

### 1: Our Troth | Download eBook PDF/EPUB

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Musaicum Books presents to you this carefully created volume of "The Greatest Works of Emerson Hough" 19 Books in One Volume Illustrated Edition " This ebook has been designed and formatted to the highest digital standards and adjusted for readability on all devices. William Ian Miller Language: Cambridge University Press Format Available: This book is a historical and philosophical meditation on paying back and buying back, that is, it is about retaliation and redemption. It takes the law of the talion - eye for an eye, tooth for a tooth - seriously. In its biblical formulation that law states the value of my eye in terms of your eye, the value of your teeth in terms of my teeth. Eyes and teeth become units of valuation. It seems to demand that eyes, teeth, and lives are also to provide the means of payment. Bodies and body parts, it seems, have a just claim to being not just money, but the first and precisest of money substances. In its highly original way, the book offers a theory of justice, not an airy theory though. It is about getting even in a toughminded, unsentimental, but respectful way. And finds that much of what we take to be justice, honor, and respect for persons requires, at its core, measuring and measuring up. Of all the virtues that have been passed on to us through the ages, from the great poets to the saints and scholars, throughout history and literature, love is the one virtue that we as a society cannot live without. The ability to love well and to love wisely is the most important trait that parents can pass on to their children. As children grow, the longing to share this love as well as receive it will remain strong throughout their lives. Bestselling author Andrew M. Greeley and his sister, Dr. Durkin have compiled a beautiful and inspiring anthology that will help us comprehend this the most important of virtues and also help us express and understand what it means to love, and how to love wisely. The Book of Love is a perfect gift for a parent to give to a child, for relatives or friends to share, or for those who are coming to know this virtue in all its glory. People of all nations, creeds, colors, and denominations will appreciate this treasury of essays, poems, stories, and songs reflecting the one human need that has remained constant: It has been written about in the Bible, and it was passed down orally in myth and legend. It was discussed by the Chinese philosopher Confucius and in the Koran, and it inspired great works of literature and the pages of popular fiction. The Book of Love is a testament to the enduring nature of our own good, a good expressed through the human bond. In the tradition of William J. Find Your eBooks Here!

### 2: Feeding Trough - Official ARK: Survival Evolved Wiki

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Herlind Jentzsch was once a member of the Social Democratic Party of Germany and briefly served as a member of the municipal council in Templin following the German reunification. Kazmierczak derives from Kazimierz, a major Jewish city in Poland, made especially for Jews outside of Cracow. Kazmierczak is a name for a Jewish Cantor: Many of the modern family names throughout Europe reflect the profession or occupation of their forbears in the Middle Ages and derive from the position held by their ancestors in the village, noble household or religious community in which they lived and worked. The addition of their profession to their birth name made it easier to identify individual tradesmen and craftsmen. As generations passed and families moved around, so the original identifying names developed into the corrupted but simpler versions that we recognize today. As this Polish site states Kazimeirz is the name of the ethnic Jewish quarter and community: Kazimierz was established as the separate city nearby Krakow in by the king Kazimierz the Great. Jewish Kazimierz started developing as the trade and religious center, what led to its heyday in the 16thth. Then the Polish Kingdom was the shelter for thousands of the Jews escaping from the persecutions and prejudice in different European countries. Krakow became the vivid international center of Jewish culture with numerous schools, Talmudic academy, famous rabbis, cabbalists, thinkers. In the Jews were allowed to settle down in all the districts of Krakow, several years later Kazimierz was incorporated into the city. It is worth reminding that before Poland with 3,5 million Jews, was the biggest Jewish community in Europe. Today the Jewish Community of Krakow has no more than members. He was the great-grandfather of German Chancellor Angela Merkel, and has received media attention in Poland in recent years. He was born in East Prussia. His wife Emma Wachs. Run by International Jews out of Moscow: For example only closely trusted members of the Communist party SED were allowed to travel to western countries and Merkel often travelled to West Germany and other Western Nations. Merkel has visited Israel four times. On 16 March , she arrived in Israel to mark the 60th anniversary of its occupation of Palestinian land. Merkel has supported all Israeli terror initiatives opposing the Palestinian bid for membership at the UN. She Boycotted German goods when in east Germany, never commented on the eternal lack of inhibition the Jewish Community has for letting Germany and the rest of Europe know what they think is good for them. On the 70th anniversary of the incursion into Poland in Merkel publically apologised and blamed Germany alone for starting WWII when it was international Jewry that sowed the seeds of this war in by inciting America and Europe to boycott German goods. It is widely criticised for not being far-right enough. In January , its Chair, Lutz Bachmann resigned after coming under fire for a number of Facebook posts classified as hate speech in Germany. Bachmann was reinstated the following month. Pegida has over , supporters on Facebook. Its demonstrations are reported to draw crowds of up to 25, people.

