasant household, all the duties of home, all "turning action" ceased for twelve days. This we can verify historically. Jól was dedicated to rest after the work of Autumn was done, like so many Heathen celebrations, a fertility festival at which everyone drank "til aar og fred... to a good harvest and peace".

We hear of a king Heidrek who had his biggest boar led into his halls at Jól. He was honoring the fertility God, Freyr, whose boar, Gullinbursti, had such gold-bristles gleaming that the night all around the animal was made bright as day! With his hand resting on his boar, king Heidrek made his vows for the coming year. We are also told in skaldic verse that "Jól is celebrated in honor of Freyr." The Jól hátið or festival quite obviously celebrated fertility and light. But for the Vikings it was above all a huge family festival for those alive and dead. In the days of antiquity, a magnificent Yule table was set up for deceased relatives. A steam bath was readied for them, beds were freshly made, and the peasants slept on straw pallets on the floor so that those "from outside" could use the best rooms, take delight in all the luxuries, warm and satiate themselves. For they came out of the mounds, naturally, covered with earth or, if they had died at sea, wet and dripping. They sat with the living evening after evening, for as long as the feast lasted. We hear most often of exceptional cases, when the departed sat quietly presaging misfortune, dried their clothes by the fire and went back to their graves without having said a word. For centuries a long line of spirits and elves, trolls and ancestors, filed past during the Jól feasts. Thus the Heathen Jól, as shown, was devoted to fertility, the Winter Solstice and the clan. In the Heathen Norse state there were no other ties than those to the clan. The living family, together with those who had gone before, constituted an inextinguishable community. The ancestors resided in the grave mounds, could receive visitors and give advice. Until into the Middle Ages, land-owning peasants could trace their ancestors "til Hangs ok til Heiðni... back to the ancestral barrow and Heathenism." And this was especially valid for royal houses.

Only once a year could the Viking enjoy a fortast of delights. At the Yule feast, which followed soon after the autumnal pig-sticking and offered fresh meat in every form, an opulent introduction to the long winter months with their salty foods and unquenchable thirst. The Norse Jól festival, therefore, with its bounty and merriment was looked forward to with a longing and desire!

## HOLY BREW, HOLY DRINKING

Hjalmar Lindroth, famous Scandinavian writer once stated the central position that aquavit ('brennivín' in Icelandic), or drinking in general, occupied in the life of the Northern peoples. According to him: Brennivín is the heir of mead and particularly in Iceland, of ale. Ale in Viking-Age Iceland was a holy beverage, a sanctified drink which did not produce the requisite feeling or state of mind in the festal hall until proper quantities of it had been imbibed. He who could not consume large draughts was simply excluded from the innermost social circle. Even after christian times, the christian ministers continued to bless the brew in Iceland and Scandinavia. Such things stuck.

In Iceland today, the emphasis is on hard liquor, not wine or beer, which is not even sold in present-day Iceland. Men, and to a much lesser extent women, have a tendency to drink until they are in a state of total incapacitation. And there is an extraordinary general tolerance for this kind of behavior when it is occasional. Icelanders claim they can drink anyother Scandinavian under the table!

## FREYRSBLÓT

The following blót to Freyr is used by the Ásatrúarfólk and may be used by Ásatrúarar in their worship celebration of Jól. This blót is the mead or ale substitute for an actual "tafn" or animal sacrifice traditionally called for a blót.

1. Perform the Hamarssetning using a large ritual Þórshamarr to the four quarters of the ritual area.
2. Face North in the Runic  $\Upsilon$  staða position
3. Invocation:

HEILL FREYR INN FRÓÐI! FOLKVALDI GOÐ! VERAIDAR GOÐ! WE CALL YOU! FARE YE FORTH FROM THE BRIGHT REALM OF ALFAHEIMR TO BE WITH US HERE! SON OF NJÖRÐR AND HUSBAND- BROTHER OF FREYJA, GOD OF THE VANIR! TO THEE FREYR WE GET THY FRUITS AND A HARVEST OF PEACE AND PLENTY!

4. Face North and pour ale or mead into drekjathorn, hold aloft:

WE GIVE THEE GREAT GIFTS O FREYR! NOT OF BLOOD AT THIS TIME, BUT ALE BLENDED WITH AWE, AND OUR FAITH HOUSED IN THIS ALE. TO THEE GREAT GIVER OF PEACE, GOD OF THE ERECT PENIS WHICH GIVES FORTH LIFE FOR THE KINDRED AND CLAN - THE SEEDER OF THE WOMB! WE BID THEE HAIL AND TAKE WELL WITH OUR GIFTS IN KINSHIP AND FELLOWSHIP!

