

NORTHERN AMERICAN NORDIC SOCIETY



MAY 2024

VOLUME 3 ISSUE 4

Northern American Nordic Society, LLC



WORDS FROM THE LEADERSHIP TEAM

It's that time of year again the sun have returned the lands thirst has been quenched spring landed and the summer sun is almost here ,

Seigrblot is here as we remember the long winter we have made this through another long night.

As we remember those that have had hard time in the last years we have a moment to ask for courage straight and mental fortitude to find victory on your kids struggle

We remember the trials of Sigrid volson the lessons of preparation that is need to have such success

As he struggled to navigate his life with wisdom he faced mini struggles most stemming from the influence of his own ego

When we slew Fafnir and his brother for the greed took home and left him drunk with lust for more and learn over all patience will lead to longer running success

And wonders that we have yet to experience such as the love of a valkyrie

We look to the story's of the past one to fine inspired vision to build out sacred experiences from we look deeper in to the unknown and find our true selfs

Keep looking deeper for that moment of clarity and vision of more

Hail to our kinsmen
Hail to our sacred gods
Hail to our land vettr
Hail to you and your journey

NORDIC ANIMIST FAITH STANZAS

50. A fateful moment can lead to victory or defeat it is the wise that think not of the move to make at first hast.

51. A Fool you will be for speaking out of turn, will consume your better minds judgment and lever your soul lost in the cesspool of false righteousness! A fools tool you have become when ego is at play in a dispute of arbitration

52. Fill your time not with the troubles of the mindless or the drunkard the taste will poison spirit and leave you flat on your back stuck in the Meyer!

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SEIDR - OTHANGOTHI LIAM

What is seidr ?

Well some say it's just magic and anyone that has practiced magic from a different tradition when becoming a Norse pagan is now a seidr arts practitioner!

This is wild and illogical to me as asidr arts is a very specific to Nordic cultures form or sorcery and deep medicine

So much so that people liken it to shamanism... this would also be inaccurate as to what seidr is

Key things is seidr that you have to be trained in basically initiated to mentorship

1. Mound siting / the art of calling forth the spirit of the deceased back in to there bones and using your voice to speak and gain wisdom this is a form of necromancy that's only found in Nordic traditions

Å2. High seat / the art of transformation and travel so to speak to the real were the gods are to let them use your body as a way to communicate and give insight this is something that is not for everyone

3 seership / the art of sight present in past taping in to the. Arts to see through the eyes of the norrn

4 long hand galdr staff spell craft each of the forms of Nordic spell craft are specific to the regions of the world and culture of Scandinavia and Slavic, Siberia

5 poison craft and healing techniques from very specific ritual blessings only found in Nordic countries and herbs in plant medicines only found in Nordic countries

6 wyrd weaving / the art of placement of events in to some one's fate cord by working directly with the norrn through high seat

And a hand full more arts directly related to high seat and mound sitting.

As you can see this is not your Wiccan witch craft or hoodoo or Bruja

It is akin to shamanism but it is not shamanism it is its own discipline impact that cannot be learned from a book

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IRMINSUL - DAVE RICE

What did Irminsul look like and what is it?

The true appearance of the Irminsul is unknown due to the lack of detailed contemporary descriptions and the fact that no physical remnants have ever been identified. The historical records from the period when the Irminsul stood – primarily Christian accounts written after its destruction – do not provide a clear or consistent depiction.

Most theories suggest that the Irminsul was a large wooden pillar or tree-like structure, possibly akin to the Norse concept of Yggdrasil, the world tree. It might have served as a symbolic representation of the axis mundi, connecting the heavens, earth, and underworld. But without concrete archaeological evidence or pictorial representations from the time of the Saxons, any modern depiction of the Irminsul is speculative and should be seen as an interpretation rather than a factual reconstruction.

Please allow me to explain why this is.

The narrative around Charlemagne as a key historical figure veers dramatically into realms of both cultural accolades and brutal conquests, with a particularly sharp focus on his relentless efforts to Christianize Western Europe at a devastating cost to native pagan traditions, such as those of the Saxons. His brutal and violent military campaigns and harsh legal dictates were specifically aimed at eradicating the Saxon religious and social frameworks, including the obliteration of the Irminsul—a sacred pillar or tree-like symbol in their belief system, which modern representations grossly misinterpret.

In 772AD, the demolition of the Irminsul was not merely an act of religious defiance but a calculated message from Charlemagne, signaling the beginning of a systematic erasure of all paganistic Saxon practices. Charlemagne's assault on native spiritualities culminated in the Massacre of Verden in 782, where Charlemagne's forces slaughtered thousands, crippling the Saxon leadership and instilling a pervasive fear among those who dared oppose him. The Capitulary on Saxony, established three years after the execution of over 4000 Saxons, imposed death for any adherence to pagan rites, showcasing Charlemagne's unyielding commitment to subjugating all under the Christian doctrine.