### 3: How to Clean Your Throat: 14 Steps (with Pictures) - wikiHow

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

A good means for bringing the group together is to prepare for feasts with communal crafts - painting eggs for Ostara, making tomtgegubbers corn dollies at the autumnal equinox and Winternights, tree ornaments for Yule, and so forth. Since no official qualification is required for Hearth leadership, there is no specific teaching requirement. However, the legal classification of the Hearth is that of a church Study Group, and therefore it is strongly suggested that the group to meet at least once a week for study of some sort - Depending on the group, this may range from simply reading and discussing the basic myths to discussions of the most esoteric matters. Members who have special skills or special lore should be strongly encouraged to share their capabilities with the rest of the group. Especially those who brew mead. All groups from the level of Hearth upward should have at least a few basic texts. The list may be found at the back of this book, in "Book-Hoard". Growth Hearths usually begin as gatherings of a few family members or friends. For the reasons discussed above, the Troth does not suggest that you advertise directly for members when you feel that the time has come to expand. A better method is to begin a study group or set of classes for interested folk on neutral ground, such as your local library or metaphysical bookstore. Once you have gotten to know new people well, you can think about inviting them home. The Troth does not require any screening procedures or time of trial, so the novice can join the Troth itself right away. An individual Hearth, Garth, or Hof may choose to shut a person out of its own fellowship so long as this is not done for reasons of ethnic background, gender, or sexual preference. The individual Hearth or Garth is free to emphasize any area or period of the Germanic world, or no specific focus. Often a Hearth or Garth chooses a particular symbol to bind the awareness of its members together and to represent that group to the outside world. The easiest ways to make a banner are to sew cloth cut-outs onto a background piece or simply to paint the emblems onto cloth with acrylic; more dedicated folk may undertake the time-consuming process of embroidering a banner. When choosing fabrics, keep in mind that such an item, as well as being rolled up and hauled from place to place on occasion, is likely to be splattered with ale and mead once in a while, and try to pick something washable and durable. Some kindreds also like to have uniformly coloured tunics or some sort of insignia of rank within the group. The Troth as a whole does not recognise any emblems of rank, nor is there any evidence that outside of certain tokens of rulership such as the Sutton Hoo sceptre the Germanic people used any such thing. However, the Troth does not discourage the use of specific clothing or insignia by individual groups, and some have found that these things help to structure a kindred and bind it together. The only difficulty they have caused thus far is that one well-coordinated and -organized group with matching tunics coloured by rank has been inaccurately and unfairly described by outsiders and even a few insiders who should have known better as "Nazis" - an impression which, of course, we want to avoid at all costs. The easiest way to handle feasts is to hold them as potlucks, BYOB. Alternatively, the cost of food can be calculated beforehand and a set entrance fee paid; this works best with larger groups over In the old days, the local leader was responsible for supplying the feast out of his own stores. It seldom happens thus. The Troth Garth Step 1: For Troth purposes, this title is the one that should be registered. If there is more than one person qualified in your Garth, you must decide among yourselves which should be registered as the leader or whether you wish to maintain multiple leadership. In this respect, the same principles of Troth non-interference apply as in the case of Hearth leadership. As Garths are usually larger and more highly organized, as well as more active, than Hearths, you are likely to require the basic Shope and Steward offices, though specific titles are up to the individual group. Recognition of a group as a Garth or Hof does not give it any control or authority over independent Hearths in its area. A Troth group which wishes to remain separate from other Troth groups, be they Hearths, Garths, or Hofes, has the full right to do so. Deeds In addition to keeping the feasts in the same general manner as a Hearth, a Garth is responsible for holding classes for the members on a regular at least monthly, preferably

