

# GUNGNIR



## *Rules & Requirements of the Holy Nation of Odin*

The Holy Nation of Odin is an Outreach Ministry dedicated to the ancient religion, or Forn Siðr, of Fundamental Odinism, which is an ethnic religion native and belonging to the people of the Aryan Tribes.

Membership (individual or Kindred) within the Holy Nation of Odin is open to those of our Folk who are free of any crimes against our faith, our Folk (e.g. women, children, handicapped, elderly, etc.), or our Gods (e.g. the laws of nature). What does, or does not constitute such a crime can be evaluated on a case-by-case basis by the Court of Goðar.

While the Holy Nation of Odin does espouse a Priestly Caste, or Goðorð, each Kindred is free to determine their own spiritual and tribal needs. The Holy Nation of Odin recognizes ordained clergy from other organizations within the Greater Odinst Community, albeit this is conditioned upon the doctrines of Fundamental Odinism.

The Holy Nation of Odin does not condone homosexuality, any more than other orthodox faiths (e.g. Islam, Catholicism, etc.). It is our position that homosexuality defies the very laws of nature (Odinic Law), family values, procreation and therefore our Goðanum (Gods & Goddesses).

The Holy Nation of Odin does not espouse, condone or endorse any gang activity.

A Kindred shall consist of at least three members (a Félag need be only two), and meet on a regular basis. The Holy Nation of Odin will not interfere with the functions of Kindreds, unless petitioned by a majority of it's membership for aid. Each Kindred of the Holy Nation of Odin is expected to submit annual updates, listing current membership, as well as it's accomplishments. A copy of it's bylaws shall also be updated and submitted annually, though Félags are exempt from both of these rules. Failure to abide by these rules may result in a revocation of membership.

Any Kindred, or Félag, may be removed from the Holy Nation of Odin, for any cause, by a majority vote of the Court of Goðar of the Holy Nation of Odin. These rules are to be approved or amended annually, or as needed, by the HNO Court of Goðar. Information regarding membership in the Holy Nation of Odin is available online, and membership is free.

## *The Original & Official Publication of the Holy Nation of Odin Outreach Ministry*

*\*Gungnir (Old Norse: the 'Swaying One')*

Gungnir is the name of the mighty and infallible spear of the Allfather Odin. When Odin sacrificed one of His eyes at Mímisbrunnr (ON: 'Mimir's Well'), in exchange for the great wisdom which He so desired, He decided to commemorate the occasion by breaking off a branch from the holy World Tree, Yggdrásil, which overshadowed the sacred spring. From this bough, the Allfather fashioned the shaft of His beloved spear. At the bidding of Loki, the dwarf Dvalin forged the head of the spear. Gungnir never fails to hit it's mark, and oaths sworn upon it's tip may never be broken. Those over whom the Allfather Odin cast this spear become dedicated to Him, and are destined to assume their place within Valhalla after their mortal life. Both the Allfather Odin and Njörð grazed Themselves with Gungnir in an act of dedication to Odin, and such rituals of dedication to Him continue to this day.

May Gungnir mark your soul, and lead you to that holiest of all places, in His divine presence. Heil Allfather Odin, and all of the Æsir and Vanir in His Venerable name!

*Gð. Dr. Casper Odinson Cröwell, 1519-CCG*

Hon. Herjan of the Sons of Odin 1519 & the Sisters of the Sons 1919  
and Chief Court Goði of the Holy Nation of Odin

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**Editor-in-Chief:** Gð. Dr. Casper Odinson Cröwell, 1519-CCG  
**Web-Mistress:** Gð. Linda Friggasdóttir Cröwell, HNO First Gyðja

**Editor:** Gð. Viðar U. Odinson Harless, 1519-CG/CW (HPS)  
**Assistant Editor:** Mike Williams, Shield Brother 1519



# Gungnir



The Official and Original Publication of the Holy Nation of Odin Outreach Ministry

Issue №. 17

## AN EDITORIAL FROM THE HONORABLE HERJAN

Heilsan Folk! Heil Odin!!!  
Heil the Holy Nation of Odin!!

The new year is soon to be upon us! The revolution of Jera (☿) settles in the realm of the Disir but for a short time. It is during this time that we give thanks to the Mighty Matrons of our lineage, not only with the Disablót upon the Vetrnætr, but every Friggasdagr (*Friday*) up until the “Twelfth Night” of Yule (*31 December*). Offer Them a libation of milk and honey, and thank Them for the help with which They provide us. I do this every Friggasdagr, all year long.

So, some of you say to yourselves, “*I’m a pragmatic and philosophical Odinist only! I don’t believe in that spiritual stuff.*” I say to you, “*Balderdash!*”

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The Disir are the Matron ancestors of our genetic-tribal lineage from time immemorial, as well as the recently departed. They are with us always. This is a metagenetic fact. What we color intuition, or “gut feelings”, are in reality the Disir communicating with us via the vehicle of metagenetics... through the blood!

An honest survey will reveal that all of us, at one time or another (if not several times), have experienced a nagging sensation, prodding us to do something... a person who never plays the lottery instantly, and uncharacteristically, elects to buy a lottery ticket, and then wins. An inexplicable urge to visit a healthcare provider reveals an early stage health issue, which left undiscovered could cost you your life, or your quality of life. The notion suddenly to drive home from work by a different route, to later discover a deadly auto accident had occurred at the time you would have been there, had you not taken the alternative route. We all have examples such as these which ring true. These are ways in which the Disir... “*our*” Disir, aid us each and every day, I opine.

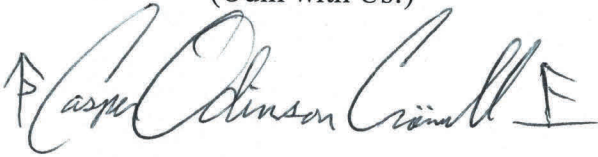
It goes a long way, our efforts to pay homage to those sacred tribal and family Wights (*Vættir*, ON: 'spiritual beings'), who are always looking out for us. This is not new-age tripe, rather timeless tradition, which has existed from the very beginning of our Aryan Tribal Line. Respect for this, and indeed all of our sacred traditions, are what is Fundamental. For Fundamental Odinists, the Mother Night (Yule 20<sup>th</sup>) is our new year at sunset. May 2266 RE be a prosperous one for all our kith, kin and Folk the world over.

