

FUTHARK

A HANDBOOK OF
RUNE MAGIC

EDRED THORSSON



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AUDIOBOOK SUPPLEMENT

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Table 1.1. Germanic Rune Definition

<i>Dialect</i>	<i>Word</i>	<i>Meaning</i>
Old Norse	<i>rún</i>	secret, secret lore, wisdom; magical signs; written characters.
Gothic	<i>rúna</i>	secret, mysterium. Wulfilas, in his fourth-century Gothic translation of the Bible, uses this term to translate the Greek <i>μυστήριον</i>
Old English	<i>rún</i>	mystery, secret council.
Old Saxon	<i>rúna</i>	mystery, secret
Old High German	<i>rúna</i>	mystery, secret

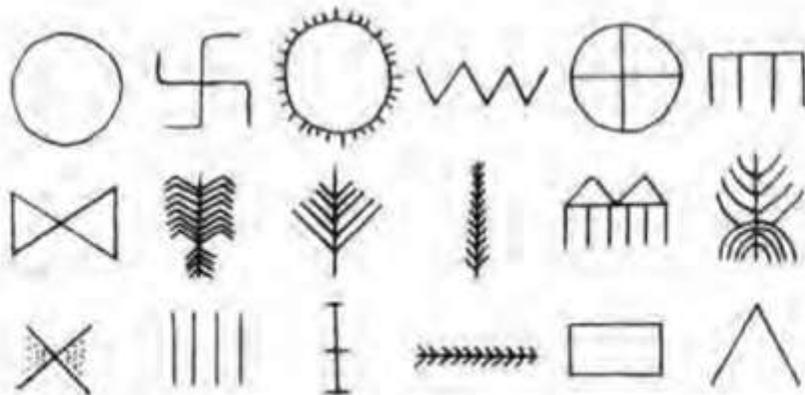


Figure 1.1. Some Bronze Age ideographic rock-carving configurations that were to evolve into runic shapes.

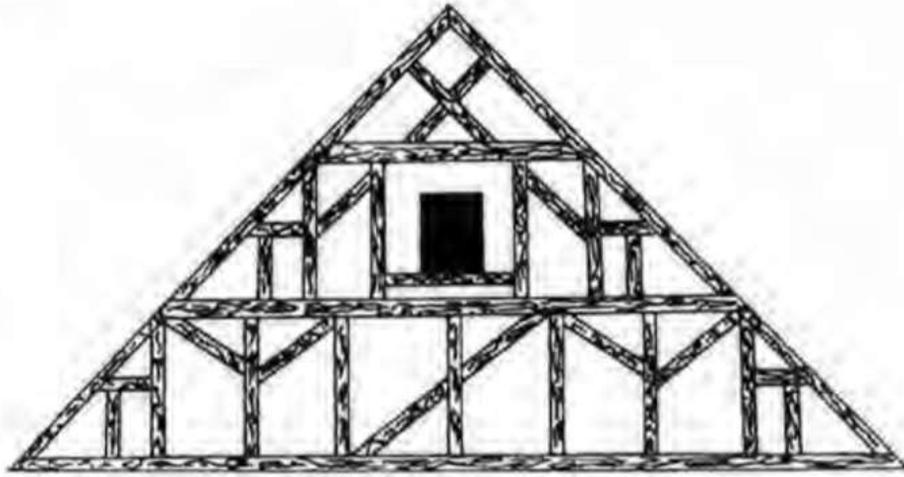


Figure 1.2. Examples of runic patterns found in German half-timbered buildings.



Figure 1.3. The Elder Futhark.