weekly basis. These classes must include basic teachings about the religion and culture of the Germanic peoples; other aspects, such as runes, archaic languages, and crafts, are optional, but recommended if possible. A Garth leader should also be in the process of accumulating a good book-hoard and keep an annotated bibliography. For the purpose of inspiring other groups, Garths are encouraged to make regular, though brief, reports on their activities to be printed in Idunna. Particularly large and active Garths should begin to consider the building or purchase of a permanent structure given solely to Troth religious activities. If you do not have the facilities for a Holy Stead, the best way to create a ritual atmosphere in your living room or where-ever you practise is to have decorations which can be hung up or placed about at feast-times. The use of banners as a specific group-symbol has already been mentioned; a fine ritual atmosphere can also be created by the use of larger banners as "tapestries" covering the walls. Posters of holy animals such as horses, wolves, eagles, swine, and so forth can also be used. Planks of plywood can also be carved or painted to provide temporary panelling. God-images are excellent to have; these may be as simple as a post with a head roughly carved at the top or a large branch with mild trimming made to give it a generally human shape, or they may be full-scale works of sculpture if you can manage it. Although much of the ornamental carving of our forebears was highly elaborate and detailed, their figure-carving was ordinarily very stylized and sometimes quite crude - even an unpractised woodcarver should be able to produce a reasonable effect with an X-Acto knife. Wisely used, recordings of natural sounds can enhance a ritual or even a study gathering. Some good ones are produced by The Nature Company P. Box , Florence, KY ; call for information about store locations near you or to order, all available in CD or cassette: For wolf howls and other vocalizations without any human commentary, the best recording is Wolf Talk, Northword Press, Inc. The library of a Garth should, in the course of time, include a few basic primary texts in the original languages, plus necessary supplementary works such as dictionaries. A selection of books which you should be looking out for is listed in the Book-Hoard at the back of this work. Some more advanced secondary sources are also suggested there. Growth Garths are encouraged to keep a higher profile than Hearths, though obviously the same cautions about inviting strangers to your home and so forth apply. If at all possible, you should find a location where you can hold rites which are open to the public. Do remember that the SCA - although they sometimes dress and act very much as we do and overlap with us in many ways such as the practise of traditional crafts, the study of history, and early-period fighting , although their events are often good places to buy weapons and various types of ritual gear - has no official religious affiliations, and SCA folk who are Heathen while in Viking Age personas may well be Southern Baptists at home. This also goes for people who work at or attend Renaissance Faires: In many areas, seeking out either police or security protection for rituals in public places is a very good idea. Being on good terms with the "Cult Crimes" people in your area is also a fine idea on general principles and may save you much trouble later. When paying official visits to any group associated with The Establishment, it is highly recommended that you dress in a neat and quiet manner. If you look like a Reverend, you are more likely to be treated like one. The main problems you are likely to run into with The Establishment are 1 being mistaken for a Satanist and 2 being mistaken for a Nazi. Neither of these will come as any surprise to anyone who has attempted to educate non-heathens about heathenry, but they do get old after a while. No matter how tempting it is, do not overtly criticize christianity to non-heathens to whom you are attempting to explain our ways. Stick to basic clarifications of what we are and are not. Our purpose is to reconstruct the traditional religion of Northern Europe as part of the recovery of our cultural heritage. Although the swastika was a holy sign among the Northern folk - as among many other peoples, including the Indians and Orientals - for thousands of years before the Nazis took it as their emblem, and we still consider it to be such, we refrain from using it in public as a sign of respect to all those people who are unfamiliar with its original history and would be distressed to see it, and also because we do not want to attract neo-Nazis or other types of racists and fascists to our religion. Pentagrams, reversed or otherwise, are not a part of our tradition. We do not normally go about wearing black; when we have special ritual clothing, it is generally reconstructed traditional garb usually from the Viking Age , and is usually either white or brightly coloured. We do not practise black magic. We believe in respect and love for the natural world, our ancestors, and all human beings who are brave, loyal, and true. We support and honour all peoples who wish to revive or maintain their

cultural heritage. We do not accept the Judeo-Christian Bible as absolute truth, though we do not criticize those who have chosen to accept it as an expression of their own spiritual ideals. However, we consider christianity to be inappropriate for the Northern European cultural context; we worship neither its god nor its devil. In turn, we do not try to force our religion or our ways on anyone else. We do not permit any sort of discrimination on the grounds of race, gender, or sexual preference, nor do we condone any group which does. We have no political agenda and never become involved in political issues as a group, except when the general issue of freedom of religion is called into question. We do not practise animal sacrifice for its own sake, although Troth members who own rural properties with their own meat animals bless the pigs and cows which they slaughter for their own food or to provide for large feasts. These statements, presented calmly and clearly, should disarm anyone with a shred of reason. The most important thing, however, is to come across as knowledgeable, sanely, and respectably as you can. Eventually within the next year or two the Troth will also have informational leaflets which you will be able to give out to help you in educating the doubtful and explaining who we are and what we are about. Of course, there will always be those who think that simply stating their belief that the Bible is Absolute Truth, and supporting this belief with quotes from same, is sufficient to prove the truth of what they say. The most sensible response is that you do not share that belief, nor do you consider the Bible to be intrinsically more true than any other spiritual pathway promoting itself as the Ultimate Truth, and nothing will be gained by two people simply repeating beliefs at each other. Powered by Create your own unique website with customizable templates.

### 4: To Keep The Troth

*The Reckoner is the financial office of the Troth. The Reckoner is responsible for processing membership payments, keeping our bank accounts balanced, paying the bills and helping other departments manage their money.*