**Ves heill allar ok fara með Goðanum!**

(Be healthy all, and go with the Gods!)

**Oðinn með Oss!**

(Odin with Us!)



**Gö. Dr. Casper Odinson Cröwell, 1519-CCG**

## Velkominn Sigr!

(ON: 'Welcome Victory')

By Br. Jason Odinson Hunt, 1519-W/AG

On a ship out on the stormy sea;  
how many men will travel Thee?

Ægir's kettle is rough and cold,  
so sail with kin whose hearts are bold.

Refusing to fall into the net of Ran's hands,  
its off to explore unknown lands.

Unsure of fate or what's in store;  
not caring as they reach the shore.

For Odin's ravens then flew over me;  
a sign we shall have victory!

Men from the north had the raiding start;  
we struck fear into the local's hearts.

Ahead of me the monastery caught my eyes;  
this is where we'll find our prize.

Memories and tales of tyrant kings,  
who destroy our Folkways & take our things.

Vengeance is ours, and it's time to fight, as  
the Gods & Goddesses look on with delight.

Fighting with fury and explosive rage;  
not forgetting to hail Odin, the Mighty Sage!

Not forgetting to hail Tyr, for justice still;  
this is for Germania, and the Irminsul!

Soldiers approach with thundering hooves;  
today we shall be feeders of the wolves.

Clashing spears, swords and shields;  
spilling blood across the fields.

My kinsmen sacked the Churches of old,  
looking to take the things made of gold.

Piffle spouting monks ran across the stead;  
we began to shout joyfully  
and cut off their heads.

That's where we did find a great hoard,  
where they re-minted coins  
and gold was stored.

We lit Lindisfarne on fire,  
before we returned;  
every bit of silver and gold well earned.

No longer safe shall Christians feel,  
from Asamen who refuse to kneel.

A time of pride among Folk and friends;

the time of the Viking Age begins!

The year was 793 CE;  
a reminder our Folk are wild and free!

### \*\*\* DISCLAIMER \*\*\*

The contents of this poem describe the historical event of the raid on the Isle of Lindisfarne, and its Christian Monastery, by Norsemen in the year 793 CE. This event was the ending of the previously characteristic "tolerance" of our Forn Siðr (ON: 'Ancient Religion'), initiating the Viking Age, whence Christians prayed, "Save us O' Lord from the fury of the Northmen!" This poem should not be taken out of context, and should not be understood as inciting anything other than the reclamation of our ancestral and religious heritage.

## Hangings from the Tree

### A quest for divine wisdom

By Gð. Dr. Casper Odinson Cröwell, 1519-CCG

An examination of the Norse-Teutonic myths, or more pointedly so, the Poetic Edda (*the Elder Edda*), will illustrate the Allfather Odin's relentless pursuit of knowledge and wisdom. No more poignant example of His quest may be gleaned than His discovery of the runes (*mysteries*) while hanging upon the World Tree: Ýggdrásill. From the Hávamál we glean:

Stanza 138.

I know that I hung on the wind rocked tree  
nine long nights. Pierced by a spear,  
dedicated to Odin on that tree of which no  
man knows whence its roots begin.

Stanza 139.

No bread was I dealt, nor drink offered Me  
beneath Me I gazed; and roaring I grasped  
the runes, from there I returned.

Stanza 140.

Nine mighty runes did I learn from that  
famous son of Bolthor, Bestla's father, and a  
draught did I gain of the sacred mead dealt  
from Odrerir.

Stanza 141.

Then I began to wax in wisdom, and grow  
and prosper; one word led Me to another,  
one deed led Me to another.

Stanza 142.

The runes you must find and the meaningful  
letter, a truly great letter, a truly powerful  
letter, which the Mighty Sage colored and  
the awesome Gods made and Odin Himself  
risted.

Within the language of the Hávamál, and indeed several lays within the Poetic Edda, are great runes (*mysteries*) concealed, awaiting discovery by those who would "be" and "become" initiated. Else wise, the stanzas assume a mere poetic quality of literary value; stanzas, kennings and metre. Indeed, few inquiries into the Hávamál and the entire corpus of the Poetic/Elder Edda, are surmounted from a truly heathen/pagan theological perspective, rather most, if not all volumes are derived from the very pedestrian vehicle of exoteric academia as are the myriad of translations which in fact are not translations at all, albeit interpretations of lays. For example, the very

word “*the*” in Old Norse is “*hinn*.” “*And*,” is “*Ok*.” “*I*” is “*Ek*.” The latter connotation carries with it; “*I am / I’m*” as well. The meaning and value of these words do not change, nor are they complex in their nature, or form. Thus asserted, I posit my argument for “interpretation” contra translation.

With the afore stated in mind, we must turn to and examine the clues within the stanzas and their value thereafter; particularly stanzas 138-142 of the *Hávamál*.

The myths teach us that Allfather Odin consumes no food. His only source of sustenance is mead, and that He feeds all food dealt Him to His two wolves; Geri and Freki. At least, that is what most authors would tell us in regard to said myth. However, the myths do in fact have much more to say concerning Odin’s appetite. In stanza 139 of the *Hávamál*, Odin speaks to the fact that no one gave Him *food*, or drink. In fact, when the world of men was young, Odin and His companions, Loki and Hœnir, go traveling upon *Miðgarð* when suddenly the three become famished! So they slay an ox and endeavor to cook it on a spit over an open fire, but the meat won’t cook. This failed roasting of the ox is related in the story of Thiassi and in the story of Iduna’s Golden Apples of youth. In the latter, we may discern that when Iduna and Her apples go missing from Asgarð, old age creeps and takes rent upon the Gods, Odin included! Odin does indeed eat the golden apples which Iduna bears within Her casket to the Gods each day in Asgarð.