Furthermore, the modern images and reconstructions of the Irminsul that populate contemporary narratives are based solely on conjecture, not on solid historical evidence. These representations often feature a pillar-like form and are mistakenly conflated with "Thor's Tree," despite no association with Thor. This illustrates a significant disconnect from its known historical context and symbolism.

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It's believed that the timber from the fallen oak was repurposed to construct a church and monastery dedicated to Saint Peter, known as St. Peterskirche. However, no original buildings persist today due to the church at Fritzlar being demolished by Rudolf of Rheinfelden's forces in 1079 during his conflict with Emperor Heinrich IV.

Why is this important?

Winfred, also known as the "Apostle of the Germans," died in 754, while Charlemagne's reign began in 768, with his birth believed to be around 742. Charlemagne would have been very aware of Winfrid's contributions to the Christianization of the Germanic peoples, since Boniface's missionary work laid much of the groundwork for the religious policies that Charlemagne would later enforce throughout his empire.

Charlemagne's father, Pepin the Short, and his grandfather, Charles Martel, were contemporaries of Boniface and supported his missionary efforts, this includes but is not limited to conversion by violence. Charlemagne continued the expansion of Christianity that Boniface had advanced. Everything is connected, Boniface's legacy did indeed influence Charlemagne's rule and actions.



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COOKING WITH: RHIANNON THORPE

Salt dough lamb

Mix together the flour and salt and slowly add water, bringing it together to form a stiff dough.

Roll out the dough thin enough that it will encase the leg of lamb.

Make slits in the lamb with a sharp knife and stuff a little rosemary into the flesh.

Wrap the leg in the salt dough and cook for 2 hours (rare) up to 3 hours (well done) over hot coals, turning occasionally.

Depending on conditions, this may need extra cooking time.

Remove the now burnt and blackened salt dough before serving.

Ingredients:

- 600g Flour
- 300g salt
- Water
- 1/2 a Leg of lamb
- Rosemary

Mint sauce

Finely chop the mint. Add the salt, water, honey and vinegar. Mix well and leave to steep for 10 minutes before serving.

HÁVAMÁL:

WORDS OF THE HÁVI: THE WISE ONE

51.

Fiercer than fire among ill friends
for five days love will burn;
but anon 'tis quenched, when the sixth
day comes,
and all friendship soon is spoiled.

52.

Not great things alone must one give to
another,
praise oft is earned for nought;
with half a loaf and a tilted bowl
I have found me many a friend.

53.

Little the sand if little the seas,
little are minds of men,
for ne'er in the world were all equally wise,
'tis shared by the fools and the sage.

Ingredients:

- A large bunch of mint
- Pinch of salt
- 2 tablespoons of boiled water
- 1 tablespoon of honey
- 2 tablespoons of cider vinegar

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2 NORTHERN SPIRITS 8:30 EST BYDJA BINA	3	4 
5	6	7 SPIRITUAL UNDERSTANDING 10PM EST OTHINGOTHI LIAH	8	9 SIMPLE SONGS 10PM EST OTHINGOTHI LIAH AND TEACHER CHRIS J.	10	11
12	13	14 STUDY OF THE VALDPA 7PM EST ALSHER BOTHI MARXELL	15	16 NORTHERN SPIRITS 8:30 EST BYDJA BINA	17	18
19	20	21 SPIRITUAL UNDERSTANDING 10PM EST OTHINGOTHI LIAH	22	23 SIMPLE SONGS 10PM EST OTHINGOTHI LIAH AND TEACHER CHRIS J.	24	25
26	27 MEMORIAL DAY	28	29	30	31	
						

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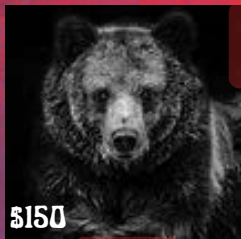
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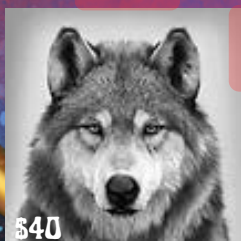
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MY JOURNEY TO NORSE ANIMISM AND NANS. PART 2