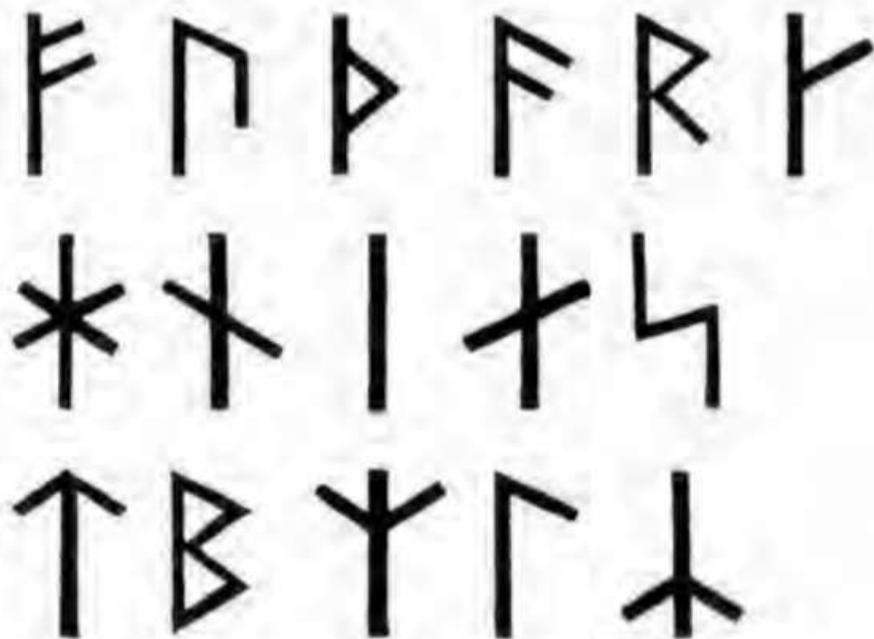


Figure 1.4. The Younger Futhark.



Figure 1.5. The Anglo-Saxon Futhork.



Figure 1.6. Ideographic German house mark. The symbolic interpretation of this mark has the two thorns of life þ and death ǫ with the Hammer of Thorr between them. The esoteric reading is "Between life and death may my estate increase and prosper."

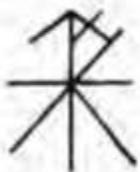


Figure 1.7. Runic German house mark. The name FRYDEL is portrayed in this composite form.



Figure 1.8. Monographic German house mark: Latin script forming the initials of a person's name.



Figure 1.9. Coded runic order, altered from the "normal" order of the Younger Futhark (Figure 1.4).

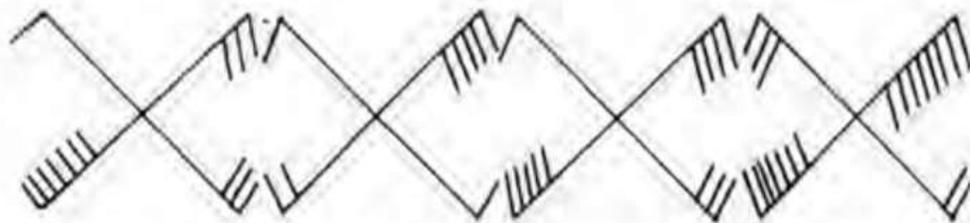


Figure 1.10. Tent-rune method, used here to spell the name thorvaldr.

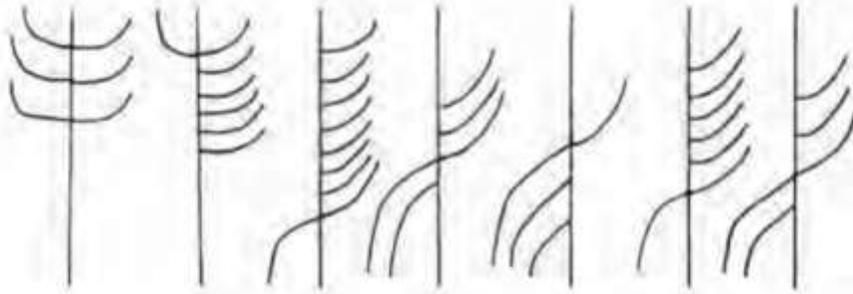


Figure 1.11. Branch runes representing the magical formula ek vitki (I the Magician).