5. Make the Hamarsmark, drink from the horn and pass it around to each participant who makes the Hamarsmark and takes a sip.
6. Pour ale into the sacrificial bowl, sprinkle the hörg ( stone cairn ) and the sworn kindred members ( if present ) saying:

EK GEFA ÞÉR FREYR BLESSUN!

7. Pour ale onto the ground and say:

TIL FREYRI, LORD AND GIVER OF LIFE, PEACE AND JOY, BRINGER OF SUNSHINE AND PLEASING RAIN, THE GIVER OF MARTIAL JOY AND FERTILITY. HAIL TO THEE AND OF US ALL!

8. Closing: Face South saying:

THUS THE WORK OF WONDER IS WROUGHT! THE LIFE ETERNAL SPRINGS FORTH AND RENEWS IN EACH OF US. MAY IT STRENGTHEN OUR KINDRED WITH BLESSINGS, PEACE AND PLENTY ALL THESE HOLY DAYS OF JÓL FOR ALL GATHERED HERE! SO SHALL IT BE!



## HAMAR AT GERI

In a past issue of Vor Trú information was given as to how to go about making the sign of Þórshamarr. Data on this is also available from the ÁFA, the two gestures being one as a blessing on oneself ( on the body ) and the other over one's drink over a horn or cup. A third form is to use a large ritual or ceremonial Þórshamarr made out of metal or wood for blótar, and other Ásatrú rituals. This may be a special made hammer or a fairly-sized sledge hammer red or gold in color or even silver color. Accounts have survived in Scandinavian folk customs of hiding a sledge hammer in the wedding bed of a newly married couple on their wedding night as a fertility charm to ensure children, a sure survival from Heathen times of the use of Þórshamarr.

The Old Norse expression "hamar at geri" means to make the hammer. But also the word "Þórshamarr", and even "hamarsmark: 'mark of the hammer' can be used. A later word might be "hamarssigning", or hammer sign.

News has reached us from Crmr Thorsteinsson of Alberta, Canada that there is a restaurant-pub called "The Keg" in Edmonton that has a ad on the t.v. which shows a bunch of Vikings getting off their boat and going there to feast. Crmr says the act is well done and noticed that one of the Viking actors even made the sign of the hammer over his drink in the take. Crmr got in touch with the guy, and it seems he likes to put something authentic in his parts he had done research on, and good homework at that!

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 CHRISTIAN CONVERSION OR FARCE!

By the early Ninth Century some earnest christian missionaries had begun to compete for Heathen Viking souls by trying to teach them the gospel. Louis the Pious, the French king who reigned in France when the Vikings were beginning to settle there, periodically staged elaborate baptismal ceremonies to receive them into kristni. The Vikings were willing enough to add yet another god to their pantheon, and many of them seem to have gone cheerfully through any number of christian rituals for the prize to be had! In fact on one occasion there were so many christian converts that there was not enough cloth for the long white baptismal gowns that were customarily given out on such occasions. So the cloth was cut into smaller pieces to make it go further. The oldest of the Vikings was then heard to complain loudly that this was the 20th time he had been baptized, and he had always got a beautiful gown out of it, but this sack they had issued to him was "fit only for a cowherd, and if I were not ashamed of being naked, you could immediately give it back to your kristr ( christ )." It is thus recorded then that the Norsemen took to the new faith with much ambivalence! Far long after the Scandinavian lands were said to be christian, Norse families continued to practice Heathen ways, openly and later in secret. Finally after a long period the people slowly accepted the new faith, but there were those who did not give in! It must thus be stressed that of all the Germanic folk, the Scandinavians were the last ones to give up Heathenism! And not only that it is common knowledge that it is to Scandinavia we must turn to for knowledge of the Germanic Heathen past. It is indeed a shame and a great lost that the Anglo-Saxon and Germans have not left us more accounts of their beliefs since they were converted so early to the blinding alien poison of kristni! The fact is that conversion did not set easy in the soul of the Germanic peoples. Today despite the fact that many Scandinavians and other Germanic folk claim to be devout christian, the TRUE spirit and ethos will ALWAYS be ÁSATRÚ!!! It is only a matter of time before our kinfolk see the ancient light and return to the native ways of our Germanic forefathers. Let us pray for that day!!!

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Olof Skötkonung ( known as the 'tax king' ) was just one of two christian Swedish kings that as late as the years 1081-5 the Svear and Götar drove out of Sweden for their refusal to take part in the nine-yearly celebrations at the great Pagan sanctuary in Uppsala. By the end of the century the temple had been finally destroyed by king Ingo, but the obstinacy of the struggle against Heathenism among the Svear was such that, out of a total of six missionary dioceses known to have existed about 1120, no fewer than four were concentrated in Svealand!

H J Ó N A V I G S L A  
( Ásatrúarbrúðkaup ) ⊕

The following Ásatrú wedding ceremony is the official one as used by the Ásatrúarfólk, and is based on and translated from the original Icelandic version written by Allsherjargoði Sveinbjörn Beinteinsson with added additions by Allsherjargoði Þórsteinn Þórarinnsson.