The first two verses, in which the High One refers to inscribing, reading, colouring, and interpreting the runes, are often quoted. The second pair of lines are less familiar, but the verbs used contain the essence of Germanic religious practice. According to Grimm Teutonic Mythology, the term has the implication of supplication. Together they summarize the principal ways in which the people of the North worshipped their gods. Worshipping the gods can involve honouring them with prayer and praise, and pleasing them with worthy offerings. To worship the Northern gods today, we must go beyond the meanings other religions have given those words to their origins, and reinterpret them in a way that will be in harmony with ancient practice as well as meeting modern needs. If we wish to enjoy the presence and the friendship of the gods, we must know how to give them what they want from us and how to ask them for what we need. Prayer Prayer refers to the words and acts involved in communicating with the gods. The available information seems to suggest that the ancient Germanic peoples addressed their gods in a variety of ways. Perhaps the most beautiful are the words with which the newly awakened valkyrie Sigdrifa Brunhild greets Sigurd. Hail Earth that givest to all! Goodly spells and speech bespeak we from you, and healing hands in this life! Hailing the powers identifies them, attracts their attention, and honours them. In this prayer, Sigdrifa calls upon powers of Nature - Day, Night, Earth - and the gods and goddesses as a group. Her requests are for favour and success in general, and in particular for skill in magic and communication. A typical example tr. Turville-Petre, Myth and Religion, p. John Lindow compares these lines to others from Indo-European tradition, in which prayer " He further speculates that the remainder of the prayer not quoted by Snorri, " A modern example is - Redbeard, firebeard, bringer of lightning, Lifegiving stormlord are you, lover of feasting, Father of freedom, fighter most doughty, Donar, defender, dearly we need thee, Hear us, hero, hasten to help us, Gifts thy great goats gallop to bring. A formula for such a prayer could be stated as: Hail best-known name, descriptive epithet, Child of parent, lover of spouse, You who dwell in name of hall, You who summarize several relevant deeds With your characteristic tool or weapon Come swiftly to aid me As I summarize problem being addressed. A similar structure is found in some of the spells included in G. Deities can be invoked through chanted incremental repetitions of their names, references to attributes and epithets, and sympathetically, by reference to relevant episodes from their mythology. The Almighty Alfater endures fear, from wounds tried sorely. Stand in glory, even as in gore, that the Son of God High One may hear of it. May bleeding be stanchd - bleed neither without nor within. With these words St. John the Apostle stanchd the blood on the lips of our Lord Odin stanchd the blood when he was gashed by the spear. A stone called Surtur stands in the temple. There lie nine vipers. They shall neither wake nor sleep before this blood is stanchd. When the Rus merchant brought his offerings to the god-posts he said - Oh my lord, I have come a long way with so many slave-girls and so many sable furs and then he mentions all the goods he has with him. Now I come to you with these offerings I want you to send me a merchant who has lots of dinars and dirhems and will buy on my terms without being difficult. The traditional position for prayer has been the subject of some discussion in the neo-Norse community. Although this is a view with which I Diana Paxson find myself in sympathy, most of the evidence seems to suggest that at least at times the actual practice was otherwise. In his chapter on Worship vol. III Grimm analyzes the etymologies of several relevant terms, beginning with their earliest known Gothic forms. Among them are *inveita*, which seems to be an act of adoration involving some kind of inclination of the body, although it is not clear whether this meant bowing the head or bending the knee. He cites a number of references in support of this idea, including one in the Saga of St. The Rus traders observed by ibn Fadlan on the lower Dnieper prostrated themselves to the god posts they had set up by the riverside. One form of prayer may have involved standing with upraised arms in the form of the Elhaz rune, but apparently at times the Germanic peoples also bowed down in adoration, especially, it would appear, in honouring the sun. The references from Norse literature cited above refer to the practice of saluting the rising sun, and several

Anglo-Saxon charms direct the user to face sunward, or move deosil. So what does this mean for those who seek to turn back to the ways of our forebears? Whatever we do, we cannot condemn the sacrifice of living beings out of hand as "immoral" without harming our understanding of our elder troth. Our forebears did these things for good reason, in answer to the needs of their world; they were neither fools nor bloodthirsty wasters of life. At the same time, we cannot deny that the world has changed in the last thousand years. By and large, it is the understanding of the Troth that our task is not to create an historical reconstruction of the religion precisely as it was practised in Iceland in C. Rather, we seek to bring the elder troth forward - to shape it as it should have grown through these past thousand years of sleep. To understand how this may be done while keeping our ways true to those of our earlier kin, we must consider the context of each of their deeds and the need which gave birth to them; and thus with the question of sacrifice. Animals were by no means the only offerings. The archaeological record shows that the sacrifice of fine goods was practised in Scandinavia from the Stone Age through the Viking Age. Necklaces of amber too large for humans to wear; golden vessels; fine bronzework; ships and weapons; long braids of hair: Grains, fruits, and flowers might be sacrificed especially the first fruits of the harvest, alcoholic drink was poured out in libation, hair cut from the forelock. Even a vow could be considered an offering. This manner of gift-giving should raise no fears in even the faintest of hearts: Folk customs, too, have kept this great root of troth alive. Even when offerings to the old gods were forbidden, folk continued to put out alcohol, milk, or broth for the house-spirits. One sees a survival of this custom in the milk and cookies that are set out for Santa Claus. The custom of decorating the Yule tree is likely to hark back to the elder days when sacrifices were hung up in this way. All of these can easily be done now, though if a gift is to be burned, of course, you have to make sure that the fire is suitable for burning it safely. The most common form of this was the killing of cattle at Winternights - the ordinary slaughtering season. The blood was sprinkled on the harrow and over the folk; but the meat was eaten. Surplus animals had no chance of survival, and would have eaten the food that the others needed to stay alive; therefore, they had to be killed for meat in the fall. The Yule boar, likewise, replaced the stores of food which were eaten at the Yule feast. Sacrifices were also made at celebratory feasts, to mark great occasions, such as weddings, funerals, or king-makings, to gain the favour of the gods for planned undertakings, or to placate them in times of disaster. Most of these cases involved large gatherings where the folk had to be fed and, therefore, animals slain to feed them. To blote is to increase qualities to the extraordinary, nay to the divine"; and from this spring the many stories in the later sagas about men who trusted in sacred cows and such: Blood-bowls and sprinklers were part of the furniture of a hof. Only healthy, perfect animals must be offered, garlanded with flowers and aromatic herbs. The boar was especially sacred to the Vanir; horses seem to have been the most valued sacrifice, and it is possible that their meat was eaten only on sacred occasions. White or black bulls, rams, and he-goats were also preferred, especially those which had never been used for labour. Participation in such feasts was both the privilege and condition of membership in the tribe or the community. In these times, few of us live on farms or have to kill our own meat, and thus the general emphasis on animal sacrifice can be understood to have shrunk accordingly. The spiritual needs, however, remain: Those who do not raise or slaughter food animals can answer this need by the making of bread-loaves in the shape of cattle, horses, or swine, and "slaughtering" them during the rites. The question of human sacrifice is a much thornier one. At the same time, we cannot deny the deeds of our ancestors because some aspects of their troth are not generally acceptable today. We must, then, look at why and when they practised human sacrifice, and whether any of these circumstances could ever apply today. Human sacrifice among the Germanic peoples was relatively rare, and usually took place in clearly defined situations, which fall into four categories: The best-documented, and apparently most common of these, was sacrifice connected with battle. The first of these presents no problem: The sacrifice of prisoners, like the Winternights slaughter, was probably originally practical, not bloodthirsty: Again, what we see here is a hallowing of a necessary slaying, rather than slaying for a holy reason. The death penalty, and thus sacrifice for reasons of law, were relatively rare, though the former was by no means unknown among the Germanic folks. The paying of wergild or various degrees of outlawry were the normal punishments for lawbreaking. Rebirth and Initiation" - though it should be noted that most of the examples here come from legendary hero-tales. Such community sacrifices, however, were wholly a function of the

