

IASC HERALD

International Asatru Summer Camp 2012



The IASC 2009 pole. Picture by Frigga Asraaf

In the summer of 2009 ...

nine European Asatru groups together organised an eight-days-long summer camp in Denmark.

As it was put into words at the time: 'A week during which asatruar from all over the world can get together and enjoy each others company, leaving not only unforgettable memories, but also creating everlasting friendships. It will provide a opportunity to meet other heathens in surroundings of beauty, joy and learning.'

It was all this and more for well over 150 people: women, men and children from at least 13 nationalities celebrated and enjoyed together.

In the summer of 2012 ...

three years after the first IASC there will be an Asatru Summer Camp once again. This time, it will be in Germany. To be more specific: in Niedersachsen (Lower Saxony) in the village of Hatten situated in an aesthetically and ecologically attractive countryside.

A combination of recreational, educational and social activities bears the promise IASC 2012 to be an exciting and unique heathen gathering. Amongst the wide range of activities, for both children and adults, provided during the whole week there will be games, blots, bonfires, handcrafting, as well as lectures and workshops on asatru, runes and seidh.

More about these activities can be read further on in this herald.



Youth hostel Sandhatten. Picture by Haimo Grebenstein

In this magazine ...

We will start with an introduction into the area where the International Asatru Summer Camp 2012 will be held. In his article Haimo Grebenstein, who grew up in this region, will give you some historical info about the area. The area where the camp is situated is renowned for its scenery, its megalithic monuments and much more. Find out which places to visit, where to hike or where to drive when you want to leave the camp area for a couple of hours.

After that some place will be given to some informative reading. We will go some deeper into the customs and beliefs that are still alive and kicking in the countries that are organising this edition of the IASC. Günna Stienecke will start with his view on northern Germany. After that Frigga Asraaf will continue with the situation in the Netherlands.

The second part of this magazine will focus entirely on the program of this year's summercamp. What lectures can be attended and what activities can be done?

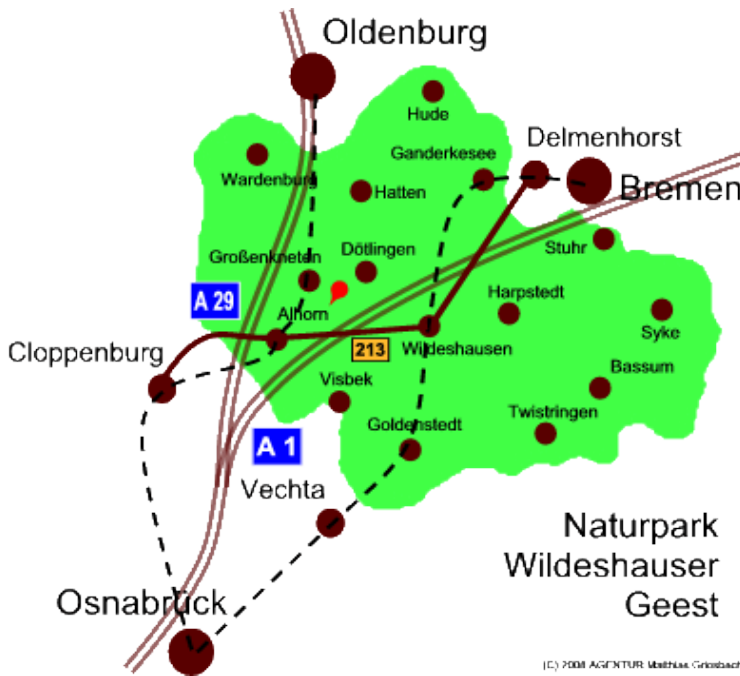
I am looking forward to see you all and hope you have a splendid holiday in Northern Germany.

On behalf of the organisation of the International Asatru Summer Camp 2012 – Michiel de Nijs

Contents

1	Introduction
2	In this magazine ...
3	The area of Sandhatten – Haimo Grebenstein
6	Customs in Northern Germany: do they mirror heathen traditions? – Günna Stienecke
10	Folklore in the Low Lands – Frigga Asraaf
15	Some general info
16	Program: Time table
18	The program: what's on the menu?
23	A survey on seidh and spá – Frigga Asraaf
29	Kubb – a viking game? – Michiel de Nijs
31	Code of conduct
32	The IASC Council

The area of Sandhatten



“Marsch” (engl. Marsh), meaning a slightly higher (above sea level) territory with fertile soil that could better be used for growing crops than the marsh areas that were quite endangered of being flooded and could rather be used for herding cattle.

Naturpark
Wildeshauser
Geest

The border between Marsch and Geest can still be

by Haimo Grebenstein
VfGH, Germany

The youth hostel Sandhatten is pretty much on the northern border of today's national park “Wildeshauser Geest”. This national park is primarily focused on 2 aspects: the geological environment and the historical significance.

The word “Geest” (engl. moraine) is the northern german counterpart to

(C) 2008 AGENTURE Matthias Gröbner
Geest can still be discovered at many places ranging from the Netherlands throughout northern Germany to the coast of the Baltic sea. Most of this area is really flat, and ancient wording



The area of Sandhatten

for even slight elevations is “Berg” (mountain) – elevations that wouldn’t even be called hills in other parts of Germany.

The natural park Wildeshauser Geest covers most of the Landkreis (county) Oldenburg and some more areas mainly in the south and east. Permanent settlement of this area can be archeologically be traced back until around 5.500 BC which means that people closely followed the receding glaciers of the ice age and settled higher places first.

by migrating hordes of the funnel beaker culture, who brought with them the megalith burial culture and more advanced forms of agriculture, especially more imperishable seeds.

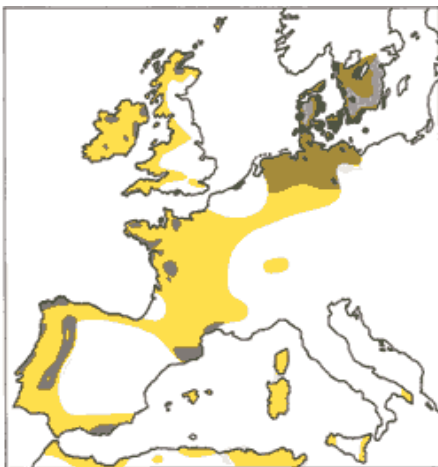


Abb. 1 Verbreitung der Megalithkulturen und der Trichterbecherkultur (nach Schilling 1979)

■ Gesamtverbreitung der Megalithkultur
■ Atlantische und skandinavische Ganggräber
■ Megalithgräber mit Reliquen der Trichterbecherkultur

Around 3.500 to 2.000 BC the original population – that we do not know very much about – was slowly penetrated

They settled intensively in this area and left many traces of their existence – especially megalith graves.

