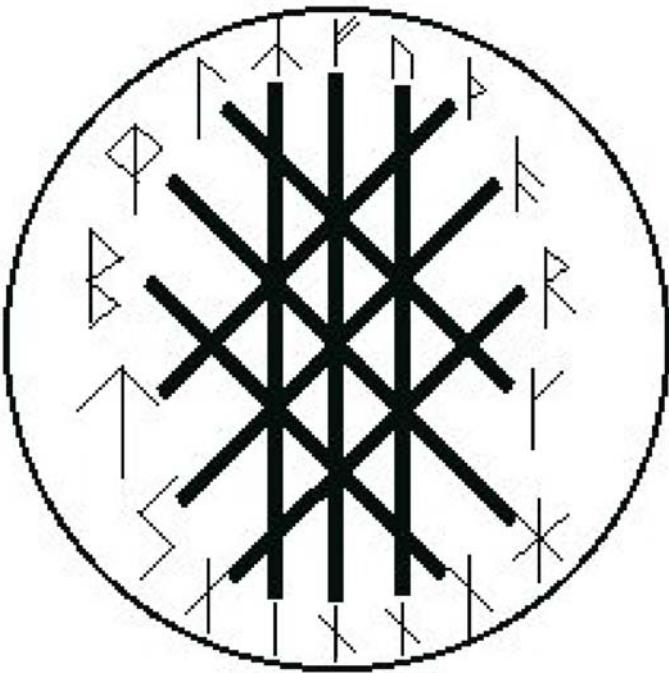




This is Stav



An Introduction to the Hafskjold-Stav
Mind/Body/Spirit Tradition
Written and Illustrated by
Graham Butcher
based on the teachings of
Ivar Hafskjold





Contents

Foreword, Who is Ivar Hafskjold?	Page 1
How did Stav come into being ?	Page 2
What are the Runes ?	Page 5
Meanings and Associations of the Runes	Page 6
The Stances	Page 12
Key Concepts of Stav	Page 21
Orlog and Wyrd, Mott and Megin, Galdre and Seid	Page 22
Haminja and Fylgia	Page 23
The Five Principles of Stav	Page 23
Craft Principles	Page 26
Martial Principles	Page 27
Healing Principles	Page 29
Esoteric Principles	Page 30
Living Stav: The Horg, Diet, The Year	Page 31
Conclusion	Page 36
What Next?	Inside back cover

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Foreword:

Seven years ago I read an interview with Ivar Hafskjold in a martial arts magazine. I was sufficiently intrigued to make contact and begin training with him in the Hafskjold-Stáv system. Three years ago Ivar told me it was time to move on and begin developing the system for myself. I moved to Oxford and began teaching Stáv in my own right while still maintaining regular contact with Ivar. In this booklet I have set out to provide a simple, yet comprehensive, overview of the Hafskjold Stáv tradition as it was taught to me. *Graham Butcher, June 1999*

Ivar Hafskjold:

Ivar Hafskjold was born in Drammensfjord at the close of WWII. His family had lived in the region for about 1500 years. Ivar is the 44th descendant of Erling, the illegitimate son of the daughter of one of the Earls of More. Erling and his mother together with a few retainers had crossed the mountains from the West and built a stronghold which became known as Höskoll. From this the family took their name which later became Hafskjold.

Ivar learned the lore and arts of Stáv which had been passed down through his family over the centuries. His main teachers were his grandfather and elder uncles. They taught him as much as they could but by the 1950s and 60s, when Ivar was learning



This is Stáv

from them these men were rather elderly. This meant that the young man was not able to receive the level of instruction he desired in the martial aspect of the system. This aspect was, at that time, his main interest. So, in the late 1970's Ivar went to Japan with his Japanese wife and studied martial arts there for 14 years. By virtue of his enthusiasm and diligence in training he was accepted as a personal student by some of the best weapon masters still teaching there and returned to Europe in 1991 with a 4th dan in Jo-Jutsu from the Shinto Muso Ryu. No small achievement for a Japanese, let alone a European.

He made his new home in East Yorkshire where he lives with his wife and his Eagle Owl. Since settling in the UK Ivar has devoted himself to teaching Stáv and encouraging its development in all its many aspects.

How Stáv came into being

Stáv simply means 'knowledge of the rune staves' so anyone with knowledge of runes can legitimately claim to know a form of Stáv. This booklet is concerned with Hafskjold-Stáv, the specific tradition of rune knowledge which has passed on for 44 generations by the Höskolls, later the Hafskjolds. Knowledge of the runes was by no means confined to this particular group, indeed it was widespread across Europe until well into the Middle Ages and possibly until the last century. What makes the Hafskjold-Stáv tradition important is that its teachings have been passed on consistently for over 1500 years.

There are two major strands in this story: Firstly the semi-legendary origins of the Hafskjold family. This story begins in West Norway with the Jarls (Earls) of Møre who traced their ancestry back to Heimdal's mythical visit to Midgard (our world) when, disguised as Rig, a traveller, he fathered the Trels (serfs) Karls (freemen) and Jarls (noblemen). The Jarls of More believed that they were de-

This is Stáv

scended from the first Jarl, son of Heimdal and his wife Erna, the Daughter of Herse (Chieftain). The tradition has it that Heimdal returned to teach the young Jarl knowledge of the runes and that was how mankind discovered Stáv.

The story continues when, around 500 CE, a daughter of one of the Jarls of Møre became pregnant by a traveller named Hós who resided in the family home. Hós means 'the grey one' and the rumour spread that he was none other than Óðinn himself on one of his sojourns in Midgard. When the child was born he was named Erling. When he had grown up he and his mother fell out with the rest of the family so they and a few retainers crossed the mountains to the east, to where Drammensfjord is today and settled there. He established a hill-top stronghold dedicated to his father. It became known as Höskoll, the 'grey one's hill' and from this the family took their name. It should be noted that Ivar doesn't take this too seriously and suggests the 'grey-one' was probably a 6th century travelling salesman.