Figure 2.1. U-rune pattern of manifestation. This pattern is essentially that of being drawn up into the time-space continuum until the force of the I-rune eventually draws it back to its source.

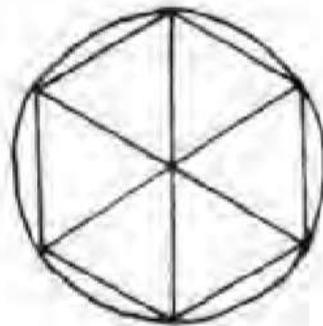


Figure 2.2. The mother rune: the solid hagalah.

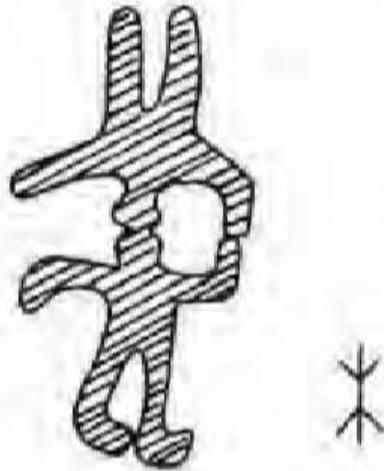


Figure 2.3. Divine twins, from the rock carving of Ryland/Tanum.

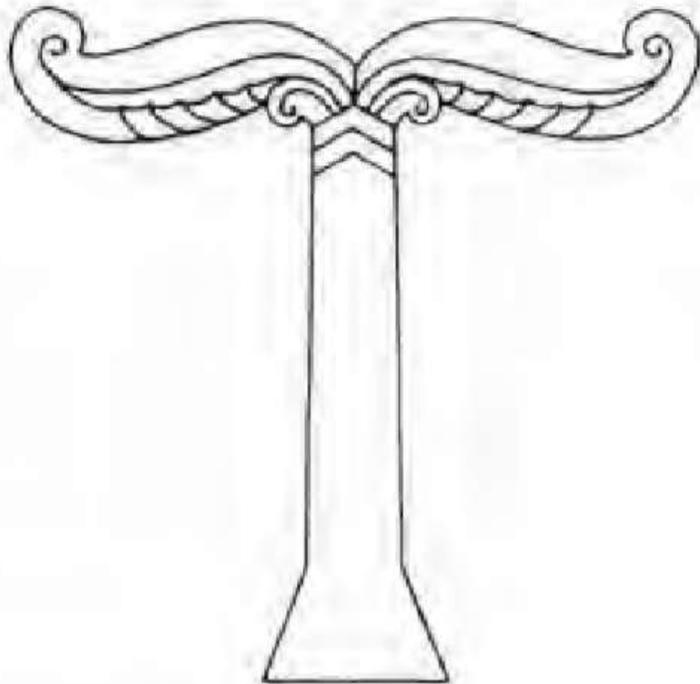


Figure 2.4. The Irminsul of the Saxons.

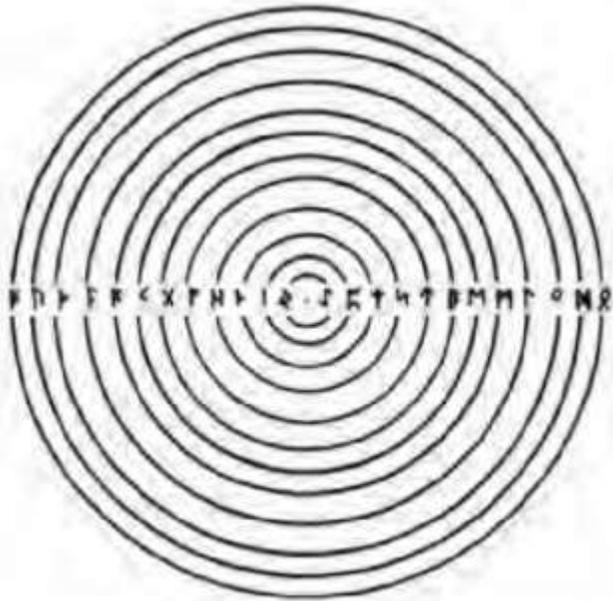


Figure 3.1. Diagram of the futhark pattern of manifestation.