Traditionally the "brúður" ( bride ) is to wear a long bright red kirtle of the Viking-age style with a long white apron in front and back, along with a veil, train, kerchief, the household keys that dangle from the waist, and some sort of necklace on the neck of pearls and traditionally, brooches worn on the shoulders.

The "brúðgumi" ( bridegroom ) should wear a dark blue tunic of Viking-age style with or without a cape or cloak, with either a sword or axe or knife at his side.

Attending are at least the couple to be wed, the goði and two legal "svaramenn" ( witnesses ). In most cases a few others such as the "brúðkaupsgestir" ( wedding guests ) of the brúður and brúðgumi. The brúðkaup can be performed anywhere, outside or inside. A chair shall be set for the brúður facing the goði in the area where the couple shall be standing, and the brúður sitting.

The brúður and brúðgumi shall stand in front of the goði and the svaramenn besides them. The brúðkaupsgestir line up behind them. The goði begins the ceremony by reciting the following:

Hjálp mér AEsir að ég geri sem veit er að lögum og af heilum hug ( help me AEsir so I can perform what is right by law and all of my sincerity.)

Then the goði shall read a few lines out of Völuspá, preferably these:

1. Á var alda...
2. Sól varp suman...
3. Þá gengu regin oll...
4. Hittust AEsir...

Then the goði turns to the brúðgumi and asks:

Will you nafn take this kona who stands beside you nafn ? Then the brúðgumi will answer ( já ).

Then the goði turns to the brúður in the same way and asks: Will you nafn take this maður who stands besides you nafn ? Then the brúður will answer ( já ). The brúður is now seated in the chair.

Then the goði takes up the ritual Þórshamarr\* and says:

I bring now the hammer to bless the bride,

I lay Mjöllnir in the maiden's lap

That the bond may be consecrated in Vör's name.

The goði lays the head of the hammer in lap of the brúður. Then the brúður and brúðgumi take each others right hands clasped together and places them upon the hammer ring.

Then the goði will take his right hand and place it on their hands. And the goði says:

I nafn pronounce you married according to the law and the Old Ways of Ásatrú. Bið ég guði og góðar vaettir að styrkja ykkur til allra heilla ( I ask the Gods and good spirits to bring you good luck and happiness.) The couple now stand together, kiss and embrace.

Everyone now drinks a toast, the first bridal ale being drunk to Þórr, and the second to Freyr, the third to Frigga, and lastly to the couple themselves. The brúðkaup now formally ends, with the beginning of the wedding feast. Later the brúðgumi is led by the svaramenn to the "hammer bed" to greet his new brúður for the wedding night, with a Þórshamarr ( or large sledge hammer ) having been hidden somewhere within the hammer bed.

\* and makes the hamarsmark over the couple



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VOR TRÚ

### WOMEN AND THE EARLY ÁSATRÚARAR OF ICELAND

The early settlers of Ásatrúarar in Heathen Iceland were "fertility worshippers who venerated female divinities." Women especially had an important role in the worship of these female Gods or Ásynjur, particularly Freyja, with whom the Old Norse poetic tradition was intimately involved, and this is why so many of the Skaldic poets, and almost no one else, bore the names of their mothers. Women in Old Norse culture had a high degree of equality in marriage and could divorce their husbands by declaration. The high status of women in pre-christian Iceland was related to their special religious role in Ásatrú and magical matters. An important part of the Heathen cult practices took part within her domain, in the home itself, and it is understandable that she played an important role in them. There is mention of "hofgyðjur" or temple Priestesses, and it is remembered in a passage in "Egils Saga Skallagrímssonar" of how Egill's own daughter was devoted to Freyja. Both Freyja, Freyr and the Dísir were highly honored in Heathen Iceland along with the AEsir Gods such as Þórr.