The second strand concerns the development of the younger Fúþark as used in the Hafskjold-Stáv tradition. By the 9th century there was a proliferation of runic traditions, some of them getting rather complicated. Also with the coming of Christianity it was likely that teaching programmes requiring years of formal study would be difficult to maintain. So a simplified system was needed that could be learned and remembered more easily. There is an island in the river Gota, near where the modern city of Gothenburg stands. In about 800 CE there was a meeting of rune masters representing the centres of runic study in Norway, Denmark and Sweden. They agreed on the 16 rune Fúþark which the Hafskjold family have been using ever since.

They applied it as a complete and comprehensive mind/body/spirit system which they found helped them in all aspects of life. In maintaining health and well being. As a means of healing. In crafts such as bow making, building and construction, boat building, hunting and horticulture. When applied to martial training it enabled them to develop a fearsome reputation

This is Stáv

as warriors. On an internal level they used Stáv for spiritual and mental development and for guidance in everyday life.

Ivar has always said: "Stáv is a means of learning to see reality," the reality about ourselves, our bodies, the world around us, our community, our past, present and future and the underlying reality of the universe.

For many centuries the Hafskjold family kept their Stáv tradition to themselves and few outside the family even knew of it. But during the second half of the 20th century the family became more scattered throughout Europe. The younger members of the family no longer learned from grandparents. It became apparent to Ivar that unless the teachings of the tradition were spread more widely Hafskjold-Stáv would probably die with him. So the decision was made to teach Stáv to anyone who was interested. The author is one of the original four students which Ivar took on as apprentices.

In the past 7 years many people have heard of Stáv and some have committed themselves to training.



This is Stáv

The Runes



What Are the Runes?: They are archetypal symbols used in Europe for the past two millenia. Symbols which appear to resemble runes date back as far as 30,000 years. But the formation of runes as we know them are found in Fúþårks or Futhorc (the name for a complete runic alphabet) and are divided into Aetts, subdivisions named after the first rune in each Aett. Also each Fúþárk has a rune rhyme associated with it from which can be drawn the meanings of the runes. Runes were originally cut onto hard surfaces, hence the angular shapes which are particularly suitable for carving into wood, horn, bone, antler or stone. They were used for inscriptions on monuments, artifacts, buildings and weapons. These are the forms in which they have mostly survived. The rune rhymes have also survived in ancient manuscripts.



This is Stáv

The Meanings and Associations of the Runes: Knowledge of the rune staves means far more than just an awareness of their shape. The Younger Fúþårk used in Hafskjold-Stáv comprises a complete set of information to be learned and used in the study of Stáv. In the following section I have divided the Fúþårk into the 3 Aetts and included a summary of the traditional associations. I have also included the Old Norse rune rhyme by placing the appropriate verse with each rune. The translation here was worked out with the help of Ivar Hafskjold. The rune rhyme suggests the fundamental meaning of the rune. The rest of the associations are those passed on through the Hafskjold tradition. This includes the character from Norse mythology associated with the rune. The fylgia is the relevant animal, likewise there is an appropriate tree. The principle is related to the mythology. (See page 21 for more details.) I have kept the information to the bare minimum for reasons of space, yet there is enough here to begin a study of Stáv.

Frey's Aett



Fé - Means Animals (in particular, cattle). It can also mean gold. It symbolises riches, success but possibly of a portable or transient nature. The mythological association is with Frey who is the brother of Freya and son of Njörðr. The fylgia associated with this rune are the Stag, boar, hog and the tree is the Hazel. Fé is associated with the masculine aspect of the Karl principle.

Old Norwegian Rune Rhyme:

*Money causes strife amongst kinsmen,
the wolf grows up in the woods.*

This is Stáv



Ur - Means Slag (from smelting ore) and it symbolises the primal primal forces of nature. It also suggests the processes of purification and refinement necessary to strength and perfection. The mythological association is with Viðarr, the strong, silent son of Óðinn. The Fylgia is the Auroch (a now extinct species of large, wild ox). The significant Tree is the Pine and Ur is associated with the Herse principle.

Old Norwegian Rune Rhyme:

Slag is from bad iron, Oft runs the reindeer on the hard snow.



Þór - Means thunder, war or thorn and is symbolised as protection and the famous Þór's hammer. (Which rejoiced in the name Molinjor and in turn symbolised bolts of lightening). The mythological associations are with the stories about Þór, the son of Óðinn and protector of Aesgard. The fylgia is the goat (Þór had two of these to draw his chariot). The tree is the Rowan. Þór is associated with the Herse principle but is also the protector of Trels.

Old Norwegian Rune Rhyme:

Thurs causes the monthly sickness of women, few are (sexually) aroused at this time.



Ås - Means mouth as in that with which we speak and estuary, as in mouth of a river. Ås symbolises knowledge, wisdom and kingship. The mythological associations are with Óðinn, the all-father of the Æsir. He has numerous fylgia includ-

This is Stáv

ing the Raven, wolf, horse, dragon. The significant tree is the Ash. Óðinn represents the Konge principle.

Old Norwegian Rune Rhyme:

The mouth is the way of most journeys, But the sheath is that for swords.



Rei - Means wheel, road or ride. It symbolises the wild hunt and the process of death and transformation. The mythological association is with Hel, the daughter of Loki and queen of the underworld. She is traditionally depicted as half alive and half dead. The fylgia is the red rooster and the significant tree is the Elder. Rei is associated with the Trel principle.

Old Norwegian Rune Rhyme:

Riding, it is said, is worst for horses, Regin forged the best sword.



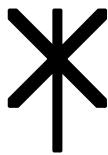
Kreft - Means canker or cancer. It symbolises malignancy, fire, deviousness and evil. The mythological association is with Loki, blood brother of Óðinn but rarely a true friend of the Æsir. The fylgia is a serpent or dragon. The significant tree is the Spruce. Kreft is associated with the Trel principle.

Old Norwegian Rune Rhyme:

Canker is the curse of children, Evil makes a man pale (as in death).

This is Stáv

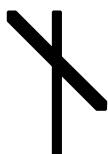
Heimdall's Aett



Hagl - Means hailstones. It symbolises the Rainbow between heaven and earth, also the unexpected and sudden transformation. The mythological association is with Heimdal, son of Óðinn and watchman of the Æsir. The fylgia is the Ram or Otter and the significant tree is the Beech. Hagl is associated with the Jarl principle.

