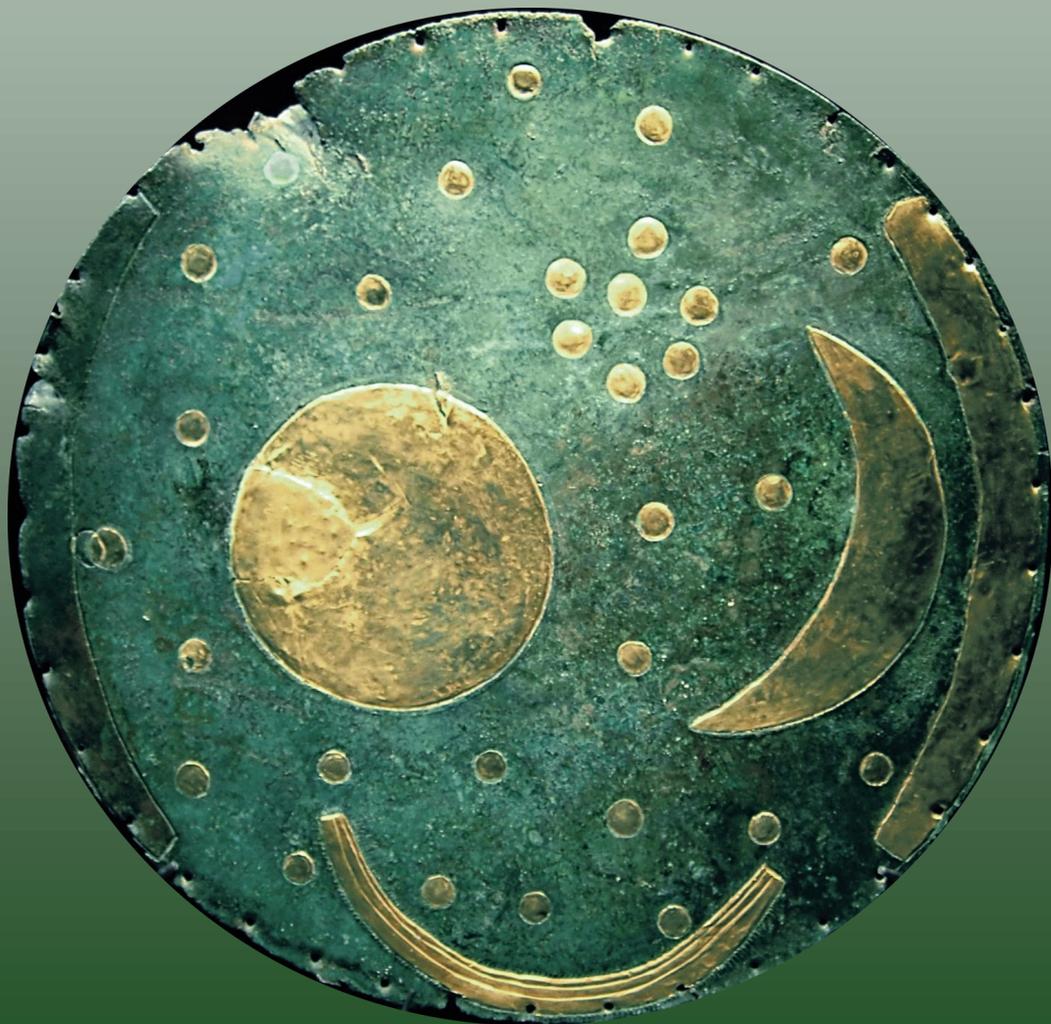




2nd Edition, Yule 2017

Herald



Colophon

Asatru-EU Herald
#2 Yule 2017

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Editorial

By Frigga Asraaf

The ninth of December is a bit early to celebrate Yule, but we did it anyhow with Het Rad. Although it felt a bit awkward we were lucky with the weather. It was a cold and snowy day, but it was dry when we went outside to burn the midsummer wreath and hallow the midwinter wreath in the smoke of the fire. The next day it was really snowing and on the way home I enjoyed the view from the train. Looking outside I saw a winter wonderland. I couldn't remember the last time it was really winter in the Netherlands before Yule. Most likely people from Germany, Poland and Scandinavia burst into laughter because we Dutch call a temperatures around zero and a couple of centimetre's snow for a three days winter. I know, but the feeling of this kind of weather this time of year is sometime mysterious, because it can be so bleak you see only vaguely the forms of trees in a distance and all is covered with snow. Suddenly one can imagine to see spirits roaming the harsh cold land now the veils grow thinner.

Today, a week before midwinter, writing the editorial for the second Asatru-EU Herald the sun is shining, but dark rain clouds lurk at the horizon. Working on this herald was somewhat slow and chaotic, but in the end, we did it again.

Curious about the intriguing image on the cover? Nathalie will tell you about it's history in her article 'The Sky-Disk of Nebra, from a awesome finding to a Bronze Age laptop'. Beside all this you will find some inspiration for Yule, Ostara, Midsummer, Harvest-tide and Winter Night.

A major part of the content is to inform you about the reason behind the change of country for IASC 2018, on some of the plans for our summer camp, information on how to travel by plane, train and bus and registration, the latter will start soon as you can read in 'Lodging and Enrolment'.

The IASC 2018 coordinators for enrolment, transportation and program are:

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All IASC Heralds and the Asatru-EU Herald can be downloaded for free from
www.asatru-summercamp.org.

A pdf file of the Asatru-EU Herald will be send to all organisations part of our Asatru-EU Network and to all organisations we have contact with. You can also sent an e-mail to walkure@aanhet.net if you want to receive the Herald directly in your mailbox.

The deadline for the pre-IASC Herald is May 20th 2018. Do not forget to sent your contributions in time.

We hope to welcome many of you, old friends and new friend, the end of July in Gerolstein, Germany for another marvellous week in good heathen company. On behalf of Asatru-Eu Network a lovely Yuletide to all of you and a great heathen new year!

May the blessings of gods and spirits be upon you!



News from the upcoming IASC 2018

By Miquel Sancho



Many things have been going on since the last update about IASC 2018. Among them there is a mayor change of country and thereby location! All this happened from 27th July to 3rd August of this year.

The board of Gotland Forn Sed (GFS) analysed the current situation in Catalonia, Spain, and after consulting a couple other Asatru- EU Network members concluded that there could be some risk for IASC to take place in Alberg La Bruna in Catalonia since the political instability created an unclear scenery when it comes to planning less than a year ahead. Other options outside Catalonia were considered. However, most GFS members live in Catalonia so it may have been difficult to set a proper logistic plan.

Once the decision was made and Asatru-Eu Network was informed two great possibilities came up: Idavollen in Norway and Jugendherberge Gerolstein in Germany.

It was a bit of a hectic week with all decisions that had to be made. May-Britt offered Idavollen, a beautiful house in the Norwegian taiga recently bought by a group of members of Åsatrufellesskapet Bifrost-Norway. (<https://www.facebook.com/idavollenTingsted/>) Nathalie (VfGH- Asatru Iberica) search the internet for accommodations in Germany and Frigga (Het Rad) did the same in the Netherlands. Nathalie found a nice place in the Eiffel. A cosy youth hostel is surrounded by nature. Haimo made some calls to the hostel and got a claim for a fortnight.

After an Asatru -EU Network meeting via phone, it was decided to put forward Nathalie's proposal. Idavollen is not yet a place to welcome so many people, but that might be different in the future. After the tele-meeting things were set further into motion. Haimo booked the youth hostel and offered to take care of the finances and enrolment for IASC 2018. Miquel and Frigga joined forces to manage the program.

It is still a bit more than 6 months until IASC 2018, but the program is in the making. By now some elements

became part of the IASC interior, like the IASC pole, the auction and the big Wednesday blot. The program for IASC 2018 will be presented in the pre-IASC Herald by the end of June/beginning of July.

Given the high success of the last IASC edition's mead tasting and people asking if there would be another one in 2018, well, the answer is yes. However, this time those of you who brew mead will be starring the mead tasting instead of a commercial mead brand. If you want to bring your mead and let your comrades know how good you brew Kvasir's blood, this is your chance. Of course, it's not about giving away your precious beverage for free. The price for the attendants will be similar to last edition's which will include the cost the mead plus a contribution to the IASC fund for the celebration.

So if this is for you, get your brew pitched and join the IASC brewers Facebook group by sending a message to Fredrik Liljegren fredrik@liljegren.org or Miquel Sancho steinnjord@yahoo.dk so we can make it the most enjoying possible.

Besides the mead tasting there is an idea for a performance that many hopefully like to join in: The IASC Ensemble. Musicians and singers who would like to play altogether with other attendants as to perform covers or own songs one evening in front of all our friends in a festive and kick ass concert. Music could range from folk to even metal. So far we have a couple of drummers/percussionists and a bassist in plus a bagpiper to be confirmed. No matter if you play the tagelharpa, shamanic drum, sing yodel, be an accordion virtuoso or even shred the most extreme metal on a guitar. Everybody is welcome to participate, just send a mail to Miquel Sancho at steinnjord@yahoo.dk if you want to join in.

If you have any proposal for an activity, lecture or workshop email Frigga Asraaf frigga@aanhet.net or Miquel Sancho steinnjord@yahoo.dk.

Let us also know if you are interested to show and/or sell your art, books, mead or other things at the IASC marked. Please e-mail frigga@aanhet.net

Be prepared!

Let's make it happen again!



How to get to Gerolstein

By Nathalie Cue Comez

Since the pre-IASC Herald will not be published until a month before IASC 2018, and this is a pretty short time to plan your journey, here is some information on how to get to Gerolstein. For the moment the exact public transport schedules are not available, but they will be published in the pre-IASC Herald along with site maps of airports and train stations if they are available.

For all those who travel by plane there are several airports with good connections to Gerolstein. The nearest airport is in Luxemburg which has nice offers - so check this first. In the same distance you have Saarbrücken Airport, mainly used by tour operators in summer time as charter airport, but if they have place left in their flights they normally sell tickets at a good price. The next two airports in easy-reaching Gerolstein are at Köln-Bonn and Düsseldorf. Frankfurt Main and Frankfurt/Hahn are also an option, but it takes a little more time to get to Gerolstein.

Luxemburg Airport

From Luxemburg Airport there is a direct bus to Trier railway station about every two hours, although maybe not as frequent on Saturday. The bus is run by the company Flibco in the line Luxemburg to Frankfurt. A return ticket is about 10 EUR. At their web page

<https://www.flibco.com/en#/booking>, which is also in English, you can get the schedules and also book the tickets.

There are also two city buses, number 16 and 29, which make the shuttle from the airport to Luxemburg main station. The price for a normal the ticket is about 2 EUR, single trip, but I read something that on Saturday the ride will be free. I will check this and inform you in the pre-IASC-Herald. The tickets are available at a ticket automate at the bus stop.