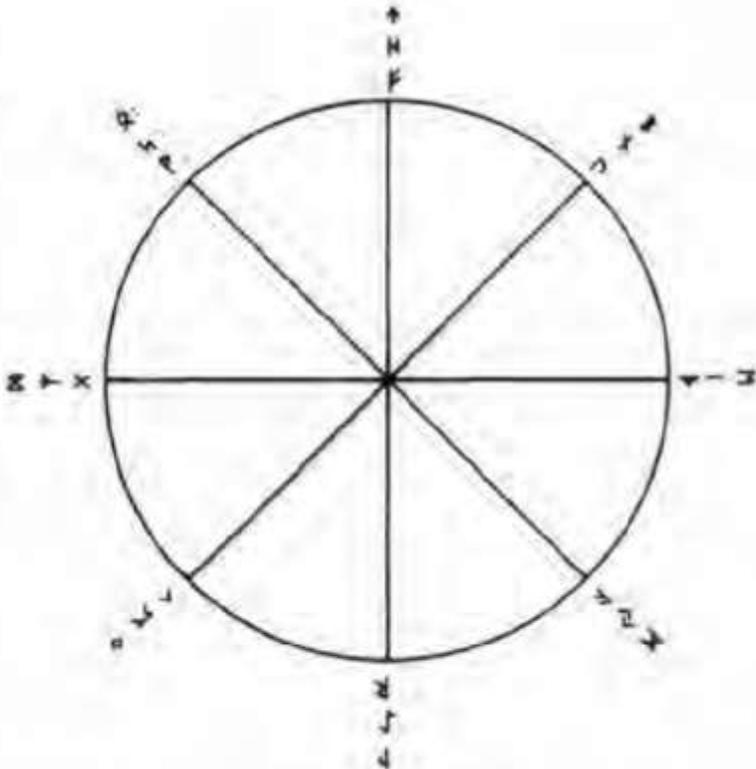


Figure 3.2. The eightfold division of the futhark.

Table 3.1. Attributes of Elements

Elements	Attributes
Fire	Total expansion, heat, all-vibration, archetypal energy
Air	All-pervasiveness and omnipresence, formless space, motion, light, intellect, communication
Water	Archetypal, unmanifested form, evolutionary being, stillness, darkness, unconscious
Ice	Total contraction, coldness (distinct from <i>isa</i>), no-vibration, cohesiveness
Earth	Total potential (containing all the others), archetypal manifestation and framework, physical matter, existence



Figure 4.1. A runic bracteate.