Old Norwegian Rune Rhyme:

Hail is the coldest of grains, Christ formed the world in ancient times.



Nød - Means need, necessity or crisis. It symbolises fate, compulsion and destiny. The mythological association is with the Norns, the three wyrd sisters Urd (past) Verdandi (present) and Skuld (that which is to be). Each has a particular fylgia Owl (Urd) Spider (Vardandi) Carrion Crow (Skuld).

The significant trees are the Alder (Urd), Willow (Vardandi) and the Elm (Skuld).

Old Norwegian Rune Rhyme:

Need makes for a difficult situation, The naked freeze in the frost.



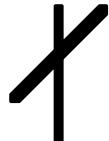
Is - Means Ice. Is symbolises Winter, the hunt, or a state of stasis. The mythological association is with Skaði, daughter of Thiassi and sometime wife of Njörðr. The fylgia is the polar bear

This is Stáv

or polar fox, and the Ptarmigan. The significant tree is the Juniper and Is is associated with the Jarl principle.

Old Norwegian Rune Rhyme:

Ice we call the broad bridge, the blind need to be led.



Ar - Means a good Year, fertile land and a plentiful harvest. Ar symbolises plenty, the earth and the bounty of nature. The mythological association is with Jörð (mother of Þór). The Fylgia is the Honey Bee. The significant tree is the Holly and Jörð is associated with the feminine aspect of the Karl principle.

Old Norwegian Rune Rhyme:

A good harvest is the profit of men, I say the Lord has been generous.



Sól - Means the Sun. Sól symbolises the peaceful warrior who brings harmony and justice. The mythological association is with Baldur the son of Óðinn and Frigg and Forsetti, son of Baldur and Nanna. The fylgia is the war horse and the significant tree is the Oak. Sól is associated with the Herse principle.

Old Norwegian Rune Rhyme:

The sun is the light of the lands, I bow to the holiness.

This is Stáv

Týr's Aett



Týr - Means war and justice. Týr symbolises victory, self sacrifice and honour. The mythological association is with Týr, the son of Óðinn who lost his right hand to the Fenris wolf. The fylgia is the war dog. The significant tree is the Lime and Týr is associated with the Herse principle.

Old Norwegian Rune Rhyme:

Týr is the one handed amongst the Æsir, the smith has to blow often.



Bjørk - Means Birch Tree. Bjørk symbolises female energies, magic, childbirth and family life. The mythological association is with Frigg, wife of Óðinn and mother of Baldur. The fylgia is the Cuckoo and Hare. The significant tree is the Birch. Bjørk is not associated with any particular principle, but does have a particular significance for women.

Old Norwegian Rune Rhyme:

Birch twig is the limb greenest with leaves, Loki brought the luck of deceit.



Mann - Means mankind and the moon. Mann symbolises sexuality, witches, humanity and death. The mythological association is with Freya, the sister of Frey and daughter of Njörðr. The fylgia are the cat, the sow and the hawk or falcon. The significant tree is the Hawthorn and Mann is associated with the feminine aspect of the Karl principle.

This is Stáv

Old Norwegian Rune Rhyme:

Mankind is the increase of dust; Mighty is the talon span of the Hawk.



Laug - Means Water, bath or lagoon. Laug symbolises washing, bathing, coastal areas, wealth and gold. The mythological association is with Njörðr, father of Frey and Freya, and (briefly) husband of Skaði. The fylgia is geese and sea mammals. The significant tree is the Apple and Laug is associated with the masculine aspect of the Karl principle.

Old Norwegian Rune Rhyme:

Water is that which falls from the mountain as a force, But gold objects are costly things.



Yr - Means the Yew tree, male energies, a bow and arrow and shield. Yr symbolises archery, single combat and protection. The mythological association is with Ull, patron of skiers and hunters. The fylgia is the brown bear and brown fox. The significant tree is the Yew and Yr is associated with the Jarl principle.

Old Norwegian Rune Rhyme:

Yew is the greenest of wood in the winter; There is usually, when it burns, singeing.

The Stances

The stances are the basis of the Hafskjold-Stáv tradition. Students are expected to learn at least one version and perform them regularly. They work at many different levels. For the physical body they

This is Stáv

stretch and tone joints and muscles and align the skeleton and posture. The stances also cultivate deep and natural breathing using the whole of the lungs. On a mental level they fix the runes in the mind and clear and focus the thought processes. They also provide daily feedback on one's state of mind. If you perform the stances well then you are probably relaxed and focused; if not, then you need to unwind and let go of tension. Performing the stances will help you to do this. On a deeper level still you may occasionally miss out a stance altogether. Note this and consider the associations, it will tell you something important. The stances also cultivate the megin, the intrinsic energy called chi by the Chinese. This is your life force and the stances will strengthen it and encourage its flow through all parts of your body. The stances also provide the basis for all other activities. Martial arts, healing, even crafts depend upon the awareness that comes from regularly practising the stances.

The Form of the Stances: The form of the stances shown here is the sequence we teach to beginners. We use this at the beginning and end of training sessions and other Stáv related activities. This sequence has simple breathing where an in breath is taking moving into the stance and an out breath as you move out of the Stance. There are four other methods using a different sequence and chanting to enhance the effect.

You may have noticed that each of the aetts begins with a rune associated with a different principle. The Karl principle is particularly associated with Frey's Aett, the Herse principle with Týr's Aett and the Jarl principle with Heimdal's Aett. There is also a different form of chanting for each form of the Stances. The Karl uses deep and sustained breath to encourage good health and increased vitality. The Herse uses a very vigorous form to generate a warrior mind set. The Jarl uses a gentle, sing-song form which cultivates a meditative frame of mind. These forms are taught at a more advanced stage of training.

This is Stáv



Ready Position and Bow: Stand, feet slightly apart facing North and bow. Bend the knees slightly and tense the buttocks to tilt the pelvis and straighten the spine. Breath nine times from the pit of the stomach. Focus on breathing out as far as possible and then just relax the stomach to allow the lungs to fill to their natural capacity.