From Luxemburg station you have to take the train to Trier Station, it runs about every hour and takes an hour. From Trier you have to take the regional train in direction Köln/Deutz which also runs every hour, and takes about one and a half hour. A ticket for a single journey from Luxemburg to Gerolstein is about 35 EUR.

Saarbrücken Airport

With the bus R10 you get from the airport to the main station in Saarbrücken in about 25 min, the bus runs on Saturday every 2 hours and cost 2,60 EUR. From the train station Saarbrücken you can get a train at 20 past and 30 past every full hour to Trier. The journey takes about one hour (the one of 30 min past takes 1,5 hours).

From Trier you have to take the regional train in the direction Köln/Deutz which also runs every hour, the journey takes about 1,5 hours. A ticket from Saarbrücken to Gerolstein is about 32 EUR.

Köln-Bonn Airport

From Köln-Bonn Airport you have about every 10 min a train to the Köln main train station. From there you have to take the train in direction to Trier which takes you to Gerolstein in 1,4 hours. This train runs every hour. A single ticket from the airport to Gerolstein is about 25 EUR.

Düsseldorf Airport

From the railway station at Düsseldorf Airport you can get a train every half hour to Köln main station. From there you have to take a train into the direction of Trier which takes you to Gerolstein in 1,5 hours. This train runs every hour. The price for a single ticket from this airport to Gerolstein is about 30 EUR

Frankfurt/Main Airport

Frankfurt/Main Airport too has its own railway station. You have about every half hour a train to Köln, mostly fast intercity trains which brings you in an hour to Köln main station and there you have to change to the train to Trier which takes you to Gerolstein in 1,5 hours. A ticket for an intercity train is much more expensive, about 85 EUR for the single journey from Frankfurt to Gerolstein. Mostly there are no reduced tickets valid, but there are all kind of offers you can find on the DB web page. What is absolutely necessary in an intercity train is to reserve a seat, because the trains are normally very crowded. Sometimes you find really nice offers in 1st class which includes the seat reservation.

Frankfurt/ Hahn Airport

From Hahn Airport you have several busses to Trier train station also run by: <https://www.flibco.com/en#/booking>. The line you have to take is Hahn-Luxemburg and your stop is Trier train station, a return ticket is about 10 EUR. At Trier train station you take the regular train to Gerolstein.

Other ways of public transport

There are many other possibilities to travel, like long

distance trains but also the Europe Bus which normally is the cheapest option. Check if they have a stop in Köln or Trier from where you get the train to Gerolstein. Basically they stop at the main stations which also have a big bus station.

Some advice

Over all do not book any train ticket before February 2018, because train schedules normally are changed in December and new prices made in January – so all could change slightly. You can buy the train tickets directly online at <https://www.bahn.com/en/view/index.shtml> and can be paid by PayPal, and printed from your e-mail account.

I haven't added prices for children's discount; basically children under 6 do not pay. Children between 6 and 15 are free if they travel with their parents or grandparents and are added to the ticket. Children above 15 pay the full ticket price.

Anyway, there are a lot of offers for train tickets. For example, for small groups in regional trains (no intercity) you can get a weekend ticket for one day for five persons for 56 EUR. With this type of ticket you are free to take all regional trains to where you want to, change trains as much as you want.

As said, I will make a follow up, but to grant a smooth travel – you never know which train will be late or stuff like that – please sent me an e-mail if you travel by public transport. Then I can sort out schedules and arrange transport from the train station of Gerolstein to the youth hostel. Please sent e-mail to: n.cue@josoc.cat



A heathen initiative: Flame of Frith

By Frigga Asraaf, Het Rad, The Netherlands

The deadline of the second Asatru-Eu Herald draws near. A date I fixed myself as editor, beside the fact that I knew already for almost a year I wanted to write something for this Herald also. All these month I felt a lack of inspiration and only vaguely some subjects wandered in a far distance through my mind. Suddenly, with less than a month to go I woke up one morning with a little but persisting voice in the back of my head telling me to write about the Flame of Frith. Me and this voice had a long argument. Actually, I did a lot of talking and the voice just patiently made me feel more and more what it wanted to tell me. Off course I kept on arguing against it for a while with non-arguments, but in the end I gave in. This is how things often go since I was asked by the spirits to become a frith keeper. Thinking on a blot, a ritual or seidr work from whatever angle I end up with the Flame of Frith in some way. It seems to be my fate by now.

I looked at the article I wrote for the pre-Herald in 2012 in which I mention the Flame of Frith and is saddens me to realise things got worse in the world. My heart breaks if I see what we do to this earth as human kind: oceans filled with plastic, fracking for oil, the on-going destroying of rain forests just for greed, and the all luxury of only a small percentage of the people living on this earth. In the parts of the world which endures the effects of the climate change the hardest people are drifting and even more for other reasons as well. Just like Celtic and Germanic tribes long ago, but in their time and age there was still plenty of space on our fine earth.

The political climate is even worth, but I will not bother the readers by repeating why. Even more then in the summer of 2014 I feel so often overwhelmed by all this. It numbs me in a way. It makes me feel powerless, but also I want to do something! Three years ago pondering on this subject made me realise what I could do. I'm a seidr-woman and I do believe in magic. I told myself to stop looking in other directions and start doing what I'm good in. Thus the Flame of Frith was born, or should I say flared up.



In August 2014 I made the first frith cord with the thought to start an on-going project not knowing how to do so. We performed the first Flame of Frith ritual which set something in motion beyond expectation. The Flame of Frith has grown amazingly in three years time. The FB-group counts more than 350 frith keepers by now. I lost count how many metres of frith cord I made. I lost count to how many countries in Europe a frith cord was taken to. The Flame of Frith travelled even across the pond to the USA and New Zealand.

The Flame of Frith works in many ways and people can contribute in their own way. As a seidr-women I work closely with the spirits. After another terrorist attack I asked them what we could do beside praying and they showed me what I only can describe as an astral vacuum clean tube from the place of the attack into the Flame of Frith burning in the frith garth between the worlds. Terrorist use often bombs (fire) to burn down, but we can use the same force to build up. With the frith-tube we draw their violence and hate away from the place of the attack, also panic, pain and suffering from the victims, into the fire with the request to transform hate and violence into love and solidarity and this we offer to the place and the victims.

To me the Flame of Frith is a heathen initiative reaching out to people from all traditions, religions and philosophies of life who want to work hand in hand for a better world, not only for us humans. We are just part of the entire ecosystem, not more but equal to all other life forms. From the beginning it was the need to raise a voice and force for peace, freedom and safety for our world and its inhabitants. A need I saw and see in many of my fellow heathens. The Flame of Frith belongs to all of us and we are free to feed it in ways we see fit.



We do need to raise our voices in many ways and on multiple levels, like the Asatru-Eu Network Statement of 2015 and initiatives like Not Tiw for Nazis from members of Samfundet Forn Sed Sweden and the American The Svinfylking - Heathens Fighting Hate. To a greater or lesser extent people will be attracted to these various heathen initiatives. Some will be more from a religious point of view others are more political. This is a good thing, the more the merrier I would say.

There is not one single answer to the problems we face to day. I think every country needs a different approach. Internet and FB are a great way to stay in touch and to be informed what is going on and about initiatives of individuals and groups. This way we can inspire and help one another. Just like we made the courageous decision with Asatru-EU Network to work in a different way instead of taking the normal scope I think the world need entire new ways to deal with all problems.

The Flame of Frith flared brightly at IASC 2015 and I do hope it will be welcome again at IASC 2018.

For everything dear to us on this earth:
fight for frith now, give peace a chance!
Uphold peace with head, heart and hands.
It's worth living and loving for!

Today we nourish
the flame of frith and freedom!

Today we nourish
the flame of tolerance!

Today we nourish
the flame of solidarity!

May the earth be a place of peace and plenty
for all dwellers: flora and fauna and mankind alike.

May all live in frith and fairness.
May all live in safety and solidarity.
May all live in love and laughter.

A good gift for generations to come.

Fare forth, fare free, fare in frith!

Wæs þu hæl!

VLAM VOOR VREDE

Flame of Frith

Friedensflamme



Vlam voor Vrede / Flame of Frith

<http://www.hetrad.nl/index.php/vlam-voor-vrede-flame-of-frith/>

<https://www.facebook.com/groups/426389684184593/>

No Tiw for Nazis

<https://www.facebook.com/givetiwahelpinghand/>

The Svinfylking - Heathens Fighting Hate

<https://www.facebook.com/thesvin/>

The Tale of the Wolf Forest

Written in a midnight hour by May-Britt Bjørlo Henriksen

Once upon a time, in a country far, far north, some heathens ran around in the forest and worshipped the old, Norse deities. As it happened they once in a while discussed the possibilities of getting a permanent place to do the worshipping and the bloting. But just as often, they laughed it all away.



Where should they get the money from? How should they do it? Where should it be? The questions were many, and the answers few. Until one day.

One of the oldies got a question from some friends. - Do you want to buy our house? The house and the property represented a dream. A dream by all accounts not reachable. A huge property and a house bigger than the dreams.

Having visited the house several times before, the old hag knew it was a good place for festivities and worshipping of the gods. But no, who would have so much money. The old hag approached the younger, not so much hag friend.

- Oh, dear friend, wouldn't it be nice to buy the house?



What happens next is hard to explain. Possibly one can say that a dream rose like a phoenix from the ashes.

A few weeks of thinking. Then, it exploded. Two months of dedicated and hard work turned out to give a result no one could have dreamt about.

A heathen sanctuary. A Tingsted. A place for worshipping and ecstasy, for laughter and thoughtfulness, for friendship and new acquaintance, for celebration.

Idavollen Tingsted was in September 2017 bought by seven investors. All Asatru, members of Bifrost. The purchase was done in cooperation with Åsatrufellesskapet Bifrost. Together we now own this forest property in the Northern part of the Finn forest, close to the Swedish border in Trysil. As for when the decision to buy was made, the company Odrører AS became a reality, and the investors and Bifrost now fully own the company that owns the Idavollen Tingsted.

Idavollen. One of the first official, modern, Norwegian Hóv sites. Not so much said in public, but a reality. Even though most Norwegian Asatru practice our religion outdoors. This is a place where we will build, if not a hóg (building), but absolutely our horgs, and we will invite friends from all corners of the world.

This is the place where we will celebrate the heathen



culture, and Asatru. This is a place where pagans around the world are most welcome. This is a place for growth and music. For heathenry!

The end ... is not near, just the beginning!

