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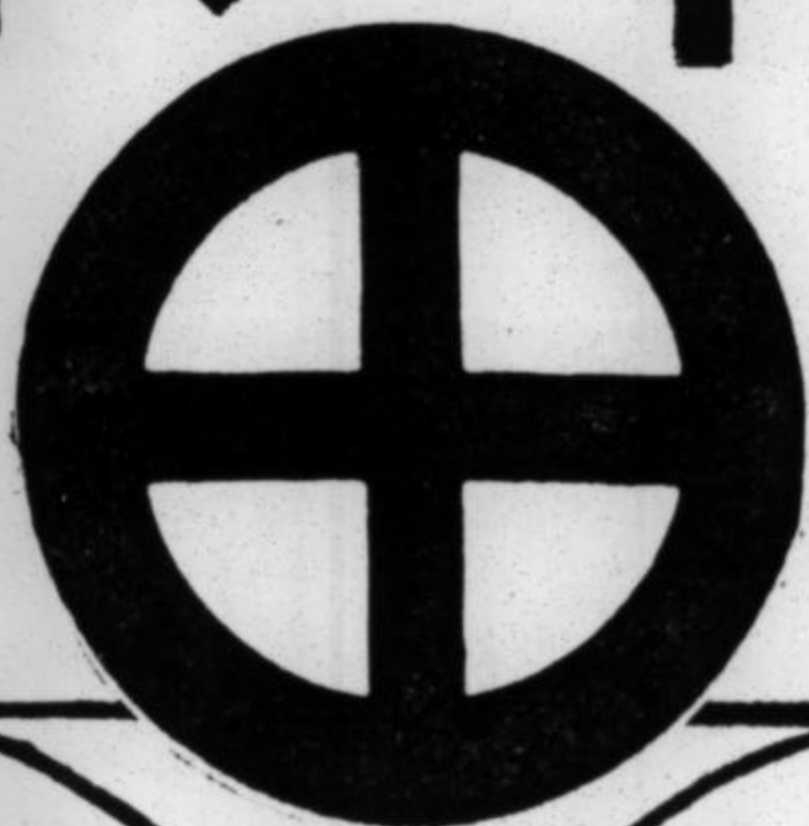
ÁSATRÚARBLAÐIÐ Í AMERÍKU

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VOR TRÚ

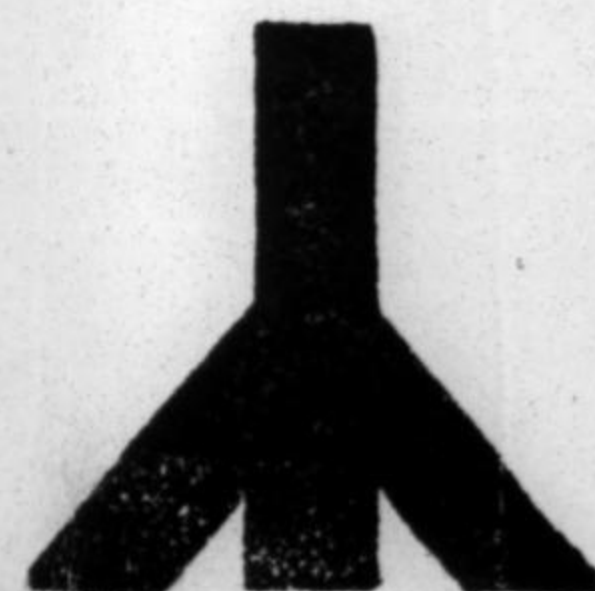
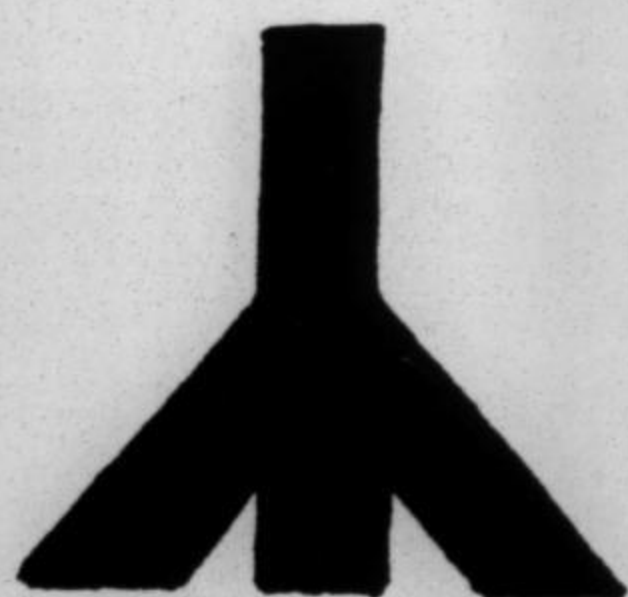
KOMA AFTUR

TIL ÁSATRÚAR!!!



YIÞSNYTR

P.P.





HEILL

BALDR!

LJÓSIÐ KOM ÚR NORÐURINU!

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Cover artwork for this issue by Þórsteinn Þórarinnsson

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"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 Thorarinnsson, 2922 South Marvin Avenue, Tucson, Arizona 85730 U.S.A. Abonnementspris er 8 dollar pr. år, 12 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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M I ð S U M A R

This year Miðsumar or Midsummer falls on the 21st of June. Miðsumar is the height or climax of sumar, summer having begun in the far north April 12th. This time is most sacred to the Norse God and beloved son of Óðinn, Baldr the beautiful, who was slain. It is traditional to dance around flowered May-Poles and erect bonfires on hill tops and blazing Sóláhjolar or sunwheels. After miðsumar the days grow shorter as the warmth of the Sun Goddess Sól or Sunna begins to leave us. After miðsumar there are lesser dates to mark on the Ásatrú calendar such as July 29th when we remember the death of 'Óláfr the Lawbreaker', known to history as Saint Óláfr of Norway who tortured Ásatrúarar for not accepting kristni. July 31st honors Freyr in a feast called 'Frodi.' August 9th honors 'Radbod' who rejected kristni. August 28th is the fertility feast of 'Freyfaxi' honoring male sexuality, Freyr and the symbolizing of such, stallions and the ancient harvest festival of Autumn (which comes early in Scandinavia). The next major Ásatrú festival is 'Vetrnaetr' or Winter Nights in the middle of October. This officially begins winter in the calendar of Ásatrú. At miðsumar let us celebrate the height of sumar and remember Baldr who still dwells in Hel with Nanna, and recall the deeds of past Ásatrúarar who loved this most ancient festival, the third most important in Ásatrú. Heill Baldr! Heill goðanum!