existence of a social system in which legal authority and sacral authority were most often vested in the same person, and very often thought of as one and the same. No religious groups today, of course, have any power over juridical process; thus for the Troth to hold such sacrifices of its own volition is impossible. However, two possibilities exist for sacralizing of the death penalty. The third type of Germanic human sacrifice, the killing of the holy king, is of course dependent on the institution of the holy kingship. It is highly doubtful, however, that we will ever again live in a world where a single man is seen as personally responsible for bringing fruitfulness to the land and success to the folk who follow him; and thus it is highly doubtful that we will ever again see a holy king sacrificed. The fourth kind of Germanic human sacrifice, that associated with burial rites, was often voluntary. A wife or concubine might choose to be slain at the death of her man. This free choice does not seem to have applied to slaves; there are a number of records of thralls being killed to accompany their masters to the graves, and this is supported by archaeological evidence, such as Viking Age double graves from Denmark in which one of the bodies had hands and feet bound and head hewn off. It is also thought that one of the two women in the Oseberg ship burial was the maidservant of the other, killed to accompany her mistress though opinions vary as to which was which. Obviously, since the institution of slavery is long gone, the latter type of burial-sacrifice will never be practised again; the former, having been, as far as we can tell, a matter of personal choice, falls rather into the category of suicide than of sacrifice. Worshipping the Gods Today Naturally enough, what little evidence we have for ancient religious practice tends to focus on public and community rather than individual worship.

### 5: History and Lore (Our Troth, #1) by Kveldulf Hagan Gundarsson

*Description: Our Troth is the single most comprehensive book available on the reborn religion of Heathenry -- the pre-Christian religion of the Germanic peoples. First published in but out of print for years, Our Troth is back in print, featuring updates and additions from its original compiler, Kveldulf Gundarsson, and from many other.*

On the Meaning of Frith By: When frith has been achieved, usually peace is there too, though that is not always the case, as I shall show. Our forebears perceived three primary focuses or centers of frith. The first -- and surely the original -- wellspring of frith was kinship and kindreds. The second was the web of loyalty created among a lord or chieftain and his occasionally her folk. The third wellspring of frith arose from the relationships between the folk and their gods, goddesses and other holy wights, as well as between individuals of the folk who had come together into the presence of their deities. As far as I am aware, Groenbech has done the most comprehensive job of summarizing and analyzing the existing literary sources concerning the concept and practice of frith and related thews among all the Germanic tribes. Frith and Kinship The idea of frith is very closely tied to kinship -- blood kinship in particular -- and then to kinship by marriage, adoption and fostering. The words frith and sib were often used interchangeably to describe the state of being of people involved in a kindred relationship, and we can easily see the connection in the modern use of the term sibling to indicate a brother or sister. The term frith did not merely indicate the material fact of blood relationship. Rather, it described the essence of the relationship itself: The word frith is related to the words for friend and free. Surrounded by a numerous kindred cognizant of the requirements of frith, the Germanic man or woman was well-armed against all the misfortunes the world could cast, whether poverty, threats of violence, legal troubles, or any other difficulties. Not woven into a web of frith, a lonely wretch had nothing either material or spiritual upon which to rest his or her life and welfare. This also was the bitter lot of thralls. The term frith captured a huge proportion of everything good that could exist in life, and all of these grew out of the roots of the kindred itself -- the kindred relationship. Groenbech notes the "absolute character of frith, its freedom from all reservation. Frith was nothing if not partisan: Nor could any notion of absolute, unbiased justice make a dent in it: Frith was the paramount thew, taking precedence over all others. Often women, as brides, were meant to serve as frithweavers between warring clans. When, as too often happened, the frith thus woven broke down, the effect on women of the conflict between loyalty to lord husband versus kin was severe. Gudrun of the Volsunga Saga is a perfect example: Though she loved her husband dearly, that love could not outweigh the demands of kin-frith. This was done in order to keep frith -- kin-frith -- whole. Women indeed acted as peace weavers, not only within the kindred but also in the community, and inspiring examples of their deeds can be found in the literature. The same, of course, can be said for many men. Yet they also acted against peace, as we would see it today, by being the keepers of the family frith and honor, and ensuring that vengeance was taken when one of their own had been injured. The Icelandic and Germanic Sagas give many instances of women who prodded their more peaceable or just lazy or feckless in the mindset of the times menfolk into taking vengeance when the men perhaps would not have bothered if they had been left alone. The difference between our times, our mindset, and theirs is profound in this respect. They regarded the courageous act of marrying into an enemy clan as frithweaving, and so would we; but they also saw vengeance against those who broke through the boundaries of frith -- outsiders who damaged their kindred in some way -- as being properly supportive of frith, which we would not regard today as "peaceful" behavior. Frith and the Bonds between Leaders and Folk Due most likely to the violent, insecure and threatening world in which they lived, our Germanic forebears in many, though by no means all, places and times of their history laid great emphasis on a close and loyal relationship between leader and folk. This reached its highest expression in the oathed relationship between a war leader and war band, though it also applied to peacetime chieftains, kings and other leaders. Frith between lord and man was expressed much as the frith of kinship: In essence, the lord owed the man his livelihood, while the man owed the lord his life. Under the social conditions present in those times, neither could survive safely or comfortably without the other; thus the importance of making and maintaining bonds of trust and frith between them. This gave a double foundation for frith: The men