Clap

After nine breaths, raise the hands in front of the solar plexus, keeping the elbows by the side and clap twice, swinging the arms as wide as possible. Return the arms to the sides.

This is Stáv



Fé - Breath right out and then, breathing in, raise the arms with the fingers along the centre-line until you can see between the wrists. The right hand is uppermost. Breath out as you return to ready position.



Ur - As you breath in simply relax forward until fingers are hanging in front of toes, then breath out as you return to the ready position.



Pór - Bring right fist into left palm and close fingers around the fist. Keep left elbow into the body and raise the right elbow as far as possible without affecting back posture. Breathing as before.

This is Stáv



Ås - Raise arms along centre-line, keeping elbows relaxed. Do not lift hands higher than the waist. Right hand is above left. Return to ready position. Breathing as normal.



Rei - Taking the weight on the left leg, raise right limbs together keeping leg straight and placing right thumb on crown of the head. Return to ready position. Breathe as normal



Kreft - Bring hands back to back in front of the body and then raise up the centre-line until you can look between the elbows. Circle outwards as you breath out and return to ready position.

The Turn: Look right and take weight on left foot. Make arc with right foot, transfer weight to right and bring left to join it. Keep some breath

This is Stáv



from Kreft to complete turn.

Hagl - Make fists and cross right under left at waist level. Fold the arms up to shoulder level keeping the wrists a little way in front of the chest. Then unfold back to ready position.



Nød - Circle the arms away from the body moving the right arm higher than the left so that you end up with a straight line from right to left hand. Reverse to return to ready position.



Is - Place the hands together in a praying position in front of the body and raise straight up as far as you can onto the balls of the feet. Circle the arms outwards to return to the ready position.

This is Stáv



Ar - Simply a reverse of Nød. Then turn to the left, look left, make an arc with the left foot, shift weight to the left foot and follow same line with the right foot. Finish breath in the turn.



Sól - Spread the feet so there is an angle of 90 degrees between them. Go down into the squat until heels touch the buttocks. Keep the back straight. Then push up again. Turn right for the next stance.



Týr - Keep the arms straight and circle the hands forwards and around as far as they will go. Then reverse back to the ready position. Turn left.

This is Stáv



Björk - Shift weight onto the left foot, lift right hand and leg together bringing right thumb into contact with the crown of the head, the right heel onto the left knee. Reverse to return to ready position. Turn right.



Mann - Place the right hand on top of the left in front of the groin. Circle outwards and upwards, placing the tips of the thumbs and little fingers together. Push back of right hand against the forehead then reverse the movement to return to ready position. Turn left.



Laug - Raise the arms from the sides to waist level keeping the arms straight and the backs of the hands level. Return to ready position.

The turn is different for the last turn, kick the right foot straight across to the right and drop into a deep stance.

This is Stáv



Yr - Keep the back straight and lower as far as possible, then rise up again and pull in the right foot by dragging the heel and then the left. Then bow.

Completing the Stances: To complete the full set of stances: Face East and bow. Then go straight into Fé, this time with the left hand upper-most. Continue with the sequence using the left side where this makes a difference (Fé, Þór, Ås, Rei, Hagl, Nød, Ar, Bjørk and Mann) After pulling up out of Yr (left, then right foot) You will now be facing North. Clap twice, nine breaths and bow.

When and where to Perform The Stances: Traditionally the stances were performed at sunrise and sunset, first half in the morning and the second half in the evening. Some people do find that the stances do provide a good way of starting and finishing the active part of the day. Alternatively, you may prefer to do the whole sequence right through in one go at a time of your convenience. This is particularly appropriate if it included a period of meditation or martial arts training in between the two sections. It is entirely up to the individual.

As for place, the stances are definitely best done out of doors in the fresh air. A space 3 metres by 3 metres is needed, preferably on grass, a purist may even prefer bare feet in order to connect with the megin from the earth. It is also worth the effort of walking to an area of woodland once a

This is Stáv

week in order to perform a full galdr (chanting) stances in natural surroundings. You will find the best place.

A video showing the Stances performed is available, see inside the back cover.



Key Concepts in the Hafskjold-Stáv Tradition



Introduction: This section contains a very brief introduction to the fundamental concepts used in Hafskjold-Stáv. These concepts will be elaborated upon at much more length in future publications and in training with a Stáv teacher. It will be useful to have at least some familiarity with the terminology used before proceeding with further study and training.

Örlög and Wyrd: These terms are related in that they both refer to 'the true reality of the Universe'. Örlög means 'Primal-Law' or the underlying reality. All things happen in accordance with the Örlög and if we can learn to see this reality in all situations then we can take control of our lives and any situation we find ourselves in. This can be applied to social situations, technical matters, making decisions about the future or constructing a building. Stáv teaches us how to make things happen by working with the Örlög and not to waste our efforts and energy struggling against it.

Wyrd is more personal and refers to our unique, personal destiny, finding out our true purpose in life and living it out. Stáv provides a number of methods of developing a true awareness of our wyrd. Understanding the principles of Stáv and finding out which principles most affect us help us to discover our true strengths and weaknesses. This helps us to find an appropriate role in life. The runes act as messengers between the conscious and unconscious

This is Stáv

minds thus they can reveal our true desires and needs. There is nothing particularly mystical about this, it is simply a matter of truly knowing ourselves.

Mott and Megin: Mott refers to the physical body, bone, blood, sinew and muscle. Megin is the energy body (Chi is the equivalent term in the orient). Stáv training, particularly the stances are concerned with developing both in harmony for health and well being and for developing an awareness that can be used when assisting in the healing of others.

It is important to be aware of both, a well developed mott with weak megin will be susceptible to illness and pain, megin cannot function without a physically strong Mott. Stáv training develops both.

Again, Stáv can help us to understand ourselves, in this case our body and how to meet its needs. From a true understanding of ourselves we can learn how to help others to heal and develop better health and well being. Before we can become healers for others we have to know how to heal ourselves.

Galdre: means, literally, 'to crow'. The logical 'masculine' aspect of Stáv concerned with expressing our understanding of the Örlög through practical means such as use of the runes, stances, chanting. A conscious and rational method of self development and the aspect covered in this booklet.

