Corpus Linguistics and Ideology:

A study of racist discourse in the Odinic Rite website

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2007
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1 Introduction

Recent years has seen an increase in the use of corpus analysis (CA) in the study of discourse. One interesting usage of CA is its application in the study of the ideology presented in written and spoken texts. From analysing political speech discourse (Flowerdew, 1997) to developing datasets for online information filtering (Greevy and Smeaton, 2004), CA has a variety of applications for the linguist interested in the study of ideology.

The purpose of this paper is to examine the degree to which CA can assist in such research. The paper will first present a corpus analysis of an ideologically significant text - here, the website of the religious group known as the Odinic Rite. This analysis will demonstrate how CA can support judgements made about a group/text by showing how discourse on the Odinic Rite website seems to corroborate, to an extent, accusations of racism that have been made against the group in the past. The analysis will be necessarily brief, but will serve well to highlight many of the salient features of CA as they apply to this kind of study. Following this, the advantages and disadvantages of using CA to study ideology in discourse will be discussed in more detail. Before beginning the analysis though, it will be useful to take a brief look at
some of the previously conducted research in this area and discuss some of the
important concepts used in this paper.

2 Background

2.1 Corpora in the study of ideology

There have been many studies over the past several years that have used corpus analysis
as a tool for the investigation of ideology in discourse. A few of the significant ones
will be outlined here.

Flowerdew (1997), for example, used a concordancer to examine a corpus of written
and spoken discourse of the last British Hong Kong Governor, Chris Patten. He
examined the semantic prosody of certain words in the text, like “economy” and
“individual”, and determined that Patten was creating the “myth” that British colonial
rule there had been positive.

Xiaofei (2002) examined the underlying ideologies of American and Chinese media
reporting on the Taiwan issue. Xiaofei analysed frequencies of verbal process words –
like say, tell, warn – as well concordance lines to deduce that the media’s discursive
differences were rooted in the “different socio-logical contexts underlying the
production of them” (12).

Teubert (2000) examined a corpus of texts that were against the European Union. By
comparing what he called “banner” and “stigma” keywords he could deduce the true
positive sentiments of Eurosceptics towards the British government.

Oprin (2005) conducted a study on the ideology of words relating to corruption. She
used corpus analysis techniques to gather data and critical discourse analysis (CDA) to
interpret the results in terms of ideological significance.

2.2 Semantic prosody

An important element in this study is the concept of semantic prosody. Semantic
prosody, sometimes referred to as “connotation” (Partington, 1998) or “discourse
prosody” (Stubbs, 2001), is the positive or negative aspect that a word absorbs from its
regular collocates. Since there is some debate as to the exact definition of semantic
prosody (Whitsitt, 2005:283) it is necessary to comment here on how the concept is
being used in this study. For the purpose of this study semantic prosody will be
defined as the positive or negative “charge” that is built up in a word based on its frequent proximity to other positive or negative words. It should also be noted that semantic prosody is used here in the “local”, not “global” sense. That is, the positive or negative charge conferred on a particular word by its collocates applies only within the specialised corpus and may not be extended to other texts or into general English usage. These words, in fact, often carry a distinctly different semantic prosody in a general corpus or in other specialized corpora – a point that some researchers, Flowerdew (1997) for example, sometimes fail to make explicitly clear. In the case of hidden ideology, it is precisely because of this difference between local and global prosodies that any significance can be derived from the study.

2.3 Racism in written discourse

Of particular interest to the topic at hand are van Dijk’s discussions of racism in the European/British press (van Dijk, 1991, 2006). van Dijk approaches his investigations from a critical discourse analysis (CDA) point of view and while he does not seem to make use of corpus analysis techniques in his own research, some of his criteria for what constitutes racist discourse will be useful in establishing a framework for analysis.
here. The overarching principle stressed throughout van Dijk’s work is that racist discourse tends to conform to the following basic strategy:

Emphasize our good things, and their bad things
De-emphasize our bad things, and their good things
(2006:section 4)

That is, in racist discourse the in-group, or “us” group, and its actions are evaluated positively while the out-group, or “them” group, and its actions are evaluated negatively.

van Dijk finds that biased reporters often use the following discourse strategies:

…presuppositions, implications, inferences, concealments, euphemisms, disclaiming denials, blaming the victim, negativization, and in general the combined strategy of positive self-presentation and negative other-presentation.
(1991:177)

This paper will look primarily at self-/other-presentation – and how this relates to the concept of semantic prosody – as this is most readily discernable via CA. It will, though, also comment briefly on some of the other specific strategies when they become apparent.
3 Corpus analysis

3.1 The main text

The text analysed in this paper consists of 114 individual web pages that, together, comprise the entire website of a religious group known as the *Odinic Rite*¹. The *Odinic Rite* is one of several denominations belonging to a modern religion reconstructed from the pre-Christian Germanic religion of northern Europe. This religion is often referred to variously as Heathenism/Heathenry, Asatru or Odinism (see Appendix 1 for a very brief description of Heathenism and the *Odinic Rite*). The entire text corpus consists of 114 files totalling 113,749 words. All text from the website was included in the corpus with the exception of any text appearing in graphics or in special media, such as flash. Links to pages external to the site were also omitted. Thus, the corpus includes topics central to the group’s ideology but also information from the membership pages, contact information pages and online shop.

3.2 Current opinions of the text

As this paper examines the ways in which corpus analysis can support or challenge judgments that are made about a text, the first task must be to clarify exactly what

¹ The website for the Odinic Rite can be found at: http://www.odinic-rite.org/index2.html.
judgments are being made of the Odinic Rite. Krasskova (2005) in her book *Exploring the Northern Tradition* writes:

At the other end of the spectrum, we have Folkish Heathenry. Perhaps no other “denomination” causes such controversy as this one does. When I first became Heathen in 1996, “Folkish” was used interchangeably with “racist,” denoting a person one step away from being a White Supremacist. Thankfully, over the years, this reactionary view has softened somewhat and we are now seeing spectrum of belief and practice within the Folkish community. At a basic level, Folkish Heathens believe that, in order to practice Heathenry, one must be either of English/Germanic/Scandinavian descent or acculturated to such a community. (p. 23)

Her comments indicate some association of *folkish* Heathenism – a category of Heathenism to which the Odinic Rite belongs\(^2\) – with racial discrimination and the white supremacy movement, but also indicate a degree of debate surrounding the topic.

While Krasskova does not mention the Odinic Rite specifically in this quote, a brief look at some dialogue from an online Heathen discussion forum can confirm that these sentiments do indeed apply to the organization. The following five quotes are from the non-denominational Heathen discussion board, *Asatru Lore*\(^3\):

> From what I’ve seen of them lately on the .net I think they’re a lot like the Hells Angles were, misunderstood. The HA’s have done a lot in the last few years to “clean up” their image. They do toy runs all the time and are involved in a bunch of other charity [sic] work too. Same deal with the OR, they were pegged as “racist” because some of their members were that way but I think they’ve been trying to clean up their image and get back on track as more of a “Cult of Odin” group and less of a “kkk” style group.

\(^2\) For discussion of one Odinic Rite member’s perception of the term “folkish” see [http://www.odinic-rite.org/Folkish.htm](http://www.odinic-rite.org/Folkish.htm)

I think the KKK wouldn’t be caught dead worshiping Odin. Neo-Nazi’s on the other hand [sic] are not above that and oblige themselves to giving the rest of us a bad name.

IMO.........intolerant, overbearing, backroom racist, pricks. Seems like 8 out of 10 assholes on Stormfront, O.com and similar [sic] heathen-WP boards fly the OR banner or Rune-Gild. I could be wrong.......but so far my dealings with them haven’t made me get a warm fuzzy. I’m sure the bad apples have soured it for the good folk within the OR ,but those ones sure as Hel [sic] have stepped up and voiced against the other f’tards [sic].

I have recently joined them, I find their material well researched and in line with my general mind set. The group itself is not racist but some of the members may be. They like I ( generally speaking) do not get into the politics, they only ask that you are Honorable and live by the NNV/ Charges. They are Folkish and too [sic] some that equals racist but if you take the time to really read/ listen to what they are saying you will see that they are not. Fyros. They do put Odin in an important role, but they do still worship [sic] all the Gods. They are big into Runes, Meditation, and What they call Odin concisness [sic] ( cant [sic] spell that one) wich [sic] to my understanding at this time is when you are intune [sic] with nature/folk soul / Gods and it may take many life times to reach if ever. All that being said I can not and am not speaking for the Rite, I have been reading their material for awhile but have only just begun my affiliation [sic] with them.