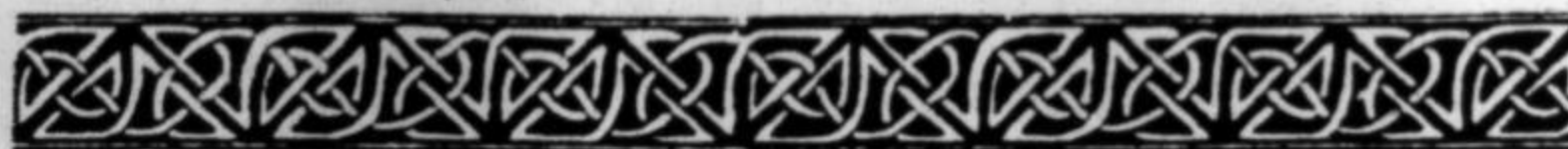
### THE SURVIVAL OF ÁSATRÚ IN ICELAND

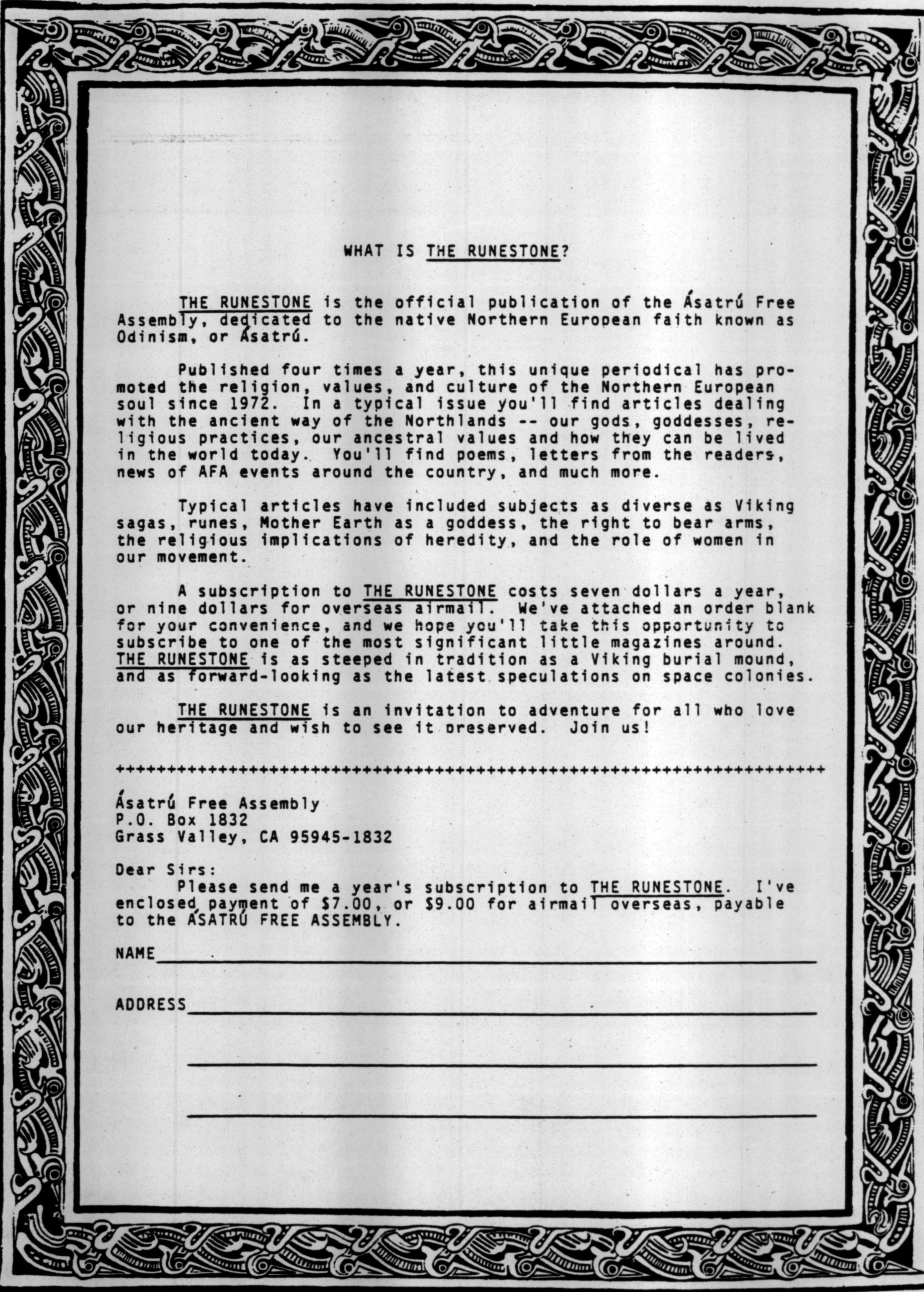
Hjalmar Lindroth wrote in 1937, "certain features of the pre-christian faith have survived in Iceland down to recent times. An authority on the subject has asserted that 'a whole book could be written about it, and not a small one, either.'"

The traditions of pre-christian Scandinavia survived the conversion in Iceland, as they could not survive in Norway or in any other Northern land." From G. Turville-Petre 1953. It will also be remembered that it was not until the end of the 10th century that a few Icelanders began to accept kristni ( christianity ).

Allsherjargoði Sveinbjörn Beinteinsson conducted the first official public blót in Iceland since the year 1000 on August of 1973 at his farm at Dragháls in the ancient district of Egill Skallagrímsson in Borgarfjörður, some 150 km. north of the Icelandic capital of Reykjavík.