Seid: means, literally, 'to seethe' or boil. Traditionally the 'feminine' aspect of Stáv. A shamanist approach where the practitioner enters a trance like state, usually with the help of assistants who chant with them. This leads to visions and mystical experiences.

This is Stáv

Haminja: refers to the true personality. Most of our lives we are living behind a mask without even realising it. This can be very destructive if we are not living in accordance with our true nature and purpose. Stáv training can help us find our real selves and strengthen and develop this. If we do have to put on a mask we will at least be aware we are doing it and why. This awareness enables us to see the true reality of others even when they do not know whether or not they are being true to themselves.

Fylgia: Everyone has a spirit guide, usually in the form of an animal found in the continent where they were born. The individual can usually make contact with their Fylgia by means of a simple visualisation exercise and from the subsequent vision a great deal of useful information about the self can be deduced.

For more detailed explanations of these concepts see: [The Principles of Stáv](#) By David Stone

The Five Principles

The Five Principles of Stáv: These have already been mentioned in the sections on the Runes and the Stances. The principles are described using the following terms: Trel or slave principle. Karl or Freeman. Herse or Warrior. Jarl or Priest. Konge or King/Wise man.

These can be described as social classes, roles in society, mind-sets and personality types. Each person belongs to one of these classes and by recognising this reality can become aware of their true strengths and weaknesses.

Each principle provides a different method of approaching a specific situation. By being aware of these approaches we can learn how best to handle the challenges of life.

This is Stáv

The principles also provide a model for self development. Each principle provides a set of challenges to overcome with guidelines on how to develop on each level.

See below for more information on each specific principle.

Trel:

Important associations are: The element is air, the colour black or dark blue and the cudgel.

The Trel or slave state of mind is where most of us are before we begin the process of developing true self-awareness. The Anglo-Saxon word is 'Thrall' as in 'to be enthralled' or enslaved.

To begin with we have to recognise how we are enslaved and be willing to be set free. We also have to recognise that chains are comforting and we have to find the courage to live without them.

Karl:

Important associations are: For the masculine aspect: Element, water, the colour green and the axe. For the feminine aspect: The element, earth, the colour yellow and distaff or spinning wheel.

The Karl is the freeman and the word literally means farmer. It also refers to the artisan or merchant. Someone who is free to shape their own destiny in the material world.

An essential aspect of Stáv is learning how to provide for ourselves by capitalising on our own resources and developing the resources of the world around us.

This is Stáv

Herse: *Important associations are: Fire, the colour red and the sword.*

The warrior mentality. This means finding the courage to set our minds free from fear and delusion and then to serve and show leadership to others. The warrior principle is concerned with protecting society and standing up for ideals. This may include areas such as justice, lawgiving, military service and political leadership. The emphasis must always be on service to the common good rather than power for its own sake.

Jarl: *Important associations are: Ice, the colour white and the spear or ceremonial staff.*

The Jarl or priest principle is primarily concerned with spiritual leadership and healing of the individual and the community. There must be a commitment to study, meditation and ritual. Also a desire to be whole and integrated in mind, body and spirit. This may manifest itself on a spiritual or secular basis.

Konge: *Important associations are air, including the whirl-wind, the colour royal blue and the staff.*

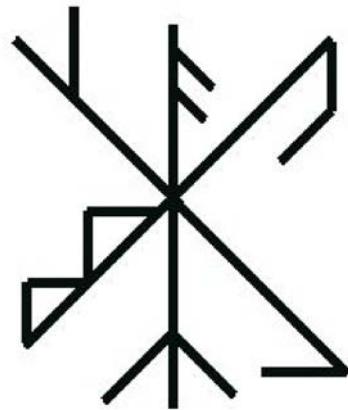
The King or Wise-man state is the integration of all aspects of the self. The ability to function on the material, mental and spiritual dimensions at once. To arrive at this point of self-awareness or enlightenment requires one to pass through and transcend the learning processes involved in each of the Karl, Herse and Jarl principles. Ultimately the Konge returns to the state of the Trel. The Trel is free from any real responsibility but feels excluded by this. The Konge is free from attachment to any particular status but aware that this state of freedom is a conscious choice.

This is Stáv

Specialised Training in Stáv

The Teaching Bind Runes: We can use bind runes in a number of ways but here they are used as aide memoirs for teaching some of the fundamentals of the Stáv system. Each rune refers to an aspect of the subject and the way they are juxtaposed to each other is also significant.

Crafts: It is strange that at this time in the development of our 'civilisation' the words 'redundancy' and 'unemployed' have become such commonly used terms. We all have the capacity to be creative and productive in some way and should be so in order to provide for our own needs and to make a meaningful contribution to society. Making useful artifacts simply requires the application of the basic principles of Stáv. The bind rune shown here teaches the craft aspects of the Hafskjold-Stáv tradition. Top left we have Kreft representing fire and bottom right, Laug, representing water. This relates to any process requiring these two elements, metal forging, ceramics or even cooking. Top right is Ur representing Leather and bottom left is Björk representing spinning of textiles. Leather is an essential material for foot-wear, belts and harnesses and sheaths for knives and other tools. Textiles covers all aspects of weaving, knitting, sewing and other vital equipment such as ropes and nets. Middle top is Ås representing Ash, a strong tough wood for construction work and making shafts for weapons and tools. Bottom middle is Yr representing the Yew which is the flexible, resilient aspect of wood for making bows or skis.