I have nothing against the group per se, because I recognize that the opinions of a few individuals may or may not be reflective of the group as a whole. That said - I haven’t seen much that wasn’t racist on the o.com forum and the self-proclaimed “Odinists” I have met in person were all WP/NS. Just my experience but, it’s enough to keep me away from the forum and to make me cautious around anyone who claims the moniker.

The following corpus analysis of the Odinic Rite website will attempt to show that the above judgments may be, to a certain extent, justified.

3.3 Lexical Reiteration: frequency and keyness

3.3.1 Simple frequency count

The first step in examining the text for racist ideology was to create a simple list of all words occurring in the text and then sort them by frequency of occurrence. This was
accomplished using the versatile text processing software *Oxford WordSmith Tools 4.0*.\(^4\)

The following table (Table 1) contains all content words\(^5\) occurring 100 times or more in the *Odinic Rite* text:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
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</thead>
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<tr>
<td>OUR</td>
<td>1,193</td>
<td>GOD</td>
<td>194</td>
<td>CHRISTIAN</td>
<td>120</td>
</tr>
<tr>
<td>WE</td>
<td>1,145</td>
<td>ODINISM</td>
<td>194</td>
<td>WORK</td>
<td>118</td>
</tr>
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<td>IT</td>
<td>1,083</td>
<td>WHAT</td>
<td>194</td>
<td>WHOLE</td>
<td>114</td>
</tr>
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<td>683</td>
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<td>189</td>
<td>FIRST</td>
<td>113</td>
</tr>
<tr>
<td>THEY</td>
<td>527</td>
<td>MORE</td>
<td>185</td>
<td>LIKE</td>
<td>113</td>
</tr>
<tr>
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<td>492</td>
<td>OTHER</td>
<td>177</td>
<td>LOKI</td>
<td>113</td>
</tr>
<tr>
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<td>473</td>
<td>WORLD</td>
<td>164</td>
<td>WHERE</td>
<td>111</td>
</tr>
<tr>
<td>WHO</td>
<td>400</td>
<td>BEING</td>
<td>160</td>
<td>MUCH</td>
<td>107</td>
</tr>
<tr>
<td>US</td>
<td>383</td>
<td>OWN</td>
<td>159</td>
<td>MY</td>
<td>107</td>
</tr>
<tr>
<td>I</td>
<td>359</td>
<td>PART</td>
<td>158</td>
<td>NEW</td>
<td>107</td>
</tr>
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<td>GODS</td>
<td>342</td>
<td>SEE</td>
<td>156</td>
<td>RELIGION</td>
<td>107</td>
</tr>
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<td>149</td>
<td>BECAUSE</td>
<td>106</td>
</tr>
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<td>HE</td>
<td>316</td>
<td>VERY</td>
<td>145</td>
<td>SPIRITUAL</td>
<td>106</td>
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<td>308</td>
<td>WAY</td>
<td>143</td>
<td>FAMILY</td>
<td>103</td>
</tr>
<tr>
<td>LIFE</td>
<td>277</td>
<td>EARTH</td>
<td>141</td>
<td>GODDESSES</td>
<td>103</td>
</tr>
<tr>
<td>HIS</td>
<td>276</td>
<td>EVEN</td>
<td>137</td>
<td>NATURAL</td>
<td>101</td>
</tr>
<tr>
<td>THERE</td>
<td>274</td>
<td>ODIN</td>
<td>135</td>
<td>WELL</td>
<td>101</td>
</tr>
<tr>
<td>THEM</td>
<td>257</td>
<td>THEN</td>
<td>133</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ODINIC</td>
<td>246</td>
<td>NATURE</td>
<td>129</td>
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<td>127</td>
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<td>YOU</td>
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<td>MEMBERS</td>
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<td>FAITH</td>
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<td></td>
</tr>
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<td>OLD</td>
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<td></td>
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<td>RITE</td>
<td>213</td>
<td>HER</td>
<td>124</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TIME</td>
<td>211</td>
<td>CHILDREN</td>
<td>123</td>
<td></td>
<td></td>
</tr>
<tr>
<td>GREAT</td>
<td>207</td>
<td>HOW</td>
<td>123</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANY</td>
<td>202</td>
<td>NOW</td>
<td>123</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1: Content words occurring 100 times or more in the *Odinic Rite* text

\(^4\) *Oxford WordSmith Tools 4.0* is available online at [http://www.lexically.net/wordsmith/](http://www.lexically.net/wordsmith/).

\(^5\) For the purpose of this part of the study non-content words were removed from the list. These included prepositions, articles, demonstratives, and copulative verbs, but also modals and other common words such as *have* and *do*. 
It is true that this word list, on its own, illustrates some of the most common words used in the text. It is also true that there seems to be a high frequency of words relating not only to religion but also to people, something that has relevance to the study of racist ideology. However, without comparing the words to sources outside the text, there is no way to determine if they are used more frequently in the *Odinic Rite* text than they are in everyday English. That is, there is no indication of their significance, or as Scott (2006:118) terms it, “keyness”.

3.3.2 Determining keywords

To discover the words’ keyness, the frequency ratios of words in the list were compared to the frequency ratios of those words as they appear in a general corpus. According to Mason and Platt (2006:159):

> …we count how often a particular lexical item occurs in the text. Then we work out how often we would expect the item to occur in a text of that length, using the item’s frequency in a large corpus as an indication. The ratio between the observed frequency and the expected frequency then tells us whether a word is significant or not.

Words that occur more frequently in the analysis text than in the reference text will have a positive keyness value while those appearing less frequently will have a negative value. Here, the word list of the *Odinic Rite* text was compared against the word list of
the *British National Corpus* (*BNC World Corpus 2001*)\(^6\) using *WordSmith’s* “KeyWords” feature. In addition to calculating the frequencies for both corpora, the software utilised the *log likelihood* statistical test (Scott, 2006:124), with p-value set at 0.0000001, to calculate the keyness of each word. The following table shows the positive keyness ranking of all content words occurring 100 times or more in the *Odinic Rite* website (a complete, simplified list of all 674 positive keywords is provided in Appendix 2):

\(^6\) The word list is available online at [http://www.lexically.net/wordsmith/](http://www.lexically.net/wordsmith/).
<table>
<thead>
<tr>
<th>Key word</th>
<th>Odinic Rite Website</th>
<th>British National Corpus</th>
<th>Keyness</th>
<th>Keyness rank</th>
</tr>
</thead>
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<tr>
<td></td>
<td>Frequency</td>
<td>%</td>
<td>Frequency</td>
<td>%</td>
</tr>
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<td>0.07</td>
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</table>

* = less than 0.01%

Table 2: Positive keyness ranking of content words occurring 100 times or more in Odinic Rite text
As can be seen, certain words occur more frequently in the *Odinic Rite* corpus than in the general *British National Corpus*, indicating that these words may carry more significance in the *Odinic Rite* text than they do in everyday English. From this keyness ranking list a few simple but interesting observations can be made: 1) not surprisingly, many of the words relate in some way to religion or the Heathen deities worshiped by the members of the *Odinic Rite*; 2) confirming the frequency list observations, there seems to be an unusually high concentration of personal pronouns perhaps indicating a stronger focus on people than would be expected; 3) while the motto of the group is “Faith, Folk, Family” (see Appendix 1), it is interesting to note that these three words are keyness-ranked in a different order – *folk* (2340), *faith* (533), *family* (76); and 4) in the 28th position on the list there is the seemingly out of place word *christian*. These simple observations will be explored further in the next section by narrowing the focus of the study to a few individual lexical items.

### 3.4 Collocation: computed collocations and concordance lines

3.4.1 Selection of keywords for analysis

The above “top-100” keyness list is useful for obtaining a broad view of the group’s general ideology. However, it gives little information relating specifically to racism.
Turning back to van Dijk’s framework for racist discourse, the “us-them” dichotomy helped direct the selection of analysis words from the complete keyword list (Appendix 2). The following key lexical items, relating to the in-group, were selected: *odinic rite, our folk, our people, our race/nation, and aryan/aryans.* The following out-group items were also selected: *christian/christians/christianity, and alien.* Additionally, there were some negative-keyness out-group words that seemed particularly relevant to the study. These included *foreign, and stranger/strangers,* as well as the race-specific words *jew/jews/jewish, hebrew/hebrews, egypt/egyptian/egyptians,* and *africa/african/africans.* Due to low frequency counts, some words were grouped together for easier processing. Their keyness values, or the keyness values of their component parts, are listed below (Table 3):

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<th>Keyness</th>
<th>Out-group</th>
<th>Keyness</th>
</tr>
</thead>
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<td>2340.8</td>
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<td>aryan</td>
<td>102.66</td>
<td>foreign</td>
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<td>people</td>
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<td>stranger/s</td>
<td>negative</td>
</tr>
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<td>nation</td>
<td>71.7</td>
<td>jew/s</td>
<td>negative</td>
</tr>
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<td>race</td>
<td>57.29</td>
<td>hebrew/s</td>
<td>negative</td>
</tr>
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<td>35.16</td>
<td>egypt/ian/s</td>
<td>negative</td>
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<tr>
<td></td>
<td></td>
<td>africa/n/s</td>
<td>negative</td>
</tr>
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</table>

Table 3: Keyness values of words in selected lexical items
3.4.2 Computed collocations

Collocates were computed for the abovementioned lexical items using *Antconc 3.2.0w*\(^7\) in place of *WordSmith* which seems to have some trouble calculating statistical relationship information for multi-word lexical items. Likewise the *Bank of English* also seems to have trouble with multi-word items and for this reason computed collocates were not compared to a reference corpus (see comparison of concordance lines in section 3.4.3 below). The first 30 collocates of each word were examined in groups ranked according to mutual information (MI) score and are listed below (Tables 4 and 5). All collocates were calculated with a span of 5:5 and minimum frequency of 1. Positive collocates are highlighted in blue, negative in red.