The ancient Norse Gods had accompanied the exodus to Iceland when Ásatrúarar left western Norway, and their worship was the concern of the chief man in each locality, called its goði- a word derived from 'god.' No place of sacrifice has been certainly identified, possibly because they were built of timber, but there was much killing of animals in honor of Þórr ( as in west Norway ), and in time of emergency human offerings as well. At least two factors tended, however, to loosen the grip of the old faith in Iceland. The people were too widely dispersed for ready attendance at any ceremonial, whilst their remoteness from any foreign enemy and the small part which cereal crops played in the island's economy ( even at that early period ) made it a less pressing duty to placate the divinities of war and fertility. Nevertheless Ásatrú survived in Iceland!





WHAT IS THE RUNESTONE?

THE RUNESTONE is the official publication of the Ásatrú Free Assembly, dedicated to the native Northern European faith known as Odinism, or Ásatrú.

Published four times a year, this unique periodical has promoted the religion, values, and culture of the Northern European soul since 1972. In a typical issue you'll find articles dealing with the ancient way of the Northlands -- our gods, goddesses, religious practices, our ancestral values and how they can be lived in the world today. You'll find poems, letters from the readers, news of AFA events around the country, and much more.

Typical articles have included subjects as diverse as Viking sagas, runes, Mother Earth as a goddess, the right to bear arms, the religious implications of heredity, and the role of women in our movement.

A subscription to THE RUNESTONE costs seven dollars a year, or nine dollars for overseas airmail. We've attached an order blank for your convenience, and we hope you'll take this opportunity to subscribe to one of the most significant little magazines around. THE RUNESTONE is as steeped in tradition as a Viking burial mound, and as forward-looking as the latest speculations on space colonies.

THE RUNESTONE is an invitation to adventure for all who love our heritage and wish to see it preserved. Join us!

+++++

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## THE NORSE WOMAN

By Þórsteinn Þórarinnsson

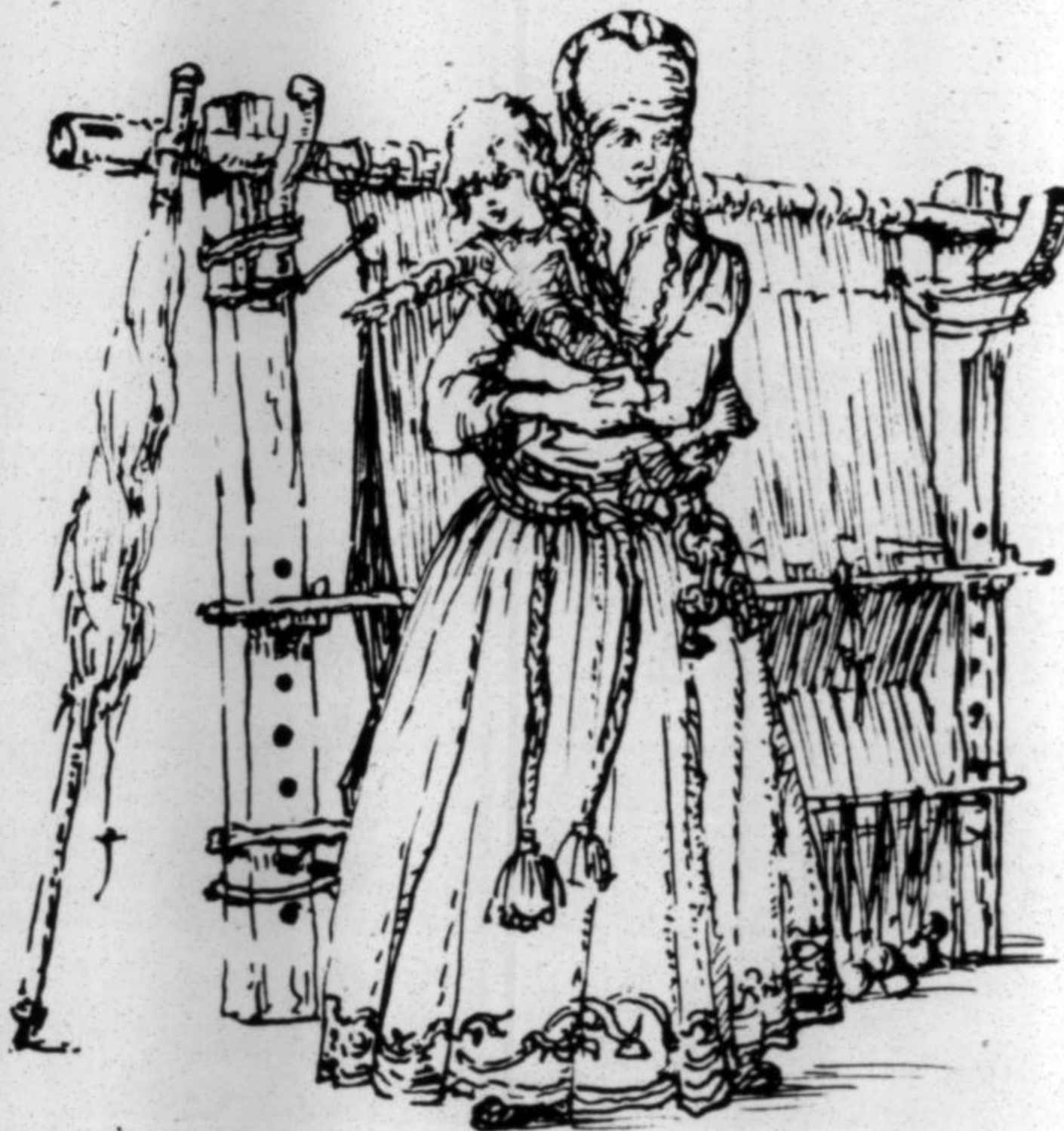
Blond is her hair,  
 And blue are her eyes,  
 Cast in the image of Freyja  
 Is a rare beauty that shines.  
 A woman of fair white splendor  
 The soul of Ásatrú in which her spirit lies.