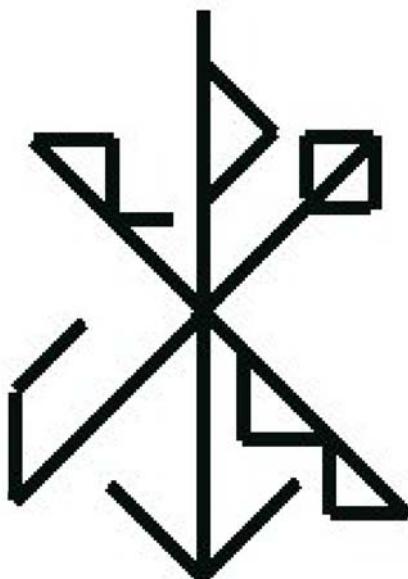
Being able to work with natural materials brings three main benefits. Firstly, understanding their nature and being able to shape and craft them develops our understanding of the Örlög as it manifests itself in matter. Secondly, it means that we are never

This is Stáv

helpless in terms of being able to provide for our own needs by making or repairing anything we need and thus not being dependent upon others. Thirdly, we need never consider ourselves redundant in any meaningful sense. There is always a need for a craftsman and so our time and energy can always be put to good use. All students of Stáv should be familiar with the craft principles and be skilled in at least one.

Martial Skills :

Conflict is sometimes an unavoidable fact of life in our world. The Hafskjolds have always been warriors, a tradition which Ivar himself continued by serving as a young man in the Norwegian armed forces. Very often violence breaks out because no one acts before it is too late to prevent armed conflict.



The Hafskjold-Stáv teaching on the ethical use of force is symbolised by the bind-rune shown here. Beginning at the top we have Þór representing the right to self defence. Then, moving clockwise, we have Mann indicating the necessity of being willing to defend one's kin-folk (blood relations). Next we have Björk suggesting our wider community which we may also be called upon to protect. Next is Týr which stands for ideals, the law, one's country or a faith or political system which we

This is Stáv

believe in. Next is Ur which represents humanity, sometimes we must defend someone simply because they are a fellow human being. Finally there is Rei which suggests the requirement to fight simply because it would weaken our Haminja (personal worth) not to do so, even when there seems to be no hope of winning in any tangible way. The Hafskjolds were active in the resistance to the occupying Nazi forces during WW2. They could not hope to drive the invaders out and risked horrific reprisals, yet they kept up the campaign simply because free men and women do not give in to tyranny without a struggle, if necessary, to the death. Only the individual can make a decision when force is justified but this bind rune provides a sound guide for such a judgment.

A system of martial arts training is taught as one way of learning and experiencing the principles of Stáv. The formalised approach using traditional weapons means that we can use the format of the recreational martial arts class. But the principles of Stáv can be applied to any conflict management role, military, law enforcement or security duties.

For more information on the martial training practised in Stáv see Stáv - the Fighting System of Northern Europe by Graham Butcher and the Video, Stáv the Fighting Art of Northern Europe,

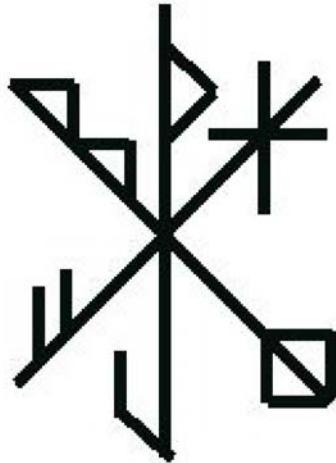
demonstrated by Ivar Hafskjold and Graham Butcher.



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Healing Skills: One major aspect of the Hafskjold-Stáv tradition is the promotion of health and well being in mind, body and spirit. Most of the time an appropriate lifestyle will maintain good health and any minor problems will correct themselves. Sometimes more major problems do occur and then the assistance of a healer is required.

The bind rune shown here symbolizes the fundamentals of healing in the Hafskjold-Stáv tradition. It should be noted that each line of the main Hagl rune carries a pair of runes which should be taken together. The highest symbol shows the exoteric or overt application and the lower one the esoteric or covert function. Beginning top left we have Björk which represents Tein-seid or the use of herbs and plants to restore health. Bottom right we have Mann which stands for Lok-seid which is the use of shamanist trance in order to seek the help of 'spirits' or subconscious intuition for guidance in healing a patient. Top centre is Þór which symbolizes Mott, physical strength and vitality. This may be restored by joint manipulation, deep tissue massage or even bone setting by the very skilled. Bottom centre is Ur which stands for Megin, the intrinsic life force. The healer may direct some of their own Megin into the patient or may release blocked energy which is causing pain and stiffness. Top right we have Hagl which stands for Licht-Galdre. This is the overt use of runes, by reading them for counselling or cutting them as healing charms. This is done with the conscious awareness of the patient. Bottom left is Ås symbolizing Myrk-Galdre, covert use of the runes. These may be cut on the patient's behalf without their direct knowledge. Sometimes necessary so that the unconscious mind may be influenced without the 'rational' mind blocking the effect. Needless to say healing is a great responsibility and should



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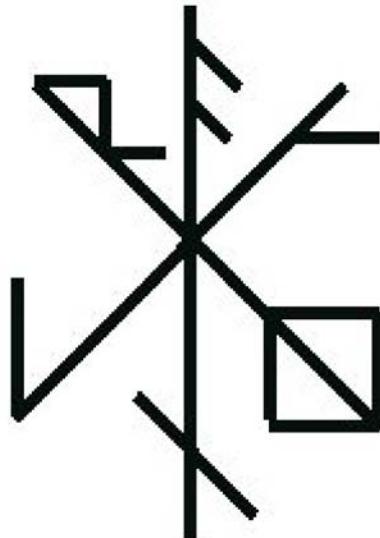
not be attempted without training and supervision from an experienced supervisor.



For more details on this aspect see the booklet [Stáv for Health and Well Being](#) by David Stone and Graham Butcher

Esoteric Knowledge:

This aspect of Stáv training is to do with uncovering hidden meanings. This often involves detailed study of the Norse mythology, Eddas and Sagas as well as folklore, inscriptions and any other useful source. This bindrune provides a starting point for such study with the connection it suggests between Ås (Óðinn) and Nød (Norns), Rei (Hel) and Mann (Freya) and Kreft (Loki) and Laug (Njörðr). A good way to begin this area of study is to read a good retelling of the Norse Mythology and a translation of the Poetic Edda.



This is Stáv

Living Stáv

Stáv is a way of life and here, in this final section I will suggest some ways in which you can incorporate Stáv principles into your everyday life. The fundamental requirement is to practice the Stances on a daily basis, this will improve your health and well being and help you develop an awareness of your true wyrd.