\(^7\) Available online at [http://www.antlab.sci.waseda.ac.jp/software.html](http://www.antlab.sci.waseda.ac.jp/software.html).
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Table 4: First 30 collocates for in-group lexical items (ranked according to MI-score)
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<td>apparently</td>
<td>12.78506</td>
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</tr>
</tbody>
</table>

Table 5: First 30 collocates for out-group lexical items (ranked according to MI-score)
As can be seen from a cursory glance at the above tables certain lexical items seem to collocate with a greater number of positive words, as with *odinic rite*, while others collocate with a greater number of negative ones, as with *christian\|christians\|christianity*. Thus Odinic rite could be said to have a positive semantic prosody while *christian\|christians\|christianity* has a negative prosody. To express this information numerically, a very crude semantic prosody index was calculated by subtracting the negative collocate counts from the positive ones as in Table 6:

<table>
<thead>
<tr>
<th>Lexical Item</th>
<th>Positive Collocates</th>
<th>Negative Collocates</th>
<th>Semantic Prosody Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>odinic rite</td>
<td>6</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>our folk</td>
<td>10</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>our race|our nation</td>
<td>11</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>aryan|aryans</td>
<td>7</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>our people</td>
<td>7</td>
<td>11</td>
<td>-4</td>
</tr>
<tr>
<td>stranger|strangers</td>
<td>4</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>foreign</td>
<td>5</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>alien</td>
<td>6</td>
<td>8</td>
<td>-2</td>
</tr>
<tr>
<td>jew|hebrew|egypt|africa*</td>
<td>1</td>
<td>6</td>
<td>-5</td>
</tr>
<tr>
<td>christian|christians|christianity</td>
<td>3</td>
<td>19</td>
<td>-16</td>
</tr>
</tbody>
</table>

Table 6: Semantic prosody indices for selected lexical items

The higher the index value, the more positive the semantic prosody is. As can be seen most of the lexical items of the in-group bear a positive semantic prosody, ie. the group is being evaluated positively, while those of the out-group bear primarily negative prosody, ie. the group is being evaluated negatively.
3.4.3 Concordance lines

Finally, the concordance lines were analysed to seek out a more detailed impression of
the website’s ideology. 30 random lines were drawn for each lexical item from both
the *Odinic Rite* specialised corpus and the *Bank of English* general corpus (all lines can
be found in Appendix 3). In cases where less than 30 instances are present all are
provided here. As with the collocate lists above, positive collocations are highlighted
in blue, negative in red. To begin, positive and negative collocates were tallied to
create semantic prosody indices as in 3.4.2 above (Table 7).

<table>
<thead>
<tr>
<th>Lexical Item</th>
<th>From the <em>Odinic Rite</em> lines</th>
<th>From the <em>Bank of English</em> lines</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positive Collocates</td>
<td>Negative Collocates</td>
</tr>
<tr>
<td>odinic rite</td>
<td>1.33</td>
<td>0.07</td>
</tr>
<tr>
<td>our folk</td>
<td>1.27</td>
<td>0.30</td>
</tr>
<tr>
<td>aryan</td>
<td>aryans</td>
<td>0.75</td>
</tr>
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<td>our people</td>
<td>0.83</td>
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<td>our nation</td>
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<td>strangers</td>
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<td>0.06</td>
<td>0.56</td>
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<td>alien</td>
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<td>0.83</td>
</tr>
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<td>foreign</td>
<td>0.63</td>
<td>1.25</td>
</tr>
<tr>
<td>christian</td>
<td>christians</td>
<td>christianity</td>
</tr>
</tbody>
</table>

*expressed as a ratio: the number of positive (or negative) collocates divided by the number of concordance lines for that lexical item

Table 7: Semantic prosody indices from the concordance lines
It is, however, impossible in a paper of this scope to discuss concordance lines for all 10 of the abovementioned lexical items. Therefore the six with the highest positive and highest negative indices have been chosen for presentation here: *odinic rite, our folk, aryan/s, christian/s/ity, foreign and alien.*

### 3.4.3.1 odinic rite

The collocates are primarily positive including lexical items relating to brightness, progress and positive states of being:

- *vital cell, shines bright clear*
- *spiritual revolution, advance, inspiration, encourages, New Awakening, continue, regenerate, restoration, victory, development, strive, advancement, promote*
- *committed, protected, sacred, holy, balance, alliance, purity, compassion, hope and prepared*

The only two negative collocates are *warnings*, referring to advice for advancing the group, and *not honoured*, referring to an entity that is at odds with the group’s way of thinking. The *Bank of English* only produced one instance of *odinic rite* in which no particularly positive or negative words could be found. The positive semantic prosody of *odinic rite* illustrates the positive evaluation of the group in this text.
3.4.3.2 our folk

This word also exhibits a large number of positive collocates. These relate to progress, abundance and positive personal qualities:

regeneration, building, creation, restore, attainment, evolve, evolution,
gift, bounties, ripe, ingenuity,
ethical, faith, healthy hue, proud, pride, true, loyalty, willingly

Its negative collocates relate largely to the negative actions against “our folk” by others:

destroy, infested, dark times, astray, forced upon, corruption

Line 18 contains a good example of what van Dijk calls “negativisation” (1991:117):

"…Xtian creed which infested and subjugated our folk…". Here infested, a word commonly associated with insects, is used when other less venomous words, such as infiltrated for example, could have been chosen.

In the Bank of English, our folk seems to have a mildly negative prosody, however, of the 7 instances there, only 2 use our folk in the same way as in the Odinic Rite text, thus making comparison difficult.

3.4.3.3 aryan|aryans

The concordance lines for aryan/aryans also show primarily positive collocates:
However, *aryan* stands out quite distinctly from the other in-group lexical items in that its collocates in the *Bank of English* are decidedly negative:

vilifying, kill off, pollute, incompatible, bluntly, derided, greatly alarmed, forcible adoption, driven, white supremacist, declined, unhappy, invaders, Neo-Nazism, advocating lynching, ludicrous, illogical disease, plague, crackpots, threatens the health

A marked difference can be seen here between the positive local semantic prosody of the *Odinic Rite* website usage of the word and the considerably more negative global semantic prosody of the *Bank of English* general corpus. Here the *Odinic Rite* discourse is showing a complete disregard for the more common global semantic prosody of the word, opting to use its own local prosody.

3.4.3.4 *christian*.

In contrast with the above three *Odinic Rite* examples, most of the collocates here are distinctly negative:

vexed, uncompromising, hostility, disinformers, opposition, dogma, dehumanised, divorce, hell, denizens, suffered, holocaust, demons, man-outside-nature, demand fear, crawling, spiritually lost, wanes, blasphemy, committed, sterile, disapproving, forsakest, outland, propagated, monstrous lie, doctored

There seems to be a great deal more aggression and negativity associated with the use of this word in the *Odinic Rite* test which is not reflected in the *Bank of English*. 
3.4.3.5 foreign

While not as drastic as the above example, foreign is another words bearing more negative collocates than positive:

\[\text{harm, disabled, sick, peddlers, cults, excessive, problem, unknowable, not expect}\]

Interestingly, the Bank of English provides a higher number of positive collocates:

\[\text{profits, assets, aid, refuge, wealth, distinction, warm, insurance, union, relief, rescue, dignitary, devotion, authorised}\]

Foreign seems to have a somewhat more positive global semantic prosody and the fact that it is not used very frequently in the text is worth noting.