In stanza 138, Odin sacrifices Himself to Himself. That is to say, that He sacrifices His base desires unto His “will” to higher ascension. This He does upon *Yggdrásill* (*the World Tree*), which supports the multiverse of the nine worlds, and Odin says that no man knows from whence it’s

roots begin. Clearly, this is itself yet another rune to be discovered, as the myths plainly elucidate that the tree’s three roots are each submerged in, and or nourished by the three wells; **Hvergelmir**, **Urð’s Well** and **Mimir’s Well**. So then, we must either conclude that Odin’s Ordeal had occurred prior to man’s initiation (or the capacity therefore), or that the meaning of the three wells lay hidden in esoterica from the uninitiated mind of man.

I opine that both are indeed the case in point. While the former wields the property of Odin not yet discovering the runes until the next stanza (139) and man would have to thereafter receive the gift of the runes from Odin, in order to become initiated. He (*‘man’*) must yet become initiated *runically* in order to see that which is latent only within the esoteric realm. This presentation would lend credence to the latter.

The esoteric value of the three wells themselves are as follows: **Hvergelmir** is the well of the divine creative process, as Odin thus “*wills*” creation to begin. The *Elivagr* (*‘eleven rivers’*), flow forth from this well and commence the divine process. From this flow, *Ginnungagap* will become full with yeast and icy waters which create hoar frost and rime which in turn become solid blocks. From these blocks of ice will be born *Ymir* and *Auðumla*, and with them the chain of life began!

**Urð’s Well** is the beginning of time itself as reckoned by man. All which has ever been is contained within the waters of this well. As a side bar here, albeit a germane one, Odin tells us that he spent nine ‘*nights*’ upon the tree. Nights, not days, being the mode by which the Norse-Teutonic tribes had reckoned the measure of time. Additionally, annual time was

reckoned by winters. To the Fundamental Odinist, this reckoning of time yet remains.

The third and final well is **Mimir's Well**. The water contained within this well represents all memory, knowledge, and wisdom that ever has been or will be! It is at this well that Odin plucked out one of His eyes and dispatched it to the well's depths as a sacrifice, in exchange for a draught of its prophetic waters.

Odin aged while on the tree during His ordeal, for He consumed none of Iduna's precious apples of youth while He hung upon the tree. Conversely, once He had "discovered" the mysteries of the multiverse (*the runes*), He no longer required any food, for His vitality is sustained by mead alone and His employment of the runes' magic; specifically in voice (*Galdr*). Though, from this point on, Odin is gray of hair and beard.

Stanza 140 informs us that Odin learned nine mighty runes (*spells/songs*), from the "famous" son of Bolthor, Bestla's father. Bestla is Odin's mother, hence Bolthor being Her father would denote that His famous son is none other than Odin's maternal uncle (*the Norse-Teutonic maternal uncle-nephew relationship is well catalogued throughout the sagas as well as history's tomes*). This much the myths are clear on. Alas, no more is ever posited about this maternal uncle who taught Odin these particular nine mighty runes. Or, is the truth of the matter merely hidden yet more in the runes of the stanzas?

I opine that we, the readers of the myths are all too familiar with this enigmatic uncle. More so, we heathens who are initiated in runic wisdom are. The key lies with the adjective regarding Odin's maternal uncle. He is "famous"! Yet, not

readily identifiable by name. He must be a Jötun as He is the son and brother of a Jötun. Additionally He must be wisest of all beings, Jötunar, Gods or Men. By such a deduction, I opine that Odin's "famous" uncle is none other than Mimir. This is why Odin loves Him so. Why he preserves and protects His head. Odin seeks rede (*counsel*) from His head, right up till Ragnarök itself! It too bears fruit as to why He sacrificed an eye at the well in order to gain the power to see with His hugauga (*'mind's eye'*). And who else is wise enough to teach Odin nine mighty runes, when He had already gained knowledge of the entire elder Futhark? Mimir stands alone and above all others, in my comprehension thereof

Stanza 139 describes Odin's winning of the runes: "*beneath me I gazed; and roaring I grasped the runes.*"

Odin's very declaration of His discovery of the Elder Futhark runes, afford us yet another insightful clue as to who His "famous" uncle might be. Looking down from His place while hanging upon Ýggdrásill, Odin would see Mimir's Well, where one of the tree's roots is nourished and where all wisdom (*the Laws of Nature*), is contained. The runes of the Futhark itself are components of those very laws if they are not themselves altogether, said laws. Yet one more connection to Mimir and His well, and further insight into why Odin is so smitten with wisdom, which the well's waters do contain. This too, is "why" the sacrifice of an eye plucked and plunged into the well's depths. That He may see what is hidden in the well's deep... the worlds below! Odin's eyes have assumed many equations by the myriad of mythologists and scholars in their writings. For example, His sacrificed eye has been equated with the moon (*Mani*), in the ink black night sky. A reflection of His eye peering up from the bottom of

Mimir's Well. Also, the eye can see into all of the dark realms of the underworld. Conversely, His remaining eye is the sun (*Sunna*), itself, hence the sunwheel also being called the 'Eye of Odin'. This eye sees all which occurs in the bright realms of the 'visible' world. When Odin occupies His throne, Hliðskjalf, He has use of both of His eyes' sight, which is how He can see into all nine worlds!

It is the nine mighty runes which the corpus of this study addresses, albeit not prior to unearthing a few more germane clues from the stanzas relating to the runic knowledge won by Odin while submitting Himself to the rigors of His ordeal upon Ýggdrásill.

Stanza 141 relates that once the Allfather began to wax in wisdom and prosper, one Word led to another for Him; meaning one rune led to the next rune in the ring... *Fehu to Uruz to Thurisaz, etc., etc...* The words being voiced as Galdrar.