No woman of meekness, or weakness,  
 Nor of danger from does she run,  
 Courage shall be her steadfast to the foe  
 Till the end of the cause whatever is done.

The keys of the household  
 Are hers to claim,  
 Proudly she them wears.  
 Even a sword can she unsheath and wave  
 If in a given situation it calls to save,  
 By her man fighting, unceasing,  
 Will she stay.

Loyal and equal as any man,  
 None shall make of her a slave,  
 No, not in Óðinn's land!  
 For she is a Norse woman  
 The kind of the Valkyrie's band.

Priestess, lover, wife or mother,  
 She can all these be if she wills,  
 This Northern daughter of Embla's blood  
 Yet can be found today still,  
 A woman of truth, warmth and love!





STOLT AV ÅVAERE GYDJA!  
PROUD TO BE A GYÐJA!

Women are the future of Ásatrú! If your'e a white woman of Northern European descent, you deserve to take your rightful place in the glorious experience and revival of Ásatrú, the original faith of our foremothers and forefathers, either as a Gyðja ( Priestess ) serving the various Goddesses or Ásynjur of our holy religion, or as a warrior taking issues for the preservation of our people, and as a Mother-Protectress of the clan and race. Whatever the case, the Holy Goddesses from Freyja to Frigga, Sif to Rán and the mighty Dísir call you, WOMEN, COME MAKE YOUR STAND FOR HOLY TROTH, RACE AND CLAN!



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By Jeffrey R. Redmond



Published by Carlton Press, N.Y. 1978, illustrated, hardback edition is now out of print, but a few autographed copies are still available at \$6.00 pp. from the author. This is one book that you don't want to miss! A must for those interested in true Viking visits to North America revealing fact from fraud, yet showing that Vikings really were here!

Also look for Jeff's new book due next Spring 1984 called: "TALES OF THE VIKINGS." Ásatrúarar may contact Jeff Redmond at: 3144 Wingate Dr. S.E. Kentwood, MI 49508.

→ HIGHLY RECOMMENDED!

BOOKS

The Institute for Runic Studies, Ásatrú

was formed to provide ásatrúarar, and those interested in the more esoteric aspects of Ásatrú, with a program of basic runic studies in order to develop more fully the interest in Rune-Wodenism within Ásatrú (as well as to draw those of the general Neo-Pagan community into this aspect of the Troth).

Our program is manifold. The first phase of it consists of a series of eight Lore-Books (the first four of which will be available in 1981-82), which present an introduction to Rune-Wodenism. This is the religious view of 'esoteric Odinism,' which has as a focus the study and awakening of rune-knowledge, rune-wisdom, and ultimately rune-craft. The Lore-Books form an educational program, which, if the follow is interested in practical aspects, acts as an introduction to the work of the Rune-Gild.

Members of the IRSA also receive the biannual journal, Rúna, in which results of research in the field of Rune-Wodenism and works of historical interest are published. For example the Rúna for Midsummer 1981 e.v. contains the first English translation of a 16th century Icelandic grimoire-- the Galdrabók-- which holds many clues to runic practice and shows the continuation of their lore well into the period of Blended Troth. In the future numbers of Rúna we plan to publish studies of the esoteric significance of Germanic holy-signs, the concept of the 'holy' in Germanic religion, the Rune-Song of the 'Hávamál,' and ideographies of Lanz von Liebenfels and Guido von List. The Institute also intends to begin a special publication program to make available rare works and more comprehensive studies of a wide range of topics within esoterica germanica. These special publications will be available to patron members without further fees.