3.4.3.6 alien

alien also appears in the company of a large number of negative words, words describing both people and their actions or qualities

\[\text{foe, deviants, junkies, dross, terror regime, hordes}\]

\[\text{crucified, breeding, supplanted, reject, rejected, illusion, fall from innocence, rampant, indulge, enslaved, cannot be in harmony, dark, overturning, damaging, denies, astray, flood}\]

Its positive collocates are:

\[\text{redemption, saviour, justice, never suffer, rewarding, values}\]
It is interesting to note that *redemption* and *saviour* appear in quotations which may indicate a degree of disbelief in these concepts by the author of the text.

The *Bank of English* also illustrates a fairly negative semantic prosody for the word *alien*:

- fear, weakness, hostile, no desirable, imbalance, grave, imposed, problem, tragic

Here the local and global prosodies match, which is particularly interesting when compared with the abovementioned word *foreign*. Clearly, alien is a much more negative word and its frequent use here – 29 times, compared to the 8 time *foreign* is used) seems to support an attempted negativisation of the out-group.

3.4.4 Analysis summary and conclusion

The basic word frequency list and keyword list indicate a general concern with both religion and people, but also indicate a possible prioritisation of people and people-related issues over religion. The collocation lists indicate that words relating to the in-group usually bear a strong positive semantic prosody suggesting a positive evaluation of the in-group, while the out-group words bear primarily negative semantic prosody suggesting a negative evaluation of that group. The concordance lines not
only support this but also reveal some minor racist discourse strategies that go even further towards suggesting a racist ideology present in the discourse of the *Odinic Rite* website. The frequent negativisation could indicate that the Odinc Rite is constructing the “myth,” to use Flowerdew’s (1997) word, that the out-group is a threat to the identity of the in-group.

4 Discussion

4.1 Disadvantages of CA in the study of ideology

Having reviewed the analysis, it will now be useful to look at some of the problems with using CA in the study of ideology.

1) The first disadvantage to using CA in the study of ideology is that collocation and frequency data can be misleading. The computer can be “outsmarted” by the text, particularly when computing collocates. Negative particles, for example, are often used to invert a word’s meaning, as in line 24 of the *odinic rite* concordance lines which contains *not honoured* and *not deceived*. The negated meaning of these lexical items would be lost in the resulting collocation list. Also, when calculating the semantic prosody index used above, simply counting collocates does not take into account the
statistical relationship information (MI-scores) or frequencies and so care must be given when drawing conclusions.

2) Despite the systematic, objective use of keyword and collocation software in CA, a great degree of subjectivity remains in the selection of the words to be analysed in the study. Results from the keyword analysis can provide a starting point for the selection but can go no farther. CA still relies a great deal on the intuition of the researcher to select words that will reflect the research interest from the keyword list. The computer is blind to the ideological interests of the researcher: not all lexical items important to the study of a particular ideology may appear in the keyword list. It may even be necessary for the researcher to go beyond the keyword list to select negative keywords for analysis, as was the case in the above study.

This subjectivity is also apparent in attributing positive and negative meaning to collocates in collocation lists and concordance lines. For example, the words such as \textit{doubt}, \textit{indulge} and \textit{peddlers} in the above analysis were classified as negative in this study though these could arguably be classified as positive.
3) Another disadvantage of CA in the study of ideology in discourse is that allusion and isolated metaphor can be easily overlooked. For example, in the following quote from an *Odinic Rite* pamphlet\(^8\),

> The Rite provides a ‘home’ for those seeking restoration to Odin’s Nation. In times of confusion and perversity, we stand like a rock in dark turbulent waters. Those with strength of heart and will can hold this rock and pull clear of the polluted torrent.

Lexical items like *perversity, turbulent* and *polluted* may have significance relating to racist ideology in this text but for whatever reason the author chose to leave their referents unsaid. More traditional CDA would be necessary here to unravel the underlying meaning. As Hardt-Mautner (1995:4, quoting van Dijk, 1988:66) states, “thematic, schematic, local semantic, stylistic or rhetorical structures” elude quantification.”

4) Yet another disadvantage of CA is what Hardt-Mautner (1995:6) refers to as “semiotic impoverishment”. The corpus analysis in this study focused entirely on the text, and only the text, of the *Odinic Rite* website, omitting all graphics, fonts and textual layout information. This can lead to a loss of important information. For

\(^8\) [http://www.odinic-rite.org/OR%20flyer.pdf](http://www.odinic-rite.org/OR%20flyer.pdf)
example, in the case of this study, the following two ideologically significant graphics (Figures 1 and 2) were not included in the study:

![Figure 1: The Odinic Rite Crest](http://www.odinic-rite.org/index2.html)

![Figure 2: Graphic appealing to the original benevolent meaning of the swastika](http://www.odinic-rite.org/downloads.html)

5) The next disadvantage of using CA in the study of ideology is orthographic symmetry. This is when two different words have the same spelling. An example of the problem was found in this study where orthographic symmetry occurred between the conjunction *or*, a non-ideologically significant word, and the ideologically significant acronym for the *Odinic Rite*, **OR**. **OR** was thus inadvertently removed from the keyword list along with the non-content words prior to examination. This problem, however, can be addressed with a tagged corpus where each word has been labelled with word class information.

6) The above study examines the website of the Odinic Rite as a whole and as such tends to assume a general consistency across the entire corpus of texts. In fact this is
not necessarily the case. For example, the relatively low-frequency keyword \textit{alien} (keyness: 120.70) occurs 29 times in the text. However, nearly half of these occurrences are from one of 3 individual pages of the site. They are not distributed evenly over the entire corpus and may be the result of one particular author’s personal ideology. Baker (2004:350) suggests one solution to this problem is using \textit{WordSmith} to calculate “key keywords” that allow for comparison of keywords across multiple texts within a corpus.

7) Finally, disclaimers in text, while not necessarily interfering with the examination of ideology itself, can cause problems with any extrapolation of conclusions about the text onto the organization the text represents. In the case of the \textit{Odinic Rite} text, the following two disclaimers occur rather frequently in the articles section of the website:

\begin{quote}
        Articles are the work of OR members and friends (past and present) and do not necessarily represent the views of the OR as a whole.
        
        All articles are the work of OR members and friends (1980’s to present) and do not necessarily represent the views of the OR as a whole.
\end{quote}

It is interesting to note that these disclaimers are not attached to every article in the website’s archive but only to those that are more vocal in presenting their ideological views.
4.2 Advantages of CA in the study of ideology

Despite the above advantages, there are several good reasons to use CA in the study of ideology.

1) Frequency information is useful in the study of ideology. By calculating the frequencies of words in the text and ranking them, the researcher is able to gain an initial, broad overview of the nature of the text – something particularly useful when dealing with large texts/corpora. The high frequency words can reflect the general ideological focus of a text and provide a good starting point for the analysis despite the fact that any specific detailed ideology can not be reliably drawn out at this stage.

2) Keyword information is useful in the study of ideology. Using a computer to perform keyword identification for a text adds a degree of systematisation to the study. From this relatively objective and exhaustive keyword list specific ideologically significant words can then be selected by the researcher. In the above study, the keywords were computed against the *British National Corpus*. However, they could
have been just as easily computed against other ideological texts such as other Heathen
texts, or even texts of well-know racist groups such as Stormfront.

3) Collocation information is also useful in the study of ideology. Automatically
computed collocations can give the researcher quick and useful information regarding
the semantic prosody of a word and thus allow for general insights into the ideology of
the text.

4) Finally, concordance line information is useful in the study of ideology.
Concordance lines allow for efficient comparison of two or more texts and helps the
researcher determine whether certain aspects of a text are marked, and therefore
potentially ideologically significant, or not. As Hunston (2002:109) states:

Patterns of association – how lexical items tend to co-occur – are built up over
large amounts of text and are often unavailable to intuition or conscious
awareness.

To seek out these patterns without the aid of a concordancer would be all but impossible
in a large corpus, such as the nearly 114,000 word text of the Odinic Rite website.
5 Conclusion

The purpose of this paper was to explore the ways in which corpus analysis can assist in the study of ideology in discourse. A corpus analysis was conducted on the website text of a particular religious group that is often accused of being racist. The results of the analysis, which illustrate the racist leanings in the group's discourse, seem to support these judgments. The advantages and disadvantages of using CA in the study of ideology were also discussed and though there are several significant disadvantages to the kind of study, as long as they are born in mind, the advantages make the use of CA a worth while endeavour. The corpus analysis conducted here seems to indicate a very useful place for CA in the study of ideology in discourse.
Appendix 1: A brief description of Heathenism and the *Odinic Rite*

Heathenism
(summarized from Krasskova, 2005)

Heathenism is a modern reconstruction of the ancient pre-Christian Germanic religion of northern Europe. It is a polytheistic religion with an emphasis on family and community. Some of the deities worshiped by Heathens today are those that inspired the names of the English weekdays: Tiw, Woden, Thor and Freyja. Heathenism draws its lore from two main medieval Icelandic works known as the Poetic Edda and the Prose Edda. Heathens believe in and honour spirits, called wights, thought to inhabit the natural world around them. They also honour their deceased ancestors. Heathenism is thus very similar to Japanese Shinto.