Thousands of them must have existed in early times – most of them were destroyed throughout the centuries, the rocks being used to build houses and, later on, roads. Especially in christian times, people believed that only “giants” or “demons” would have been able to move those gigantic rocks...

But, fortunately, as early as at the end of the 18th century some historically interested individuals started stopping

The area of Sandhatten

the destruction of these monuments and the duke of Oldenburg established laws saving them in the early 19th century already. So today we have around 90 large graves left that are, more or less, in pretty good shape, some have even been re-constructed. Parts of megalith graves can be found, though, throughout the national park and even in the near surroundings of the youth hostel.

Burial culture changed, starting around 2.000 BC. People were rather buried in mounds, then, first being put into wooden coffins; later they were burnt and the ashes being put into urns, but they were still given food, weapons and devices for daily use with them for their life or journey after death.



Of course, burial mounds are much harder to identify than megalith graves

after hundreds or thousands of years, even in a “flat” environment like the Geest. So we have far less confirmed mound graves that can be visited today, than we have megalith graves.

On Thursday, August 2nd, we will start an excursion to some of the important burial sites in the nearer area.



During our excursion we will make a stop at the “Pestrupe Gräberfeld”, the largest site of burial mounds in northern Europe and – even without the mounds – a wonderful natural site to talk a walk in.

Furthermore, we shall visit some of the major megalith graves, like the “Große Steine von Kleinenkneten”, the “Heidenopfertisch” and others. The tour will last appr. from 10 am to 5 pm, lunch packets will be available at the youth hostel for those of you that like to participate in the tour.

Customs in Northern Germany

Customs in Northern Germany: do they mirror heathen traditions?

Günna Stienecke
Eldaring, Germany

Talking about old customs and beliefs – if only in the area where I live or have been growing up – sounds like a big project to me. I am pretty sure that every other village has their own variety of customs which are linked to a general frame of feasts. Celebrated certainly either in spring time, summer, autumn or winter.

Customs come up best in the country, and there they are best preserved. Whether the seasons, so important for agriculture, inspired the local customs in the country, or customs were rather placed by convenience to a calendar's feast day – I have no solid answer to that.

All I can say is that people are oblivious of their customs' meaning and origin. In most cases it is not evident that the customs reflect the seasons.

The season-factor is certainly negligible, when you look at those few customs which have survived or are even typical for cities. It seems that customs, no matter where they're at home, are phenomena which are

motivated rather socially than religiously. Thus I will refrain from labels such as „Christian“ or „Heathen“.

From my childhood and teenage time my experience in folklore is restricted to city life in the Rhineland:

Karneval – meaning five days off for one long party which is amazingly organized and at the same time quite wild (children playing cowboys and Indians, everybody else playing the fool, being heavily engaged in booze and flirtation), and every time it is too cold, too rainy or both. Driving out the winter? Hadn't we tried that just six weeks before?

Then there was: *St. Martin* (on a horse), a procession of mothers and children with lanterns in their hands, and kids harrassing grocers for sweets – how these things belong together, I simply do not know.

It is rather the date (November 11) than St. Martin's warming coat that indicates the end of a cycle: this was for centuries the day when leasing contracts ended or were renewed and taxes were due, paid in natural produces, often geese. As only a limited number of geese could be nourished through the winter, many a

Customs in Northern Germany

goose ended up on the grill (and smuggled themselves into St. Martin's legends to explain the main supper on St. Martin's day).

New Year's Eve – well, it's in the middle of the winter, but most of all the end of the year, with the prospect of a bad hang-over next day and three month of misty cold ahead.

As to the customs in the north of Germany, I will concentrate on three examples. Two of them are real local customs, only known in its village. The third one is widespread in all Germany and the Alpine regions as well, but I will draw the picture from my experience in the North.

I will start with the well known „Osterfeuer“, the huge bonfires on Easter Saturday's night. They shine on pastures in the country, beaches on the islands, the banks of the river in Hamburg, and in some church premises as well.

I saw the bonfire in the churchyard of one of the few catholic parishes in Hamburg, and to my surprise the kindling of the fire was the main act in the liturgy. Then everybody lit their candle from the bonfire and entered the completely dark church, thus symbolizing the new light coming with the resurrected

Christ. This is more mythology than we could ever find in the tradition of a heathen spring feast that lingered on from times unknown until today. If the bonfires were originally meant to banish the power of the cold winter, as many assume, they have long lost this symbolical or magical sense.



„Osterfeuer“, picture by Michiel de Nijs

Today they seem to be merely party signs without any spiritual or religious complications. In the media the bonfires along the beaches of the Elbe are treated as a tourist attraction – which they are. But it's more than that, of course.

Customs in Northern Germany

It's probably Hamburg's loveliest place in that night: one huge fire, hundreds of small fires, water licking the sand and stones, the lights of the docks and cranes in the distance – all the crowd gathering in the most relaxed and peacy mood. It might turn out to be a great night (if you can bear the crowd).

If you leave out the romantic view of the dockland, you see the same picture, basically, in the country: the whole village gathering around the huge bonfire (sometimes up to 10m high), drinking beer, eating sausages, children poking the embers or watching the bulldozer shoving the smouldering ashes closer to the center. As I know from the villagers, nobody cares about, what it means or has meant in the old days – christian or heathen times. It's just custom, to have a common party around a big fire that night.

The same villages (some 160 km west of Hamburg) have a custom strictly of their own. The date is Monday after Pentecost (Whitsun) which is a holiday in all Germany. At the „Pfingstbaum“ (the Whitsun-pole which is a spitting image of the maypole) meets the village youth, then boys and girls aged 14 will be thrown up in the air, three times in a row. Now they are initiated in the village youth. The consequences

are devastating, as we will see. Meanwhile a procession of all villagers will stop at every house whose inhabitants have a reason to celebrate – some craftsman's successful examination, some couple's new born baby or other highlights. Official reason for the irresistable visit: watering the little tree that the villagers had planted two days before on the estates concerned. Now the house owners have to perform a dance, in good times accompanied by an accordeonist. They offer alcohol and sweeties, while the initiated teenagers serve the crowd with bottles of „Schnaps“. Every other stop the same. It's a long road of no return...