A CALL TO ALL NORTHERN KINSFOLK!

"Vor Trú" is the name given to this journal, a name meaning in Icelandic "Our Faith" or "Our Religion": Ásatrú, the Old Norse religion. And as such it is devoted to the full restoration of that religion! As one voice representing the rebirth and revival of Ásatrú in modern times we want to strongly urge all Northern kinsfolk everywhere TO RETURN TO YOUR ANCESTORIAL RELIGION OF ÁSATRÚ!!! The time is ripe and has been for sometime now to do so. It is one thing to be racially aware for the preservation of the Nordic peoples in this time when it is now said that we may all totally disappear off the face of Miðgarðr if something isn't done! Lets face the facts, WE ARE NOW A MINORITY in this world! But as we have been saying all along, only a SPIRITUAL revival of our forefathers truth and ways can preserve us if we are to have a future for tomorrow!!! The Old Gods are not dead! They are waiting NOW to receive us once more as in the days of yore. Just because this is the 1980's, the so-called jet-set age, a age of science and technology, it does not mean that we are to think we are any wiser in all aspects regarding the past and our forefathers ways! NOW MORE THAN EVER WE NEED ÁSATRÚ IN THE 1980'S!!!

Don't let excuses stop you! Get out and commune with nature, call upon the Gods, the AEsir and Vanir, hold your rites and blótar! If you say you don't know how to honor and worship the Gods or how to perform blótar and such, then write us! We will tell you how and give you rites and the seasonal blótar! You don't have to have riches and wealth to follow the Old Norse religion, no churches or hardcore dogmas as in the ALIEN CREED OF KRISTNI!

There are so many things one can do as an individual or as a group. Establish your own hof (temple) or shrine within your home. Sprinkle water upon your new born child in the old Heathen way, and give her or him a good old Norse name rather than a Hebrew John, Mary, James, David or some other alien name. Ásatrú can become a great spiritual movement among our people now IF WE LET IT AND WORK FOR IT!!! Everywhere now in Europe and North America among the various ethnic groups such as the Celts and other European groups the fires of Pagan revival are well underway. Ásatrúarar need also to take their rightful place in the sun with the other revived Heathen religions! KINSFOLK, HOW LONG WILL WE WAIT?! COME! COME HOME TO ÁSATRÚ! According to "Fate" magazine in its 1975 issue on the report of the Icelandic Ásatrú movement the "Ásatrúarmenn" headed by Sveinbjörn Beinteinsson, membership numbered 1000 members in Iceland who claimed to believe in Ásatrú!!! It just goes to show you what can be done with just a little work to bring our Northern kinsfolk back to the Old Ways. True America is not Iceland, but that does not mean that Ásatrú cannot become a spiritual force to be dealt with! If you care about our heroic past, the great and glorious deeds of our Nordic folk, the survival of our race, culture and the memory of Óðinn, Þórr, Freyr and Ásatrú itself, BE NOT SILENT! COME JOIN US, COME JOIN THE REVIVED TROTH! AND REMEMBER, ÓÐINN BYR! ODIN LIVES!!!

Kinsman, Kinswoman,

Does life lack
purpose... meaning?
Too many questions...
too few answers?



A
Family
Troth!

Heiðinn

Reach out for **ÁSATRÚ!**

FREYJA - THE TRIPLE GODDESS

By Bonnie K. Luchs / Gyðja Verthandi - Northern Way

Of all the Goddesses I have studied in the last twenty years, I have yet to find one I could relate to as well as Freyja, possibly because I have never found another who so completely exemplifies, IN HER OWN NAME, each aspect of the Triple Goddess concept of the Old Religions: Maiden, Mother and Death-Crone.

Before proceeding to examine each of these aspects through Freyja, she should be identified for those who may be less familiar with her than other Goddess forms. Freyja, Goddess of Love and Beauty, is the Chief Goddess of the Vanir, oldest group of deities of the ancient Northern European religion we call Ásatrú. She is the only "Divine" Goddess of this ancient religion who has survived as a fully-rounded and commanding figure.

The Vanir, as a group, predate the worship of Odin and most of the Aesir, as far back as the Stone Age peoples in what is now Scandinavia. They are the "most holy Gods" of Fertility; closest to mankind in agriculture, kingship of land, prosperity and givers of blessings. Described as "amoral"- not distinguishing between good and evil - theirs is the power of creation of new life, life's increase, and the links with the unseen world through divination by seeresses, as well as through collective festival ceremonies. The "Parental figures" most remembered of the Vanir are Njord, God of the Seas and his sister, Nerthus, the Earth Mother Goddess. Their twin offspring, Freyr and Freyja, (whose very names translate as titles of Lord and Lady), are the heirs apparent of the Vanir. As such, they are the promise and the bond to mankind of renewal and continuum, as with the Earth and Sea, of rebirth and life after death. More important, they are the critical link in melding with the later Aesir, the Gods of the Sky, who represent the more intangible behavioral concepts, including the heavenly promise of Valhalla to those of mankind who live, and die, striving for achievement of those conceptual goals.

Freyja as the Maiden: To appreciate this aspect of her triple nature, it is immensely important to bear in mind we are dealing with a Fertility-based religion, and as such, accept the ancient, yet too-often forgotten, concept of what a "maiden" or "virgin" is; simply defined, this is a "marriageable" woman who has accepted no one man to be her husband and lord. The fact that this woman may already have given birth to one or more children only gives proof of her marriageability in a culture and society where fertility was imperative to continue the Family, Clan and Tribe. Throughout history, a barren woman was reason enough for a man to take another, or additional wife, just as it was the woman's right and duty to take as husband a man who could fulfill the needs of continuance,

particularly in the older, matriarchal-line societies. In this light, Freyja as the Maiden Goddess is indeed considered to be marriageable. A good portion of Norse Mythology is based on various Gods and Giants seeking Freyja for their bride, and she is jealously guarded as such by her kinsmen and the Aesir. Yet, as a true Fertility figure, Freyja is a Goddess of love and lust, sexually free and free with her favors. Men, Giants, even Odin himself lusts after her. The Giantess Hyndla censures her for "riding" her human lover, Ottar and acting like a she-goat in season at night; Loki taunts her with having bedded down with every God around, including her brother, Freyr. (This last, incidentally, is an important concept found world-over in fertility religions, where the brother-sister "marriage", whether in ritual or fact, or both, was necessary for the Continuance. As a matter of fact, the Aesir never castigate the twins over this, although it supposedly kept Njord from bringing his sister/mate Nerthus into the home of the Aesir. Acceptance, or compromise? Necessity for recognized ritual Continuance?) Lastly, yet perhaps most important, Freyja represents Fertility in fact, not teasing promise, to mankind. Her famous necklace, Brisingamen, she buys with her sexual favors to the four Dwarves who forged it. With true female thinking, (and a decided fondness for the treasures of the earth), she rationalizes that it costs her but little to give pleasure for a short time to others, (even without emotional involvement), when she can obtain many lifetimes of pleasure from the unique and priceless necklace, an obvious representation of a Fertility and Mother Goddess.