One Work led me to another, He states. This assumes the rune's value in 'Deed', or action. One leading to the next, and so on and so forth. When the ring arrives at Othala, it begins again at Fehu. It is an endless circle, or ring... *Self transformation on a continuum!*

Finally for this analogy, stanza 142 regards a 'meaningful letter'. The letter being the rune's stave (*shape*) with the added property of it's song (*Galdr*). We are counseled by the Allfather Odin, to seek this One powerful rune above all others! Which rune is being given such an epic station of importance? Is it the Odinic paradox of Dagaz? Perhaps the mother rune of Hagalaz, in which all others may be found. How about Elhaz as life rune? What about Eihwaz as the life, death, and rebirth rune, which runs the very axis of Ýggdrásill?

Maybe it is Jera in its cyclical form and function, or Mannaz as representative of Aryan man's divine ancestry.

It could be any one of these runes mentioned, with good cause. Though I opine that the very rune in question, mightiest among them all, must itself give birth to Ansuz in turn. The sound validity which I offer for this is that the rune Ansuz, in and of itself, is the Divine Breath, which Odin Himself imbued Aryan man with... the Önd... with which we may comprehend all other knowledge and wisdom. Our very awareness of this knowledge is awakened and waxes when we ourselves "become" initiated. When we elect to hang upon the tree ourselves and "be". Therefore I opine that Nauthiz ( ✚ ) is the rune, or letter, in question. Sacrifice is born of need, and no cheap sacrifice will do. As with anything of value, one yields what one is willing to invest. The greater the sacrifice, the greater the reward shall be. So then, how great the need ( ✚ )?

When we forfeit our actual voice, with a vow of silence for a given period, we are hanging on the tree (the Ýggdrásill Rite); our voices being the one true thing which belongs to each man, and woman. And the longer the silence, the quieter the mind. The quieter the mind, the louder, and more clearly we may discern the very voices of our Gods and Ancestors. To hear what They have to teach us as they speak to us from within ourselves. For They live in our blood! Every God and ancestor of our Aryan lineage which has ever existed yet lives in every single drop of our blood. Their voices travel the highway of our DNA, from millennia past. What an awesome and powerful awareness this is. This is the trú way of the warrior. Every Aryan man and woman, who answered the call of Allfather Odin, to serve our Gods, Folk and sacred



mission of the Fourteen Words. When the mind is not right, we are not right. We must learn to silence our minds if the voices of our Gods and Ancestors we would hear. Fasting from food in concert with voice fasting, for periods of time, can yield even greater rewards. When we participate in this process for *at least three days and nights*, we begin to understand what it means to become initiated. What it means to “become”, “be”, and then “become” again. “**Being and Becoming**”. This is what the Yggdrásill Rite is about. What it means to “*Hang on the Tree*”.

After nearly thirty-eight years of walking the Northern Road of Odinism, I have yet to see in writing, stanza 140 of the Hávamál properly addressed. More so, when seekers of runic knowledge have sought my rede (*counsel*) at the serious and complex level, none have ever queried about the nine mighty spells (*runes*) which Odin was taught “*after*” He descended the tree... “*after*” He took up the knowledge of the entire Futhark Runes. Instead they concern themselves with Odin’s Rune Tally (*Runatala þattr Óðins*), as did the rune sage Guido von List. I do not mock, nor do I discount the Listian work, albeit I find it rather disconcerting that few, if any, have placed much stock, or curiosity into the nine mighty runes. To be certain, Odin’s Rune Tally is of paramount import, albeit there is an equally, if not greater urgency for the runically adept man, or woman, awaiting in the mighty nine! Perhaps this is why they are so under appreciated, or why they are so unnoticed beyond their stanza context within the Hávamál itself. Why they yet remain so obscure,

On one hand, these nine mighty spells (*runes*) describe Odin’s own quest for wisdom, and thereafter His ordeal upon the tree. They too are the blueprints, if you will,

for our own quest, and ascension, via the vehicle of Odinic paradigm. And yet, on the other hand, they are the laws which no man may alter or manipulate. This is why they are so mighty I opine.

These nine mighty runes may be found within the Elder Futhark, albeit they stand alone as well. These nine runes, each one, are non-invertible. Their staves (*shapes*) are the same up or down. In fact, to assert their staff value in such a way is an oxymoron, for there is neither up nor down where these rune staves are in regard.

## The Order of Odin’s Ordeal

The Nine Mighty Runes are as follows:

(X)(N)(T)(I)(S)(J)(H)(O)(M)

This is of course the chronological order in which they appear within the three Ættir of the Elder Futhark. The order in which they appear in concert with Odin’s Ordeal are thus:

(T)(H)(N)(I)(J)(X)(O)(S)(M)

The process is described thusly...

**Nauthiz ( T ):** The Nauthiz (*need*) which Odin feels is the engine which moved the Allfather into action. His very desire for uncommon wisdom is the catalytic agent. This need (*Nauthiz*) initiates the entire process. Necessity is indeed a fundamental truth in nature’s law. Winter *needs* spring, spring *needs* summer, and summer *needs* autumn. Dark *needs* light and light *needs* dark. Chaos *needs* order and order *needs* chaos. I could continue ad nauseam, albeit I feel the point has been sufficiently illuminated. Wherefore our own quests are concerned, the very frictions we encounter in our lives, be they deliberately created and submitted to for the purpose of “*being*”

initiated, or whether they arrive naturally accompanying the day, are in fact necessary opposing forces, which bring about changes. Of small wonder is it, that the Nauthiz stave resembles two twigs one would rub together to create a fire? Nauthiz is the need-fire from which we may benefit.