Another strictly local custom is home in a village in the northern heath. Their protagonists are known as the „*Schwarzmacher*“ (literally „Those who make (you) black“). And that is exactly, what they do. They are village boys, carrying bags with a paste of tar and secret ingredients, roaming the streets and waiting for kids careless enough to roam the streets. Who gets caught, will be painted black, minimum the whole face – the more resistance, the blacker the body. Small kids and adults must be asked and their answer accepted.

Customs in Northern Germany

Though the „Schwarzmacher“ act during the days of *Faslam* (in time and character similar to *Karneval*), I can see no genuine relation between both customs, and neither do the villagers. Why the „Schwarzmacher“ do have the right to act as they do and what „making black“ means at all, nobody could tell me.

Local, or rather multi-local, is the custom of scooping water from springs („*Eastern springs*“). In this case the season is crucial for the custom, because in the transition period from winter to spring time the spring water is especially pure. Christian priests fill their cans with it for the need of baptism, but teenage girls have a different reason to go scooping springwater. They believe that sipping the water will strengthen their health and, most of all, increase their beauty, provided they can manage to walk their way to the spring without saying a single word. This custom is old and in some places so alive that it attracts young people from distant cities.

Of all the questions which remain open, there is one demanding everybody's own answer: What do customs mean to you, brave heathen?

Many a custom reaches back to heathen times – but is that enough

to acknowledge a special heathen character? My own conclusion is that customs strengthen the identity of a community, regardless of the predominating religion. Of course, I like some customs more than others. But unless customs are obviously bound to an original religious context (as it is the case with the relics of the matrons' worship or the „Perchtenlauf“ in the Alpine region), they are just expressions of human social behaviour. They neither contradict nor support any religious tradition, even if they are claimed to be part of them.

Thus they survive, and still have the right on their own.



Spring; picture by Michiel de Nijs

Folklore in the Low Lands

Frigga Asraaf

Het Rad, The Netherlands

Folklore is one of the starting points to look for remnants of a heathen past. The Netherlands have a rich past with regard to folk customs, beliefs and tales. In this article a hint of some of these customs and beliefs from various parts of the Lowlands will be given. Likely, most of these will be familiar to the readers from their own countries, in one way or another. Some of the customs are old, some are less old and some are rather new. So now and then, the latter are old customs that have been delved up from the past and got a new and modern look.

At first, a custom celebrated all over the Netherlands: Sinterklaas (Saint Nicolas), although it feels a bit awkward for me to talk about a winter festival in the summer. This folk custom combines both a heathen and a christian influence, but I see it now a days as a secular custom free of any religion, for everybody to enjoy.

The last two weeks of November and the first week of December the majority of the population of the Netherlands are actors in a play, with in the lead Sinterklaas and Zwarte Piet ('Black

Pete' is the name for his helpers). Although it is said to be foremost a festival for children, adults have as much fun, I guess, at least I do.

The birthday of Saint Nicolas officially is on the 6th of December, but according to heathen customs most people celebrate *pakjesavond* the evening before, on the 5th. Family members and friends exchange gifts on the eve of Saint Nicolas Day.

It can be so exiting as a child. Several times you are allowed to put your shoe in front of the hearth, before you go to bed in the hope you will find a small gift in it the next morning. Of course children have to sing special songs to honour Sinterklaas and Zwarte Piet. Nowadays, Zwarte Piet is black because he climbs through so many chimneys every night to pick up the gifts for the horse of Sinterklaas, and letters and drawings for Sinterklaas himself, and leave a small gift in the shoe in return.

On the 5th of December, after it has become dark, there is a sudden loud knocking on the front door or window and to this sound children rush to the door. Once opened there is nobody, but out of the blue there is a basket or sack filled with gifts.

It is all about secrecy: off course all presents, surprises and poems

Folklore in the Low Lands

come from Sinterklaas and Zwarte Piet and after reading the poem out loud and unwrap our present it is them we thank. Part of the fun is guessing who really gave the presents, but sometimes you never find out. Often, at least one of the presents is hidden in what is called a surprise or is accompanied by a poem, or both. Surprise and poem are to tease one another with things that happened the last year, mostly friendly but sometimes it's more like a mirror.

Groningen and Friesland

Processions of dressed up and mask figures are pretty common in Europe and the rest of the world. They may have changed through time, but their roots could very well be heathen. In wintertime, up north, the province of Groningen had two of these moments. In the first part of the twentieth century Groningen also had its own *Sinterklaas* customs. Many *Sunnerklaazen* walked around, dressed up in a white shirt or sheet, a chain in their hands and some of them with white mask's in front of their faces. They made a lot of noise, knocked on windows and asked about bad children. (Van der Molen, *Levend Volksleven*, blz. 27)

The north-west part of the province of Groningen had a custom of

this kind around Christmas. Elderly boys and farm hands put on *schebèlloppen* (masks) and roamed around.

Although known from all over the country, nowadays mainly some old Frisian farm houses still have a *lijkdeur* ('corpse door'), or *lykdoar* in the Frisian language. This is a rather old custom. The *lijkdeur* was only opened for the entrance of a new bride or when a resident died and was carried out. Most of the *lijkdeuren* were situated at the north side of a house for it was common to believe that the realm of the dead was to be found north.

Drenthe, Gelderland, Overijssel

In the eastern parts of the Netherlands the *paasvuren* ('eastern bonfires') are still lit each year. This year the world record of the highest fire heap was broken in the village of Espelo in the province of Overijssel. The heap was 45,98 meters high with a diameter of about 160 meter. Since December last year people have been collecting wood to build the huge heap. It was set to fire by the mayor of Espelo.