The city of Gerolstein

By Nathalie Cue Gomez

The Eifel is a plateau region of Western Germany, lying between the Rhine and Mosel rivers and the Luxembourg and Belgian borders. The town we stay for IASC 2018 is Gerolstein with more than 7500 inhabitants, situated near the river Kyll. The area is well known for the Buchenloch and the Magdalenahöhle finds of the Paleolithic, which belay an occupy of the Neanderthal and the first modern humans. In the Bronze Age, the Dietzenley was used by the Celts as a refuge. From Roman times, temples and dwellings are known and preserved in remnants. The name form of Gerolstein first appeared in connection with the construction of the Löwenburg in 1115 as Burg Gerhardstein. The city rights were awarded to Gerolstein in 1336. In 1691, the city was almost completely destroyed by liberation from French occupation by jülich troops. After the reconstruction fires 1708 and 1784 destroyed the city again almost completely. In the peace of Lunéville in 1801, the left Rhine banked Gerolstein fell to France. Due to the resolutions of the Congress of Vienna Gerolstein came in 1815 to the Kingdom of Prussia. At the mineral spring already used by the Celts and Romans, water has been bottled and sold since 1724. This forms the basis for the Gerolsteiner mineral water industry until today. At the end of the Second World War Gerolstein was destroyed due to its railway junction by bombing to 80 per cent. The re-award of city rights took place in 1953.



Attractions

In addition to the following attractions are in and around Gerolstein the Trockenmaar Papenkaule, already inhabited by Stone Age people Buchenloch (a 36 -meter-long karst cave), the millstone caves / ice caves near Roth, a natural history museum and a

Kreisheimatmuseum. A walk leads to the Gerolsteiner Dolomites, a Devonian limestone reef formed **Castle Lissingen (Niederburg)**

On the outskirts of the district of Lissingen is the former water castle Lissingen near the Kyll. The oldest parts of the building date back to 1280, although the castle was mentioned in documents as early as 1212. It was not destroyed, unlike most Eifler castles. In 1559 it was divided into a Lower and a Upper Castle. The lower castle is used as event and cultural institution.

Church of the Redeemer

The Evangelical Church of the Redeemer was built between 1907 and 1913 by Franz Schwechten and inaugurated on 15 October 1913. The interior appears to be lavish, with large-scale gold mosaics, round arches and a domed dome for a Diaspora church.

Villa Sarabodis

As Villa Sarabodis the remains of a Roman manor (Villa rustica) are called. They were found in 1907 in preparation for the construction of the Church of the Redeemer. The remains are dated to the 1st century AD. The Kirchenbauverein Berlin, which also built the Church of the Redeemer, uncovered the findings: foundations and a Hypocaustum (an ancient floor heating system) can now be visited in a protective structure.

Juddekirchhof

The Juddekirchhof, as it is popularly called, is a Celtic-Roman place of worship. It is located above Gerolstein on the Hustley, a part of the Gerolsteiner Dolomites. The Roman Marcus Victorius Pellentius had this temple built in 124 AD. The wall remains of the place of worship have a size of approx. 63 x 46 meters. Within this ring wall are found the foundations of several buildings, including two temples, one dedicated to Hercules, the other to the Celtic goddess Cai-va. In 1927/28 remains of the temple district were excavated.

Sources: Wikipedia Pictures: A. Buchholz - Eigenes Werk,

A Summer tide Song

By Frigga Asraaf

Primrose, pimpernel and poppy
flaunt their fine flowers.

Mugwort, marigold and mints
muse many month of blooming.

Soapwort, sage and strawberries
soften in sweet summer nights.

Chive, chamomile and clover
Cherished by merrily moonshine.



Morning ray's mildly hug
Lavender, lungwort and look.

Caressed with dew dreams
Dandelion, dill and dogwood.

Bathing brightly in Sunna's shine
Beetroot, bearberry and bittersweet.

Wide and wildly flourish
Torch, tormentil and thyme.



Garlic, goldenrod and gentian
Lulling lazy on a breeze.

Fennel, feverfew and flax
feasting fruity in fondling rain.

Honeysuckle, house-leek and hemp
snooze in a shroud of sky blue.

Rue, ramsons and rosemary
rejoice their balmy bouquet.





ASATRU-EU NETWORK

History

The world wide web made and makes it easier to find other heathens at home and abroad. In the first years of this century the Danish heathen Martin Peter Hansen made the effort to contact individual heathens and heathen groups all over Europe. Back then he was chairman of the Danish asatru group Forn Siðr and on behalf this organisation he invited heathens from abroad to their Althing. People gladly accepted these invitations and this set off what over the years grew into Asatru-EU Network (AEUN).

In 2006 Martin Peter for the first time told about his dream of an international asatru summer camp. Two years later nine heathen groups from seven different European countries embraced the idea and after stormy preparations the first IASC took place in Denmark in 2009. The camp was all and more all people involved in the organisation and participants could have imagined and thus IASC became a main goal for AEUN. At present AEUN is formed by fourteen heathen groups and some individuals, amongst them people from Iceland, Denmark and the Netherlands. From now on heathen and heathendom is synonym with Germanic heathen / heathendom also known as asatru and vanatru.

The aim

Asatru-EU Network, a cooperation between several heathen organisations as well individuals, has the aim of

bringing together heathens for the furthering of understanding between heathens, the knowledge of the different aspects and practices of heathendom and hence expanding our horizon on Germanic heathen-

dom today. Although AEUN is European network with European members and groups only, AEUN welcomes guests and contact and/or cooperation with individuals and groups worldwide. All who embrace inclusive heathendom and agree upon the AEUN statement and comply with the AEUN Code of Conduct are welcome to join our gatherings of all kind in real life or on the internet.

Non structured and non-official

Asatru-EU Network is a non-structured and non-official organisation, formed by individuals, most members of the participating organisations. Every individual and/or group is a world of its own, with its own lore, tradition etc.

AEUN has no right to interfere with in these rights, neither have other members of AEUN. Everybody will be respected for his differences and also similitude's.

Cooperation within AEUN is not to taken for granted. Outside the cooperation of IASC and the IASC / Asatru-EU Herald all co-work and/or cooperation has to be voted on.

Cooperation of AEUN with groups, individuals or organisations outside the AEUN have to be voted on by all members (respectively the spokespersons) - speaking here of a cooperation of Asatru-EU Network as a complex, what groups and organisations want to do on their own is their affair.

Cooperation is only possible for temporary/limited actions, not as kind of lasting for ever. In all collaborations AEUN has to be named as independent organisation.

All can discuss and weigh in with their opinion but to keep it workable only two persons per organisations have the right to vote and/or speak at a meeting.

Eldaring - Germany

VfGH - Germany

Åsatrufellesskapet Bifrost - Norway

Forn Sed Sweden - Sweden

Nordisk Tingsfaellig - Denmark

Kith of the Tree and the Well (KTW) - UK

Asatru-UK - UK

Het Rad - The Netherlands

De Negen Werelden - The Netherlands

Asatru Ibérica - Spain

Gotland Forn Sed - Spain

Asatru Polska - Poland

Les Enfants d'Yggdrasil - France

Clan Ostara - France

Individual members

They can join all discussions but until now we have to figure out how to give them a vote, but nobody has a problem with the way it works, and it works fine as it is. So we leave it as it is.

Terms of becoming part of Asatru-EU Network

It is a requirement for individuals and groups before they can be come part of AEUN to join, at least one time, IASC so we can get to know one another and find out if there is enough common ground, specifically with regards to the Code of Conduct and firmly endorse the AEUN statement.

IASC

IASC - the International Asatru Summer Camp - is a entire week from Saturday to Saturday the last week of July / beginning of August every three years. Each group part of AEUN has an IASC log and there is a log for autonomous participants. All logs are returned at the next IASC. They will be tied together to that years

IASC-pole during the opening ceremony and handed back over to the keepers during the closing ceremony.

IASC 2009, Saturday July 25 - Saturday August 1, Bogensholmlejren, Denmark, ± 150 participants

IASC 2012, Saturday July 28 - Saturday August 4, Sandhatten, Germany, ± 100 participants

IASC 2015, Saturday July 25 - Saturday August 1, Unaryd, Sweden ± 120 participants

IASC 2018, Saturday July 28 - Saturday August 4, Gerolstein, Germany

IASC Council

The sole purpose of the IASC council is to take care of all disputes that may arise within the terms defined in the Code of Conduct, and to take care of other disputes that may arise amongst participants if these disputes in any way could hamper the camp, before, during or after. If a dispute arises the council will assemble immediately. The decisions of the IASC council are final. The IASC council consists of one representative from each of the organizing organizations part of Asatru-EU Network.

IASC Herald / Asatru-EU Herald

The Asatru-EU Herald is published once a year in the month of December in the two years in between IASC. The pre-IASC Herald is published by the end of June / beginning of July and the post-IASC Herald end of September / beginning of October each third year IASC is happening.



Asatru-EU Network Statement

"We, the groups and individuals behind Asatru-EU Network support and share a general non-discriminatory stance.

We believe in a reality populated by uncountable beings, such as gods, ancestors, landwights, etins, humans, etc., all co-existing with equal value and unbreakable interdependence.

We are firmly committed to Asatru/Germanic Heathendom as a non-exclusive religious approach, heathendom is open for everyone who chooses so.

We strongly believe in respect, in respecting others and in frith, in open-mindedness and the courage to grant others their space."

Eldaring e.V. (ER), Germany

De 9 Werelden (D9W), Netherlands

Het Rad, Netherlands

Verein für Germanisches Heidentum e.V. (VfGH), Germany

Clan Ostara, France

Forn Sed Sverige (FSS), Sweden

Ásatrú Ibérica, Spain

Gotland Forn Sed (GFS), Spain

The Kith of the Tree and the Well (KTW), UK

Asatru-UK, UK

Åsatrufellesskapet Bifrost, Norway

Les Enfants d'Yggdrasil (LEY), France

Besides the member groups of the Asatru-EU Network we have received messages from other groups that will support and share the joint statement:

NornirsAett, Germany

Asatru Schweiz, Switzerland

Heidenvlam, Netherlands

Hendon Heathens, UK

Nordisk Skik, Denmark

The Troth International, USA



Agenda 2018

Ostara 2018 - Germany

April 5 - 8 2018, Burg Ludwigstein, Germany

kneipe-am-kreuzweg.de

IASC 2018 - Germany

July 28 - august 4, Gerlostein, Germany

www.asatru-summercamp.org

Aarhus blotlaug - Denmark

A heathen gathering every first weekend of may

<http://aarhus-blotlaug.dk/index-dk.htm>

Asgardian Heathen Festival - UK

August 10 - 12, Hampton-in-Arden, Birmingham

www.asgardianheathenfestival.co.uk

Mitgardsblot Open-Air Festival - Norway

August 16-18, Borre, Vestvold, Norway

www.midgardsblot.no

Väntljusstaken – the birth of a new tradition

By Annika Krieger

Lots of heathen I know are trying to reconstruct the old lore and rites as primeval as possible. Rarely does anyone of them dare to try something new or even establish new rites. But with Väntljusstaken just this was made and from some years, the community of those who set up six candles, grow gradually. Since 2010 there is the Swedish Facebook page Väntljusstaken, the community has until today 827 Likes (as of 30.11.2017).