There are several main denominations of Heathenism each drawing from a certain geographical/cultural background, such as Norse/Icelandic, Anglo-Saxon and northern Germanic ancient culture. In addition to these main denominations, there are also three main socio-political groups to which any individual or group can align. A “universalist” Heathen believes that anyone can be Heathen regardless of their heritage and often incorporates elements from other religions or philosophies into their spirituality. A “tribalist” Heathen focuses on the Heathen group as a tightly knit community that strives to reconstruct the ancient Heathen “world view” as accurately as possible. Finally, the “folkish” Heathen believes that Heathenism is an indigenous religion and thus only those with Germanic ancestry are entitled to practice it.

The *Odinic Rite*
(summarized from the *Odinic Rite* website)

This British organization, the *Odinic Rite*, belongs firmly in the “folkish” category of Heathenism. One of its central tenets is that its members must be descended from Germanic ancestors. It encourages its members to live by the Nine Noble virtues (Courage, Truth, Honour, Loyalty, Discipline, Hospitality, Industriousness, Independence, and Perseverance) and its motto is “Faith, Folk, Family.” The Odinic Rite has published a number of manuals and guidebooks for Heathens new to their religion and has a strong prison outreach program.
Appendix 2: Complete list of positive keywords from *Odinic Rite*  
(rank by keyness)

<table>
<thead>
<tr>
<th>Rank</th>
<th>Keyword</th>
<th>Rank</th>
<th>Keyword</th>
<th>Rank</th>
<th>Keyword</th>
</tr>
</thead>
<tbody>
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<td>TO</td>
<td>210</td>
<td>608</td>
<td>121</td>
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</tr>
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ARYAN ANCESTRAL MYTHOLOGICAL FORCES VALKYRIES SHAMANIC LIVING VIRTUES SYMBOLIC PAGANS PRESENT INDO HUMAN CYCLES URUZ JORMUNGAND FYLGIE RIMSTOCK ORLOG TIWAZ RELIGIOUS AESIR HONOUR WARRIOR UNDERSTANDING EVIL INDEA ETERNAL TRUE SYMBOLS MIDGARD CROSSLEY XXL UNDERSTANDING JORMUNGAND TYNAN FLYGIR FLYLÓP RIFLIRR HÉLIGR VIKINGS SPOOKS DESTRUCTION THOSE AGE TRULY ALL RiGGKU FORTH LAND EVOLUTION PATH LIVE RIGSTHULA OBRIEING MYSTERIES COMRADES UNBENDING ETC STRENGTH NAME PHYSICAL CREED AWAKENING MANY FORCE INCARNATION FAMILY KNOWLEDGE THESE DEITY RELIGIONS ODIC DESTINY INFOLK HONOURING INDIVIDUALS DIVINITY PERVERSE MANNAN NAISRE ALFSLÓ PUBLISHED BLOOD WORD MAGICKAL BLOOD WORD EIRA DEATH RITES OWN K REINSTITUTING ORGANIC TRANSLATOR LINK TODAY DESTRUCTIVE MATERIAL NORTHERN CHAKRA KIN REALISE NEGATIVE UPON HEATHENS PUBLISHED EGO OATHS MOOTS DESIRES FERTILITY KINDRED RACES MEMBERSHIP COMMUNITY TIMES WITHIN CAN FOLKLORE Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklore Published Ego Oath Moots Desires Fertility Kindred Races Membership Community Times Within Can Folklo...
Appendix 3: Concordance lines

**odinic rite** (Odinic Rite)

1. *lace, the individual becomes a vibrant cell to the us and spiritual realms, from Odinism and from the shiness clear and bright on every level.* c2005 The
2. *spirits are protected, sacred and holy.* c2005 The
3. *by that responsibility to advance themselves, the Odinic Rite Membership If you wish to join the the multiverse. Many of the people who come to the
den requires a committed gardener. Odinism and the
ects our true character and inspiration. c2005 The
9. *nenot just themselves but the community of the lies across Midgarth claiming again this right. The ng about the New Awakening. Go to top When was the
d as an expression of such, Odinism- and hence the 14. Although I am not yet a professed member of the
sonal Benefits. By Eowyn OR Hamas are vital to the the occult. These warnings should be heeded if the
result. This motive alone is enough reason for the known as the Committee for the Restoration of the 18. Some will stress the development of
ice member as the Professed member. Members of the and Purity Compassion, Hope and Victory. c2005 The
op its own identity within the greater body of the s, Camps and other such events. Go to top Does the
anced? What is the Rite's money used for? Does the 24. then you will see why Loki is not honoured by the
then you will see why Loki is not honoured by the
25. ther detailing how to form and run a Hearth of the
following: l. To strive for the advancement of the
27. feel it is vital that we use a vehicle such as the private individuals not as representatives of the
hings to battle against. So if you have joined the

**odinic rite** (Bank of English)

1. *the first British couple to be married by Odinic rite. The gothi, or priest, conducted the
our folk

(Odicic Rite)

... of our land and call for it to ever be so for our own roots, our own gods, is the way back for our folk. Let us stand tall amongst creation and as a spiritual path ideally suited to past in order to inspire us to ensure a future for environment, behind the drive that is expressed in folk settled. It hails our European homelands and ethical and spiritual realities as they relate to ilies can begin building and forming the future of igga could very well be the First of our Line that an, Helmdal, is a god of peculiar significance for destroy our heritage, our identity, our lands and er This commemorates not only the settlement of faith and by doing so we shall become a beacon for eing. His gift to the myths first man and women of ant difference in the common usage of "folk" and of the Xitian creed, which infested and subjugated d him Sceaf, after the sheaf of grain. At that time Loki. We seek to evolve, we seek the evolution of ads astray because it preaches a religion alien to each other. We stand proud and true in the name of Odinists must ceaselessly seek to restore again in ng. If we look at how long it took to Christianise ure of reality as expressed in the arcane myths of ersonal level and on the wider level of loyalty to tion and fertility. In the very long-ago days when own Customs! All of these things are what make us ncestry back to the 'Dawn Time', the beginnings of families, yet so much is not essential, and still develops. And if something -- for instance merging of the sexes. <p> We are misled by hyper-inflations that decimated savings. usual suspects." <p> Pure gold, now part of <p> were put upon by my mother's folk, by O'Grady; in our prose Susanna Moodie; in t responsible for the policy. Which is how our folk culture -- if we don't develop it in such a folk memories of the Victorian era, when women were folk-memories are of Jarrow marches rather than our folk-memories, courtesy of the film's three unfairly our folk, Rori. But it do take two to twist a rope, I our folk song (we may call it ours by reversion) we our folk were tortured to death and the Summer Palace
our people (Odinic Rite)

al interests will not survive either. Our ethic is not to sell our people and our gods are our companions. They are our people and our gods are our companions. They are not, it is life. But amongst our people, relative to the gods of our people, our people remained close to the pattern of our destinies, an indication of the fertility of the Great Nation that ion. And yet he is still close to us. All those of which diminishes from year to year. But it is not o our people and our gods are our companions. They are our people and our gods are our companions. They are not, it is life. But amongst our people, relative to the gods of our people, our people remained close to the pattern of our destinies, an indication of the fertility of the Great Nation that ion. And yet he is still close to us. All those of which diminishes from year to year. But it is not

our people (Bank of English)

taken yet." <p> And Calais and Boulogne?" <p> Our people and our gods are our companions. They are ours, and we must settle our people and our gods are our companions. They are ours, and we must settle

Our people are no longer in India. They neglected our people but seem unable to picture them as a r

our people ceased to be hunting nomads and settle our people first set out on the journey of human

our people. Grant us the power To find our own Tr

our people had need for a god of war they cried t

Our People!- has "no grace in him". They did a c

Our people have always had a close interest in el

our people have had a deep reverence for the fami

our people in the dark doctrines of Judeo-Christi

our people. In a very real sense they are the cre

our people. In a multitude of children's tales bo

our people. In our Blots or rituals we cry to the

our people. Index to articles on the Gods and God

our people, must be led by Odinists and the kindr

our people passed down into India, taking their r

our people remain true to the pattern of our dest

our people saw Odin as the god who rides the wind

our people suffered the judeo/christian holocaust

our people. Their ancient beliefs are trivialised

our people. We know nothing of those Christians w

our people were are we able to restore ourselves

our people who mate with joy and raise their fami

our people who flood the Earth with the many-too-
our nation | our race (Odinic Rite)