Between the villages of Oldenzaal and De Lutte you can find one of the 'real' mountains of the Lowlands: de Tankenberg with a height of 85

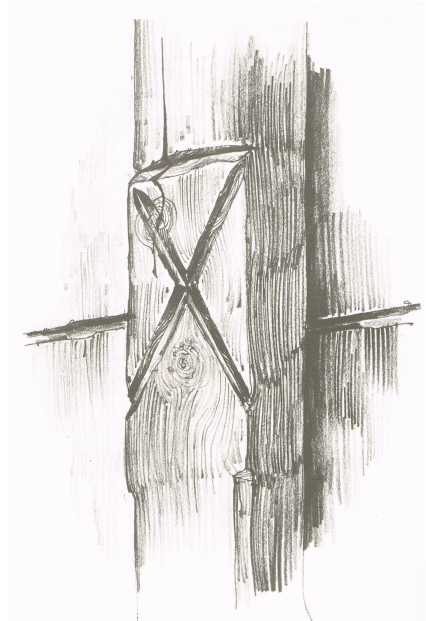
Folklore in the Low Lands

meters! Many a mysterious tale has been and is told about the hill. People said that in the year 14 C.E. the Roman general Germanicus ended the worship of the local goddess Tanfana or Tamfana. Until today, nobody knows if this really happened. According to another story, Tamfana is a moon goddess, a cruel goddess accompanied by all kind of creepy spirits. In the centre of the village of Oldenzaal you can see a boulder. The stone originates from Sweden and has been brought to the Netherlands during the penultimate glacial period by pack ice and ended up on the Tankenberg. It became an offer stone for Tamfana. According to folk tails, at night time one could still see lights and on may 1st on the stroke of twelve wights called *witte wieven* ('wise women') gathered around the stone to party.

Last but not least: round about the year 1845, a wine merchant from the city of Oldenzaal build a small dome on top of the Tankenberg. Nowadays this is a place of worship for pagans and followers of the goddess Tanfana (www.langsheiligehuisjes.nl).

Some other remnants in the province of Gelderland, land of the Saxons in the old days, are *stiepeltekens* and *geveltekens*. A *stiepel* is the pole

between the *niendeuren*, the large double entry doors of the barn. A *stiepelteken* (*teken* means 'sign') is carved or gouged on the *stiepel* and had a magical significance, to be more specific: protection. It is assumed that they stem from runes, like Gebo and Dagaz, for they often have the shape of a cross fold or an hourglass.

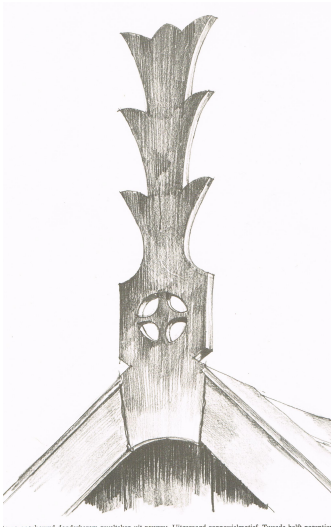


Stiepelteken from *los hoes De Stroet*, 18th century

Facade signs (*geveltekens*) in the form of stylized animal heads at least go back to the Middle Ages. In later times, they were still traditional in

Folklore in the Low Lands

Twente (Overijssel) and the Achterhoek (Gelderland), two specific areas with their own costumes and folklore. The extension of the wind springs on the roof were often shaped as horse heads. This custom is assumed to be for magical purpose, too: protection of the building. The style changed in later times into one wooden board with symbols like sun wheel, hex sign, cross fold, ear of wheat and *donderbezem* ('thunder broomstick'). A *donderbezem* is assumed to have a relation with Donar and to be good protection against thunder.



Facade sign from the village of Rekken: sunwheel and *donderbezem* 'thunder broomstick'

Noord-Holland, Zuid-Holland, Zeeland
Water spirits are mainly known from the coastal provinces, which, of course, is not surprising. From *nixen* it is said that they can predict the future and at night time you can hear their voices if you walk along a river. Once insulted they are vengeful and do not hesitate to ruin a person. On the former island of Wieringen, in the province of Noord-Holland, tiny waterwights called *sammeltjes* love all that glitters and glimmers. Be aware of copper kettles, because they steal them from your home if they get the chance.

A tale known from my home town Dordrecht in the province of Zuid-Holland is about a corn-wolf, which was a kind of werewolf. It was better to stay away from any waterside for any water could be the dwelling of such a creature.

In the province of Zeeland one could bump into *nekkers* in ponds, creeks and pools. Well-known amongst them is Jan Haak ('John Hook'). With his hook he could pull children and adults into the water.

Noord-Brabant and Limburg

Many a custom is known about the last sheaf. It was left behind on the field once the harvest was done as an offering for the gods. In later times it was carried by the farmer and his wife

Folklore in the Low Lands

back to the farm. In other places the last sheaves from several farmers were placed near the church wall or it was the major or the vicar who had the honor of throwing the last sheaf on the wagon. From De Kempen, a specific area in the province of Noord-Brabant, a tune originates, which was played while the farmers and their wives danced around the last sheaf.

oat, rye, a twig of alder, plum and apple tree, some leaves of a nut tree, tansy (*Tanacetum vulgare*) and cornflower (*Centaurea cyanus*) bound together in a bundle and thrown over a hedge protects against caterpillars in a garden. In some area's it should contain seven or nine herbs, like horse-heal (*Inula helenium*), hemp-agrimony (*Eupatorium cannabinum*),

Dans rond de laatste graanschoof



Dans rond de laatste korenschoof ('Dance around the last sheaf')

Last but not least some herbal lore from the most southern province of the Netherlands: the *kroedwisch*. Such a *kroedwisch* is a bunch of herbs that could be designated for all kind of things, partly depending on which herbs or plants were chosen. For example: three ears of wheat, spelt,

valerian (*Valeriana officinalis*), mugwort (*Artemisia vulgaris*), lemon balm (*Melissa officinalis*), wormwood (*Artemisia Absinthium*), woodruff (*Galium odoratum*, bittersweet (*Solanum dulcamara*) and tansy (*Tanacetum vulgare*).

Folklore in the Low Lands

A *kroedwisch* could be blessed for good health for body and soul or protection against evil and witches. It was burned when a thunderstorm came near. At midsummer such a bundle of herbs was hung above the door for protection.