**Sowilo ( 𐌱 )**: Sowilo is next, and is itself necessary ( 𐌿 ) to facilitate the need ( 𐌿 ). Sowilo is the 'Willed force' or action applied. The 'will' and 'willed' action of Odin to ascend Ýggdrásill. In our own quests to "be", Sowilo is the mode by which we either shall, or shall not attain thus. Or more accurately, by which we "will" or won't! We employ our will every hour of every day. And yet, people with addictive personalities seem to believe that they just somehow cannot harness the energy of their will to cease whatever addictive malady that they have allowed to control their lives, be it substance abuse, overeating, gambling, shopping, pornography, etc... But the reality is, *they are employing their will!* Just in a negative and counter productive fashion. If one sticks a needle in one's arm to get high, they employed their own will to do so. The syringe did not magically appear with narcotics in it and then plunge itself into one's arm. *Of course not.* Will is in the act of doing, or committing the act. Positive or negative. However, Will as defined as will power (*Sowilo*), is the fortitude to act in accord with one's own desires. When you form a thought in your mind, it thereafter requires an act of will to make that thought tangible. When Odin *thought* to mount Ýggdrásill, it took His will to make it so thereafter. This paradigm, and law of nature, applies every day of our lives, and it is inescapable.

**Hagalaz ( 𐌺 )**: Hagalaz (*hail*), follows Sowilo ( 𐌱 ). It is the necessary ( 𐌿 ) hardship which will yield the reward ( 𐌿 )

sought by Allfather Odin. This truth applies to every one of us as well, as does it remain yet another inexorable truth in nature's order. We all succumb to a myriad of hardships in our lives. Indeed, I've heard tell that when sorrows come they come not as single agents, but in battalions instead. This may appear to be the case indeed to those in possession of a victim's perspective. To such folks, every downturn is a personal attack on them. A conspiracy of nature at work against them! They fail to discern the opportunity which Hagalaz presents to them. For sure our hearty Viking ancestors shunned such a 'woe is me' perspective, in lieu of the 'cup is half full' perspective. Every day was an opportunity to them. And so it remains today for us, their descendants! Self pity always blinds folk and robs them of their otherwise stalwart dispositions. Whenever I experience this condition myself, I am reminded of a poem on self pity by D.H. Lawrence:

**"I never saw a wild thing sorry for itself. A small bird will drop frozen dead from a bough without ever having felt sorry for itself."**

It has served me well, as a swift kick in the seat of my pants, to rid me of any pity which may blind me to the opportunity before me, which Hagalaz so often provides.

**Isa ( 𐌺 )**: Isa is the necessary ( 𐌿 ) self imposed static posture Odin assumes as He hangs from Ýggdrásill. Once again, Isa (*ice*), and its contracting force, is an immutable law found within nature's design. And so it goes, that for the one who can harness the knowledge of this agent of nature, one may thereafter employ said knowledge towards one's beneficial ends. At times, we must force ourselves ( 𐌱 ) to slow down and take notice of what is in our lives and going on around us. Lest we pay the consequences for failing to notice such

qualities. To turn inward into one's mind and to calm one's mind long enough to really consider the epic runes (*mysterics*) of our lives, requires that we *become* as Allfather did upon the tree. To move through time, but not through space! This is Isa at work, as employed by the individual who has learned how to move as one with nature, rather than against it. This is key to mindful meditation, and the success it may afford us. Just like Odin's example to us from the tree!

**Eihwaz ( 𐌿 )**: Eihwaz is itself the very axis which vertically runs up and down the tree's trunk, and thereby supports the nine worlds. Furthermore, it is the very vehicle which provides Odin access in and out of the world of the dead. It is necessary ( 𐌿 ) for Odin to die willingly, to submit to death, in order to learn the runes, (*the very laws of the nature which He himself 'willed' into creation*), and then return to the realm of the living with them. A rebirth! In nature, Eihwaz is the axis which penetrates the up and down corridor of the unforeseen world in which we live as well the components of it in which we do not. Subjectively, the same is true of Eihwaz on a microcosmic level, which travels the breadth of our consciousness. Eihwaz is necessary ( 𐌿 ) for us to effect changes in our lives. To kill off some negative aspect or circumstance within our lives and then revisit it long enough to learn the lesson, or gain wisdom from it, that we then bring back into the positive aspect or circumstance, so as to benefit from the very experience. To own it! As Odin did to win the runes.

**Gebo ( 𐌶 )**: Gebo (*gift*) is the willing exchange which is necessary ( 𐌿 ) betwixt Odin and the source from which He is initiated, whereby the runes are revealed to Him. Mimir perhaps? We learn from Allfather Odin in the *Hávamál*, that *a gift*

*always calls for a gift* in return. This is the power of willful exchange of energies in nature. Not merely to give and receive. But on a continuum, that is one of nature's primary lessons, to be certain. And so it should be so with us as well since we are a part of nature and not apart from it! This law of natural order also harkens back to my earlier asserted point that we may only yield what we ourselves are willing to invest.

**Ingwaz ( 𐌶 )**: Ingwaz is yet again a necessity ( 𐌿 ). The very process of gestation is required of any and all potential, if it is ever to realize actualization. Any birth, idea, desire and yes, wisdom, must submit to the very process of gestation. This Ingwaz ( 𐌶 ) is where Odin places the fruits of His labors, and thereafter awaits the potential birth of reward. This very paradigm itself is self evident within both the realm of natural order, as well as in our own lives! It is not unique to anyone or thing within nature's realm. It simply is the rule.

**Jera ( 𐌶 )**: Jera (*year*) is the harvest. It is the yield, but it is a yield which requires the effort of harvesting, just the same. This required effort is yet another necessity ( 𐌿 ) in order to receive the reward. This is a revolution of a process completed. And it is cyclical. So long as we are willing to put forth an honest effort, the seeds we have sown we shall also reap.

**Dagaz ( 𐌶 )**: And finally, the illumination occurs... the very wisdom which Odin sought, and sacrificed Himself to Himself to gain! This Dagaz (*Day*) is the reward ( 𐌿 ). It is a trip to the realm of the dead, and back to the living, with the numinous knowledge of the runes... the wisdom of the multiverse revealed to Him. This divine journey itself is necessary ( 𐌿 ) for Odin, in order to descend the tree and meet up with the "Famous" son of Bolthor

(*Mimir*), from who He learned the Nine Mighty Spells (*runes*)... the very truths of the laws of the multiverse, *the laws of nature*, which are non-invertible! What a marvelous and courageous display by Allfather Odin, for us to employ in our endeavors toward willful sacrifice of oneself to oneself.