LEADERSHIP BOARD MEMBER KRIS TIBBETS

For me I had to go backwards in order to move forward. I had to remember who I married, because sadly I forgot for quite some time. My wife and I worked on a whole bunch of things, and we grew much tighter together as a result. So much so that my wife decided to join the organization. It also helped that she has always been open to just about every pantheon. But she knew I had finally found what I was after and what I have needed my whole life. She started participating in classes with me and it resonated with her too. She took lots of notes in every class. We both made lots of new friends with members and leadership whom we've reached out for advice. I want to thank Marnell Keller for the tough love, but also for being genuine, but gentle when she knew we needed it. Marnell was a very big piece of the puzzle, especially with our children. We woke up and had to figure out the new us as individuals, and the new us as lovers. So our children woke up one day and basically asked themselves, "Who the fuck are these people and what did you do with our parents?" Our guard went down massively and our children started acting out as a result, but fair enough to be honest. Marnell aided us in offering to Eir and different things to do in aid for our boy who was talking about hurting himself. Thank the gods she was there for us, more than once for that matter. Liam was kind enough to invite me to his home in California for a few days to spend some time with him. He was very hospitable and most certainly patient as I was in the middle of a manic and an almost psychosis episode. He helped me in many ways with that trip with some sight seeing, including a very beautiful forest where we did our best to hug one of them giant trees. He was showing me what the animist concept was. I somewhat already understood, but he opened that door on a much larger scale. and he was gracious enough to open up to me and not judge me for the condition I was in. I also discovered that he actually does have a sense of humor. As a result of our time in NANS and our participation, Liam was gracious enough to drive from California to Utah to perform a renewal of our vows with a handfasting ceremony on our 15th wedding anniversary. We worked out having the opportunity for him to stay a whole week with us. And it was an awesome privilege. We showed him the property where the ceremony was held where he participated in a sweat with us and it was really cool that he was there to be a part of that. Our ceremony was completely private. Our sons and the property owner who is a dear friend of ours were the only ones invited. A couple of people knew before, a handful more know now (mostly other members) and many more have no idea. I am eternally grateful for this organization and all of the leadership who have been supportive in many different ways. And it's been an honor to be apart of the board and working with every one involved. Our presence has not been consistent for some time now. But just know we are intergrading what we've worked on and exhausted from all of the shadow work, amongst other things like somatic work. So now we are turning our brains off as much as possible, which I do believe will be changing very soon. Especially with the weather changing. Spring is my jam! And I've been robbed of it for a few years now! This year has been very difficult in many ways. But thank you everyone for your support and we love you.

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Goddess Eir- Alshergothi Marnell

In the Poetic Edda poem Fjölsvinismál, the watchman, Fjölsviðr presents a list of the maidens that attend the lady of the keep—Menglöð—that includes Eir, and states that they all sit on the hill Lyfjaberg (Old Norse "hill of healing" or "healing mountain"). The exchange between the hero Svipdagr and Fjölsviðr mentioning Eir is as follows:

Svipdagr spake:

"Now answer me, Fjölsvith, the question I ask,
For now, the truth would I know:
What maidens are they that at Mengloth's knees?
Are sitting so gladly together?"

Fjölsvith spake:

"Hlif, is one named, Hlifthrasa another,
Thjothvara call they the third.
Bjort and Bleik, Blith and Frith,
Eir and Aubretia."

Translation by Henry Adams Bellows

In the Poetic Edda poem Fjölsvinismál, the watchman Fjölsviðr presents a list of the maidens that attend the lady of the keep—Menglöð—that includes Eir, and states that they all sit on the hill Lyfjaberg (Old Norse "hill of healing" or "healing mountain").

Eir is not only a handmaiden and healer, but she is also considered one of the Valkyries. Where her sisters in battle, more particularly Freya, chose who is slain and Valhol bound, Eir chooses who will survive the battle to live and fight another day. This would certainly give the impression that Eir is also associated with the Norns. Although Snorri does not explicitly name her as one of the Asunjar (female Aesir Goddesses), he also does not name every goddess counted in this number. He does, however, go on to say that Eir is among the most important of all goddesses.

Her name is a commonly used kenning for "woman" and "women," which is interesting when one considers that in pre-Christian era, the realm of healing was by and large the realm of women. Ancient tradition holds that Eir was invoked in healing rituals using a white flower known as Eirflower. She is associated with copper, which was used in healing ceremonies. In the lore, it is stated that annual blóts were offered to these maidens at Lyfjaberg to keep all sickness and pestilence away from the community for the year to come.

In the Poetic Edda, she is attested to being the companion of a particularly kind and compassionate jötunn named Menglöð. The two of them are invoked for healing together. It is theorized that Menglöð may be a hypostasis of Frigg, of Eir, or else a jötnar goddess of healing unto herself.

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WHAT IS GOING ON IN THE COMMUNITY:



Trothmoot is a gathering of Pagans who practice inclusive Heathenry, Asatru, and Northern Tradition, and those who would like to learn more.