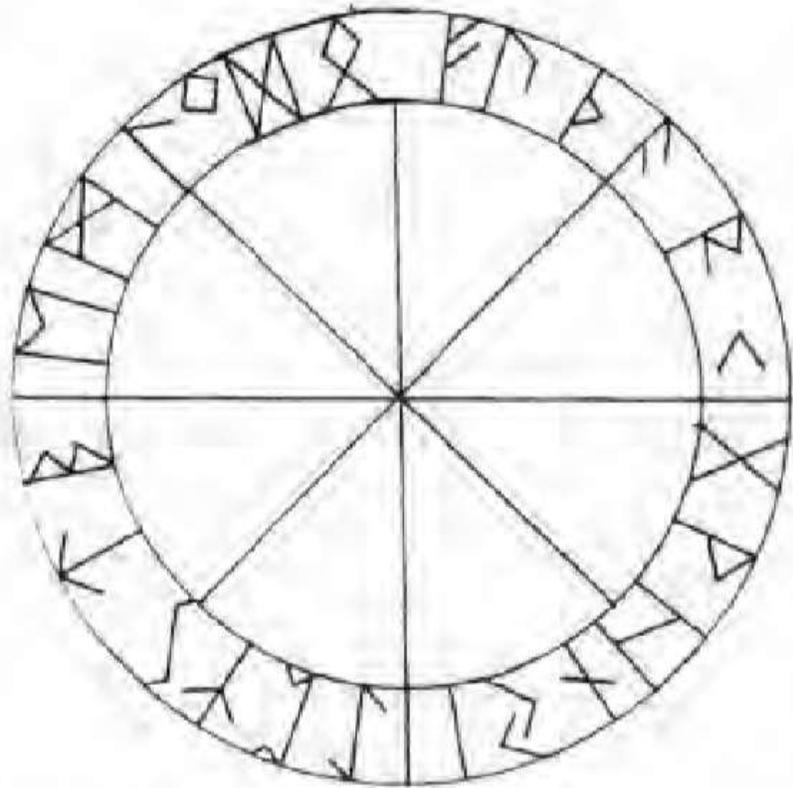


Figure 4.6. A typical rune magic circle or ring.

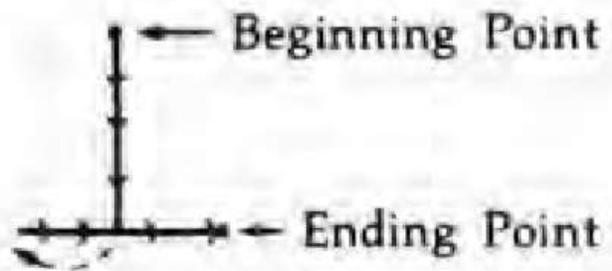


Figure 4.7. Tracing pattern of the hammer sign.

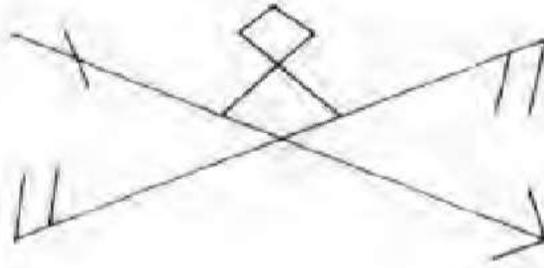


Figure 4.8. Bind rune found on the brooch of Soest, c. 600-650 CE

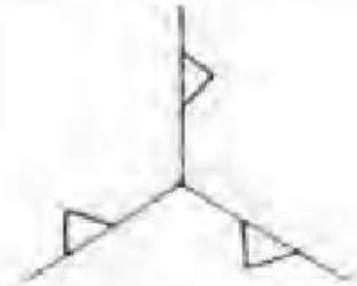


Figure 4.9. Ideographic "three-headed thurs."



Figure 4.10. Runic number formula "luwatuwa."

Table 4.1. Color Symbology

<i>Color</i>	<i>Interpretation</i>
Gold	The light of the sun and the spiritual light shining from Ásgardhr, the force of önd in the universe and a symbol of honor, reputation, and power in all realms.
Red	Magical might and main, protective power, spiritual life and vigor, aggressive force. The principal color of the runes; also a sign of death. Often related to gold.
Blue	The all-encompassing, all-penetrating, and omnipresent mystical force of the numen, a sign of restless motion, the color of Ódhinn's cloak. In its darkest hues it becomes one with black.
Green	Organic life, the manifested force of fertility in the earth and in the sea, a sign of the earth and nature, passage between worlds.
Yellow	Earthly power, a sign of desire and lust in a will toward manifestation. Related to both green and gold.
White	The total expression of light as the sum of all colors—totality, purity, perfection, nobility, the disk of the sun.
Silver	The disk of the moon, change, transmutation, striving for higher knowledge. A metallic version of white.
Black	New beginning (as night and winter herald the birth of day and summer), all-potential, the root force of all things, knowledge of hidden things, concealment, the container of light.

