

\*\*\*Yes and no,,,there comes a point when disagreements and offending personalities breach the fence of your kin, your clan, your folc, your tribe. Frith is not extended to these people. Frith is first and foremost for kin and with the Gods themselves. It is a unity with them that is not there just because you are amongst Heathen, though trying to extend a lighter form of frith to them is a good idea if differences are not so great. It seems that some people mistake this frith-light for the actual reality of frith and it is nothing but a watered down version of it. Just because someone is heathen does not mean they get frith, although I think we should strive to build bridges instead of tearing them down...

Like a stone tossed into a pond, the spalsh is your kin-frith and as the ripples roll out and get weaker yet more encompassing,,,it should be applied in relation to people in closer or farther relation to you.

Gronbech says...

"If we want a real understanding of such men as Egil, we are driven to ask: what is the hidden force that makes kinsmen inseparable? First we learn that they call each other "friend" (fraendi in Icelandic, freond in Anglo-Saxon), and a linguistic analysis of this word will teach us, that it means those who love (each other); but this brings us no farther, for etymology tells us nothing of what it is to love. We can perhaps get a little nearer by noting the etymological connection between the word "friend" and two others that play a great part in the social life of those days; "free" and "frith". In "frith", peace, we have the old kinsmen's own definition of the fundamental idea in their inter-relationship. By frith they mean something in themselves, a power that makes them "friends" one towards another, and "free men" towards the rest of the world. Even here, of course, we cannot take the meaning of the word directly for granted, for the centuries have not passed unscathing over that little word. Words such as horse and cart and house and kettle may remain more or less unaltered throughout all vicissitudes of culture, but terms used to designate spiritual values necessarily undergo a radical change in the souls of men in the North during the past thousand years. And the nearer such a word lies, in its origin, to the central part of the soul, the more sweeping changes it will undergo.

If ever word bore the mark of the transforming influence of Christianity and humanism, it is the word "frith". If we look closely into the older significance of the word, we shall find something sterner; a firmness that has now given place to weakness. The frith of earlier days was less passive than now, with less of submissiveness and more of will. It held also that an element of passion which has now been submerged in quietism. But the word tells us indisputably that the love which knit these kinsmen together is not to be taken in a modern, sentimental sense; the dominant note of kinsmanship is safety, security.

Frith is the state of things which exists between friends. And it means, first and foremost, reciprocal inviolability. However individual wills may clash in a conflict of kin against kin, however stubbornly individual heads may seek their own way according to their quota of wisdom, there can never be question of conflict save in the sense of thoughts and feelings working their way toward an equipoise in unity. We need have no doubt but that good kinsmen could disagree with fervour, but however the matter might stand, there could - should, must inevitably - be but one ending to it all; a settlement peaceable and making for peace - frith.

A quarrel had no lethal point. Two kinsmen could not lift a hand one against the other.

The moment a man scented kinship, he lowered his arms."