The word Väntljusstaken could literally be translated as 'expecting the light candlestick' or 'waiting light'. In German we call it Vânt-Leuchter, in English Light-Anticipation-Candlesticks. Closely interwoven with the lighting of the candles is a poem: Väntljusversen. The Swedish Stina Christersdotter Jarenskog wrote it and after a little help from Martin Domeij it was published. She tells us: *Jag har inga upphovsrättsliga anspråk på versen, utan ser gärna att den sprids, utvecklas och får eget liv*, which means 'she has no copyright claim on the verse, but she is happy when it gets spread, develops and gets a life of its own.'

This poem also explains, why we transfer to the six candles the first six runes from the Elder Futhark, which also build the word F U T H A R K.

What is the 'waiting light'?

Väntljusstaken is an alternative to the Christian Advent wreath. Some heathens, who after all do not wait for Jesus to return, still feel the need to light candles in the darkest time of the year and count down the days until the winter solstice and the 'birth of the sun'. Väntljusstaken has six candles and on each of the six Thursdays before midwinter one more candle is lit. It does not matter which shape the can-

dles have or how they are decorated. Some paint the first six runes on the candles, others burn them in a piece of wood that they use as candlestick.

I heard about it for the first time in 2015 when Ulrike Pohl shared it on the Eldaring Facebook page. At the time, she wrote that she considers it a beautiful new tradition, especially when children live in the home. And yes, we were aware of the oxymoron, 'new' and 'tradition' contradict each other, but only at first sight. Maybe it would have gone down a bit at this point, if there had not been a few enthusiastic voices and one of them was mine.

I tried to translate Väntljusversen into German and put them online. Since I run a hobby workshop for candle decoration under the artist pseudonym Schabernacks Untiefen it was of course my topic. In 2017, I wrote a post that I published on Schabernacks Untiefens Facebook page, this was within two weeks worldwide almost 50 times shared and has reached over 6,000 people - especially by the translation of Väntljusversen into English, many American heathen groups were aware of it and I have discovered my own candle images in various other groups, without the link, the actual range should therefore be here again significantly higher.

What the Swedes started grows and thrives, and with this the new tradition is born.

In this sense: Glad Vânt! Frohes Warten! Happy Waiting!





Vi tänder det första ljuset i vänt
och låter det i färunans tecken brinna
Tills solens drottning på nytt återvänt
må det om hennes prakt åminna



Vi tänder det andra ljuset i vänt
och låter det i urrunans tecken brinna
Med allting som kommer och allting som hänt
må det om tidernas gång åminna



Vi tänder det tredje ljuset i vänt
och låter det i pusrunans tecken brinna
När vinterns förödande krafter vi känt
må det om vårens återkomst åminna



Vi tänder det fjärde ljuset i vänt
och låter det i assrunans tecken brinna
I vördnad till guden som solen tänt
må det om regins makt åminna



Vi tänder det femte ljuset i vänt
och låter det i reiörunans tecken brinna
I längtan till det som en dag skall ha återvänt
må det om resan mot mål åminna



Vi tänder det sjätte ljuset i vänt
och låter det i kenrunans tecken brinna
Ett ljus som åter i mörkret är tänt
må det om julens hopp åminna



WACHTEND LICHT



IN AFWACHTING ONTSTEKEN WE DE EERSTE KAARS.
BRANDENDE VLAM BRENG DE KRACHT VAN FEHU
TOT DE ZONNEVROUWE WEDEROM WENTELT:
MOGE HET ONS HERINNEREN
AAN HAAR STRALENDE SCHOONHEID.



IN AFWACHTING ONTSTEKEN WE DE TWEEDE KAARS.
BRANDENDE VLAM BRENG DE KRACHT VAN URUZ
MET AL DAT WAS, WAT IS EN WAT IN WORDING IS:
MOGE HET ONS HERINNEREN
AAN HET VERSTRIJKEN DER TIJD.



IN AFWACHTING ONTSTEKEN WE DE DERDE KAARS.
BRANDENDE VLAM BRENG DE KRACHT VAN THURISAZ
ALS DE WINTER ZIJN STRENGHEID LAAT VOELEN:
MOGE HET ONS HERINNEREN
AAN DE TERUGKEER VAN DE LENTE.



IN AFWACHTING ONTSTEKEN WE DE VIERDE KAARS.
BRANDENDE VLAM BRENG DE KRACHT VAN ANSUZ
IN ONTZAG VOOR DE GOD DIE DE ZON ONTSTAK:
MOGE HET ONS HERINNEREN
AAN DE MACHT VAN REGIN.



IN AFWACHTING ONTSTEKEN WE DE VIJFDE KAARS.
BRANDENDE VLAM BRENG DE KRACHT VAN RAIDO
IN VERLANGEN NAAR DATGENE WAT OOIIT WEERKEERT:
MOGE HET ONS HERINNEREN
AAN HET DOEL VAN ONZE ZIELEREIS.



IN AFWACHTING ONTSTEKEN WE DE ZESDE KAARS.
BRANDENDE VLAM BRENG DE KRACHT VAN KENAZ
EEN LICHT DAT HEDER SCHIJNT IN DONKERE DAGEN:
MOGE HET ONS HERINNEREN
AAN DE HOOP DIE JOEL SCHENKT.

Dutch translation: Frigga
Asraaf

Fehu - We are lighting the first candle in anticipation, and let it burn in the sign of the Fehu-rune, until the sun queen turns again, may it remind us of her splendor.

Uruz - We are lighting the second candle in anticipation, and let it burn in the sign of the Uruz-rune, with all that may come, with all that has been, may it remind us of the passing of time.

Thurisaz - We are lighting the third candle in anticipation, and let it burn in the sign of the Thurisaz-rune, when we have felt winter's harsh power, may it remind us of the return of spring.

Ansuz - We are lighting the fourth candle in anticipation, and let it burn in the sign of the Ansuz-rune, in awe of the god who ignited the sun, may it remind us of Regin's might.

Raido - We are lighting the fifth candle in anticipation, and let it burn in the sign of the Raido-rune, in the longing of that which will return one day, may it remind us of the road to our destination.

Kenaz - We are lighting the sixth candle in anticipation, and let it burn in the sign of the Kenaz-rune, a light which as well is lit in the dark, may it remind us of the hope that Yule brings.

English translation: Leticia
Andreas

FEHU - Wir zünden das erste Licht an in Erwartung und lassen es im Zeichen der Fehu-Rune brennen, bis die Königin der Sonne sich erneut herumwendet, möge es an ihre Pracht erinnern.

URUZ - Wir zünden das zweite Licht an in Erwartung und lassen es im Zeichen der Uruz-Rune brennen, bei allem, was kommt, und allem, was passiert ist, möge es an den Lauf der Zeit erinnern.

THURISAZ - Wir zünden das dritte Licht an in Erwartung und lassen es im Zeichen der Thurisaz-Rune brennen, wenn wir des Winters verheerende Kräfte gefühlt haben, möge es an des Frühlings Wiederkehr erinnern.

ANSUZ - Wir zünden das vierte Licht an in Erwartung und lassen es im Zeichen der Ansuz-Rune brennen, in Ehrfurcht an den Gott, der die Sonne entzündet hat, möge es an Regins Macht erinnern.

REIDO - Wir zünden das fünfte Licht an in Erwartung und lassen es im Zeichen der Reido-Rune brennen, in der Sehnsucht zu dem, was eines Tages wieder zurückgekehrt sein wird, möge es an die Reise zum Ziel erinnern.

KAUNAN - Wir zünden das sechste Licht an in Erwartung und lassen es im Zeichen der Kaunan-Rune brennen, ein Licht, das abermals im Dunkeln angezündet ist, möge es an die Jul-Hoffnung erinnern.

German translation: Carsten
Ace Dahlmann,



Väntljusstaken – waiting for the light

By Markus Räv Skogsberg

When I grew up my family practiced the nominally Christian tradition of Advent candles. I don't really know how widely this tradition is practiced outside of Scandinavia (it's originally from Germany in the 1500s), but it's simple: There are four candles representing the four Sundays before Christmas, and every Sunday a new candle is lit. As a kid I really liked this tradition, and when my wife and I were expecting our first child I started thinking a lot about Heathen traditions around Yule, and how many of the traditions I was brought up with were in some way connected to Christianity.

I know there are Heathens that have just continued lighting a new candle each of the four last Sundays leading up to the winter solstice, representing the Sun, but I wanted the number of candles to be meaningful from a Heathen perspective, and not just an imitation of the Christian tradition. For reasons that takes a bit too long to explain here I've celebrated Alvablót at about the time of the feast of St. Martin, known as Mårten or Mårtengås in Swedish, since I joined my first blotlag about 20 years ago. And as it happened, there were 6 Thursdays between Mårten and the solstice that year, and also the following years. It would actually be about five or six years before there was a year when that didn't work, and I had to deal with that.

Why Thursdays? Well, the TL;DR version is basically that Thursdays seem to have been special days in Nordic culture for as long as we've had Thursdays, or at least for as long as we have any kind of written record of them, and in Sweden there are traces of a folk tradition – Torshelgd, 'Thor's hallow' – of celebrating Thursday evening with good food and there were a lot of taboos concerning spinning and other circular motions. I made my first candle holder for six candles in time for my first born's first Yule. We lit the candles at the Torshelgds between Alvablót and Julblót and I must say it did what I hoped it would. It gave me that yuletide feeling. Then a few of our friends got curious, and one or two of them started to make their own versions of them. One of them, I think it was

Martin, drew one each of the first six runes of the Elder Futhark on them. Originally this was just to use as sort of a counting system, I think, but then someone realized that the last of those runes was Kenaz/ Kaunan, and since Kenaz means 'torch', well it could be thought of as the torch that lights the sun reborn at the solstice, right?



After that the tradition quickly took on a life of its own, and I'm sure there are lots of ideas about the meaning of each rune in the context of the sequence of candles. I'm particularly fond of the poems associated with each candle that the people behind the Facebook-page Väntljusstaken has written, and the many beautiful pictures of different people's versions of this tradition. There are people in several countries doing this now, and the Facebook-page has over 700 followers.

The mark of a real tradition is that it reshapes itself to fill the need of those that take to practicing it. Without that no one would bother. Is this a made up thing blatantly stolen from Christians? Hell yeah! Even the name is really a tongue in cheek nod towards that origin – in Swedish vänta means 'to wait', and it sounds an awful lot like the word advent. But since no one is really claiming anything else, and since it does seem to fill a need or it wouldn't have spread that way, to me it's just a sign that our modern Heathenry is capable of evolving, adapting and growing. Luckily enough, since this is essential for the survival of a religion.