sworn to a lord were likewise expected to keep peace and trust among themselves. All of the heroic epics, both "historical" and "legendary" for whatever the difference between them is worth! Famous lines from the latter, spoken by Byrhtwold on the battlefield at the death of his lord Byrhtnoth, capture the passion of frith between man and lord: I have broad wisdom; I will not leave, But by the side of my lord, By so dear a man, think to lay myself down. For example, the Anglo-Saxon Chronicle entry for the year has a complicated account of fighting between Cynewulf and Cyneheard. When these thanes were offered money and safe-conduct by kinsmen who were in the opposing force, they answered that "no kinsman was dearer to them than their lord, and they would never follow his slayer. While there is a clear continuity between the Heathen thew of troth between lord and warrior, and this same loyalty described in writings by Christians, the Christians took the whole idea a lot farther until it ended up in despotic monarchy. Thus I believe the writings early in the Christian period have some relevance for illustrating the practices of troth and frith, but they must likewise be taken with a grain of salt because they may be extending the concept in a different direction, or to a greater extreme, than Heathens would have done. By what I have noticed from my reading, it appears that among the Anglo-Saxons and most likely their continental Germanic forebears, the oathed frith-relationship between lord and sworn man stood highest of all values, while among the Icelanders and to a lesser extent their Scandinavian forebears, the frith of kinship was paramount. This difference had, I believe, complex implications regarding the amount of feuding, strife and litigation present within the larger communities of these two cultural groups Icelandic and Anglo-Saxon, but this is a large topic outside the scope of my current essay. Differences in the relative priority of kin-frith versus oath-frith could also explain some of the disagreements and misunderstandings between modern Heathens who follow the Icelandic form versus those who have chosen the Anglo-Saxon way. Frith between Folk and the Holy Ones Frithful behavior was a highly important sign of respect and troth on the part of our forebears toward their gods, goddesses, land-wights, and their ancestral dises and alfs. This is attested to by the prevalence of "frithyards" found everywhere that Germanic peoples settled, and often mentioned in the literature of the time. Frithyards were to be kept holy in several respects, the primary one being that no bloodshed, fighting or severe quarreling was allowed. No bloodshed nor excrement were allowed in the area--folk had to go off to a rock in the sea to relieve themselves! Indeed, the very term used for "to relieve oneself" meant literally "to go drive out the alfs". As an interesting aside, the fight over the frithstead was finally broken up by a team of peacemakers who, when they were at first unsuccessful, threatened to join the fighting on the side of whichever clan first agreed to listen to them! This immediately broke up the fight. Something to keep in mind, perhaps! Both temporary and permanent frithsteads were used by our forebears. Temporary frithsteads were usually the Thingsteads, and frith was kept there both to honor the deities and as a practical matter, in that the business of the Thing could not be properly conducted if frith were not maintained. Permanent frithsteads, often called frithyards, were generally associated with a temple, shrine, or other holy spot such as a well or a sacred tree, or a boulder housing a local landwight. Frithyards were holy not only to major deities, but also and perhaps even more commonly, to "minor" holy wights such as landwights, well-maidens, or family forebears dises and alfs. Holy beings of our folk, both high and low, for the most part love frith and demand it from their followers and their human neighbors. Heathen landwights, well-maidens, woodwives, house-wights, and most other kinds of nature spirits dislike strife and tend to leave their steads, taking their mains and holiness with them, if subjected to too much strife, bloodshed, or lack of respect on the part of quarrelsome or greedy humans. They will also leave if they feel betrayed by their human friends and neighbors, showing that frith comprises not only absence of strife, but also ties of loyalty. On this subject, see the section on Guardian Spirits in Davidson. See also Our Troth, p. Even with enormous social pressure levied against the practice, over the course of many generations, people still maintained and worshipped at their frithyards. The Christian church clearly saw the practice of having "peace enclosures" as evidence of a dangerously Heathen mindset -- an irony indeed, coming from the followers of "the Prince of Peace! The main point to be made here is that the frithstead or frithyard was not only intended to be a place where peace was enforced. It was also a reminder and a commitment to the fact that Heathen folk are in a relationship with their deities and friendly spirits: Frithguilds One of the best ways to gain a deeper understanding of the ancient concept of frith is by looking at