There are three wells, at the three roots of Ýggdrásill. Only **Mimir's Well** contains all wisdom of past, present and future! While the Nornir (*Norns*) themselves assume the very stations of past, present, and future, **Urd's Well** itself contains only that which has "*been*", up to the present time. Skuld (*Future*), alone among the three sisters, knows the future fate of man. And **Hvergelmir** is the source of the Elivagr (*'Eleven rivers'*) flowing forth. Once again, a past to present correlation. This leaves only Mimir's Well. A place where Odin will return to again and again, for rede from Mimir. All the way up till Ragnarök!

Yes, it is old Mimir's head which awaits Odin's descent from Ýggdrásill. It is He who will teach Odin Nine Mighty Spells (*runes*). And it is He who is Bolthor's "Famous" son! And in stanza 142, the truly great letter (*rune stave*), the truly powerful letter regarded therein, can be none other than Nauthiz ( ); the very *need* and necessity which recurs in all nine mighty runes. One need leading Odin to next (*one Word leads Me to the next*). One necessity leading Odin to the next (*One Work leads Me to the next*).

With this wisdom, the Allfather becomes aware that He alone may bequeath the Divine Breath (Önd) to Aryan man, via the very act and vehicle of Ansuz ( **F** )! This great necessity ( **+** ) (*a work*) to imbue Aryan kind (*his progeny*), with the Divine Breath, Önd. This is how and why the Gods

and Aryan man are interdependent upon each other... the Gods of the North exist as they have from the dawn of time. But they exist upon Miðgarð in the blood of Aryan-kind, so too shall they perish with us! An honest survey of this truth reveals the genuine essence of Nauthiz ( **+** ) at work in reality.

I hope this work will provide you with some valuable food for thought, and that it may guide and assist you in your quest for divine wisdom.

## Oðinn með Oss!

(Odin with Us)

### \*Note to reader:

The work you have just perused was composed by the author during the period of his Ordeal of the Ýggdrásill Rite, which spanned the breadth of 32 nights and 33 days, without a single word uttered. This work is the fruit of that meditation.

Books by

**Gö. Dr. Casper Odinson Cröwell**

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**Ek Einherjar:** Hammer of the Gods  
ISBN: 978-0615330747

**Vor Forn Siðr:** A Handbook  
for the Living Einherjar and Valkyrjar  
ISBN: 978-0985476007

Recently, an article in *'The Atlantic'* magazine, November 2015, editorialized that the Ásatrúar of Iceland are conducting same-sex marriages, in contravention of Odinic (i.e. natural) Law. Indeed, these confused individuals have been engaging in such blasphemies, according to the article, "*Big in... Iceland: Going Pagan*", by Uri Friedman, since 2003; seven years before Iceland recognized such perversions as legal. It appears that Ásatrú is growing fast in Iceland, due to a mixture of "*disaffection with the state Lutheran Church*" and "*a harmony between the homespun faith and Icelanders' liberal values*". The apparent Allsherjargoði (ON: 'Chief Priest') of the Ásatrúar in Iceland, one Hilmar Örn Hilmarsson, is quoted as telling the website GAY ICELAND, "*Pagan belief is very inclusive*". So inclusive as to exclude the fundamental tenants of the very Forn Siðr (ON: 'Ancient Religion') they claim to believe in, and to include socio-behavioral principles that embrace the very annihilation of their Folk.

## Prédikan (ON: 'Sermon'): On Same-Sex Marriage<sup>1</sup>

The concept of "same-sex marriage" is in truth two separate and theologically opposing matters. While homosexuality is

<sup>1</sup> Many of the points in this Prédikan were previously expounded upon by Gð. Dr. Casper Odinson Cröwell, 1519-CCG, in his book *'Ek Einherjar: Hammer of the Gods'* (Kingsburg, Vinland Kindred Publishing, 2009.), cf. especially "Queer Notions".

both unnatural and amoral, the introduction of marriage into the moral arena actually grants us an opportunity to *positively* define marriage in Fundamental Odinism. Consideration of who we are, and what marriage is, better elucidates where we should stand on such a misanthropic question, as it is antithetical to both.

It may be true enough that our early ancestors practiced a very "live and let live" attitude among their own neighbors, within their own community. This was rarely extended beyond their own community, and was never allowed to militate against the welfare of the community. Marriage has become all about the relationship between two people these days, but this is not the purpose of marriage. Marriage is a social contract **between a man and a woman** (*'The Germania'*, Ch. 18; notwithstanding the allowance for polygamy, circa 98 C.E.<sup>2</sup>), with two primary purposes. The first purpose is the union of families, and the strengthening of social bonds. Peace between warring princes was often based upon strategic weddings, and people gained social advantages, or disadvantages, based on whether they married up, or down. The second purpose is equally important, if not more so, as it is the provision for our progeny; "*a future for White children*". This purpose includes providing a wholesome environment for the rearing of children. Among our ancestors, barrenness was considered a valid reason for annulment of a marriage, and even divorce. Tacitus also records that "to restrict the number of children is considered wicked" (*'The Germania'*, Ch. 19, pp. 118). There are certainly circumstances where people remarry later in life, having already had

<sup>2</sup> Tacitus, Cornelius *'The Agricola and the Germania'*, H. Mattingly and S.A. Hanford translation (London, Penguin Group, 1970)

children, but the aspects of the social contract and wholesome environment (for grandchildren, or stepchildren) remain. In asocial circumstances, where families disapprove of a union, though such unions are highly inadvisable, there remains the purpose of posterity, as well as the future possibility of familial reconciliation. Instances of purely social contracts, and “marriages for love”, still cannot avoid providing a wholesome environment to at least adopt or foster children, for a marriage without the purpose of providing for posterity is but a selfish love affair, with little to no value to the Folk community. The strict code of marriage which Tacitus informs us of, “and no feature of their morality deserves higher praise” (*The Germania*, Ch. 18, pp. 116), is clearly confirmed in our scriptures. The *Hávamál* (*Sayings of the High One*)<sup>3</sup> relates:

#### Stanza 79.

The foolish man, if he manages to get money or the **love of a woman**, his arrogance increases, but not his common sense; on he goes deeply sunk in delusion.