You may also include whatever is of most importance to you, martial arts training, study, meditation, horticulture or, maybe, crafts. The important thing is to make your practice part of your life.

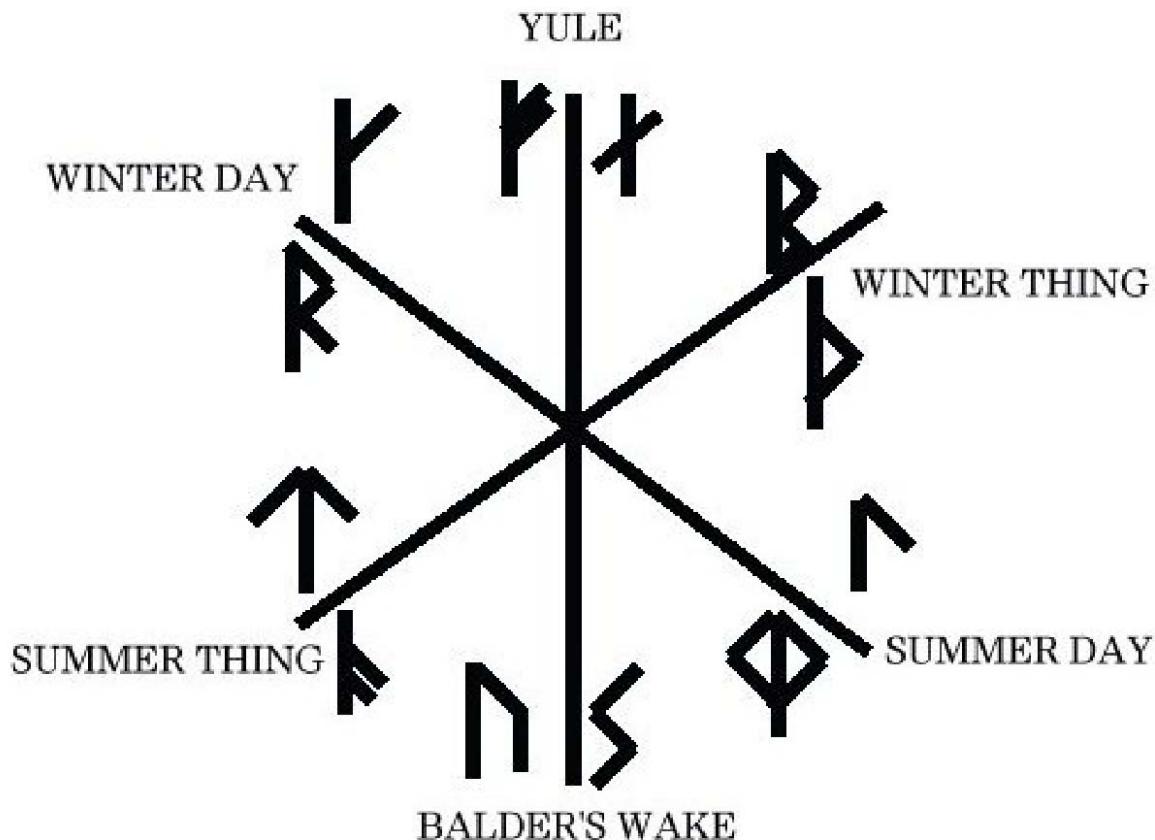
Also be aware of your environment, time, your diet and lifestyle and your community. The following may be helpful.

The Horg: A focal point in your home. At its simplest a wooden shelf, table or cupboard with a wooden bowl set upon it. The bowl can be filled with apples and other items may be placed on the Horg as well, a drinking horn, sprig of Yew and maybe a lamp or candle. The cupboard may be used to keep copies of relevant books, rune set, and other items of special significance.



This is Stáv

The Year



The Cycle of the Year: An awareness of the cycle of the seasons and marking their passage with simple ceremonies together with your community gives structure and meaning to our lives.

These are not religious festivals, simply Six times of the year of particular significance in the Hafskjold-Stáv tradition. They are shown on the diagram above and explained in more detail below:

This is Stáv

Yule

Mid-Winter. Sacred to ⚿ Frey and ⚽ Jord as the rebirth of fertility. Celebrated by giving presents and feasting. Symbolised by evergreens and fire (Yule log).

Winter Thing

Early February. Sacred to ⚈ Frigg and ⚉ Thor. Lambing and the beginning of planting. A women's occasion when they can meet and make plans for the new year. Symbolised by the spinning wheel and young animals.

Summer Day

May Day. Sacred to ⚪ Njörðr and ⚓ Freya. The completion of planting. Celebrated by dancing and feasting. Symbolised by flowers and the maypole.

Baldur's Wake

Mid-summer Solstice. Sacred to ⚅ Baldur and ⚊ Viðarr. The peak of the year and a reminder that all things reach their zenith. Celebrated with feasting and the bonfire, symbolic of the funeral pyre.

Summer Thing

Early August. Sacred to ⚈ Óðinn and ⚪ Týr. A harvest festival and celebration of harvest gathered in. Traditionally a men's meeting (Thing) for discussing the year ahead.

Winter Day

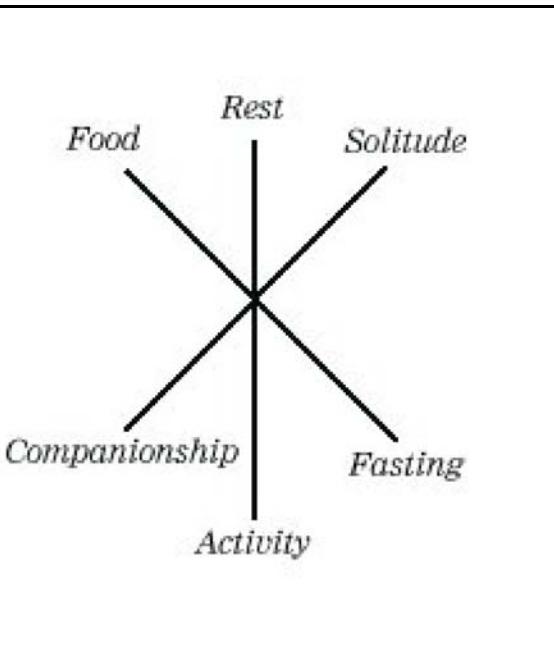
Halloween. Festival to remember the dead. Traditionally the time to slaughter animals before the winter. Sacred to ⚋ Hel and ⚉ Loki, goddess of death and god of fire. Traditionally the time when barrier between this world and other dimensions is more transparent than usual.