The aim of the IRSA is to involve ásatrúarar of knowledge in the systematic sharing of that inner lore, and in turn to develop seekers on the rune-roads into vitkar, who will help build the great tradition of Rune-Wodenism to its former level of glory. Our ultimate goal is the establishment of a permanent site for the Institute with library to act as a college for members and a Gild-Hall for the systematic initiation of vitkar.

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## THE VALUE OF ÁSATRÚ

By Allsherjargóði Þórsteinn Þórarinnsson

The value of the Old Norse Religion for today's world can be pointed out in many ways. Now more than ever the Northern European Peoples and their descendants whether in Scandinavia, Western Europe, or North America need the religious values, tenets and tried ways of our Nordic forefathers that are contained within our ancestral religion of Ásatrú!

Far from being a dead outworn religion of the past that some think cannot meet the needs of the modern world, Ásatrú answers a spiritual and cultural need that has been left empty through the long centuries imposed on our peoples by the alien creed of Churchianity and its "death" orientation. Christianity in any form has enstrangled the Germanic man and woman from nature, their natural and native Gods, and has painted a inter-racial picture of a mono-culture, monotheistic world where we are to worship the one Hebrew God and his son Jesus in an enslavement that would surpass the Roman Empire, and eventually destory the world as we know it. It is trying to do this very thing now.

Norse Paganism is being revived because it never really died in the first place. Sure the church succeeded in destorying the Heathen shrines, temples and sacred groves, but they could not destory the spirit of Ásatrú and the Old Gods. Secretly, silently and in changed forms, or in families, the Old Ways continued. So that today there is a yearning, a longing for the Nordic folk to recapture the fulfilling spirituality of the Heathen past in which there was oneness with nature, communication and communion with the Gods, and a hope for tomorrow. A world in which the secular and religious were conjoined in the true sense of Germanic holiness, and not in conflict as Christianity is with the modern world today.

The church brainwashed our forefathers. They told them that Óðinn and Þórr, the Goddesses, the Álfar and Giants ( Jötunar ) were all devils or demons. They told them the Landvætr ( Land Spirits ) were evil and for them to put their trust in the White Christ, who if they faithfully followed him would grant them eternity in the celestial harp playing heaven. If not they were condemned to a lake of fire in Hell. Hell of course was nothing more than the offspring of Loki, a Goddess of the Underworld. But since the church could not eradicate everything Pagan, it absorbed a great deal of Heathenism, but perverting it and adopting it as its own. The church was a very clever fox in deceiving!

Ten centuries have passed now and still the creed of Christianity has not brought peace and happiness to the Germanic peoples. It never will! The lack of church attendance in Scandinavia and elsewhere is vast. Scandinavian youth frantically search for an idenity and something to believe in, not being able to see beyond tomorrow. Atheism, Agnosticism and suicide are on the increase despite the offers of a modern world of video games, advanced technology and various kinds of entertainment. Those that are turned off by church and formal religion know of no where else to turn. But many are rediscovering their Heathen past, and the religion of Ásatrú. This has been more so in Iceland, and now even the fires in the rest of Scandinavia are being kindled, as witnessed in America and the U.K. The AEsir have awoken from Their slumber and stand waiting to commune in fellowship with us once again!



ACCEPT THE CHALLENGE!!!

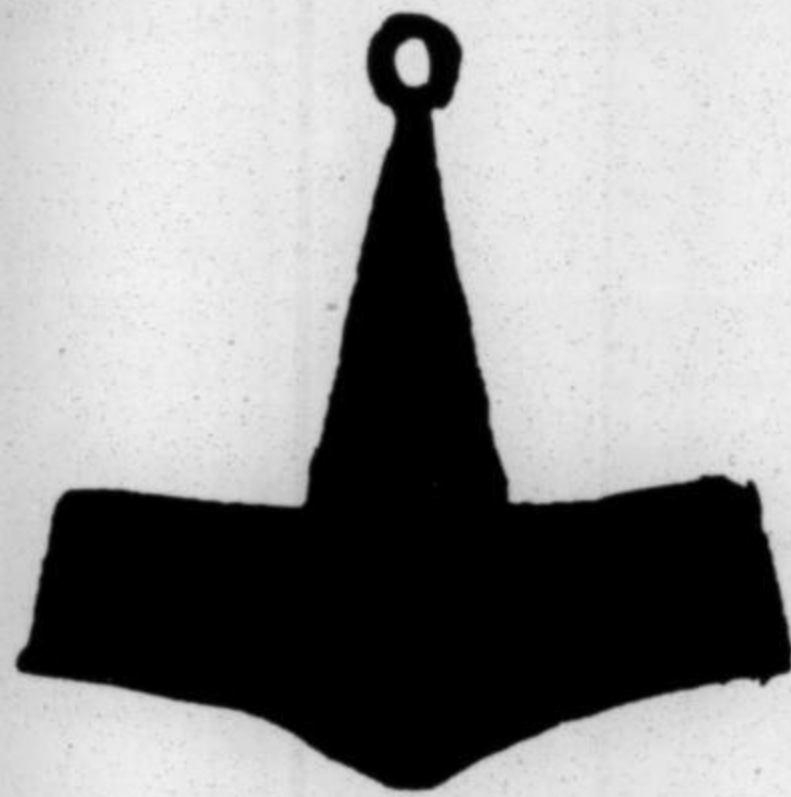
Why not make a New Years resolution this year to do something worthwhile and outstanding for the cause of Ásatrú! As an individual YOU CAN DO SOMETHING! LETS ALL WORK FOR THE RESTORATION OF ÁSATRÚ AND OUR HOLY GODS!