#### Stanza 81.

At evening should the day be praised, **the woman** when she is cremated, the blade when it is tested, **the girl when she is married**, the ice when it is crossed, the ale when it is drunk.

#### Stanza 82.

In a wind one should fell wood, in fine weather row out to sea, in darkness **chat with a girl**: many are the eyes of day; use a ship to glide along, a shield for defense, a sword for blows, and **a girl for kissing**.

<sup>3</sup> *The Poetic Edda*, Larrington translation (New York, Oxford University Press, 1996), pp.14.

#### Stanza 90.

**Such is the love of women**, of those with false minds: it is like driving a horse without spiked shoes over slippery ice, a frisky two year old, badly broken in, or like steering in a stiff wind a rudderless boat, or trying to catch, when you are lame, a reindeer on a thawing hillside.

#### Stanzas 96-102.

That I found when I sat among the reeds and waited for *My heart's desire*; **body and soul the wise girl was for Me**, nevertheless I did not win her.

Billing's **girl I found on the bed**, sleeping, sun-radiant:

the pleasures of a noble were nothing to Me, except to live with that body.

“At evening, Odin, You should come again, if You want to woo Yourself **a girl**; all is lost if anyone knows of such shame<sup>4</sup> together.”

Back I turned, and thought I was going to love, back from my certain pleasure; this I thought that I would have, all **her heart and her love play**.

So I came afterwards, but standing ready were all the warriors, awake, with burning torches and carrying brands: thus the path of desire was determined for Me.

And near morning, when I came again, then the hall company were asleep; a bitch I found then tied to the bed of that **good woman**.

<sup>4</sup> The “shame” here spoken of is the seduction of an unmarried girl, i.e. maiden, into sexual intercourse. A significant aspect of this story is the elucidation of the moral imperative, over that of the natural urges of procreation.

Many a good girl, when you get to know her better is fickle of heart towards men; I found that out, **when I tried to seduce that sagacious woman** into shame; every sort of humiliation the clever woman devised for Me, and I did not even possess the woman.

Stanza 130.

I advise you, Loddfafnir, to take this advice, it will be useful if you learn it, and do you good if you have it: **If you want a good woman for yourself**, to talk to as a close confidant, **and to get pleasure from**, make fair promises and keep them well, no man tires of good, if he can get it.

Stanza 161.

I know a sixteenth, if I want to have all **a clever woman's heart and love play**. I can turn the thoughts of the **white-armed woman**<sup>5</sup> and change her mind entirely.

The notion of homosexuality is rarely ever treated in historical literature, so ridiculous is the notion of its acceptance. We should be grateful that the pre-Christian Roman scholar and historian, Cornelius Tacitus, actually did discuss the topic in his *'The Germania'*, albeit in the briefest of terms. As regards capital punishment (*'The Germania'*, Ch. 12, pp. 111), he writes:

"The Assembly is competent to hear criminal charges, especially those involving the risk of capital punishment. The mode of execution varies according to the offense. Traitors and deserters are hung on trees; cowards,

<sup>5</sup> This allusion also reaffirms the notion of racial homogeneity in sexual relations, encoded in the Eddas.

shirkers and sodomites [emphasis is mine] are pressed down under a wicker hurdle into the slimy mud of a bog. The distinction is based on the idea that offenders against the state should be made a public example of, whereas *deeds of shame* should be buried out of men's sight".

Sodomy (i.e. homosexuality) is here treated according to its natural state, as a "*deed of shame*". The Allfather Odin tells us that it is better to "live without shame" in stanza 68 of the *Hávamál*. Our Forn Siðr (ON: *'Ancient Religion'*) of Fundamental Odinism is not founded in individualistic hedonism of "new-ageism", rather in the Will of the Allfather, which is expressed most avidly in natural order; His Law. This natural order, which is the Law of our Highest and Most Ancient God, expresses the instinct for self-preservation in sexuality, with the obvious purpose of procreation. The pleasure derived from copulation is the biological incentive of immediate gratification. It is inherently a means to an end, and not an end of itself. Hedonism, as the pursuit of pleasure without regard for purpose, deviates from the natural order. Whereas natural order obviously facilitates procreation via heterosexuality, we must therefore determine that *homosexuality deviates from natural order*.

In the mythology of our Forn Siðr (ON: *'Ancient Religion'*), related primarily in our Eddas, our Goðanum (ON: *'Gods & Goddesses'*) are described in archetypal terms, which lend us macrocosmically esoteric examples. At absolutely no point does "same-sex marriage" occur in the Eddas; they are completely devoid of such pernicious deviancy. In fact, the masculine-feminine dyad is ingrained as sanctified. The

lofty, and extremely esoteric nature of the Æsirian “Sky- Gods”, nevertheless exclusively represents males marrying females to produce progeny. Primarily, the dyadic embodiment of heterosexuality in the siblings Freyr and Freyja; the virile Lord and the fertile Lady represent the worldly and essentially exoteric nature of the Vanic “Earth-Gods”. Thus, the Eddas show us the unity of the spiritual and temporal worlds within mythology, as well as the invariable propriety of heterosexuality for Aryanity.