Bibliography

Jans, Jan and Everhard - *Gevel- en stiepeltekens in Oost-Nederland* - Uitgeversmaatschappij Van Der Loeff B.V., Enschede 1977, third reprint

Kruijswijk, Marita and Nesse, Marian - *Nederlandse jaarfeesten en hun liederen door de eeuwen heen* - Uitgeverij Verloren, Hilversum 2004

Laan, K. ter - *Folklore en volkswijsheden in Nederland en Vlaanderen* - Prisma, Utrecht 2005, third reprint

Molen, S. J. van der - *Levend volksleven, Een eigentijdse volkskunde van Nederland* - Van Gorcum & Comp. N.V., Assen 1961

Schrijnen, J. - *Nederlandsche Volkskunde* - Gijsbers & Van Loon, Arnhem 1977 Photo-mechanical reprint of the editions of 1930 and 1933

Some general info:

Internet

we are trying to get an internet hub fixed at the IASC camp area, to allow for internet acces. At the moment this is all but sure, so please ask someone of the organisation when there, when interested.

Medics

During the day a couple of medics will be at the camp site. They will have a tent near the camp area. When you need a medic at night, please warn the organisation.

Special IASC Shirts

Christian Brüning designed a special IASC 2012 T-Shirt. For pricing, colors, and more, please visit the website: chiring.de/pages/shop/iasc-2012.php The IASC Shirts will be only available with preorder until July 24th and only when 20 Shirts in total have been ordered.



The program – Time table

Saturday July 28th	Sunday July 29 th	Monday July 30 th	Tuesday July 31 st
Morning			
	11.30 Asatru-EU Meeting (closed)	10.00 Workshop Bronze-casting Peter Warholm 10.00 Discussion Sharing heathen rites Kith of Yggdrasil	10.00 Workshop / Lecture Traditional weather lore and farming lore Asatru Iberica
Afternoon			
16.00 Arrival	14.00 Opening Ceremony	14.00 Workshop Seidh – Frigga, Hans, Marjatta 14.00 Workshop Bronze-casting Peter Warholm 14.00 Lecture Landscaping mythology of the stars Michiel de Nijs	14.00 Workshop Seidh Christian Kordas
Evening			
	20.00 Guided meditations Mary	20.00 – 21.00 Presentation of Marjatta's rune cards Marjatta	20.30 Thor's Tiki Bar Isa & Ingmar

The program – Time table

Wednesday August 1 st	Thursday August 2 nd	Friday August 3 rd	Saturday August 4 th
Morning			
10.00 Workshop Bronze-casting Peter Warholm	9.30 – 17.00 Excursion with Haimo Grebenstein	10.00 Workshop Bronze-casting Peter Warholm	Waking up, packing, cleaning, departure
10.00 Lecture The Spinning Goddess Ulrike Pohl	10.00 Lecture Perchten and the Wild Hunt Uwe Ehrenhöfer		
Afternoon			
13.30 Workshop Deepen your knowledge of runes Marjatta	14.00 Lecture Sex and religion Günna Stienecke	14.00 Workshop Bronze-casting Peter Warholm	
14.00 Workshop Bronze-casting Peter Warholm			
16.00 Big blòt			
Evening			
20.00 Power singing Frigga Asraaf	20.00 Spá ritual Frigga Asraaf and others	Party Time!	

The program – What's on the menu?

Bronze-casting

Workshop with Peter Warholm.

Monday July 30th, Wednesday

August 1st, Friday August 3rd, 10.00

I will be holding a Bronze Casting activity /workshop at the IASC 2012 following the same concept as at IASC 2009. Instruction will be in English (or Danish). The goal is that you will make your own model /design, cast it and finish it yourself. So please start to think what you would like to cast!

I now have large casting boxes and shall be able to cast objects up to about 10 cm as largest dimension. The maximum weight is 1 kg. (in bronze this is about 0,1 L volume)

We will be sand casting in Bronze / copper with the possibility of casting silver. The main activity is with models made at the workshop, materials and tools will be provided, though you are free to take your own. We will use FIMO or Cernit 'polymer clay' for model making, feel free to bring your own. You can bring your own models or objects to be cast, but not everything can be cast, for those who have not tried before, objects made of plastic and less than 5 cm are the best models. Bronze/copper and a limited amount of silver will be supplied at cost price (free for bronze, something like 1€ / gram for silver.) If

you want to cast large quantities of silver (more than 50 g) you must either bring your own or make an agreement with me. Tools and materials for finishing will be supplied, but again you are free to bring your own.

The plan is:

From 10.00 in the morning until lunch time:

- Basic instruction and safety lecture.
- Model making and design.

From lunch time until roughly 17.00:

- Continuation of model making
- The oven will be on - so after about 45 minutes we will start to cast.
- You will be able to cast yourself with assistance or if time allows I will cast for you.
- Finishing (file and sand).

It will be alright to come and go over the 3 days, but you MUST have been at the safety lecture before you are in the workshop in the afternoon.

Children must be accompanied by a parent / guardian or an agreement made. Persons under 18 years may not cast themselves (I will cast for them).

I am available for any questions:

E-Mail: Warholm@gmail.com

Facebook: Peter Warholm

The program – What's on the menu?

Sharing heathen rites

Interactive discussion led by Kith of Yggdrasil

Monday July 30th, 10.00

Together we talk about and share pictures of blóts and other rituals.

Seidh

Workshop by Frigga Asraaf

Monday July 30th, 14.00

See the article at page 23 for more information.

Landscaping mythology of the stars

Lecture by Michiel de Nijs

Monday July 30th, 14.00

In the last decades of the last century and in the first of this, a couple of archæological researches have been conducted in the coastal areas of the northwestern part of the Netherlands, which showed a little of how our ancestors linked their own world on the ground with the world they saw in the stars. Patterns in the shape of presumed star signs were marked on the ground. Quite some of the finds can be linked to images out of the nordic-germanic world view as it known to us.

In this lecture I will go into the finds and the research surrounding them. Were the patterns on the ground really reproductions of star signs as our ancestors saw them?

Seidh

workshop by Christian Kordas

Tuesday July 31st, 14.00



"Seit über einem Jahrzehnt beschäftige ich mit den noch erkennbaren rituellen Handlungen und magischen Vorgängen unseres Kulturkreises. Vieles ist für immer verblasst, nur wenige Rituale und Zaubersprüche werden durch die Sagen und Erzählungen noch bis heute überliefert. Die Begegnungen in den „Neun Welten“ und die schamanischen Praktiken anderer Kulturen haben mir Wege aufgezeigt, einige Lücken zu schließen und Seidhr auch vor einem neuzeitlichen Hintergrund aufleben zu lassen.

Mein Workshop im Rahmen des IASC beinhaltet neben der Wissensvermittlung auch praktische Übungen mit

The program – What's on the menu?