Freyja as the Mother: Freyja is the mother of (H)Noss, (which means Jewel or Treasure), her daughter by the mysterious Od or Odur, who has already passed out of her life by the time she joins the Aesir. Supposedly, he was a wanderer, and lost himself between the worlds; some sources say he left her and some say he simply departed for some unknown reason or place, but whatever the cause, she weeps for him during sleep. The weeping Mother Goddess concept is a universal one; Freyja is a strong figure, who manages nicely, despite her loss. More important, it focuses on the interesting theory of several sources that the wandering "father figure" is none other than Odin, the All-Father of the Sky, and the chief Aesir God.

Odin and Freyja are very much alike in their promiscuity, their magickal abilities and their relationships to the slain. Yet they each represent the encompassing concepts of the differing God-form groups - Aesir and Vanir - Civilization and Fertility. Cross-breeding the two fittingly produces representative treasures of Heaven and Earth. It is also noteworthy that Freyja is the only major Goddess to produce a daughter, following the matriarchal line of the Mother Goddess. The other Goddesses, many of whom, incidentally,

are of the Jotun, or Giant race, bear the Godly sons. Lastly, where Odin is the Runemaster and attainer/giver of Knowledge and Wisdom, it is Freyja who is the Shamaness or Volva. She teaches the Aesir Witchcraft in the forms of Galdur and Seidur. She and her brother Freyr are in charge of the Light Elves and Fairies. She is called the "Mistress of Magick and Witchcraft" and is a shape-shifter, as evidenced by her falcon-feather dress or cloak with which she travels to the Underworld and returns with prophecies and knowledge of destinies. She is invoked as the Healer, and at the childbirth bed, as well as the marriage bed; she teaches the mysteries of the life cycles. Remember, also, she is equated with Gullveig or Heid, the "Shining One", the Golden One of the Vanir; Gullveig was the Witch indirectly responsible for Freyja's bond to the Aesir, when they provoked the stalemate war with the Vanir, after attempting to burn her three times - Gullveig's essence never was destroyed.

Freyja as the Death-Crone: Aside from the afore-mentioned connections with the Life/Death/Rebirth cycles and the darker aspects of magick through Seidur - divination, prophecy and other-world knowledge - Freyja's aspect as Death-dealer here comes from Odin, and indirectly, her fertility representation in the Necklace of the Brisings. Jealous Odin, learning of Freyja's four nights out with the boys, orders the necklace stolen and brought to him. Hoping to shame her and vent a little personal anger in his characteristic fashion, he refuses to return the necklace until she agrees to use her magic to raise the dead upon the battlefield to fight again, and again. (Reincarnation ?) She must also divide the slain with Odin, choosing who goes to which heavenly hall. She thus becomes the leader of the Valkyries, "Choosers of the Slain", and it should be noted Freyja gets first pick! She is sometimes noted to ride the wild steeds with the other Valkyries; other times she attends the battle in her chariot drawn by huge grey cats - another link with the Otherworld. The circle of fertility - the Necklace - is only won back by agreeing to continually stir up war among mankind and create death by battle. The circle is complete.

Freyja is the Complete Goddess and is totally Female, yet only through her interaction with the Male Deities. If the other Norse Goddesses seem a little paler by comparison, it is only because they are representative of the various aspects of Freyja, the Triple Goddess, herself. And that, my friends, is the premise and subject for another whole discussion, yet to come.

FREYJA - THE TRIPLE GODDESS

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| Sturleson - | THE PROSE EDDA |



Lítu til

IT WOULD SEEM FITTING FOR A NORTHERN
 FOLK, DERIVING THE GREATER AND BETTER
 PART OF THEIR SPEECH, LAWS AND
 CUSTOMS FROM A NORTHERN ROOT, THAT THE
 NORTH SHOULD BE TO THEM, IF NOT A HOLY
 LAND, YET AT LEAST A PLACE MORE TO BE
 REGARDED THAN ANY PART OF THE WORLD
 BESIDE, THAT HOWSOEVER THEIR KNOWLEDGE
 WIDENED OF OTHER MEN, THE FAITH AND
 DEEDS OF THEIR FOREFATHERS WOULD NEVER
 LACK INTEREST FOR THEM, BUT WOULD
 ALWAYS BE KEPT IN REMEMBRANCE. ☉ ☉ ☉

Norður!

By William Morris

SKEGG OG (BEARDS AND GOÐAR) GOÐAR



As mentioned in a past issue of Vor Trú, the growing and the wearing of a full beard on a goði and on all males of the Viking Age followers of Ásatrú was a very traditional custom and sign of mature manhood in Northern Europe! The Scandinavian and other Germanic tribes did not scrape the face nor wear their hair short as did the Pagan Roman and Greeks. The Sagas bear witness to this fact as in for an example in Njáls Saga where mention is made more than once. A man who did not grow a beard was ridiculed and thought unmanly at least. Goðar or Priests were even more expected to grow a long full beard ('skegg' in Old Norse) in their sacred duties as they honored the Gods. Óðinn, Þórr, Freyr, Baldr and all the other male Gods were always thought and pictured bearded. In fact one of the names for Óðinn was 'Long-beard!' 'Redbeard' was a term still used for Þórr. Today among modern Ásatrúarar, the wearing of the traditional beard should and must be carried out, especially among goðar! Let us then not bring shame and dishonor to the Gods and ourselves by shaving what nature and the Gods gave us, that which is natural!

EDDUKVAEÐI is

AVAILABLE NOW!