More on Väntljusstaken: <https://fornkunskap.wordpress.com/tag/forn-sed/>

Harvest Blot 2017 and more

By Frigga Asraaf

The last day of September brought a small unexpected heathen gathering due to a guest from the USA. It was lovely to see Diana Paxson again after so many years and to spent a couple of day together. Heathen company is always a good reason for a sumble and a blot and the time of the year inspired me to a harvest Flame of Frith blot.

I asked to bring some seeds collected from gardens and neighbourhoods. Part of the seeds were an offering. The other part was hallowed and will be on the Flame of Frith altar at my place until spring. At ostara we will sow the seeds of peace and plenty in many places.

As day's light dims and night's grow
We are grateful for generous gifts

Wealth of the land
Barley, oat and rye,
Beans, pods and kernel
apples, pears and plums
walnuts, acorns and hazelnuts

Sleeping seeds woke up in spring
grew and ripened in summer
Autumn harvest is upon us
The circle fulfilled:
Seeds fall asleep once more in winter

We all saved seeds, kept kernel
to protect and preserve
through cold days to come
to sow in spring
freedom and fruitful frith.



The day after

On request of Diana we visited the museum Het Valkhof in Nijmegen, with the largest collection from the roman period in the Netherlands.

Afterward we went for a lunch in Elst, a village with a long history located in the Betuwe an area between the rivers Nederrijn en Waal. In a document from the year 726 name Heliste is mentioned and most likely this name derived from the Germanic word * alhistja meaning 'holy heathen place'.

Beneath the church of Elst there are two foundations of successive Roman temples, the oldest from the beginning and the second one dates from the end of the first century C.E. The church is also a museum telling the history from the first heathen Roman temple to the present building.

We thought the church was closed, but it would be nice to have a look at it from the outside anyhow. To our surprise we found out it was open and this was not the last surprise this visit had in store for us. When we walked into the church one of the volunteers just had started his talk on the history of the building. It turned out to be very nice man and once he realised not only he had four very interested listener but one of them to be all the way from the USA he us told way more than his usual talk.



Frederika Rademaker, Frigga Asraaf, Michiel de Nijs and Diana Paxson



Crypte of the museum church in Elst

It was getting later listening to all the stories about the buildings and artefacts and was it passed the time for tours into the crypt, but our host was so kind to take us down to the basement and gave us a private tour. Below you can see the foundations of the roman temples and the pillars of the present building. We were suddenly standing between stones of 2000 years of history!

With heads full of information and hearts filled with memories of a lovely day in good heathen company we went home.



Chasing out the winter to Ostara

By Nathalie Cue Gomez

This years Ostara someone came up with the idea to chase away the winter burning an old Yule-tree. The tree of one us was still on the balcony and bone dry in the meantime. We invoked the gods, kindled the fire and passed on the small, old Yule-tree through the circle. Each of us could give all we wanted to get rid of to the tree. Some said things out loud, others tied some little papers or symbols to the tree and by doing so we could begin freely the springtime of the still new year.

Finally the tree ended up in my hands and in this moment I had the spontaneous idea for some words to the tree which represented the winter:

*Winter, Winter, garstiger Geselle
dein letztes Stündli hat geschlagen,
siehe hier den Frühling schon,
der seine Herrschaft antritt nun.*

*Winter, Winter geht jetzt fort
und nimm mit dir die Dunkelheit,
die Schwere und die Leidenszeit.*

*Singen und Tanzen wollen wir,
hinfort mit dir, hinfort mit dir,
dein kaltes Reich das Endet hier,
und keine Macht mehr bleibet dir.*

Winter, winter, nasty fellow
your last hour has struck,
see spring is already here,
his rule now begins.

Winter, winter, go now away
and take with you the darkness,
the severity and the suffering.

We want to sing and dance
away with you, away with you,
your cold realm that ends up here
and no power you have left.

Once spoken these words I gave the Yule-tree to our holy fire and we all expected a relatively slow and moody burning. To our surprise we first heard an unforeseen loud crackling, followed by a lot of flying sparks and two and a half meter high sting flame! After the first scare we had a lot of fun and laughing. But I think next year we will be a little more careful and make sure the old Yule-tree to be without chemical treatment.



Lodging and enrolment

By Frigga Asraaf, Nathalie Cue Gomez and Haimo Grebenstein



The youth hostel in Gerolstein is at the border of the town, inside a residential area surrounded by fields and forest. The youth hostel itself is equipped with various conference and work rooms, with place for about 15 and up to 100 persons. Full conference equipment is available like a beamer, a overhead projector, TV and DVD, music equipment, Wi-Fi and also a copy and fax service. The outdoor facilities include lots of lawn area with some sports facilities, a children's playground, a barbecue area and a fireplace - so very important for heathen gatherings.

The sleeping rooms have mostly bunk beds, with some single beds, full equipped with blankets and also sheets. A few rooms have their own bathroom. All other have common bath and shower rooms. For parents it will be interesting to know that the youth hostel offers baby beds, highchairs, baby monitors, changing mat and changing pail, a children's toilet seat and a bottle warmer.



Breakfast, lunch and dinner are served in a large dining room. Breakfast offers different sorts of bread and buns, choice of sausage and cheese, various jams, honey and nut nougat cream, breakfast cereals, cot-

tage cheese or yogurt, fresh fruit and vegetables, milk, coffee, cocoa and tea. The lunch consists of a three-course meal with a large salad buffet. Dinner has a warm component, bread, a sausage and cheese selection and a large salad buffet. Of course the kitchen is prepared for food intolerances and habits, which can be indicated in the booking-form.

The hostel has its own cafeteria - so we will never have any coffee problems. Further there is a reception with a little shop with souvenirs and leisure stuff.



A little more concrete: for IASC 2018 we have 144 places available indoors for the whole week, and a few more depending on the day. Outdoors is place for some tents and also a few pitches for motor-homes with electricity.

In Gerolstein itself there are hotels and guest houses for those who want to have a little bit more luxury or simply put more value on personal space, for which there will be day tickets available. A short stay is also possible, although, as always those who will stay the whole week have priority.



Enrolment

New this year are the solidarity prices. The estimated children reductions from the youth hostel was not according to our wishes. We are offering free tickets for children up to 8 and reduced prices for children 9 to 16. We have to pay for them, though. To make this possible, there are solidarity tickets that can be purchased voluntarily. Nobody is obliged to buy these and there are no privileges if you decide to do so, but we do encourage everyone who is capable to do so.

Regular:

Lodging in the youth hostel, combined rooms with bunk beds (4 to 6 persons). Ideal for families and small groups of friends.

Duration	Age	Standard price	Solidarity price
IASC complete 7 days	Adult (16+)	230,00 €	265,00 €
IASC complete 7 days	Child 9 to 16	115,00 €	135,00 €
IASC complete 7 days	Child 0 to 8	0,00 €	20,00 €
IASC single day	Adult (16+)	34,00 €	37,00 €
IASC single day	Child 9 to 16	17,00 €	20,00 €
IASC single day	Child 0 to 8	0,00 €	15,00 €

Two-bed-room:

Lodging in hostel, separate room, partly with shower and toilet per room.

Duration	Age	Standard price	Solidarity price
IASC complete 7 days	Adult (16+)	270,00 €	300,00 €
IASC complete 7 days	Child 9 to 16	135,00 €	150,00 €
IASC complete 7 days	Child 0 to 8	0,00 €	35,00 €
IASC single day	Adult (16+)	39,00 €	42,00 €
IASC single day	Child 9 to 16	20,00 €	23,00 €
IASC single day	Child 0 to 8	0,00 €	18,00 €



Prices for IASC 2018

All prices include lodging (in the hostel or in your own tent/caravan/mobile home on the grounds of the hostel), full access to all regular facilities of the hostel, 3 meals a day (breakfast buffet, lunch, dinner) including warm or cold beverages appropriate to the meal, and access to all activities taking place at IASC 2018. The prices for rooms in the hostel include getting linen (sheets, pillowcases, duvet covers).

We point out that there may be some activities on-site that raise extra fees (i.e. bus excursions, workshops that require certain materials etc.) but most of the activities will be free.

Tent/mobile home:

There is a space to set up your tent and a limited number of slots for mobile homes.

For mobile homes you can get electricity at a rate of 5 € per day on site.

Duration	Age	Standard price	Solidarity price
IASC complete 7 days	Adult (16+)	200,00 €	235,00 €
IASC complete 7 days	Child 9 to 16	100,00 €	120,00 €
IASC complete 7 days	Child 0 to 8	0,00 €	20,00 €
IASC single day	Adult (16+)	29,00 €	32,00 €
IASC single day	Child 9 to 16	15,00 €	18,00 €
IASC single day	Child 0 to 8	0,00 €	12,00 €

Terms and conditions, cancellation and refund policy

Terms and conditions

1) International Asatru Summer camp (IASC) is a non-profit, non-commercial event that is privately carried and hosted by the Asatru-EU Network (AEUN).

2) Asatru-EU Network is in no way a legal body but rather an informal network. This implicitly means that registration for IASC is not a legally valid contract between the registrant and AEUN but rather an informal and private agreement. The registration includes no warranties and no liabilities on behalf of AEUN.

3) Financial transactions concerning IASC are handled by Haimo Grebenstein, Oberer Markt 15, 92281 Königstein, Germany, Email: haimo@grebenstein.net Mr Grebenstein is appointed to this task by Asatru-EU Network (AEUN). Therefore, Mr Grebenstein is not a contractor for IASC and is not liable to registrants of IASC, either.

4) The Code of Conduct is binding for all registrants.

5) Registrations are only valid when confirmed by email and having paid the down payment. They are treated as applications as long as the final payment has not been made.

Down payments will be 30% of the total amount of the registration after it is confirmed by the staff. If a registration is altered after the down payment has been made, the amount of the down payment is not affected.

6) Down payments are due within 3 weeks after notification by the booking committee. Final payments are due June 18th, 2018, except for late registrations after that date. For late registrations, the full amount is due immediately after notification.

7) Since there are limited capacities, not all applications for 2-bed-rooms or other lodging facilities may be fulfilled. The booking committee will contact you if your application cannot be met. If negotiations fail and you cancel your reservation due to that, there will be a full refund of the complete amount paid so far, regardless of the date.

8) If a shortage of desired lodging facilities occurs, the booking committee will assign the facilities according to the following order:

- duration of stay – registrations for the full week will be favoured
- age/health conditions – elderly and handicapped persons will be favoured
- date of registration – first come, first serve



Cancellations

9) Cancellation of registrations is possible at any time without giving a reason. Cancellation can be done either

- here in the booking frontend - edit your registration and select cancellation
- or by mail to booking@asatru-summercamp.org referring to the registration ID.

Refunds

10) Refunding of already paid amounts:

- up to May 15th, 2018 all so far paid down payments or fees will be fully refunded except for a handling fee of 10,00 € per reservation (not per person) when cancelled.
- up to July 10th, 2018 all so far paid down payments or fees will be refunded 50% of the total registration fee.
- after July 10th, 2018, there will be no more refunds.