Heathenry is a "Reconstructionist" Pagan tradition, recreating the pre-Christian religion of the Germanic speaking peoples of Europe in a form that has meaning today.

It is also the annual meeting of the Troth, an international Heathen organization which does not discriminate based on race, ethnicity or gender identity. We honor the gods and goddesses, our own ancestors, and the spirits of the land, and welcome people from all backgrounds who hear that call.

Join us for a weekend with good food and good fellowship, workshops and classes, music and feasting. Registration at the astonishing Early Bird price (til 4/15) of \$210 covers room (in a cabin with a bed and electricity) and delicious meals for the whole weekend.

Interested? To register and learn more, go to--
<https://www.thetroth.org>

Got questions? Contact us at troth-questions@thetroth.org or Trothmoot@thetroth.org.



DIANA PAXTON

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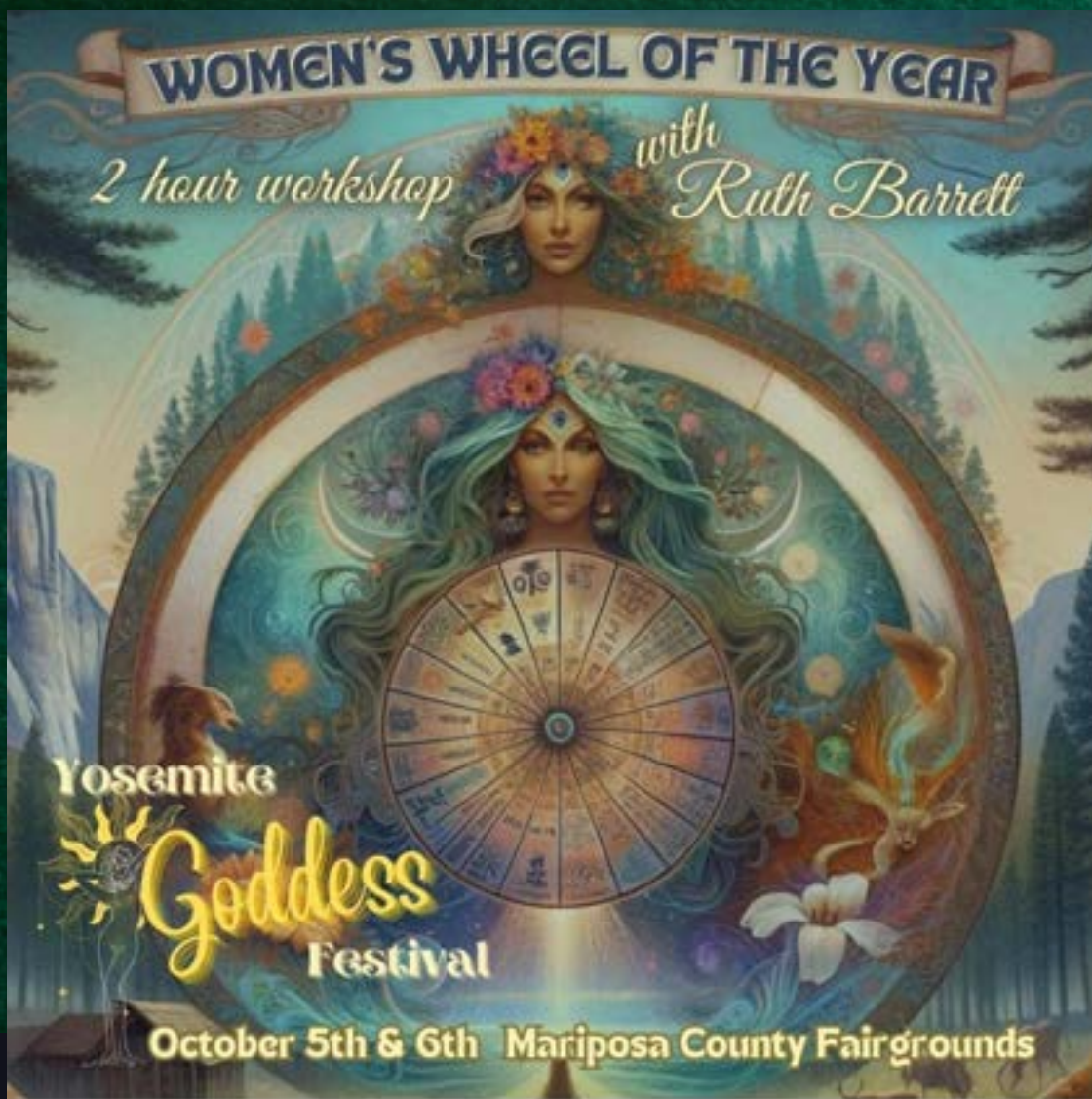
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