What is "Eddukvaeði?" It is Icelandic for 'The Poetic Edda - the cultural treasure of the nordic countries!!! This record LP presentation is by Sveinbjörn Beinteinsson, a farmer and the official head of the Heathen sect of Ásatrú (religion of the ancient Gods - The AEsir) in Iceland. This is the record that we have been telling you about, a must for all Ásatrúarar! Included with this extraordinary LP is a 24 page booklet with the poems in Icelandic, English, Swedish and German. Sveinbjörn chants extracts from Völuspá, Hávamál, Sigurdrífumál, all in Old Norse (Old Icelandic).

EDDUKVAEÐI is available in record or cassette. Price of each is \$12.00, sent by reimbursement. We urge all Ásatrúarar not to miss this record offer of the Allsherjargoði Sveinbjörn Beinteinsson of Iceland's Ásatrúarmenn!!! EDDUKVAEÐI is available by ordering from:



gramm records

Laugavegur 17 101 Reykjavík
Sími 12040

Laugavegur 17 101 Reykjavík Iceland tel. 91-12040

Á hljómplötu þessari er að finna 75 erindi úr Völuspá, Hávamálum og Sigurdrífumálum, sem er þó aðeins litið brot úr hinu mikla kvaedasafni sem nefnt hefur verið EDDA. Sá er þessi erindi flytur er Sveinbjörn Beinteinsson, allsherjargoði Ásatrúarmanna á Íslandi og bóndi á Draghálsi í Svínadal. Sveinbjörn telur að sérkennilegan flutningsmáta rímnanna megi rekja til Eddu og hagar flutningi sínum á Eddukvaeðum í samraemi við þá skoðun. Sigurður A. Magnússon skrifar inngangsorð.

At Gamla Uppsala the God of the Vanir and sexuality Freyr was also known as "Fricco" a word meaning , 'lover.' The God's penis itself could represent Him and was symbolized by Him. Freyr is the God of Jól (Yule) and is reborn at the Winter Solstice.

A VISION OF YESTERYEAR

The sun was setting where we sat, the old man and I. The years had faded the blond hair that now had turned white. But the blueness of his aged eyes had remained true. He looked at me with a sadness in those eyes of blue and said to me, "my brother, after I am gone who will be left to carry on?" "Who will lead the sacrifices for those remaining few who are loyal to Ásatrú?!" "This cursed poison men call kristni has driven us into hiding like coward sheep ready for the slaughter." "Who dear kinsman will be left to carry on when I am gathered to the Gods of old?!"

We continued sitting as the sun sank deeper, and I vowed to the old man that I would take his place. The goði had long served both Gods and men and now it was my turn to carry on. The cross had replaced the sunwheel and the hammer of Þórr. Our race had been conquered by the traitor kings who had lead us astray with their feminine priests and holy books of alien writ. Little did the old goði and I know of the worst to come, when ten centuries later, the Scandinavian and other Germanic peoples would sink their lowest in a modern age of materialism, apathy and doubt, the hangover and leftover of the kristni creed.

But one thing I did not live to learn was that in those trying times that lay ahead future kinsmen there would come those who would recall our days, and hearken back to Heathenism and the Old Gods, and a revival of Ásatrú would take place. My question would have been, would it be a lasting rebirth of our troth?! Would twentieth century Ásatrúarar preserve our forefathers ways and race and the memory of Óðinn, or would we go like the route of some others and survive only as a forgotten myth?!

The sky was dark now, blacken and cold. The old goði had lit a fire and put on his blue hooded cloak. He turned to me, his long-bearded face aglow in the firelight and said, "I will die that is certain, but our faith and the Old Gods will live on." "So long as we survive as a people, one day re-awakened in a age we never knew." And with that I watched him as he made the Hamarsmark with his fist signing the mead horn that he drank from. With that we both sat by the fire in the darkness, watching shooting sparks from the logs fly out like darts from Muspellheimr reminding us of that dreaded day when Surtr would come with His blazing brand.

THE ICELANDIC MYSTIQUE

Heathen Tradition Strong In

Iceland

By Dagur Thorleifsson

The question has been raised among Ásatrúarar/Odinists as to why Iceland of all the Scandinavian lands should take on the aura or mystique of some Ásatrú/Odinist Mecca for all of us?! There are several answers to this question. First of all Iceland unlike Norway, Denmark and Sweden has maintained the Heathen traditions much more and much longer, and has been more vital and meaningful in Iceland than anywhere else in Europe or Scandinavia due to the ancient literature. For almost a century spiritualism has been rampant in Iceland. Also among the clergy, and it is just another form of the old worship of ghosts and ancestors, a dressed-up bourgeois form of Paganism. Belief in the 'Álfar' or elves and sprites is still very much alive in Iceland, and in some places elves are still revered and worshipped (the Álfar were never thought of as

the little dainty figures as in some Fairy lore, but are human in size). Tampering with the "enchanted spots" (álagablettir) all over Iceland is still a matter of great concern to the population. There are strong reactions from whole communities when, for instance, public roads are laid across such spots. Readers of Vor Trú might recall in the 'Sumar 2229, Numer 7 issue' of a 'Álfasteinninn' that no one wanted to move due to the widespread belief of the locals in the Álfar or elves inside such a stone blocking a planed highway there. Add to this belief in spirits, a pronounced and widespread interest in theosophy over the many decades, all related to ancient Germanic religion. In this as well, the social and spiritual upheavals of recent years, religious attitudes and beliefs have been revised, and many Heathen elements have been revived, especially among hippies and other such groups. The books of Tolkien and their great popularity even in Iceland testify to this lively interest in the Old Nordic religion than anywhere else. To this date as noted by Allsherjargoði Sveinbjörn Beinteinsson there has been very little revival of Ásatrú in Sweden, Norway or Denmark although Ásatrúarar certainly exist there! These other Scandinavian lands have become somewhat polluted in their preservation of Heathen traditions due to so much foreign influences that came into these lands. Modernization and passing away of old folk customs are on the increase in Norway, Sweden and Denmark. And regards to language, only Iceland has kept to a remarkable closeness to the Old Norse tongue spoken by the Víkingar or Vikings and past Ásatrúarar. German and French has polluted the modern Norwegian, Swedish and Danish languages to the extent that Icelanders cannot understand their other Scandinavian brethren. Lastly with Iceland as mentioned earlier concerning the preservation of the ancient literature such as the Eddas and Sagas, and the fact that 'kristni' or christianity has never had a hold or strong tradition in Iceland (as it now seems to have in the other Scandinavian lands) it is no wonder really why the Saga Isle is looked to by Ásatrúarar as a great spiritual center past, present and future for the cause of Ásatrú!