11) If registrants cannot take advantage of the reservation they made and have paid for after the camp has started on July 28th, 2018, there will be no refund of any sort. It does not matter if the reasons for that are based on their individual status or if they have been expelled from the camp by decision of the IASC Council.

Registrationform will be online on
10th of January 2018 at:

<http://www.asatru-summercamp.org/>

IASC Code of Conduct and IASC Council

The International Asatru Summer Camp (IASC) has the aim of bringing together Asatruar for the furthering of understanding between Asatruar, the knowledge of the different aspects and practices of Asatru and hence expanding our horizon on Asatru today.

As a participant at IASC you commit yourself to comply with the IASC Code of Conduct.

- 1.) Each participant at IASC is expected to treat the other participants with respect and to conduct him- or herself honourably.
- 2.) Racist or discriminatory conduct, and more generally: causing a nuisance at IASC for other participants and/or the area wherein IASC is held, will lead to the expulsion from IASC of the person(s) concerned.
- 3.) The IASC Council reserves the right to exclude individuals or groups, of which it has reason to suspect that they might not comply with this code of conduct or otherwise threaten to upset the frithgarth of IASC.
- 4.) The organizations involved in setting up IASC cannot be held responsible for the acts and/or deeds of individual participants at IASC. IASC and its organizers carry no collective responsibility. They are also not responsible for damage arising during the IASC and inflicted on persons or personal property.
- 5.) Please note that due to German law indoor smoking is prohibited.
- 6.) Pets are not allowed within the hostel buildings. On the hostel grounds they have to be kept on a leash.
- 7.) All problems and violations within the Code of Conduct will be taken care of by the IASC Council.

The IASC Council

The IASC Council consists of one representative from each of the organizing organizations.

The sole purpose of this council is to take care of all disputes that may arise within the terms defined in the Code of Conduct, and to take care of other

disputes in any way could hamper the camp, before, during or after. If a dispute arises the council will assemble immediately. The decisions of the IASC Council are final.

The IASC Council will also take care of other disputes that may arise amongst participants if these disputes in any way could hamper the camp. If a dispute arises the Council will assemble immediately.

Things brought before the council will be taken care of by the following procedure:

1.) The people involved in the matter are entitled to tell their version of the matter to the Council. They speak one at the time and may not be interrupted.

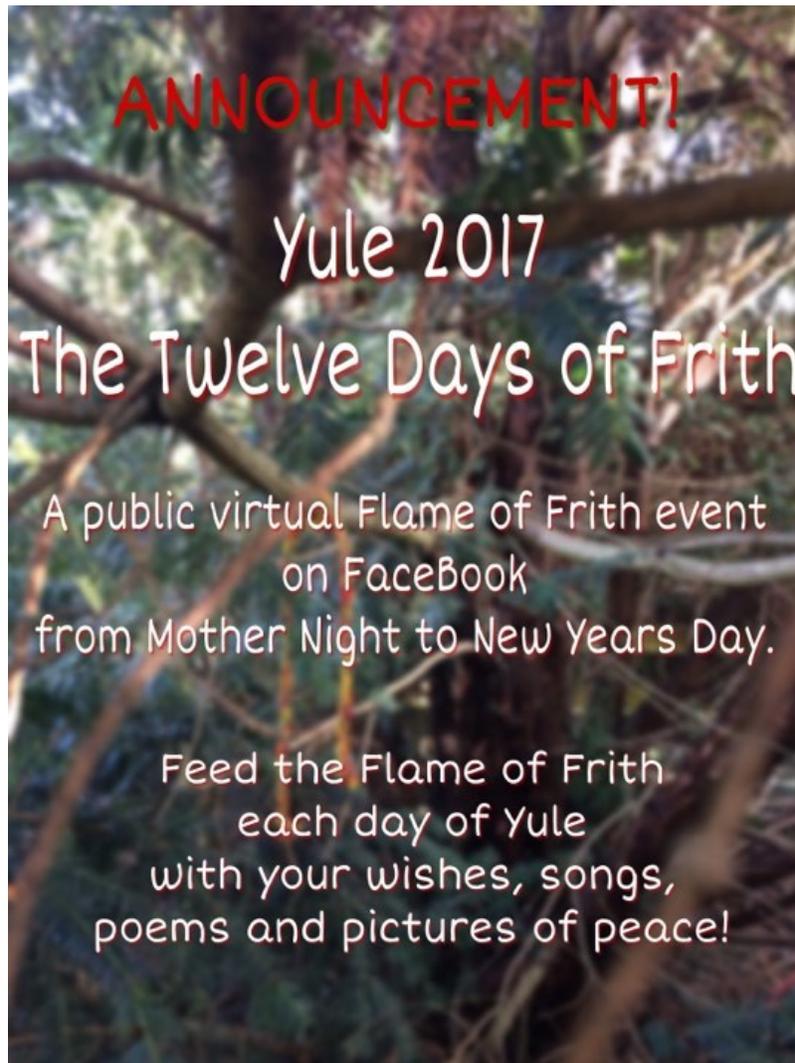
2.) The members of the council may then ask questions to the case.

3.) The Council will then retire and find a solution to the matter.

4.) The solution will be announced through a spokesperson elected by the council.

The decisions of the IASC Council are final.

Failure to comply with the decisions of the council will result in immediate expulse from IASC.



<https://www.facebook.com/events/572995793045263>

Dutch Heathen Art

By Frigga Asraaf and Charlotte de Boer

Last summer I met Charlotte de Boer a young, but promising Dutch heathen artist and member of the rapid growing group Heidenen van de Lage Landen ('Heathens of the Low Lands'). Currently she works as Atelier Solawende and Solawende Tattoo. I'm impressed by her lovely work and would like to introduce her and some of her artwork to the readers of the Asatru-EU Herald as well. What follows are her own word of introduction:

I am 26 years old, turning 27 with the upcoming winter solstice and am currently living in Bentveld, a small town in the dunes near Haarlem. A few years ago I graduated from art school with a degree in illustrative design and ever since I've been trying to develop my sense of what to do next. I work in a so-called new age shop three days a week and spend the other days improving my illustrative art and hand-poked tattoos. My focus right now is to become more and more self sufficient with my art and tattooing and to hopefully open my own shop. I have a lot in mind for this place. Not only should it be a place where I can receive my clients for tattoos or illustration projects, but also a shared space and showcase for other creators. We could do lectures, workshops, story telling... It should be a place of art in so many ways; a place where art and (historical) culture meet and inspire.

Art always has been part of my life. Ever since I was young, I felt drawn towards the mythical side of life. While my little brother was collecting cars to play with, I collected trolls. My favourite movies to watch were the ones with fairy-tale stories and creatures. At the school play I desperately wanted the role of the medieval witch. I loved history and the stories of the old gods and cultures. Combine these fascinations with the love for drawing and crafting and there you find the base of my work. I've experimented with a lot of art forms over the years. Clay, wool felt, oil paints, watercolours, etching, book binding, photography, pyrography and collage to name a few. The one consistent was drawing. Though I feel the need

for cross-overs often (which drove the teachers at art school nuts haha!) and create something new. I tend to feel into the story that I'd like to tell, collect a mood board, let it brew for a while and then at the right moment of inspiration: start drawing. Usually the end result is pretty close to the first sketch I do, as I've adjusted and 'see' all the lines and symbolism already in my imagination. I sketch it down, perfect some of the lines or move around with composition and then keep it that way. For me this is the purest form to transfer thoughts or mood to paper.



I love to look at many different art forms, but one ingredient that I am always searching for is the right atmosphere. I want the artist to draw me into their world and show me what is there. Which is also what I hope to do with my own work, with anything that I do. Create an experience and to pull you away from your troubles for a little while.

My inspiration comes from many sources but most of all from the natural world and (Northern) European folklore.

I cannot think of a drawing that does not at least include some leafs or animals or has a reference to a story of old. I tend to zoom in; admire structures and the landscape that, for example a piece of rock, shows for me to draw creatures or landscapes over. I create with what I find and find myself working with themes of light and dark. Life and death. The space in between and beyond.



Germanic Heathendom

The path of heathendom is one that has developed a lot over the years. When I was about 10 years old, I was hugely fascinated with the ancient Egyptians. I think I had borrowed and read all books the library had to offer at that time. I was hugely fascinated with the concept of the afterlife, multiple gods and goddesses and rituals. Now that I think of it, it is funny for it never merged with my drawings at the time. It was something that sparked for me on the inside, but I wasn't quite at home yet.

A few years later during high school I entered the world of fantasy fairs and became more drawn towards the Celtic mythology. Also the stone- and iron age inspired me a lot. This started to show in my drawings but I still wasn't quite there. I came across some introductions to the Germanic gods and at the time I thought their pantheon was way too complicated and dramatic, haha! I thought of them as any other did; rude, extrovert, silly, like the heroes you see in movies. Where was the magic that I loved so much of the Celtic druids..?

It wasn't until I stumbled upon the music of Wardruna in 2010 that my eyes were opened. I thought it was a little unusual but loved the raw dark feeling of it. Inspired I began exploring the runes and with them the stories and sagas. They grew on me slowly and then I found myself in a place where my life was intertwined with Germanic heathendom. I didn't really have a name for it then but noticed things were starting to fall into place. I found a group of people that were also searching for more depth and shared my interests. A few years ago we met at the medieval farm in Amersfoort where we had our first introduction to seidr and galdr by Einar Selvik and Lars Magnar Enoksen. There the circle was complete. We were bound as a group and from what we've experienced there, I knew that something had changed within me. I was home. A year later a second seidr weekend was held in which we deepened our roots and got even more curious. We've always kept in touch with each other and I find a lot of strength with these people. We continued learning.

Heathendom now is intertwined in my daily life by the contact with the gods. The art I create is inspired by the old wisdom and teachings or magic. The tools of galdr that I now know how to use when I need to. Use it for other people. The curiosity to more information on practices or historical finds and theories. The symbols that I use and wear. The experiences that I want to create for other people. The workshops that I give based upon my own experiences. And of course the many friends I found along this path. I cannot think of myself without them or heathendom.

Solawende

Solawende is the name with which I create. Drawings, dotwork altar pieces or hand poked tattoos. It is a mash up from "Soli (har) venda"; which we can translate to 'the sun is turning' or 'the sun has turned'. It is a line that is sung in Jara, by Wardruna (Gap Var Ginnungap, 2009).

Like I mentioned earlier; I like the balance between light and dark. Day and night. The time of solstice when we are in between two seasons. This 'in between' is something I'm drawn towards. As a nice coincidence, I am born on the 22th of December, around the time of the midwinter solstice.