Einblicken in die unverwechselbare magische Charakteristik des nordisch-germanischen Weltbildes."

Since more than a decade I deal with the ritual acts and magical pursuits of our civilisation that can still be recognized.

Much has been lost, only few rituals and spells have been given through in tales and sagas until present day. Encounters in the 'Nine Worlds' and shamanic practices of other cultures have shown me the way to close some gaps and to revive Seidhr for modern use.

Apart from the transfer of knowledge, my workshop at the IASC also contains practical exercises with impressions of the unique magical characteristics of the nordic-germanic world view.

The Spinning Goddess

Lecture by Ulrike Pohl

Wednesday, August 1st, 10.00

The spindle: tool and symbol in history, mytholgy and fairy tales .



Excursion through the area

Excursion with Haimo Grebenstein

Thursday, August 2nd, 9.30

An excursion to some of the important burial sites in the nearer area. During our excursion we will make a stop at



the "Pestrupe Gräberfeld", the largest site of burial mounds in northern Europe and – even without the mounds – a wonderful natural site to talk a walk in.



The program – What's on the menu?

Furthermore, we shall visit some of the major megalith graves, like the “Große Steine von Kleinenkneten”, the “Heidenopfertisch” and others.

The tour will last appr. from 10 am to 5 pm, lunch packets will be available at the youth hostel for those of you that like to participate in the tour.

Perchten, Klausen, Krampusse - modern tradition and the wild hunt

Lecture by Dr. Uwe Ehrenhöfer

Thursday August 2nd, 10.00

During the weeks around yule and the quiet nights between the years one can experience the strange cult of the Perchten, Klausen or Krampusse in the more eastern, german speaking parts of the alps, i.e. Austria, eastern Switzerland and the southern parts of Germany. Spanning from a mythical, quiet cortege to a wild ado of animal-like, demonic or christianity-influenced devilish creatures where bystanders might be hit with whips, this tradition is seen as a rather modern one, with clubs that organize such events that are founded in the 1960ies and 1970ies.

But there are older roots, most historical sources can be found in the beginning of the 19th century. And

still, older historic sources are kept being ignored by modern local historians that stop tracing the roots in the christian context, whereas I for myself am rather certain that this modern tradition is a remnant of the cult of the wild hunt, a motive that can be found in indogermanic lore.

To demonstrate this as a base for discussion, I want to do an approach from four sides: a depiction of modern tradition, historic sources and similar european phenomena, an approximation to the germanic goddess Perchta and a description of the the indogermanic cult of the wild hunt.



Drawing the gods at IASC 2009

Sex and Religion

Lecture by Günna Stienecke

Thursday August 2nd, 14.00

Sex and religion – this is a forbidden context in the Christian mind– set. In heathen traditions, however,

The program – What's on the menu?

religion had no bearing on sexual life, and sex never played any role in religious life. Nevertheless, heathen ceremonies have long been suspected to institutionalize sex as the central part of the liturgy.

Even today, the so called „Sacred Marriage“ is taken to be a real historical phenomenon – if only for the reason to revalue sex as the most powerful action to appease the Gods. A closer look to history reveals, though, that „Sacred Marriage“ is an old cliché which is a phenomenon of literature only without the barest hint of historical evidence. All the available material – from Mesopotamia to Syria, Palestine and Greece – fails to support the idea that *sex in the cult* has ever been real.

As will be shown, the cliché of „Sacred Marriage“ is a twisted male fantasy to denounce the wickedness of a culture different to one's own. As this „rite“ is allegedly of Mesopotamian origin, the survey of the relevant sources will focus on the Ancient Near East.

Traditional weather lore and farming lore

Workshop/lecture by Nathalie Cue Gomez

Tuesday July 31st, 10.00

This lecture basically treats monthly weather, weather lore and farming lore from the north of Europe (approximate applicable from the Alps to the south of Sweden) but not from Spain.

I will begin with a small introduction, then give an explication and description about what weather and farming lore are, from where they come, its particularities and their application. The third part will be a description of the weather and the lore of every single month, including the blóts of this month (if they are there) and have a nice discussion about it.



Music making during IASC 2009

A survey on seidh and spá

Frigga Asraaf
Het Rad, The Netherlands



For those who haven't heard my name before: I'm Frigga Asraaf (1960) . Born and raised in the Netherlands, Holland to be specific, and asatruar since the end of 1993. The latter due to a workshop I participated in, given by both the Saami shaman Ailo Gaup and the Dutch writer and runemistress Freya Aswynn. Here it was I truly heard about the runes for the first time. In the wake of the wind (i.e. runes and seidh) the religion followed naturally for me, although, often, I prefer to call it my philosophy of life.

Before I was claimed by Wodan and Nehelennia I guess my path lingered, more or less, the usual way for that period of time. In the eighties, the Far East was still very popular to look at for spirituality. So, I had a taste of Hinduism, a bite of

Buddhism and a mouthful of yoga. I followed all kind of workshops and lessons, like massage, foot reflexology, Touch for Health and received several Reiki initiations. Later on, all this was followed by shamanic experiences, like sweat lodge and medicine wheel. The whole lot was great, interesting, fascinating, educating... but never I felt the click, as I call it. Utterly unexpected, to my own surprise, Asatru was this click for me.

My first encounter with the runes and Wodan set me off on a journey which over the years led me deeper and deeper into the Germanic field. I'm neither a re-enactor nor a reconstructionist, because, to me, the past, specific our Germanic ancestry, is a source of inspiration for my life in this time and age. It is about this moment, living life to the fullest in the here and now. So, to me the Germanic field covers the past and the present. The past as in the old texts, archeological findings, mythology and folklore and the present like study, practice and experiences with the religion, runes and seidh of people nowadays. The concept of seidh today covers for me shamanism / witchcraft within the Germanic field.

What follows is a touch of my personal views and practices within the Germanic field.

A survey on seidh and spá

Constellation work

Throughout the years I worked with many wights, like gods, elves, dwarves, giants, ancestors and power animals. The last years, the ancestors play a more significant role and amongst them a favourite group of mine: the seidhmothers and seidhfathers. To my experience the spirits like new things as much as I do, such as constellation work.

My interest in this method started with a introduction by Daan van Kampenhout, a Dutch writer, shamanic practitioner and expert on constellation work, or systemic ritual as he refers to it him self. He only told me a bit about it, but that was enough and I went to several of his seminars. His merge of shamanism, constellation work and working with the ancestors is impressive.