Óðinn býr! Odin Lives!

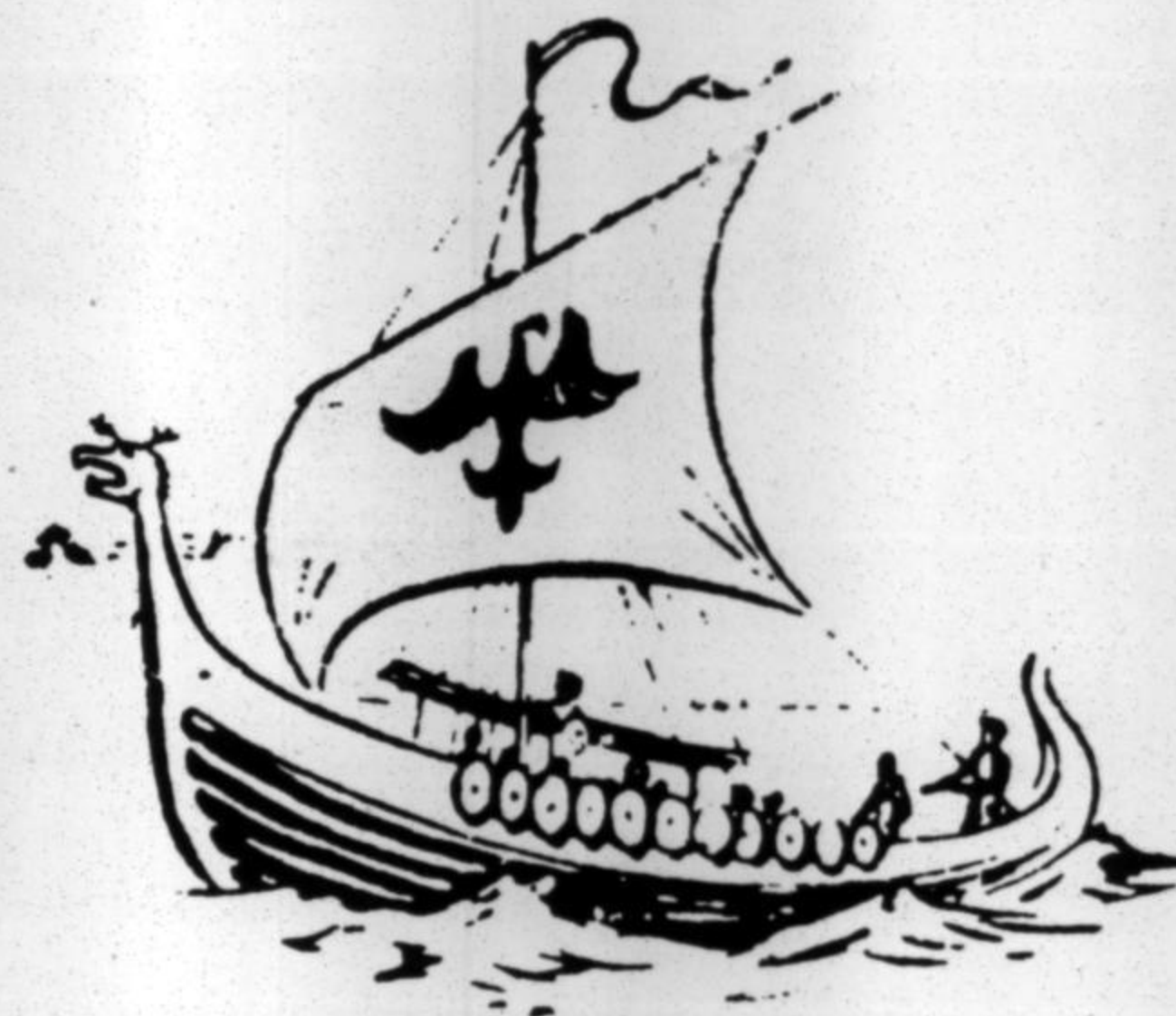


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