Earlier I used to work as "Simbelmyne Hills"; the flowers that were said to grow on the burial hills of Rohan, in the Lord of the Rings series. Also a theme where the flowers work as the medium between the underworld and our- or upper world. Digging with their roots into the dark soil so their petals reach the sun. But this name was too confusing for most people and to be honest I found it a bit too nerdy too. When searching for a better name

it didn't take long until I took inspiration from 'Soli har venda' and came up with 'Solawende'. In honour of the balance between life and death and therefore life itself. Celebrating life and wonder.

Four designs dedicated to the darkest days around the winter solstice. The days when we have the least daylight and when the world is celebrating Christmas and new year's eve. Out of love and fascination for the old ways I gathered inspiration to design post-cards to send to your loved ones that are not your standard Christmas cards. The inspiration for these designs is mainly based on my deep love for nature and Scandinavian folklore and tradition. All cards contain the symbolism of being conscious of the re-birth of the sun and new beginnings. When the days are darkest we focus on the returning light.

Please have a look at my website:

www.solawende.com

and you can purchase the Yule cards and some of my art on my Etsy shop:

<https://www.etsy.com/shop/solawende>

Yule cards 2017



Bringing the ancestors to our Winterblot

By Nathalie Cue Gomez

Winter time is silent time, all slows down. We spend more time inside being more open to thoughts and memories. Most of us let the year pass review, what went right, what went wrong and often seeking not only for the advice of our ancestors but also their comforting presence.

The little circle I celebrate Winternight and Ostara with is formed by members of several groups. In 2014 we came up with the idea of an ancestor light for each of us. The idea behind it is to have a fixed ancestors light we can lit to call our ancestors and show them the way if we want to feel near them or are in need of

some advice. Everybody who joined our Winternight blot brought a candle which were lit one by one with the holy flame of our blot-fire. Afterward everyone took his ancestors light home.

In 2015 we decided to bring back the ancestor-light's to our Winterblot, which marks the beginning of the ancestors time. We wanted to begin this dark time standing with our ancestors in the blot, so the candles were lit before entering the circle and with the following words we welcomed the them at the beginning of the ritual:



Picture: Sascha Wetmann

*Euch Ahnen zur weise
sollen unsere Lichter sein
Wenn ihr sie seht
so wisset, hier kehrt ein.
Wo immer ihr auch seid
von Heim und Herd ist nun die Zeit,
von Geschichte und Gedanken
die sich um euch Ahnen ranken.
Euer Rat und Weisheit soll niemals vergehen,
drum laden wir euch ein, mit uns zu stehen.*

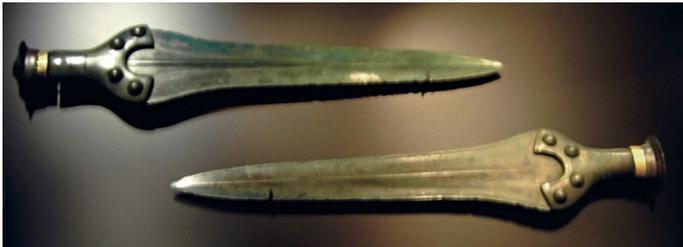
Ancestors, to your wise
should be our lights.
If you see them shine
so know, where to call in.
Wherever you may be
from home and heard is now the time,
of history and thoughts
in which you ancestors are entwined.
Your advice and wisdom should never vanish,
Now we invite you to stand with us.

The Sky-Disc of Nebra - from an awesome finding to a bronze age laptop

by Nathalie Cue Gomez

What better ornament for the cover of an heathen e-magazine published just before Yule then the Sky-Disk of Nebra. For years the disk, one of the most intriguing archaeological finds of recent years, sparks the imagination of scientists and heathens. It's contemporary history sets of only 19 years ago, but the origin of the disk will take us back many centuries.

ing findings were secured. Finally one of the most important findings of 20th century were brought home.



The criminal case

In 1999 two men armed with metal detector and a navigator set out to make their illegal fortune in some forest in the German Province of Saxony-Anhalt. The region is known to be full of tumulus so they had good chance to find something and they did. They dugged with a heavy hammer in the ground and found a hoard with 2 swords, 2 axes, one chisel, two bracelets and a rare plate of 32cm diameter, which the founders took for a sort of shield decoration. Quickly they sold the whole hoard to a trader in Cologne, for 31.000 DM (approx. 15.500 euro). The Hoard changed several times its owner passing through Berlin and Munich, increasing every time its value, but like it came to know that the hoard by law is owned by the state of Saxony-Anhalt it became worthless for the reputable art-trade and ended up in 2001 hands of two handlers. In the mean time and on the initiative of the Ministry of Culture and Interior and the State Office of Archaeology of Saxony-Anhalt, contact was made with the handlers, who had offered the disc for 700.000 DM on the black market. The state-archaeologist Harald Meller met in February 2002 as a purported prospective buyer with them in a hotel in Basel. There, the Swiss police ensured the Sky-Disc. The handlers were arrested and also the accompany-

An awesome finding

Now it was the time of science. The Sky Disc of Nebra was mainly investigated by the archaeologist Harald Meller (State Office for Preservation and Archaeology Halle), the astronomer Wolfhard Schlosser (main observer at the Astronomical Institute of the Ruhr-University Bochum), the archaeochemist Ernst Pernicka (Archaeo-Metallurgist of the Technical University Bergakademie Freiberg in Saxony, Institute for Archaeometry), by Christian-Heinrich Wunderlich (manufacturing technology, production sequence of the State Office for Historic Preservation and Archaeology in Halle), at the particle accelerator of the Berlin Electron Storage Ring Society for Synchrotron Radiation of employees of the Federal Institute for Materials Research and Examination (BAM) in Berlin and the Bronze Age Archaeologist and Specialist in Religions Miranda J. Aldhouse-Green (University of Wales).



The scientist's had to eliminate any kind of forgery, because all could have been a spectacular fake. They needed to be absolutely sure that they had a genuine bronze age found. This could be done by excluding any lead presence in the Sky Disc. The presence of lead would have indicated that it was made in the last 100 years. Before this there were really no market for faked bronze age findings. There research showed that the Sky-Disc was buried around 1600 BCE due to a radio carbon dating of a birch particle found at one of the swords. So the Sky-Disc itself is between 3700 and 4100 years old. Important for the exclusion of forgery was the patina on the bronze parts, consisting of malachite and pewter stone in a very roughly crystalline structure while a chemically forced corrosion would have made a atomized structure and always left some chlorides or lead isotopes.

Initially there were voices that suggested the Sky-Disc was a sort of booty piece brought from the Middle East, but soon, after an radiological and chemically examination by the Institute of Archaeometry at Freiberg in Saxony and according to the database of 50,000 prehistoric ore mines in Europe on the origin of the copper from Ernst Pernicka it got clear that the cooper came from the Mitterbeg mines near Salzburg in Austria.

At the particle accelerator BESSY in Berlin, the Federal Institute for Materials Research and Testing investigated the gold plating of the Sky-Disc with the non-destructive SRXRF method (Synchrotron Radiation Induced X-Ray Fluorescence Analysis). At first, the gold was assumed to come from some mines in Romania (Transylvania), but thanks to the database of Ernst Pernicka it could be assumed that the chemical composition of the gold plating is identical to gold from the River Carnon in Cornwall in England. The same place the tin contained in the bronze comes from. The database of Ernst Pernicka lists the chemical composition of 50.000 pre-historical ore mines in Europe

The scientist could also determine that there are four creative phases at the disk.

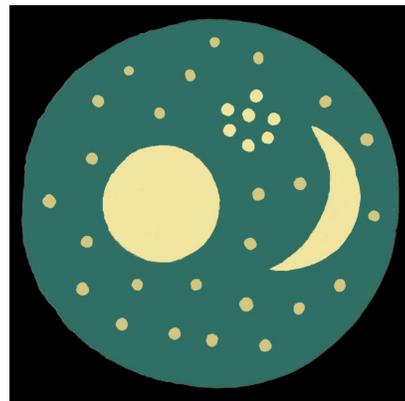
First Phase

The first phase showed 32 small gold dots, a big round and a small crescent.

Seven of the golden dots are grouped in a kind of circles, and are interpreted to represent the Pleiades, meanwhile the other dots shall be stars without any specification.

The small crescent is interpreted as increasing moon. The big circle can be a representation either of sun or full-moon.

What we have here, and this it is so extraordinary, is the first artistic representation of the sky made by human in Europe.



Second Phase

In the second phase both arcs are placed in a 82° angle. For this one of the stars had to be moved and two other were covered by one of the arcs.

The gold used is in its chemical composition slightly different, so we have to speak from another time period.



Third Phase

In the third phase there was placed a second arc of gold, once again with a different chemical composition but still the same origins.

This new arc is different to the others due to its decoration with shriven inside lines but also the dashed borders in the bronze part. It's commonly interpreted as sun bark, as we know them from Egypt and Sweden.



Fourth Phase

Basically you can call this phase, the phase of destruction. There are no creative or artistic adds made. First the disc had thirty-nine or forty holes punched out around its perimeter, each approximately three mm in diameter. Later one of the horizontal arcs has been removed and after this the Sky-Disc was finally buried. The last destructions, the one at the circle, the loss of a star and the north above were added by the looters with their unprofessional digging with a hammer.

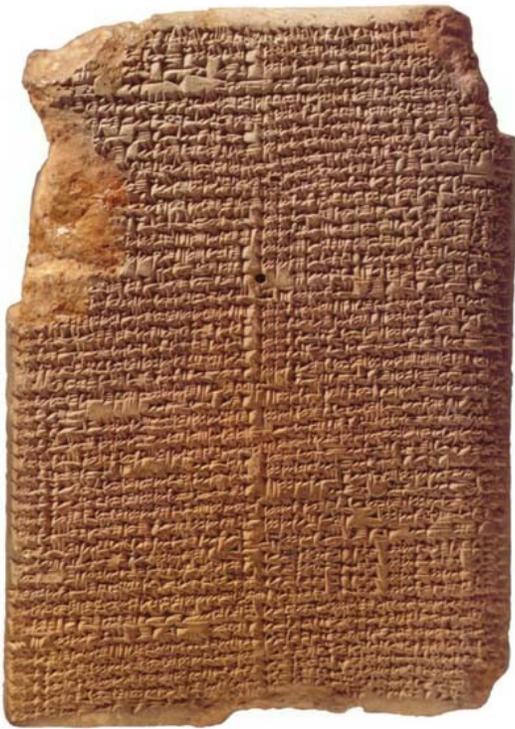


Interpretation of the first phase: a picture of the sky

Still without knowing the exact localisation of the discovery, which always is important to understand a finding in all its complicity, the first phase of the Sky-Disc could be interpreted.