As an asatruar and seidhwoman this combination is thrilling! It suits so well with my seidhwork and I started experimenting with constellation work in my own way, amongst it with the runes. The results are almost every time again beyond my expectations.

The method of family constellations was developed by the German Bert Hellinger. It is a fusion of his own experience and segments from several

disciplines, like therapy, analysis and group dynamics. Soon it evolved, due to others, and soon it was applied for much more than only family doings. Before I elaborate my ways of working with constellations I will explain the classical method in a bird's eye view .

- constellation work is a group ritual
- constellation work is led by a facilitator
- a person is presenting an issue (question, problem)
- members of the group are asked to represent actual family members (dead or alive) and are positioned within the room according to what feels right in the moment.
- the questioner could be represented or not, mostly he or she sits down to observe.
- the representatives usually will experience feelings or physical sensations which inform the process.
- the facilitator may ask each representative things like to describe how it feels to be placed in relation to the others.

A survey on seidh and spá

To me family-constellation work is a powerful yet simple approach to restore balance and dignity within a family-field. A constellation could give (visual) insight in the dynamics and relations within a family or a group. A link with Asatru can be expressed in three words: ancestors, *wyrd* and *hamingja*.

A person living today might suffer from feelings of anger, guilt or fear which are not at all his, or only partly his. Unseen forces in a family field, like the ones mentioned before and *wyrd* and *hamingja* or lack of it, having the power to effect the present, to entangle us in threads that are not ours, *wyrd* of others, dating back over two, three or even more generations. It often is about common themes: abuse or addictions are passed on to the next generation or difficulties in the relationship of the parents are mirrored by their children.

The core of constellation work is the use of representatives, mostly for other people (alive or dead), but beside this, it is also possible to represent spirits, or more abstract concepts such as a soul, a power, a rune. Representation is the main ingredient that I use for my type of constellation work, whether it is about ancestor-constellations or runic constellations.

For ancestor-constellation work one doesn't need much training to be able to benefit from it. Here I use the method to (re)-connect with the ancestral field in general or specific ones family line. This to is a simple but powerful manner to enable your ancestors to give you strength, to comfort you or share their knowledge.

I do think in every family-field to be strength, *hamingja* and knowledge, but it's not always available freely. To use a metaphor: a river flowing from the well into the present, every drop of water representing an ancestor. A river mostly lingers. Things such as trunks and rocks could form obstructions. Well, use your imagination what else could obstruct water from running freely in a river-bed. To put it in other words: what could be the effect of destructive family patterns, unhappiness or even good intentions, on the free flow of ancestral potency in a family field? Often, the ancestors are not familiar with our time and age, and the way we deal with things might differ a lot from what they were used to and was a good way to act back then.

If you seek comfort and support you can imagine your ancestors to stand behind you, in a line or half a circle. Imagine to feel how the

A survey on seidh and spá

strength and love they send to you wraps itself around you as a warm blanket. The same image translated in constellation work would be like: actual people representing your ancestors would be standing behind you. They can actually touch you, hold you, talk to you. Even one person could do this on his own for it is wonderful to work with people, but stones could do the trick as well. You simply use pebbles instead of people.

Powersinging

Walking a bit down memory lane on the road to this years summer camp: one of my many highlights of IASC 2009 was singing with the seidhmothers. First, I have to mention Marjatta Peukhurinen for her singing and drumming and Hans Kromme for his drumming. Good friends of mine and it is always a joy to work with these two.

Never will I forget the little girl which applauded so enthusiastically when we stopped singing and shouted: more! more! For me it actually was the first time that children were present in seidhwork. So this was new to me. Before I had a strict rule: no children allowed in seidhwork. Some parents thought it to be okay to bring their kids, so I found out children enjoyed the singing. In this way I

learned even more about the distinction between various types of seidhwork. Let say light and heavy seidhwork, or even more suitable for this situation: children proof seidh or adult rated seidh.

Mostly, the groups I work with are a mixture of various pagan traditions, which is great, but to work with only asatuars is special. I didn't have to explain what I meant with seidhmothers and seidhfathers, people started nodding when I told how I stumbled into them. To my surprise: before we even had the chance to start singing, the seidhmother-song was already translated into Swedish. One can't do me a bigger favour!

The fact that the people at IASC were tuned in into the same field became even more clear when I told that I'm able to work with the magic of the seidhfathers, but as a woman I find it difficult to really grab a hold of it. Back then, because of this I still hadn't a seidhfather-song. The response of one of the men was an amazing gift. Volker Wagner said: "Well, what about: Seidhfather blacksmith, seidhfather blacksmith work your anvil, work your ore."

The moment I heard these words the melody was there as well and we were singing a seidhfather-song!

A survey on seidh and spá

There are various ways to use powersongs, for example: one or more persons could sit in the middle of a group and a song is sung especially for them. The blacksmith song is rather heavy seidhfather power. Since a child joined in for the next singing-round the type of energy had to change. I hesitated to let a child be in the middle, due to my rule no children with seidh. It only took me a minute to make up my mind: I asked Marjatta to tune in on the child for the drumming to set the tone for the singing. We started singing without words to keep it more light. Interesting was that almost immediately I heard myself singing the words: “Seidhfathers sing a lullaby.”, and this felt really appropriate with a child in the middle of the circle.

Again, we experienced another side of the seidhfathers. During this round of singing I also felt vaguely the urge to dance and afterwards I heard more people had the same thought. Antonio Puerta Barceló came with words for another seidhfather song: Seidhfathers dance, make my spirit fly away. By now, I have another seidhfather chant and one for the seidhmothers and seidhfathers both.

Spá-ritual

Etymology tells us that the Old Norse word spá cognates with Northern

Middle English spā, Old High German spehōn ‘to peer, to spy’, and Middle Dutch spien, spieden ‘to spy’. All derive from the Proto-Germanic *spahōnan, *spēhōnan ‘to observe’, in its turn from the Proto-Indo-European *(s)pe - ‘to look’. With regards to a spá-craft we could translate this into: a seer or seeress travels in his or her mind to the other worlds to look around for information, knowledge or wisdom, this could be about the past, the present or a possible future. Other words to describe the gift of spá is to be clairvoyant, clear-sighted or seeing with second sight. A seer or seeress can look where others can’t. Although it is all in the mind it is no less real, for I do believe in this way, in an altered state of mind, we connect to other worlds and to spirits to be able to communicate with them.