BOOK REVIEW



By Kristín

VIKING EXPLORERS AND THE COLUMBUS FRAUD by Wilford Raymond Anderson. Published by Valhalla Press, 231 S. Green Street, Chicago, IL 60607. Price: \$9.45 postpaid. This book is the author's effort (which is to be highly praised!) to promote the celebration of Leifr Eiríksson Day in America! The book recounts Mr. Anderson's experiences in trying to win recognition for Leifr Eiríksson as the first European to discover America, and some of the historical finds substantiating this theory are cited. Mr. Anderson also defends the contention that Christopher Columbus, who came to America in 1492, was in fact a Spanish Jew and not an Italian. 138 pages in all. Ásatrúarar and those devoted to our Nordic culture and its preservation should find this book most interesting. Mr. Anderson should be given credit for a fact which continues to be ignored in this country, namely that Norsemen (Icelanders to be exact!) came to 'America' (the word itself is strongly said to be of Norse origin) long before the asaid Columbo, and that I as well as other Ásatrúarar are sick and tired of hearing about the JOKE known as 'Columbus Day.!

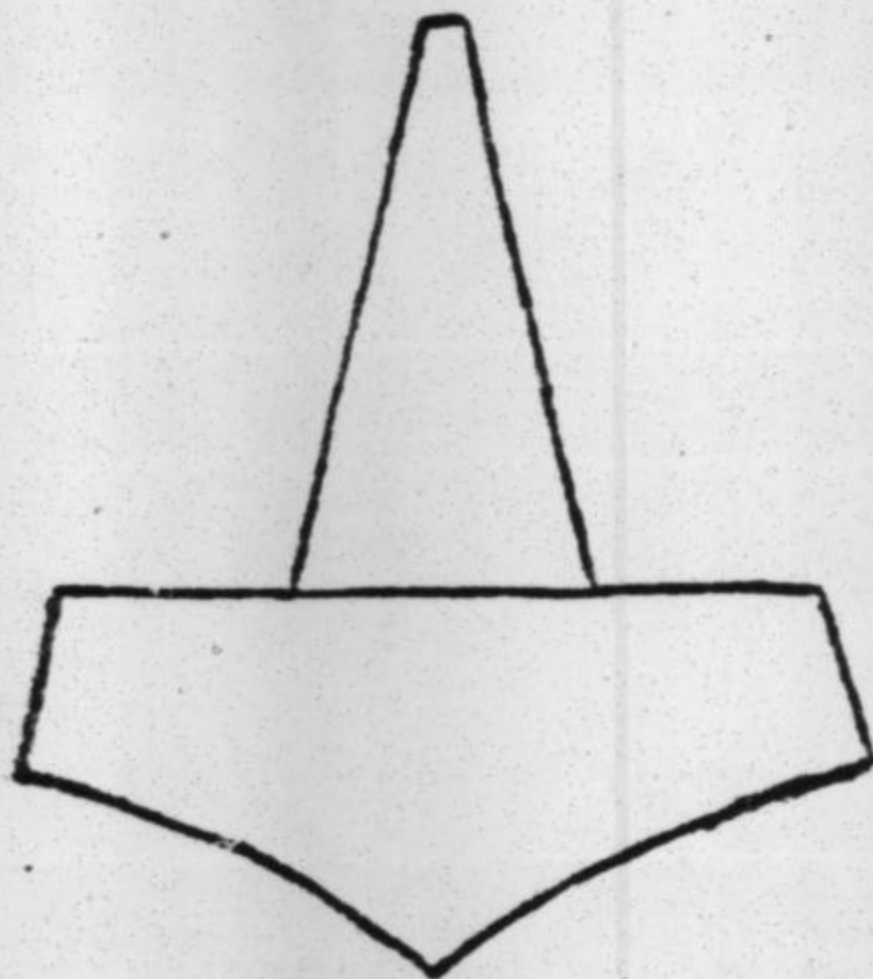


GEIRS-ODD

If a Norse hero couldn't die in battle, which would automatically make him a son of Óðinn, then he could commit a kind of 'hara-kiri' by carving blood-runes or "geirs-odd" in the flesh of his breast on his "red-letter day," and bleed to death. Both the earthly or historical Freyr and Óðinn are said to have done this. In this manner Sigurd Ring summoned the Valkyries to take him to Valhöll: "Bravely he slashes Óðin's red letters, blood-runes of heroes on arm and breast." The festal day of a hero's death thus became a "red-letter day," marked in red on runic calendars. Special sacrificial runes called geirs-odd were recommended for ceremonial suicide. These enabled the hero to compose his own death-song in his final "inspiration" (literally, "breath"). Skaldic tradition associated poetry with blood. The mead of poets was also called 'the sea of Óðin's breast,' meaning the blood that flowed from His breast when He was pierced on the Rood.

MORE ABOUT "VÖLSI"

The name "Völsi" is also a title of Óðinn and means "Horse's Penis" a title as the castrated royal house, whose amputated member became the ancestor of the Völsungs! The word also means "Son of God!" The penis was the 'son' worshipped by the Völsung tribe. The horse or stallion penis associated with Freyr and Óðin's horse Sleipnir were linked to male power and virility and divine force. Thus it became a potent sign or symbol for this great clan, the Völsungs who worshipped Óðinn.