1. s and customs. The spiritual health and welfare of
2. ich to carve a life in the here and now- how would
3. r, more or less repressive, elites from dominating
4. nce of the attack on the basic stabilising unit of
5. ngenuity. He is part of the active intelligence of
6. ng three social divisions. So it is said that all of
7. to destroy the family, a determination to destroy
8. n we fight to free our people and the folk-soul of
9. High One, the Father of our gods, the creator of
10. ter and death. Ostara (Frigg/Freya), the mother of
11. ter the creation of Ask and Embla as the first of
12. that are skillfully carrying out the destruction of
13. m. Grant us the Need To work for the resurgence of
14. e "title" held by by one or another of the gods of
15. our nation, as indeed of any nation, depends upon
16. our nation be? Just how would we live our lives?
17. In the long run we shall achieve greatly with
18. the family unit. The list is long and
19. Although all spiritual forces, all spir
20. are the descendants of Heimdall. Tales be
21. As Balder withdraws his patronage from
22. from the enslavement of the machine syst
23. In the threefold aspect of Odin-Honir-L
24. is the symbol of love and the family, t
25. our folk lived simple lives, innocent o
26. then we deserve to perish. If we are de
27. To heal the wounded Earth, To fulfil th
28. We are told that at one time Tiwaz was

our nation | (Bank of English)

1. curbing the epidemic of gun violence in
2. a set of shared beliefs, such as pride in
3. Party, but you are the political leader of
4. laws do for the intellectual growth of
5. three minutes' silence I felt the sorrow
6. humiliated, embarrassed and rejected.
7. I can think of no better place to wish
8. heart-breaking struggles in an alien land.
9. to create the 21st century Health Service
10. sit on the sidelines while the battle for
11. of the Act's many conservation successes.
12. War II enemy stronghold, all adding to
13. low-income housing crisis that plagues
14. Thousands of beautiful art treasures -
15. overall scheme of things how this is in
16. shagging you get a parade of some of
17. more people than ever were questioning
18. a disarming smile # I will be meeting with
19. I remain an ardent defender of
20. crimes/bomb tests/unpleasant episodes in
21. of the United States for contributing to
22. for the Great Idea, for the greatness of
23. everyone else. Though at the beginning of
24. IT IS my experience that in the history of
25. hope of every time, now depends on us. <p>
26. I am confident that
27. that great gift, Prime Minister Trudeau,
28. our nation, <p> And the President will have to make a
29. our nation, a commitment to the democratic process, a
30. our nation, and I think that many people wish you to
31. our nation, and badly needed transfer of technology is
32. our nation feels but that silence was broken by Asian
33. Our nation, for all its celebration of the Lone Ranger
34. our nation, happy Independence Day, happy Fourth of July,
35. has been founded on the dispossession of
36. our nation needs. News of the World readers of course
37. our nation # REP: A year after the Liberal Democrat
38. our nation's heritage. <p> Working together is the key
39. our nation's ability to live in peace and tolerance is
40. Our nation's symbol, the bald eagle, though still
41. Our nation's rich tapestry of history. <h> HISTORICAL
42. our nation's large metropolitan areas. With troubled
43. our nation's heritage - are all kept under lock and key.
44. our nation's best interest." The ruling followed a legal
45. our nation's most unattractive people describing the
46. our nation's President tomorrow morning. At that time I
47. our nation's laws against illegal drug use and our
48. our nation's guilty past, and praises Tony Blair for his
49. our nation's economy is something we never dream of," our
50. nation, the fate of the Fatherland rests with us.""
51. our nation, there was some indentured servitude, most
52. our nation there appears, from time to time, a
53. Our nation, this generation, will lift the dark threat
54. our nation, will emerge stronger and more united to face
55. our nation will be forever grateful. Thank you. Hon.
to include and unite 'all the branches of our race'.

A lack of opportunity that comes from life and will lead to the destruction of our race. If we do not act now, our race will be lost forever. The fate which followed for Armenians in the past will continue until we unite our race.

Actually, Dr. Franklin is head of the interfering experts to leave to the energy and achievements of identity one of the main aspects of where it is worthy of its high destinies, core; he is essentially an outsider to which would not realise the aspirations of our race.

Crockett: Of the 13 African-American members of the audience shouted the Advisory Board. It's interesting, because alone. On a sadder note Frankie Dunn, the best Also vying for attention are Lord Lawrence, and our heritage?

I feel that the Black as time goes on, will find an ever surer and capable both of seeing through the elaborate dignified words, but behind his last Dunn said. 'The Germans kept gunning for us, Franchetti's win at Detroit last weekend horses, we simply let them run.' But Fleisser hotline at 800-491-8988. If you are calling I have to show young people coming up that in mind. After we won the John Corbet it is also the mid-season target for Ballinclay is being revived from its five-million-year number 09015 678 891 and leave your answer, obsessed environment has rendered it virtually sex.

online letter: Stevan Harnad's Off of our race-obsessed environment has rendered it virtually sex. <f> online letter: Stevan Harnad's Off of our race-obsessed environment has rendered it virtually sex.

relations here aren't perfect I'd like to see round-up report. <p> Good Friday FRENCH the past of humanity, and of all prehuman to realize it had been a death march.

was over. Our cars' tail-mounted oil tanks was not made to inhabit this land, and is here alone. On the same, I was, during the last years of will last about five days. Little Boomaroo is
Aryan / Aryans (Odinic Rite)

Eath has made his name immortal. He represents the epic a close connection from long ago with our own mdal who appeared in Midgarth as a man to sire the gs of Fate. In India, for instance, where this old the flow of life energy, sometimes called in early y together to establish a Nation. That Nation, the eans 'war'. The word war appears to derive from an hiva and obviously both came from the same ancient pare Loki with the figure of Maya from the ancient w millenia ago this was no doubt true. The ancient ritage most of the lore and wisdom of the ancient w some contact with the old gods of the f all the gods. Some 3,500 years ago, when the old Aryans concept of the individual as initiator, pio
eye The New Awakening drawing nigh Woe to f forefathers. During the time of the Folk Wa hierarchy of the thrall who did the manual idea of "karma" was influenced by the racion kundalini, some may call it vril or Odic fo people of Scandinavia and Northern Europe, Aryans' root-word having the following meanings: to source. In the Odinic myths, this attainment teachings. Illusion is such an insidious an
time (Kundal times) have eight steps or paths and also, had already dwindled into simple folk-tale in their progress down into India, of cou

Aryan / Aryans (Bank of English)

both the nominee and his wife had to be Reich while vilifying Jews and other 'non-
did not impress schoolmates, and his un#
plot to kill off local producers and pollute were caused by a white power gang called the incompatible; bluntly, Finot derided the whole means of establishing relationships between the tradition was patriarchal, the ancient pre-
Jews and liberals," she says. On the Internet's was greatly alarmed at Hitler's plans for non-
from the Nazi corruption: Christ became an
and Endlosung, applied first of all to for
forcible adoption of Jewish children who looked into the Case of Shanti Devi <> International
s clothes to partake in sexual orgies with HITLER'S PRIESTESS: Savitri Devi, The Hindu-
a splinter group of the white supremacist's house. If radio stations declined to air of this newspaper, gave us a hilarious tour of a plague that threatens the health of the that got away with distinguishing between it is: an illogical disease. <p> The idea of an whether openly going under names such as'
The supremacists, who are members of the White Marion, not many blacks, and, truthfully, the Hostel St Moritz turned out to be more of an LAPD officers 'not only have no use for the culture of India. With the arrival of the re-creates the story of Oskar Schindler, an

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christian | Christians | Christianity (Odinic Rite)

1. The indigenous wisdom became
2. less of the changed circumstances. Admittedly some
3. the Pylgie to be considered as analogous with the
4. They did a competent job of work, these old
5. The ral part of all "matter" is in basic opposition to
6. dehumanised teaching which proclaims that God, the
7. he trap of equating the World of Niflheim with the
8. s, and legends. When our people suffered the judeo/
9. g part of this is due to a kind of continued Judeo-
10. n all Christians. St. Jerome [340-420], an ascetic
11. ODINISM and
12. gods and goddesses are here depicted as demons
even and earth as the Christians use those terms.
13. of northern Europe. Unlike the god-thing of Judeo-
14. ions of decent people who are spiritually lost. As
15. as the same blasphemy that was committed by Judeo-
16. his is to the sterile and disparaging attitude of
17. nd 'saint'): FORSAKEST thou the outland God of the
18. ic and polytheistic. The Incarnation describes the
19. prehensible incarnation as god-made-man. Secondly,
20. of the one-eyed Odin. It is very curious that the
21. olic image of the tree has been perpetuated by the
22. o society (some even claiming to have become 'good
23. and to our people. We know nothing of those
24. the married one. He asserted that the former left
25. Christian Church, the Holy Mother and Child, symbol
26. of the one-eyed Odin. It is very curious that the
27. olic image of the tree has been perpetuated by the
28. o society (some even claiming to have become 'good
29. who doctor the Elders Edda but we kno
30. without cares and helped them to think

christian | Christians | Christianity (Bank of English)