For more information on this aspect see: [The Festivals of Stáv](#) by David Stone

This is Stáv

Balancing Your Life: Most of the problems we encounter in life are not so much to do with overcoming life's challenges but by letting our lives get out of balance.

Stress is the condition that occurs when we are on a mild adrenaline high for too much of the time. We need action and pressure in our lives to function well but we also need opportunities for genuine rest and recuperation. These are periods when body, mind and spirit can regain strength and vitality.



The diagram here provides a very simple pattern for finding this balance in our life. The body needs food, but it also needs time for full digestion and to flush toxins from the system. We need companionship but also time to be alone and attend to our own needs and think our own thoughts. Life should be active, but rest and sleep is vital to lasting health and well-being.

The real secret of being in balance is living in the moment and fully concentrating on whatever it is we are doing. The greatest satisfaction comes from making the most of every opportunity we have and giving ourselves fully to the activity of the moment. For more details on this aspect see: Stáv for Health and Well Being by David Stone and Graham Butcher

Diet: Stáv teaches some simple but very effective principles for healthy eating.

- 1) Eat a substantial quantity of a staple food everyday, preferably at breakfast. Oat meal is an appropriate staple for Northern Europeans. This maintains the health of the gut by providing

This is Stáv

roughage, feeding the essential micro organisms which inhabit the intestines and absorbs and takes away toxins.

- 2) Eat regular meals throughout the day, ideally five modest meals a day with the largest meal at around mid-day. This maintains energy levels and enables the body to fully digest its intake.
- 3) Keep your diet fairly simple with as much natural un-processed food as possible. The standard advice of taking at least five portions of fresh fruit or vegetables everyday is an excellent guide.
- 4) Maintain a balanced intake of all essential nutrients.
- 5) Grow some of your own food, organically if possible.
- 6) Drink as much fresh water as possible, at least two litres a day.

For more details on this aspect see: Stáv for Health and Well Being by David Stone and Graham Butcher

Community: Mankind is a social animal and working with others to develop a sense of community is an essential aspect of the Stáv tradition. This includes both a commitment to serving and supporting the wider community of which you may be a part, any society, business, educational or religious organisation should benefit from having a Stáv practitioner as a member. Be willing to express your knowledge of Stáv by your commitment to the well being of the wider community.

A commitment to Stáv will also make you part of a world wide community devoted to supporting and encouraging each other as we travel the path towards a greater understanding of the Örlög. This community consists of Heimbu which is the spiritual home of Hafskjold-Stáv. Then the Hovs which are the base for Stáv Masters to develop and teach their own vision of Stáv. Then the Ves which are local communities devoted to the teaching and practice of Stáv. Finally the Horg which represents the individual

This is Stáv

focus for their study and expression of this way of life.



Conclusion: I hope you have found this booklet interesting and informative. If you simply have an interest in things esoteric then I trust it will find a place on your book shelf as a reference. If you feel drawn towards the Stáv way of life then please note that we have a regular program of training available as well as an ever increasing range of literature for further study.

I have been following the way of Stáv to the past eight years now and it has changed my life, I believe for the better. It is not always an easy path, nothing worth-while ever is, but it has been and continues to be rewarding as it brings me, and my fellow students of Stáv, to an ever increasing awareness of the reality of ourselves, each other and the universe. If you feel that this might be the path for you too then we look forward to you joining us.



Stav Training in the UK: Courses are held throughout the year and details of current and forthcoming events can be obtained from:

Ice and Fire Ltd. www.iceandfire.org or email admin@iceandfire.org or by sending a SAE to P O Box 32, Chinnor, OX39 4ZN or phone 01844 350111 or visit: www.stav-events.info

Other Publications from Stav Books

Books and Video Material on Stav

Video: Stav the Fighting Art of Northern Europe showing the Stances and the six weapons of Stav. Demonstrated by Ivar Hafskjold and Graham Butcher 40 minutes: £15 plus £2 p&p

Book: Stav the Fighting System of Northern Europe The martial aspect of Stav. By Graham Butcher £5-99 plus 50p P&P

Booklet: This is Stav A comprehensive introduction to the Hafskjold-Stav tradition by Graham Butcher

Booklet: The Principles of Stav The terminology and concepts of Stav explained by David Stone

Booklet: The Festivals of Stav An Introduction to the festivals and natural cycles important in the Stav tradition by David Stone

Booklet: A Book of Runes a guide to the meanings, associations and mythological connections of the runes by Graham Butcher

Booklet: Stav for Health The health benefits of practising Stav by David Stone and Graham Butcher

Ordering

All booklets £4 each including P&P or order all 5 for £15 inclusive.

Please make cheques payable to: Stav Books and send to: PO Box 222, Kidlington, OX5 2PU





This is Stav

Stav is a 1500 year old tradition of mind/body/spirit training handed down from generation to generation by the Hafskjold family in Norway.

Stav is the study of reality, learning to see and seek to understand the nature of Orlog, the primal-law of the universe.

Stav literally means: 'knowledge of the rune staves' the runes being archetypal symbols which have been used in Northern Europe for thousands of years. The runes have many forms and uses, the Hafskjold-Stav teachings are a living tradition of using the runes in everyday life.

Stav provides a means by which you can find health and wholeness in your body through daily practice of the Stances, simple, yet powerful exercises derived from the runes. Learn to focus your mind and see through the distracting illusions that so often confuse and discourage us. Follow your own path to fulfilment by becoming aware of your Wyrd (destiny) and live true to yourself, your true purpose and real values.

This Booklet will provide you with all the basic information you need to begin incorporating the principles and practices of Stav into your life. It also suggests how to proceed further with finding a teacher and materials for further study.

£3-50