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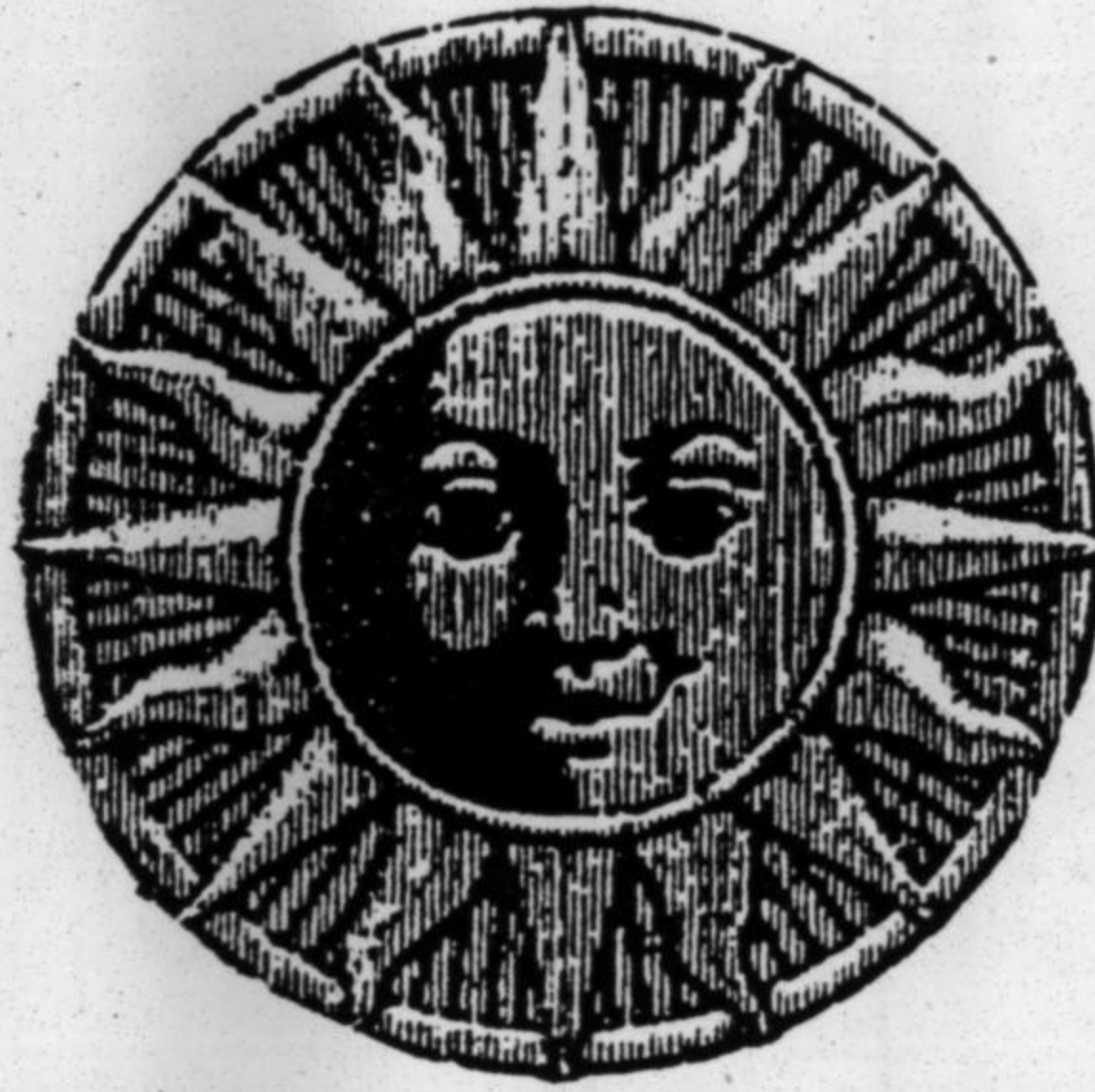
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GOÐORÐ AND THE RAM'S BLOOD

Apparently one of the necessary things to be done in order to become a goði at least in Iceland we have just recently heard from a valid source, is for the would-be goði in obtaining his goðorð is to have his hands washed in the blood of a freshly slain ram slaughtered in sacrifice or in a blót. We have been told that a write up on Sveinbjörn Beinteinsson several years ago mentioned that fact that the goði did this himself and was able to obtain the ram's blood to perform the rite, despite the fact that the slaughtering of animals for such purposes in Iceland is forbidden. Anyone knowing and or having more historical data on this plus the write up that was done on Beinteinsson is urged to contact this editor please!



BALDR WITH US STILL

By Kristín

Baldr still dwells in the realms of Hel
 But of the Gods and men
 Whether in Ásgarðr or Miðgarðr
 Our thoughts are with Him well!
 Nanna still sits at His side,
 With Him She went at His death long ago
 In those early days of old.
 We hail you still at Miðsumar O shining One
 Beloved of Óðinn our native God,
 His beautiful son,
 The bold, the handson, the blessed One!
 Baldr with us still
 Even in these trying modern times
 Should awake in each and everyone of us
 Nordic folks renewal of life
 And of our Old Gods the will to live
 Of that faith our loyalty to give!

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THE IMPORTANCE OF THE DÍSIR †

By Þórsteinn Þórarinnsson

The Dísir (singular 'Dís') were originally the deified women ancestors of a family and clan. They were and are the ruling Matriarch Mothers that were worshipped before the coming of the Patriarch AEsir Gods to Northern Europe. Freyja, is the great 'Vanadís' Herself heading the Dísir, one of Her titles being 'Drottning dísanna' (Queen of the Dísir). In late Heathen times in the North the term Dís and Dísir came to mean any Scandinavian Goddess or Goddesses, but the Dísir remain today in the religion of Ásatrú an undistinguished blur of fate-Goddesses ruling over fertility and increase of one's well being and the clan. The Dísir are worshipped in a sacrificial rite called a "dísablót" (Sacrifice to the Dísir) which involves much ceremonial drinking, feasting and storytelling. A family celebrates the great dísablót on 'Vetrnaetr' (Winter Nights) or the official beginning of the winter season in Scandinavia which falls in the middle of October. But the Dísir may and should be honored at other times as well with sacrificial offerings and blótar as it pays to court Their services and blessings for the preservation and well being of one's family and clan. As with other blótar which traditionally calls for a 'blood sacrifice' blót, mead or ale may be substituted if a blood blót cannot be performed. The dísablót is carried out and performed by a gyðja (Priestess) or the head woman or mother of the clan before either the hqgr (outdoor stone cairn altar) or the indoor stalli.

If there is no gyðja or woman present, a goði or the male head of the clan may perform the blót. Since Vetrnaetr always falls on Laugardagr (Bath Day or Saturday) the dísa-blót is to be conducted on Frjádagr or Friday night before since Friday is ruled by and sacred to Freyja. Saturday night a 'Álfablót' (Elves blót) is performed with a 'Freyrsblót' following on Sunday night. Vetrnaetr lasts for three nights. The Dísir like that of the Álfar (elves) hold great importance to every individual and the clan worship, and no matter what High God or Goddess one has chosen for one's needs, the Dísir are on a much closer basis and level and should never be neglected by any Ásatrúari. The Dísir are pictured as beautiful spirit Goddesses who reside at the home-stand with the Mother and housewife who may bestow either blessings or otherwise depending on the relationship and kinship the clan maintains with Them. It is recommended that on the first night of Vetrnaetr or on Friday nights if one chooses to honor the Dísir as well to light three candles standing together side by side to represent the Goddesses and Freyja, and also to place three extra plates at one's table to honor Them, and in the course of the sacrificial feast and meal drink toasts to Their honor from a drinking horn. The following is a dísa-blót that Ásatrúarar may perform at Vetrnaetr or other times. Thanks to goði Edred Thorsson for the writing of this blót with changes made by this goði and editor.