The word ‘Spá-ritual’ is what I use to address a ceremony inspired by the famous part of the text from the Saga of Eirik the Red in which a seeress goes into trance to seek answers for the gathered folk. I would say spá to be part of seidh. Many years ago this oracular practice was introduced to me by Freya Aswynn and the American writer and expert in the field of seidh and spá Diana Paxson. Over the years, together with others, amongst them

A survey on seidh and spá

Pauline van de Graaff en Michiel de Nijs, the lessons evolved into a personal way of working.

A spá-ritual in a nutshell: in a ritualistic setting a connection is made with the other worlds and with spirits. Drumming and chanting are helpful for a seer or seeress to go into trance and this altered state of mind brings the connection with the spirits. One by one people can come forward and ask their question.

Throughout IASC 2012 there will be several workshops on seidh, spá and runes by me and others. My share will be 'Getting to know the high seat' on Monday afternoon, powersinging on Wednesday evening, and a joined adventure on Thursday evening: International Spá- ritual

My workshop on Monday afternoon will give people an opportunity to get a sense of what spá is about as a seer(ess). You neither need to have experience with seidh or spá, nor do you have to be a seer. You are welcome to take place on the high seat: an experience in itself! We will drum and sing for you for a while, the way it is done for a seer(ess). So, you are able to feel how trance is raised and you might feel the presence of the

spirits.

Be aware of the fact that it is all about a personal experience, no questions will be asked!

Although the spirits might seize the opportunity to give you some kind of message.

Earlier in this article an impression of what powersinging could be has been given. Powersinging is mostly about the people present that moment. It is about to enjoy singing together. I will leave it open what powersinging IASC 2012 will bring on Wednesday evening. It is Wodan's day, so we might sing a song for the Old Man.

On Thursday evening a spá-ritual is planned. How exactly we will give shape to this ceremony even I don't know yet. I do have some cunning plans, but it all depends on whom from the IASC 2012 participants are willing to share their spá skills. I think it to be a great opportunity and a challenge for competent seidh and spá workers to join their skills and come up with a great ceremony for the gathered folk.

Kubb – a viking game

Michiel de Nijs

Het Rad, The Netherlands

History

Kubb ('block game') is an old game, that is thought to be from France originally, but that isn't certain at all. Certain is that 1000 years ago it was played by the inhabitants of Scandinavia. People who lived on the island of Gotland in the middle of the Eastsea and in the south of Sweden have been playing it for centuries and even play it today.



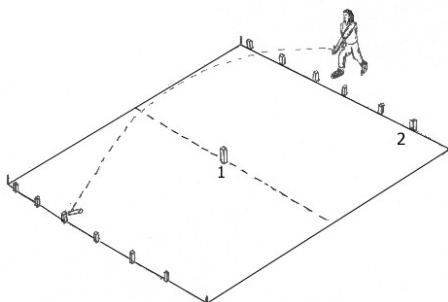
People playing Kubb at IASC 2009; picture by Frigga Asraaf

Needed materials

6 throwing sticks of approximately 35 centimeter length and with a diameter of 5 centimeter; 12 small poles of approximately 7x7x25 centimeter (the 'vikings'); 1 pole of circa 10x10x40 centimeter (the 'king'); 4 sticks to mark the corners of the playing field.

Start

The game can be played by 2 to 12 people. Mark the playing field with the sticks, approximately 5 meter width and 7 meters long. Put the 'king' in the middle (1). Each of the two teams puts their 6 'vikings' at equal distances along the line at their side of the playing field (2).



starting position of the game

The Game

Now, every team gets 6 possibilities every turn to overthrow the 'vikings' of the other team. The team whose turn it is throws from behind the line where their own 'vikings' are positioned (the 'throwing line'). Top handle throws are not allowed. The 'king' may not be hit. The team that does hit the 'king' before all the other team's 'vikings' have been overthrown has lost automatically.

When a 'viking' is overthrown, the team to which it belongs (the team

Kubb – a viking game

whose turn it was not) throws it from behind their throwing line into the playing field. The intention is to have it land into the field between the middle line, as marked by the 'king', and the other team's throwing line (3). This 'viking' is then put upright where it has landed. I during the opposite party's turn more than one 'viking' has been overthrown, they all should be thrown likewise. When one of the earlier thrown 'vikings' is hit, they may be put on top of each other.

Now it is the opposite party's turn. They have to overthrow their own 'vikings', which are now standing in the playing field, first, before they may try to overthrow their adversary's 'vikings'.

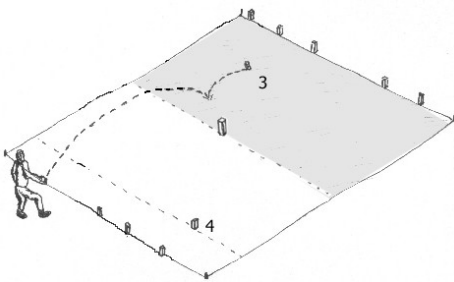
When a team does not manage to overthrow (all) their own 'vikings', their adversary is allowed to put their throwing line forward, to the 'viking' nearest to the middle line (4).



Picture by: Frigga Asraaf

The party who first overthrows all six of the adversary's 'vikings', can try to overthrow the 'king'. When they succeed, the game is over and the winner is known.

In the years I've encountered quite some alternative ways of playing this game. I invite you all to come and play the infamous 'Drunken Midnight Kubb'!



the overthrown 'vikings' thrown in the field form the adversary's throwing line

Code of conduct

The IASC Code of conduct

The International Asatru Summercamp (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 the IASC you commit yourself to comply with the IASC Code of Conduct.

- 1.) Each participant at the 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 the IASC for other participants and/or the area wherein the IASC is held, will lead to the expulsion from the 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 the IASC.
- 4.) The organizations involved in setting up the IASC cannot be held responsible for the acts and/or deeds of individual participants at the IASC. The 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.) Dogs and other pets are allowed at the camp. They are always at the responsibility of their owners and should be kept on a leash if necessary. The hostel requires the owners of dogs to bring along a copy of an "International Certificate of Vaccination" and a proof of liability insurance.
- 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

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

The Council will take care of all disputes that may arise within the terms defined in the Code of Conduct.

The 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 expulsion from the IASC.