1. array of new groups with names like their
2. on people's guilt, and are saying that their
3. seized by other groups which moved into
4. won a scholarship to research in an Orthodox
5. out with a hamstring injury but boss Kidd has
6. of the European Union. At a stroke, the old
8. of a German government coalition with the
9. recall of Hjelde. Bassett could give Welshman
10. hid for 2 1/2 more years with a sympathetic
11. his talent during the one-days. The only
12. <FO1> Okay. <MO1> er <ZF1> just <ZF2> just
13. community and as individuals. The section on
14. West Beirut, is Simon Metri's boutique on the
15. of Mr Joaquin Balaguer of the conservative
16. overshadowed by Edmund Stoiber, the Bavarian
17. abuse at presenter Terry Christina, prompting
18. as a lesbian to Denise, a fundamentalist
19. He was a soldier who, having married a
20. than ever before. Joni provides strong
21. of Opposition to Christianity." Again, in
22. of faith and crevices of doubt which give
23. democracy, social responsibility and
24. to the negative stereotype invented by the
25. those kinds of question possible. <p> Yet
26. a fine old mess if all this were true. While
27. American League, Christian Labor Front, approach is more honest than other people
28. areas of Beirut during the operation last
29. The island has been thoroughl
30. Edwards his Premier League debut if Hjeld
31. family. In the film, Guido's son hides
32. in the Pakistan side. <p> STEVE WAUGH: men whose lives are marked by holiness,
33. names. <FO1> Christian names. <MO1> And n:
34. prayer includes individual prayers of
35. in the Ina Hurmani neighborhood. The
36. Social Reform Party, to be ahead by more
37. Social Union leader. The party still has
38. to comment on air: <p> I've just been
39. woman who is my client, and hers to me as
40. woman, was with great reluctance persuade: biblical arguments regarding euthanasia.
41. as Old as Creation: or the Gospel,
42. its complexity and reveal its depth. Afte:
43. Christianity.<p> INDIA BOAT CAPSIZE (<h> <p> A river
44. among whom they lived. <p> I have made a
45. Catholics and their meaning 'universal')
46. have to live outside their buildings as
47. should not ignore biblical scholarship, i!
alien (Odinic Rite)

1 roffered "redemption" of a "saviour", even such an
2 10%, our homelands have large and rapidly breeding
3 s of nature have withdrawn. In many plantations of
tive advance. When our faith was supplanted by the
y mists of Judeo/Christianity. He looked upon this
6 politically correct illusion, our folk accept the
7 will reject the alien Jahweh only to follow another
8 clouded. You will find some who have rejected one
9 hem as the sound of the 'God Force', knew only the
e type of leadership. Today's society is led by an
11 ique folk faith on the one hand, and to indulge in
12 then, more than others, who were enslaved by this
13 ver of justice, Maker of law, We fight against the
14 ut cannot be in harmony within for it is led by an
15 used by" he said. They were akin then, and this
16 l revolution - an overturning of the worship of an
17 the junkies and the dross or those who hail their
18 duct the terror regime. For example, it was not
19 ny within for it is led by an alien folk-soul with alien ideas, ideals and aims. A society that is l
20 warding to tap into the much larger and commercial
21 out. This image of a
22 in all manner of
23 grown up in a Christian environment, in a world of
24 ultimately more rewarding. It may be true that an
25 also be damaging. To spend time and energy on an
26 otion of incarnation, as defined by the church, is
27 church leads astray because it preaches a religion
28 all around us we see a rising flood of populations
29 Our own esoteric ways are as rich and vital as any
30 pieces too - remember the pointy ears that the alien

alien (Bank of English)

1 my best calling card. It identified me as an
2 and astronauts, of floating weightless in an
3 moist darkness. She knew that to him it was as
4 and politics speak different languages, as
5 discovered them and on the fear that superior
6 Thompson. Their weakness perhaps is that in your life, both the" he said. They were akin then, and this
7 which told the story of a Jesuit mission to an
8 Five Guys Named Moe and on screen in the Beeb's
9 social control in its action frame as an
10 jobs to rough it for five months in a hostile,
11 for a while when Young, normally the undisputed
12 Paul Davies' recent book on the search for
13 case of a non-U.S. shareholder is a nonresident
14 between the biological and the social: 'No alien
15 for a while when Young, normally the undisputed
16 Paul Davies' recent book on the search for
17 be doing, but getting your body to perform an
18 the Alaloi totem system with Old Father's
19 The clean waters are also to the liking of an
20 Ottoman rule when 'government' meant something
21 out. This image of distress as a pathogen
22 that concept of reincarnation is not totally these institutions were imposed on them, were
23 motionless in a bed for days on end was as
24 understanding of English but in 1995 it was an
25 at the time for it is local Atrocity, The Fly, even
26 with the same parents grow up with totally
27 race or religion or would you side with the
28 convince George Lucas to use a Jim Farry-type
29 pieces too - remember the pointy ears that the alien
30 artefact as the crucified Jew, Jesus. That

alien -- a curiosity, not a threat. People who
31 and intensely beautiful environment, and as she would find a desert tent. <p> He had
32 as Walloon and Urdu. Livingstone delivered a beings might do the same to us. On the other circumstances they are not good at mixing. creatures. Both were at the mercy of # Can't culture with two sentient species.
33 drama Invasion: Earth. He is now starring as an element, which it tried to mask. <p> An
34 environment, about 80km from Kununurra. "My franchise has also, sadly, overshadowed the individual, such distributions ordinarily is desirable as an immigrant," Reed wrote. <p> leader of Planet Laid-Back, was forced to life, entitled Are We Alone # is published by movement is another matter. <p> The whole philosophy), he decided to give up no part of species, the Pacific oyster (Crassostrea
35 The first imbalance is grave; the second is to the basic nature of the person and either to Russian culture and was viewed favourably to them. <p> And so very rapidly it became to me as it must have been to him. <p> As the tongue. "I saw that as a problem," he admits. Vampirism has glaring parallels with Aids - ways of communicating with each other. Women Why wait for a tragic outcome to realize with a squeaky wee voice for the next Star
36 Yoda sported in the classic Star Wars sci-fi

44
foreign (Odinic Rite)

tances in our bodies that would otherwise harm us; usually be absorbed by the interests of peddlers of e to the excessive fees charged to negotiate such. oing? These questions lead many of us to search in ame abstract, unknowable deity who comes from some ose areas of the world where the ruling elite is a and the Hebrews had theirs. We should not expect a ted one alien deity only to follow another just as

foreign bodies are disabled, thus preventing sick foreign cultures. We must be true to ourselves. For foreign fields, disciplines and cults for answers foreign land. The problem that faces us today is power. For Odinists, the path to tread is foreign religion to embrace our idea of justice which may proclaim that an ethnic religion

foreign (Bank of English)

with the Foreign Secretary Mr Hurd. Our in 1980 – twice the Afghan budget, including Japanese firms are taking profits on their London, 1984, p. 336. Chapter 5 167 N. Islam, Australian athlete capitulate against billion a year on environmental projects in of the Albanians who had sought refuge in services. Restrictions on the number of since the movement is recognised only by three. He says not, but he inveighs against drives me to seek wealth and distinction in they will pay more because it represents a Secretary of State Baker and Soviet News in Washington, I’m Laura Knoy. Iraqi Repa of the BBC reports from Warsaw: A Polish the mps made an unprecedented attack on its policy on Cambodia have been denied by the FOREIGN OFFICE ARRESTS The British of the V&A event. PHOTO More finding is that players, mostly the against the Merieux takeover. Notwithstanding various statements on political union and on Changes in Southern Europe British in standard written English. Fused foreign provisions as to financial statements for let alone for an economic superpower. will be opened by no less a dignitary than the year. Investment in Foreign Currencies and a record one million British visitors. Total foreign elections approach is a nation divided by a

Foreign Affairs correspondent, Jack Thompson, says aid, in that year – were equally determined foreign assets, bringing the money home to improve Foreign Capital and Economic Development: Japan, foreign competitors who have shorter, sharper and foreign countries–foreign aid... Senator Al foreign embassies in Tirana have been given a warm foreign firms that can set up shop in a country are foreign governments and depends heavily on the sale foreign investment, adding that you cannot get foreign lands if these forces being at present equal foreign lifestyle and quality." Chris Robinson, Foreign Minister Shevardnadze meet again today in Foreign Minister Ahmed Hussein Khudayer met late Foreign Ministry statement expresses deep regret at Foreign Office officials as well as some criticism Foreign Office in London. And as we hear from our Foreign office says it has expressed concern to the foreign oil exploration companies to pull out of foreign ones, have their own insurance policy rather foreign ownership of Connaught, this accord would Foreign Policy since 1970 Comparative foreign policy is not well defined it confuses many foreign private issuers 210.3–20 Currency for Foreign relief and rescue experts as far away as Foreign Secretary, Robin Cook, whose devotion to Foreign Securities–The Funds are authorized to foreign visitors to Turkey are expected to top ten

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allow any aspect of our faith to be neglected in a large and rapidly breeding alien communities, and to obey our laws new laws are enacted to ensure that the customs of friendship towards our laws. But instead of forcing these strangers whose culture and background are complex.