Dísa-blót: Vetrnaetr

- 1) Perform the Hamarssetning \perp
- 2) Face north in the Runic Ystaða and say:
"Hail ye holy ides, /Dísir of the hqrgr/hold ye whole the kindred/Mighty Mothers of old/turn our minds toward you! Wend ye neigh these Winter Nights!"
- 3)
"Tonight we name the Winter Nights and call forth the Dísir of the kindred. Ye have been known by many names, ye great mothers of our folk who ever drive us forward to more daring deeds, and to more fruitful fields...
O, ye spae-ides, ye wonderous womanly wights all-weird, we call you: Jódís, of the horse, Hjórdís, of the sword, Valdís, of the slain, Vigdís, of battle, Ásdís, of the AEsir, Ímundís, of the fight, Herdís, of the host.
- 4) Face north, pour ale into drinking horn, hold aloft and say:
"We give this ale, blended with awe, to you O Mighty Mothers all-old!"
- 5) Give horn to each individual present, returning half to the sacrificial bowl. (Each person speaks a formáli over the horn, signing it with the Hamarsmark.
- 6) Return to the bowl, hallow it with the Hamarsmark and say:
"I, _____ gyðja, hallow this ale to the Dísir of the kindred!"
- 7) The gyðja now sprinkles the hqrgr with three turns around the stelli:
"To all the dead Dísir and to all the awful ides!" She now sprinkles kindred members.
- 8) Pour out the bowl, to the north of the hqrgr (or leave it on the stelli later to be taken outside and poured out on the earth), and say: "Holy mothers of men/holy mothers of women/weird daughters of Óðinn/to you we give this sacrifice!"
- 9) Face north in Ystaða, and say:
"From these nights to the twelfth night of Jól, the walls between the world of the Dísir all-dead, and we the all-living here, grows thinner. May the wisdom of these weird women, all-loving, become known to all here tonight!"

The sacrifice part ends here, and the dísa-blót is followed by drinking and feasting by all in attendance. Lamb, horse meat or pork may be eaten as this would be the sacrificial beast or flesh even if no actual blood rite or slaughter took place at the blót. This is dedicated to Freyja and the Dísir. After the drink toasting to Freyja and the Dísir, the feasting would begin.





FREYA



FREY



OVERVIEW

By Kristín

THE VANIR, ANOTHER VIEW

The Vanir are the Scandinavian elder deities, peace-loving, matriarchal, agricultural nature spirits or Gods led by Mother Earth and by Freyja, "the Lady," called Vanadís or Matriarch of the Vanir. The warlike AEsir led by Father Óðinn moved into the territory of the Vanir and made war against Them, beginning with an act of cruelty: the AEsir seized and tortured Their holy sorceress Gullveig (who by the way was not evil as some mistakenly think!) In the end the Vanir were conquered, but many generations remained in awe of Their miraculous powers. They were said to have accomplished everything by magic, and invented all the knowledge that the new Gods (AEsir) learned. Whether the Vanir were described as elves, giants, elder Gods, matriarchs, or "primal ancestresses," They seem to represent pre-patriarchal farming cultures who were forced to give way to Nomadic Aryan invaders. The Völuspá said war occurred "for the first time in the world" when the AEsir attacked the peace-loving people of the Goddess (Freyja).

Freyr is the God of Jól (Yule), the Pagan solstitial festival (now called Christmas by Christians). At the turning of the solar year He is reborn of His virgin mother-sister-bride. Like other seasonal Gods He has a perpetual rival, Njörðr, the other half of the year. They are collectively "blótgoðar" (blood or sacrifice Gods), who fought and sacrificed each other over and over. Njörðr was called the first God of the Swedes, having ruled before Óðinn brought alien Gods from Asia (Ásaland). Freyr is another aspect of Him, worshipped in the sacred grove at Uppsala long before it was taken over by Óðin's Priests. The grove itself stood for the body of the Goddess Freyja.

Freyja (whose luckiest day for weddings is Friday) or one of Her equivalents married each of the early Swedish kings: "They were regarded in Heathen times as the husbands of the fertility Goddess Freyja...They suffered a real or symbolic death in that capacity when their time of supremacy came to an end." Scandinavian Aryans followed the typical pattern of sacred marriage between Goddess and king, the latter becoming identified with the male fertility deity whose function it was "to die for the land and for His people, while the Goddess never dies. Her function is to weep over Him, perhaps to help bring about His return, or give birth to the divine child who is to take His place." The ancient kings of Sweden were torn to pieces by horse-Valkyries or horse-masked Priestesses of Freyja, known as Volvas. After their abrupt sacrificial deaths, Freyja kept the spirits of slain kings and heroes in Her hall Folkvangr. They could be reborn after spending a cycle of time in the wet, fertile earth-womb. Freyja knows more magic than the Gods. She is called 'the Mistress of Cats' and 'the Great Sow wedded to the sacrificial boar.' Fish (a fertility symbol) is traditionally eaten on Friday in Her honor, and as with Her brother-husband Freyr sexual rites are performed in Her honor.