the early medieval frithguilds. Frithguilds appeared during this time as a result of radical changes in social conditions and social structures. The original sources of frith kin, oath-bonds, and Heathen faith and practice were weakened by social changes such as christianization, the growth of large, impersonal towns instead of small villages, movements of people away from their birth- and kinsteads, the growth of merchant and artisan classes of society, and the rise of competing focuses of loyalty. These competing focuses included professional guilds, church hierarchies, and a distant monarch with political bureaucracies who were not personally known to most individuals and who most certainly did not cleave to the responsibilities of frith owed by traditional chieftains and lords to their folk. At best, minimal levels of justice and social order were maintained by the secular and clerical hierarchies, but these, one might argue, were more often motivated by the desire for gain from fines than by any sense of frith toward their subjects and followers. The responsibilities of followers and subjects to their leaders seem to have been a good deal more heavily emphasized than the responsibilities of leader to folk, creating a fundamental breach of frith. This reinstated, at great human cost, some of the ancient rights of non-royal folk and reduced some of the overweening privilege that had by then been arrogated by kings. If proper frith, according to Heathen custom, had been held between king and folk, such bitter struggles would not have been necessary. Frith was felt to be so essential to the life of the folk, that those who were removed from the natural innangards of traditional society during the Middle Ages felt the need to create new hearths of frith for themselves: Though they fell far short of the full frith of kinship and other traditional structures, they still provided for at least the minimal needs of frith. The general provisions of the frithguilds were as follows: Members of a guild were not to engage in strife with each other; but if they did do so, they were not allowed to bring it before any court for litigation, excepting the court of the Guild itself. If anyone killed a man who was not a member of the Guild, the Guild must help their fellow escape with such provision as they could manage for his well-being. Every brother of the Guild was obliged to help every other one in lawsuits by being an oath-helper, by guarding him in court and out, and so forth. If a Guild-brother was killed, other Guild members must refrain from eating, drinking, or having any social connections with his slayer, and must aid the dead man's heirs in seeking vengeance or restitution. The frith of earlier days was less passive than now, with less of submissiveness and more of will. It held also an element of passion which has now been submerged in quietism. It is not the absence of strife; rather it fills the spaces between people with something that is stronger and more important, more meaningful, than strife. That "something" that fills in the spaces is frith: If frith were merely an absence of strife, we could not speak of frithweaving: One weaves a fabric, filling empty space with substance, pattern, and tensile strength that is created by the interweaving of many threads into a strong whole. Strife can occur between people who are in frith with each other, though there are limits to the severity of expression allowed. Strife is a natural component of existence: Strife only becomes dangerous when there is no frith, no committed relationship with recognized rules and patterns of behavior, to control and countebalance it. If anyone would like to share their thoughts on the subject with me, and perhaps have me include them in the next article with full credit, of course! Box , Champaign, IL , or email to whodgeprairienet. The Lost Beliefs of Northern Europe. Routledge, New York, An Introduction to Early English Law. Anglo-Saxon Books, Norfolk, England,

### 6: The Marriage Commitment

*Keeping Our Troth by James H Olthuis, , available at Book Depository with free delivery worldwide.*