For Meller and Schlosser the moon and Pleiades stand for two dates of visibility of the this group of stars on the western horizon. According to Schlosser the Pleiades had around 1600 BC their acronychal setting on 10th of March as well as their heliacal setting on the 17th of October (Gregorian calendar). Schlosser's chronological appendices of the Pleiades settings are repeatedly contradicted in the specialist literature, since due to the weather and visibility conditions the respective perishes were observed on different days. The fluctuation range is about six days. On the March date, when the moon was in conjunction with the Pleiades, it was a narrow crescent just after the new moon. In October, the moon was full in any conjunction. Thus, the Sky-Disc could have served as a reminder (Meller: Memogram) for the determination of the peasant year from the preparation of the field to the completion of the harvest.

Another very interesting interpretation for the first phase of the Sky-Disc came for the astrologer Ralph Hansen. He noticed that the thickness of the crescent moon corresponds to a spring crescent that can be seen on the sky four days after new moon, now the position of the crescent to the Pleiades which is depicted at the Sky-Disc is the one that only can be seen about every fourth year. So it can be assumed that the Nebra Sky-Disc shows a early rule of leap-year, by the same rule found on the Venus-table of the Ammisaduqa and the Mul.apin. Table. This rule says that if the springtime crescent moon meet the Pleiades four days after new moon a leap-month have to be introduced in the calendar. According to this, the attempt to harmonize the lunar year (354 days) and the solar year (365 days) should have existed as early as the Bronze Age in order to achieve a consonance.



Finally the locality of the founding

The police received a hit that led to the arrest of the treasure hunters and they finally could give the necessary information about the locality. Quickly a first examination of this place could confirm that the hoard had on the exact spot the treasure hunters have stated. The discovery site is a prehistoric enclosure encircling the top of a 252 metres elevation in the Ziegelroda about four kilometres west of the city of Nebra, known as Mittelberg (central hill), amidst the Ziegelroda forest. The surrounding area is known to have been settled in the Neolithic era, and Ziegelroda Forest contains approximately 1.000 barrows. The place on the then probably unwooding mountain was probably already used in the Neolithic, possibly as an observatory. On the top of the mountain, a ring-shaped rampart was built in a later epoch.

Before coming back to some more interesting interpretations of the later phases of the Sky-Disc, now after knowing the locality possible. Lets have a closer look to the location. The Mittelberg is quite near to some other really interesting archaeological places. The Gosek Circle is about 20 kilometres from the site. Its construction is dated to approximately the 49th century BCE, and it seems to have remained in use until about the 47th century CE. It may thus be the

oldest and best known of the circular enclosures associated with the Central European Neolithic. The circle consists of a concentric ditch of 75 metres (246 feet) across and two palisade rings containing entrances in places aligned with sunrise and sunset on the winter solstice days.



The Leubingen tumulus is an Early Bronze Age "princely" grave of the Leubingen culture, (which, after further finds at Aunjetitz became known as Aunjetitz or Unetice culture), dating to about 1940 CE. It is located near the hills of Kyffhäuser in Leubingen, in the eastern German state of Thuringia, about 40 kilometres from the Mittelberg. The tomb is considered one of the most opulent elite grave of the Early Bronze Age in Western Europe. Due to the effort required for its construction and the quality of the grave goods, the buried person must have been of great importance. And what's perhaps also interesting is that in the grave contained a stone battle-hammer and a rectangular stone which is interpreted as anvil.



The whole region between the rivers Untrut and Saarle was know in the Bronze Ade as a nodal trade point. From the south came raw material and jewelery, salt and tools from middle Germany and the amber from the north was traded via Greece to Egypt.

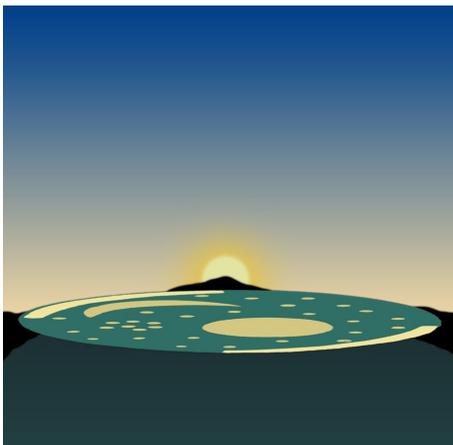
Interpretation of the Second Phase: the horizon arcs

As mentioned before, the Mittelberg in times of the Sky-disc was nude, without the deep forest which covers today the hill. In past times this hill was the highest landmark from which you can not only see what happens in miles around but also a perfect observatory of the nearby Harz, a relatively low mountain range or highland area with the Brocken, also known as Blocksberg, as highest peak.

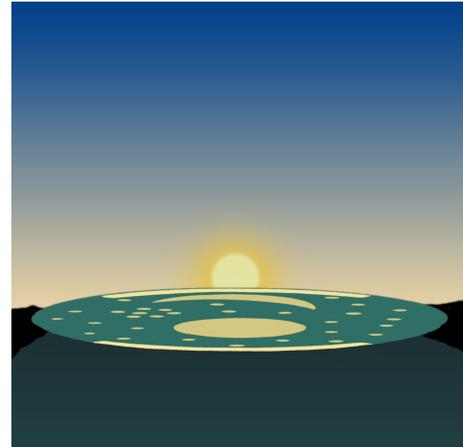
The added horizon arcs each cover an angle of 82 degrees, as well as sunrise and sunset between the winter and summer solstice on the horizon at the latitude of the place. If the Sky-Disk was positioned horizontally on the Mittelberg, showing the imaginary line from the upper end of the left arc to the lower end of the right arc to the top of the approximately 85 km distant Brocken, the disc could be used as a calendar for tracking the solar year. Seen from the Mittelberg, the sun goes down at the summer solstice behind the Brocken. For the assumption that the right arc is the western one marking the sunset, it speaks of its proximity to the inclined crescent moon, which in the constellation mentioned above is illuminated by the setting sun. Whether the Sky-Disk was used in this state as an instrument for determining the solstices, or whether it merely represents the knowledge of these determination possibilities, is uncertain.

Relatively certain is that the Sky-Disk changed from a night object or tool to have also a day function with adding the horizontal arcs.

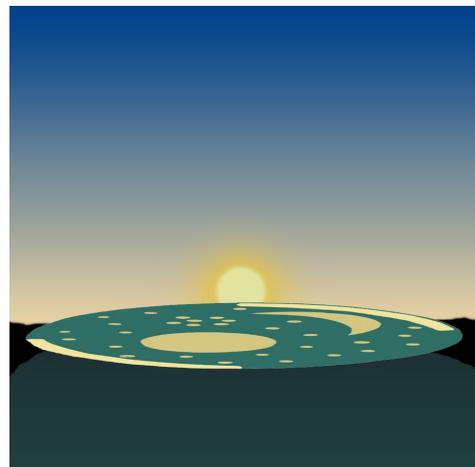
Summer Solstice: By aligning the Mittelberg with the Brocken the slice is adjusted. Shown is the sunset.



Autumn and spring beginning: view of the sunset at the equinox. The sun is at this time 41 ° further south - the orientation of the disc is unchanged.



Winter solstice: The sunset has reached its southernmost point and is now 82 ° left of its northernmost point - the orientation on the Brocken is unchanged. Given that the arcs relate to solar phenomena, it is



likely the circular plate changed its representation from picturing the moon and representing the sun. The locality was definitely of enormous importance to interpret the Nebras Sky-Disk, because without the Mittelberg as observatory it was not possible to adjust the horizontal arches to the Brocken and observe the winter and summer solstice. Setting this in context with the Circle of Gosek and other henge monuments used to determine the solstices the Sky-Disk is to consider a really technical achievement: a sort of Stonehenge for the pocket, comparable to the first computer that filled a whole room to a handy laptop.

A cultural exchange or becoming a cultic purpose?

The last addition to the disk was another golden arch with two approximately parallel longitudinal grooves, which is interpreted as a sun ship, as known from Egyptian or Minoan figures. Surrounding the arc on the long sides of short notches in the bronze plate, comparable to the representation of oars on other Bronze Age ship representations from Greece and Scandinavia. This addition probably has no calendar function, it could represent the nightly crossing of the sun from west to east. Whether it can be concluded that a Bronze Age cultural exchange between Central Europe and the Middle East, is so far uncertain. Especially this supplement suggests a use of the Sky-Disc for cultic purposes.

In this suggestions of a cultic use of the Sky-Disc there are several interpretations and theories. The symbols such as sun, horizon for the solstices, sun bark, moon and the stars were also found individually in other European regions. They seemed to be put intentionally all together by the creators of the Sky-Disc to present a complex and Europe-wide belief system, in the view of some. Others speak from an object of shamans or chiefs, which does not allow astronomical interpretations and has no relation to the Middle East.

Most scientists agree that at the time the forty holes were pushed in the border of the disk the originally purpose felled into oblivion. It's generally assumed that the holes were made to stitch or to fasten the Sky-Disc probably to some sort of banner.

And then finally it was buried. Not as a grave gift for some important person, like artefact's found in the Leubingen tomb. The Sky-disc was buried for itself, alone, with all the honours which were made in Bronze Age at a important burial, like adding two kind of each grave artefact and in this case, with bronze swords, axes and golden arm rings, really valuable ones.

Some thoughts

The more I read about the Sky-Disc and its function as sort of calendar, mainly to predict the seasons for the agriculture the lesser the idea persuade me. Still today the sowing depend much more on the weather, if we have a long and cold winter or a more mild one,

than on a special day in the calendar. Why was is so important to know exactly the solstice days that from stone age humanity took the enormous effort to build henge monuments. If we only take the circular monuments, with its earthwork and wood palisades, this was work for a whole community for various days or even weeks. It had to be something very special to spend so much time in it than for a mere and somewhat unnecessary reminder of the peasant year. Perhaps even more interesting is, that this effort to build or craft something to date the solstices is not local and quit important over huge periods of time.

For the time being we will not know the exact reasons, perhaps we will in a future, but for now I think we are doing well to celebrate the solstices, remember and honouring all these ancestors.



Replica of the disc in the suspected appearance during its use. The green malachite layer formed only after burying the disk.

Sources:

Wikipedia, Arche Nebra Museum, Förderverein Himmelsscheibe von Nebra e.V., on you tube: Terra X Herr der Himmelsscheibe Nebra, Das Geheimniss der Himmelsscheibe von Nebra, Die Himmelsscheibe von nebra - Stoner frank & frei, Kathadralen der Steinzeit - Himmelsscheibe von Nebra

Pictures and drawings:

All from wikimedia commons: sky disc by Dbachmann, all drawings by Rainer Zenz, mul.apin by unknown, Leubingen: by Regani, Gosek: by Kreuzschnabel, sky disc replica by: Von Daag

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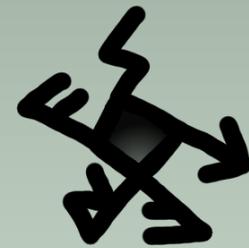
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