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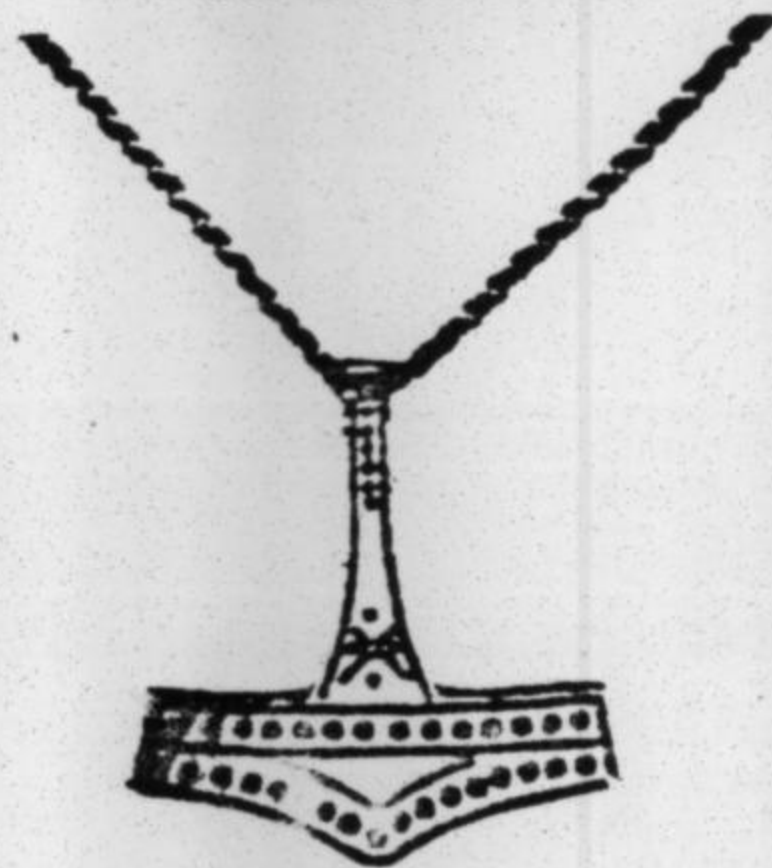
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The word "Lust" in the Old Germanic languages meant "religious joy." At their feasts, Norsemen sang songs christians called "lewd and shameful," and danced hip-swinging dances called "female gyrations." In fact it was not uncommon to find Norse couples in the act of love making at Yule gatherings in the drinking halls and at other times openly displaying their affections without shame. The Swedish Vikings or Russ would conduct open orgies having sexual intercourse in front of others. Sex and fertility were very important to our Nordic forefathers as the survival of the clan depended on it! 'Heill' or 'gaefa' (literally, "virility," or "divine force") without which Norse kings couldn't rule. A king's virility was periodically tested, and when it waned, he was usually killed and replaced. When king Fjqlnir of Sweden "became impotent," he was drowned in a vat of mead, the common euphemism for the sacred cauldron.

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SOME VIEWS ON THE RUNIC REVIVAL

Thorguard Vikings

By Þórsvarðrgoði Peter L. Seymour



These days the Runes, after lying half forgotten for centuries apart from the occasional mention in the lectures of historical societies or some more informed ghost story such as the work of Dr. M.R. James, have seen and in most cases suffered a revival in the public focus...the archaeological, literary and other academic exponents trussed up safely in their intellectual strait-jackets offer us either clinically safe, dull renderings or smugly quarrel over each other's attempts to unravel the mysteries of the past. Most of us who 'use' runes would agree that these austere bleak strokes in stone and wood are alive...and the far fewer and even more intriguing fragments left us on vellum or paper are often exciting keys to that unfading mysterious spark graven into the very roots of our folk. Countless hours of effort and speculation over runic inscriptions through the years since early scholars started recording and searching out weatherbeaten grave-stones and forgotten manuscripts have led to the comparative availability of a number of books and other papers voicing the conclusions of many runologists over the decades. Up to the period of the second world war, Runes had always been an obscure but respectable field of study for the antiquary or odd common enthusiast having long lost the evil and damning stigma placed upon them and their adherents by the early christian church. (Which eagerly took them up and attempted to convert them and their true meanings for christian purposes and in doing so fortunately left us a legacy of runic poetry ect that would have otherwise been lost!) Used as a meaningful, spiritual folkic

tool by the Third Reich, the mainly christian politicians of National Socialist ideology successfully revised the tricks of the early mediaeval church upon man's subconscious reverence and adoration and in some cases, the psychological fear of simple but powerful symbolism.

For many years and in some cases until this day, this caused the runes and their unfortunate enthusiasts to suffer a new and equally powerful stigma but of course the unreasoning hatred of people based on what they had just recently seen and feared was not as ferocious and organized a witch hunt as suffered by the shamans and Pagan folk of Europe during the catholic ascendancy in the middle ages and the appearance and influence of post-war generations paved the way for a resurgence in the natural quest for answers and knowledge of these enigmatic, immortal glyphs. As with any popular revival, the wave of enthusiasm bore the marks and labels of a variety of sources; However, the academic no longer held a monopoly of expression from his high seat of learning from which he had diffused his often incorrect historical assumptions upon a literate public. Advances in the copying machine business revealed a torrent of hidden talent that had hitherto remained gagged by the prohibitive bottleneck of the publishing world. Perhaps unfortunately, the fresh tide often bears yesteryears driftwood and corpses... The driftwood can be dried out and used - The corpses stink... The variety of the would be runemasters, the well meaning or ego seeking nouveau-Heruli of the 20th Century came from a mixture of pre-war enthusiasts and students of folklore ect, black and white pseudo-witchcraft coven members turning to the newly discovered and home grown wisdom they stumbled across in the occult bookshops, lost or bored wayfarers from along the path of nationalist fabaticism who with a bit of luck mature in their attempts to equate the mighty vision of the runes solely with the spirit of Nazism, and last but not least, the genuine, small but growing crop of new Pagans sprouting forth and recognising the sheer importance of integrating the solid, indestructible power of the runes as spiritual and practical guidelines for the future survival of our identity as a race with a philogosephy and religion whose main deity Odin discovered the runes and gave them to the worthy among us.

MORE ON THE NORSEMAN AND FAMILY

The Norse were brave and independent folk. Each householder was responsible for his family and servants. They hated the idea of subservience to kings and earls. In fact, many of them left Norway to settle in Iceland rather than serve a king.

Each householder had his family temple. In this round building of fine timber, with a high pointed roof, would be images of the Gods. Sacrifices of cattle and food were made before Them, and in very difficult times an occasional human captive was slaughtered. Each householder was a Priest in his own right. His seat in the hall was sacred, and it was thought that the Gods were within the carved seat posts which symbolized greatness. They contained the luck of his household.

Pórr would visit a family disguised as a young man full of tales of glory. He often brought good luck and sometimes He made a present of goats flesh for His hosts stockpot, though this too was done by magic. Many a time a family would entertain a stranger with traditional Norse hospitality without ever knowing that a God had been among them.

The hammer of Pórr had a heavy head, broad and long, with the outer corners curved downward, so that there was at either end a flat surface about half the thickness of the head. It had a short strong handle. No one knows how large it is since Pórr can change its size as He wishes. No one but Pórr Himself could even lift it. The iron hammer is a symbol of holiness; that is why people take oaths on its image. It is the mighty divine power of a God of strength. Pórr had used it in the days when the creation was new in order to defeat and destory the frost giants who were threatening to ruin all things.

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