The Eddas are not quiet, or “inclusive”, in regards to the deviancy of homosexuality either. In Harbarðsljóð<sup>6</sup> (ON: ‘*The Song of Harbard*’) the mere suggestion of “unmanly behavior”<sup>7</sup> is expressly shameful and insulting. Odin, assuming the guise of a ferryman called Harbarð, securing anonymity to preserve His paternal relation, engages His son Thor in a battle of wits. The purpose of this ljóð (ON: ‘*song*’) is to show how the mightiest of Gods (and therefore man) must learn to control His anger to achieve His objective. This certainly meets the definition of “tough love”, but it also elucidates the necessity of experience to foster a balance between strength and wisdom. Thus, the Father cuts His son to the bone with the aspersion, “*I will compensate You for that with a ring for the hand, which arbitrators use, those who are willing to make a settlement between Us.*” (Stanza 42) Thor, the Defender of Ásgarð and Miðgarð then responds with incredulous vehemence, “*Where did You find such despicable words? I have never heard words more despicable!*” (Stanza 43)

<sup>6</sup> ‘*The Poetic Edda*’, Larrington translation (New York, Oxford University Press, 1996), pp. 69.

<sup>7</sup> “Unmanly behavior” (i.e. homosexuality) was expressed in the Old Norse terms “Ergi” (ON: ‘*cowardice, obscene behavior*’), and “Regi” (ON: ‘*lewdness, lust, wickedness*’), which were considered the greatest of insults to a man.

We may presume that in ancient times the “ring for the hand” was probably a “womanly adornment”, if not the origins of the engagement/wedding ring that we so readily recognize today. One scholar has likened this stanza as an allusion to the “anus”, and thus to homosexual activity.<sup>8</sup> In either instance, it is clearly meant to be insulting, and is taken that way as well. The tumult continues when Harbarð answers, “*I got them from those ancient men, who live in the woods at home.*” (Stanza 44) Thor says, “*That is giving a good name to burial cairns, when You call them the woods at home.*” (Stanza 45) “*That is how I think of such things*”, responds Harbarð (Stanza 46), and we can almost see Him shrugging His shoulders. Most scholars equate the “ancient men” with the dead, and this seems to be confirmed in stanza 45, when Thor further equates “the woods at home” with “burial cairns”. We might well remember that sodomites were buried under wicker hurdles (‘*The Germania*’, Ch. 12, pp. 111), in an age of cremation. There is also evidently an association with outlaws, who are frequently said to be “at home in the woods”. Therefore, we could safely infer an outlawry for something so “*despicable*” that it would persist beyond death.

As regards the idea that some misfortunate people are simply “born in the wrong bodies”, or “transgender”, our lore calls this falsity what it is: perverse. Notwithstanding the relations between Loki, in the form of a mare, and the stallion Svadilfari<sup>9</sup>, which occurred “*in the woods*” and produced Odin’s famous steed, Sleipnir,

<sup>8</sup> ‘*The Poetic Edda*’, Larrington translation (New York, Oxford University Press, 1996), Harbarðsljóð (ON: ‘*The Song of Harbard*’) note 75, pp. 273.

<sup>9</sup> Earl Sturluson, Snorri, ‘*Edda*’, A. Faulkes translation (London, Everyman, 1987), pp. 36; *Gylfaginning* 42.



*"In the echo of silence,  
may we find divine truth.  
In Galdr may we find  
the strength to dare.  
In deed, may we extol honor's  
timeless glory!"*

*The Honorable Herjan  
Gð. Dr. Casper Odinson Cröwell,  
1519-CCG 11/26/15 CE*

none of the Goðanum ever engage in gender transformation<sup>10</sup>. In fact, when considering Lokian myths we are forced to bear in mind that he is the very embodiment of anti-Odinic villainy and misfortune, his usefulness laying primarily in cleaning up the very messes he creates. In the end, he is known as the enemy of the Goðanum and Aryanity. Lokian myths might well be descriptions of what *not* to do. In Þyrmskviða (ON: *'The Poem of Thyrm'*)<sup>11</sup>, the magnificent Hammer of Thor, Mjölnir, is stolen by the jötun (ON: *'giant'*) Thyrm, and the most "masculine" of Gods is persuaded to disguise Himself as Freyja to get it back; in a Trojan horse tactic. The mere prospect of such a deviant spectacle

<sup>10</sup> It is also of note that Loki primarily produces progeny as a male, with female jötunar (ON: *'giants'*), and this anomalous encounter presents a deviation from the otherwise homogeneous natural order, harkening to the androgynous myths. In any case, Lokian nature cannot be viewed as homosexual, rather he simply does not fit the natural order.

<sup>11</sup> *'The Poetic Edda'*, Larrington translation (New York, Oxford University Press, 1996), pp. 97.

elicits the response in stanza 17: *Then said Thor, the Vigorous God: "The Æsir will call Me a pervers, if I let you put a bride's veil on Me."* This seems fairly explicit. The wearing of a woman's clothes, not to mention the actual desire to *be* a woman, is a perversion of the natural order; i.e. the Law of the Allfather Odin.

While there can be found absolutely no support for same-sex marriage in the Lore of our Folk, or in the natural order of Odinic Law, there is **ample evidence for the natural union of man and women** to produce progeny. Some people will invariably claim that this is so obvious that it deserves no lengthy response from the Goðar of our Forn Siðr (ON: *'Ancient Religion'*). To these good Folk, whose natural inclinations are so firmly rooted in Fundamental Odinism, I can only say that reasoned arguments do us no disservice. The end result remains the same; **homosexuality is both unnatural and amoral**, with any "marriage" being synonymous.

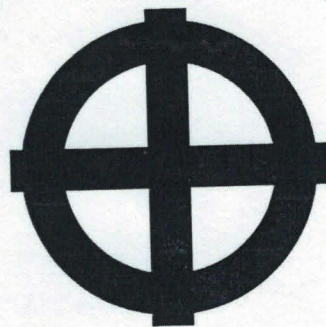
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*'Gungnir'* is published by

**Vinland Kindred Publishing © 2015**

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for the Holy Nation of Odin, Post Office Box 630, Kingsburg, CA. 93631