STEVE BOGGAN </b> <p> How would you feel if a company and the horse is caught later by a stranger - a religion which taught that a stranger t that a stranger God was the only God, and that a strange or even one of our own unenlightened, t people were the Chosen People - a religi people control most of our 'wealth', and people to organize 'Band Aid' or any other things, or those of our own folk who have peoples are protected, respected, and en within my gates, He may be true or kind, B need interpreters When we go to buy and sell. The y' lifestyle people found themselves surrounded by ity towards our laws. But instead of forcing these strangers whose culture and background are complex.

STEVE BOGGAN </b> <p> How would you feel if a company and the horse is caught later by a stranger - a religion which taught that a stranger t that a stranger God was the only God, and that a strange or even one of our own unenlightened, t people were the Chosen People - a religi people control most of our 'wealth', and people to organize 'Band Aid' or any other things, or those of our own folk who have peoples are protected, respected, and en within my gates, He may be true or kind, B need interpreters When we go to buy and sell. The y' lifestyle people found themselves surrounded by ity towards our laws. But instead of forcing these strangers whose culture and background are complex.

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the menus, has changed his menu. He
<en> Our" even such an alien artefact as the
<en>Saying that it is trying to delay loan guarantees to resettle Soviet Jews
<en> Russo, it used to be said that the Spanish
<en>a peculiar brew of anti-white revisionism and
<en>Scandinavians, then Irish and Poles, and later
<en>Saying that it is trying to discourage Soviet
<en>Remained of the Jewish quarter. <en>There were
<en>Government. Shas, which represents religious
<en>suffering. But it's not just terrible to kill
<en>acquired a biological advantage over others.
<en>extent I do, he was right in many things. The
<en>with a population of 804,000 Arabs and 10,000
<en>but unacceptable to be an English nationa
<en>African - any Gods or magic they can find except
<en>busmen, the Welsh, the Palestinians, the
<en>Oriental, and apparently not realise the
<en>tribes, where we must assume its origins
<en>African, Oriental, and apparently not rea
<en>Bible, is a typical word-play used to sub
<en>Jehovah in drag. These are an evil brood of
temple sacrifices and in the context of the
<en>had theirs. We should not expect a foreign
<en>laid great importance on making sacrifice
<en>Jesus. That was over a millennium ago and the
<en>synagogues. The Roman Pantheon was origina
<en>were let off. Man can transfer his guilt to
<en>the requirement and responsibilities of
<en>party of war" are once more in the offing. The
<en>indignation. In some circles he was known as a
<en>Hebrew lives there now. I went to the local
<en>p.m. for beginners; 8:30 p.m. intermediate at
<en>the exploits of Jewish heroes, the proofs of
<en>salad bowl that Europe has become.
<en>aryanised Jewish property," said the German
<en>Jesus were Jewish. The official twelve were
<en>question what am I?" actually occurs in the
<en>syndicated strip ran during Rosh Hashanah, the
<en>the state of Israel, a man who has drawn the
<en>of Helen Bambr, a diminutive 74-year-old
<en>a peculiar brew of anti-white revisionism and
<en>Meyerbeer, the hugely popular and successful
<en>Scandinavians, then Irish and Poles, and later
<en>Saying that it is trying to discourage Soviet
<en>at the Jewish Community Center, 566 Arastradero Road, Palo
<en>devotion, the brilliant annals of past Jewish
<en>difference, and any other ethnic difference,
<en>leader, Michel Friedman. The conservative Die
<en>males. The oneness of God was among the
<en>orning prayers, but it is treated as a
en>New Year, a league spokesman said. Further,
<en>vote in all the primaries thus far. Ladies
<en>woman few of us would have heard of without
<en>conspiracy theories, has changed his menu. He
<en>German composer who was Wagner's principal
<en>and Italians, arrived as immigrants in
<en>and Palestinian Arabs, and has continued to
<en>from going to the occupied territories. But
<en>had been expelled from Spain because they
<en>enabled the US to increase its credibility
<en>here a long time ago," the middle-aged man
<en>rooted in the Middle East or North Africa, it's terrible to kill anybody. This whole
en>long exposed to some diseases in the confined
<en>tell them your theory about the Jews." It's
<en>the enclave of Jerusalem was to be a
<en>Africa,
<en>
<en>that the 'oppressed' race (for instance the South
<en>ner of stranger folks' systems - Egyptian, Hebrew,
<en>nd in the animistic magic of the Ashanti and other
<en>mselves in all manner of stranger folks' systems -
<en>ous systems, trying them on like shirts - one week
<en>all manner of stranger folks' systems - Egyptian,
<en>Word', a statement found at the beginning of the
<en>xamination is revealed as no pagan goddess but the Hebrew
<en>Guilt was transferred to the scapegoat and the
<en>the exploits of Jewish heroes, the proofs of
<en>the requirements and responsibilities of
<en>party of war" are once more in the offing. The
<en>indignation. In some circles he was known as a
<en>Hebrew lives there now. I went to the local
<en>p.m. for beginners; 8:30 p.m. intermediate at
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<en>aryanised Jewish property," said the German
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<en>question what am I?" actually occurs in the
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<en>leader, Michel Friedman. The conservative Die
<en>males. The oneness of God was among the
<en>orning prayers, but it is treated as a
en>New Year, a league spokesman said. Further,
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<en>had been expelled from Spain because they
<en>enabled the US to increase its credibility
<en>here a long time ago," the middle-aged man
<en>rooted in the Middle East or North Africa, it's terrible to kill anybody. This whole
en>long exposed to some diseases in the confined
en>tell them your theory about the Jews." It's
en>the enclave of Jerusalem was to be a
of the Unpublished Dead Sea Scrolls: The Hebrew and Aramaic Texts from Cave Four, Fascicle 48.

reward. No trait in a person is so despised in Egypt as 'heavy blood', a lack of humour. Could Egypt have said towards Port Said in Egypt and the programme on the collapse of the Ancient Egyptian kingdom. But apart from that, there were two Egyptian onions are trees. But, be they red, yellow, Egypt has advanced further towards democracy than they have been hanged. <p> The executions of the Israeli president's aim was to show that the Mikhailsen family and a number of Egyptians were arrested for trafficking narcotics into Egypt, not by the government, but by the Egyptians themselves, as a result of a campaign by the National Police to combat drug trafficking. The campaign has been successful so far, with more than 1,000 suspects arrested and 200 cases investigated. The police say that they are making progress in the fight against drug trafficking, but there is still a long way to go. The campaign has been supported by the Egyptian government, which has allocated funds to the police to help them in their work. The police have also received assistance from international organizations, such as the United Nations Office on Drugs and Crime, which has provided training and equipment to the Egyptian police. The campaign has been a joint effort between the Egyptian police and the international community.
for applicants from Pakistan, Yemen and North Africa is based on Joyce Carray's novel of colonial official distinction that has become blurred in body, the Consultative Council, and our North to vote in national elections. The BBC West LIBERIA, INCLUDING ELIZABETH BLUNT, BBC WEST Bradman also has a 299 not out against South conflicts also remained virulent. In South thing one might find in New Jersey. Probably more than 7 per cent more dollars and in South to hospital. Mike Procter, the former South 12 as 12 are being tempted from their homes in difference between black Africa and white Africa, the Be...
References


The Odinic Rite. http://www.odinic-rite.org/index2.html (as of March 15, 2007)

The Odinic Rite (pamphlet) http://www.odinic-rite.org/OR%20flyer.pdf


**Software used in this study:**

Antconc 3.2.0w – http://www.antlab.sci.waseda.ac.jp/software.html
Oxford WordSmith Tools 4.0 – http://www.lexically.net/wordsmith/

**General corpora used in this study:**

Bank of English Corpus (HarperCollins Publishers; University of Birmingham)

British National Corpus (BNC World Corpus 2001) – http://www.lexically.net/wordsmith/