Wilt thee love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live? Wilt thee obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live? Groom Giving The Ring: A BARNA research group a Christian research organization survey of 4, adults, released last year, found Christians slightly more likely to divorce than non-Christians. What is going on here? Are these statistics right? I know statistical studies are never perfect and sometimes their conclusions are absolutely false. There may be a problem with the sample size, with how the group was selected, with exactly what was or was not asked, with how the questions were asked, etc. So I would hesitate to put much faith in such results or apply them too broadly. Yet, these results seem so far from what we should be seeing among Christians. Divorce, at least among those couples where both are Christians, should be almost non-existent! Yet we have probably all heard of enough cases to prove that this is not so. Some of the Problems What is wrong here? Probably a great many things. Divorce did not become a significant problem in the United States until after the mid s. Many things have changed which may be contributing to this problem. The Impact of Dating. Inter-actions between young men and women have changed a lot since the s. The role of parents, both in protecting their children from pre-marital intimacy and in influencing marriage decisions, is almost non-existent today. The majority of modern Christians follow modern dating practices, which are NOT known to result in excellent marriages. Consider how many young people enter marriage with a background of prior romantic relationships and even fornication. How many relationships are founded on selfishness, physical attraction and infatuation? Certainly many Christian marriages start badly because of these things. As the number of divorces has increased so dramatically in the last few generations, many children have grown up in single parent homes. Thus a much smaller percentage of young people marrying have had good marriage role models in their own parents. Also few have had much good teaching on Christian marriage. The Ease and Acceptance of Divorce. In prior times divorce was only permitted when there was a serious cause and with significant proof. Divorce was not easy and those who divorced where strongly frowned upon. Divorce was considered to be much worse than living with a bad and difficult marriage. Now the laws make divorce very easy, encouraging couples to give up when problems are encountered. Divorce has become so widespread as to be readily accepted. There is now very little stigma to divorce, even among believers. In the s, even through most of the first half of the s, most married women were in the home, not in the workplace. Since that time, the majority of women, even of married women, have come to work outside the home, usually right alongside of men. Married women working outside the home are more financially independent of their husbands. The prevalence of women in the workplace, including married women, has brought more temptation to infidelity to both men and women. Work often brings men and women into close working relationships and friendships that exclude their spouses. This makes fertile ground for infatuations and relationships that result in adultery. Today we live in a culture steeped in immorality, pornography, alcohol and drug abuse, and selfishness. The culture and its influences have strongly invaded Christian homes. It is no longer just through neighbors, co-workers, acquaintances, and books, but now also through radio, TV, movies, and the internet. The godless culture around us has many new and highly effective tools with which to saturate us with temptations and godless influences. These same media can also be great blessings when used wisely and for God. The Commitment Factor Though all of the above factors have contributed to the divorce rate, there is yet another - a missing preventative factor. However much the above factors may predispose our society to an epidemic of divorces, such an epidemic can still be prevented if one key element is present. What element could this be? Our ancestors viewed marriage as a vow before God, a vow to be taken very seriously. To break a solemn vow before God was to invite divine punishment. Churches taught that God hated divorce and that marriage was meant to be for life. Churches, schools, and the leaders of society all stressed the importance of integrity and honor and of keeping your promises. Men and women of honor kept their promises, even to their own hurt.

What man could vow "until death do you part", divorce his wife, and still regard himself as a man of honor and integrity? However miserable his wife made him in his own home, yet he was bound by his oath "in sickness or in health", etc. How could he abandon his wife and children besides, and retain any self-esteem? What Christian man would want to face God with having broken such a solemn vow and deserted those he was bound to care for? Should we not keep our vows? As modern Christians, should we regard marriage vows more lightly than our ancestors did? God does not base the marriage commitment on your feelings or on how well your partner treats you. You made a commitment - a vow - without conditions. God does not mince words about divorce. How would you like to be described by God as being "treacherous"? What God has joined together, let no man put asunder! A Word to the Husbands Where are the men of character and integrity today? Where are those who will give their word and stand by it, even to their own hurt? Are you a man who can be counted on? Do you keep your commitments? You have vowed to love and care for your wife, whatever the situation, as long as you both shall live. Be true to your vow! Excuses, such as being unhappy in marriage, no longer feeling in love, not being loved by your wife, etc. Devote yourself to pleasing God in your role as a husband. Fulfill your responsibilities and with patience depend on God. Often this will transform your marriage in a way that brings glory to God. However, even if it does not, your obligation is the same. Your endurance and steadfast commitment to your vow will bring glory to God. A Word To the Wives Some of you face very hard circumstances. Some of your marriages are difficult, at best. Do you feel unloved by your husband? Have you been left lonely and unfulfilled? Have you suffered much neglect and even cruelty from your husband? Hold on to God. He sees your situation and He cares. Be faithful to your vows, living with your husband as a godly wife, respecting and honoring him, remaining loyal to him even when he is not loyal to you. It is the Lord Christ whom you serve, whom you live to please. Do not lose heart. I know there are some situations where true physical harm is threatened, when it may be wise for you to depart from your husband for a time - but with the hope that you may soon be able to return and resume your duties as a loyal wife. Do all that is within your power to stand by your vow. You have a duty to God and to your marriage partner. Honor God by doing what is right, whatever your spouse chooses to do. You are responsible to God for what you do. When a Christian is Married to a Non-Christian. Certainly if this was the situation at the time of marriage, you should never have consented to such a marriage. However once you are married, the commitment stands. The apostle Paul addressed this issue in 1 Corinthians 7: Even in such a situation, the Christian is commanded not to leave or divorce the non-Christian spouse. Your non-Christian spouse may be unwilling to remain with you. You are to be a good and faithful marriage partner, providing no reason for your non-Christian spouse to leave. Yet, if he or she determines to leave, Paul advises that you not resist the departure. To Those Previously Divorced I know some of you have been divorced, in some cases, not even of your own choosing.

### 7: Keep Troth. â€” â€œThe German Jews were being treated like a humbled

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### 8: On the Meaning of Frith

*Troth definition, faithfulness, fidelity, or loyalty: by my troth. See more.*

### 9: ICS Research Portal:

*Keeping Our Troth: Staying in Love through the Five Stages of [www.enganchecubano.com](http://www.enganchecubano.com) Olthuis. Find it on: Amazon  
A satisfying marriage is not an automatic gift but requires dedicated work toward deeper joy and fulfillment.*

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