Table 4.2. Pictographs

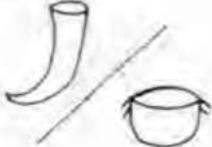
Symbol	Interpretation
	Serpent or lingworm—enclosure, containment, chthonic force, and the magical unconscious.
	Man and horse—wisdom and magical power of projection, swiftness, command over the worlds and spiritual realms, the Ódhinic force.
	Ship—passage between life and death, transmutation, fertility, and growth (often appears with ⊕ above it).
	Horn or caldron—sign of Ódhroerir, wisdom and inspiration, invocation of eloquence.
	Hammer—Mjöllnir, the Hammer of Thórr, protection, increase, raw power, and will.
	Bird (raven)—swift-moving intelligence and memory.
	Moon—transmutation, ordered change, magical power.

Table 4.3. Ideographs

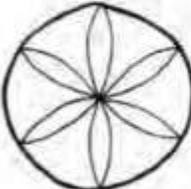
Symbol	Interpretation
	Hammer—same as pictograph.
	Sunwheel or hammer—similar to \perp , but also luck, solar power, the sign of the dynamic solar wheel, transmutation, and magical power under will.
	Solar wheel—spiritual power, law, order, contained religious force, holiness.
	Hagall/World-Tree—cosmic pattern of Yggdrasill, the snowflake, protection and magical working by and through the laws of the world.
	<i>Glückstern</i> (Star of Luck)—same as Hagall above. Common in Dutch hex signs and a powerful framework for talismans and visual magic.
	Heavenly star or cross—the eight corners of heaven, the eight legs of Sleipnir, the world-tree and the heavens expressed in a single ninefold pattern (center: Midgardhr, the world of man).
	<i>Valknutr</i> (the knot of the fallen, or chosen)—the Nine Worlds embodied in the three realms in eternal unity expressing the evolutionary law of arising-being/becoming-passing-away to new beginning.

Table 4.3. Ideographs (Cont.)

Symbol	Interpretation
	Trefot—dynamic power from the three realms of being and the threefold evolutionary force. Made from three L-runes ($21 + 21 + 21 = 63$, or 7×9); magical inspiration throughout the cosmos.
	"Heart" (actually an ancient representation of female genitalia and buttocks)—sensuality, eroticism, love. In Old Norse books of magic the sign  often appears in spells of love magic; a symbol of sexual intercourse.

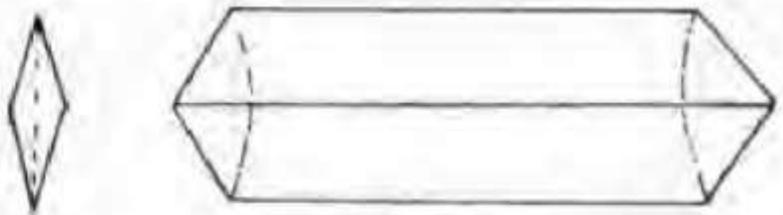


Figure 4.11. A typical talismanic (rhomboid) form.

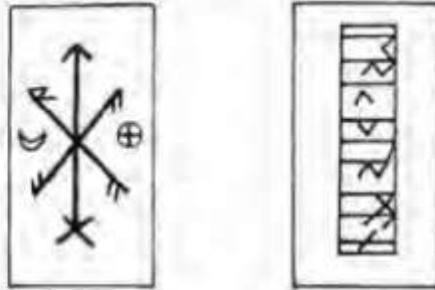


Figure 4.12. Bind-rune talisman with signature. A) Obverse. A bind rune formed from \uparrow , \mathfrak{F} (twice), \mathfrak{Y} , \mathfrak{R} , and \mathfrak{X} , providing success and energy in the realms of inspiration and magic in the natural order of things. B) Reverse. Note that certain runes are bound so that the rune count totals 7, thus linking the name with the power of magical inspiration.

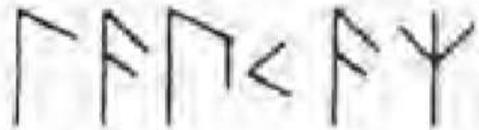


Figure 4.13. The laukaz formula.



Figure 4.14. A runic formula for successful love magic.



Figure 4.15. Bind rune of a love-magic formula.

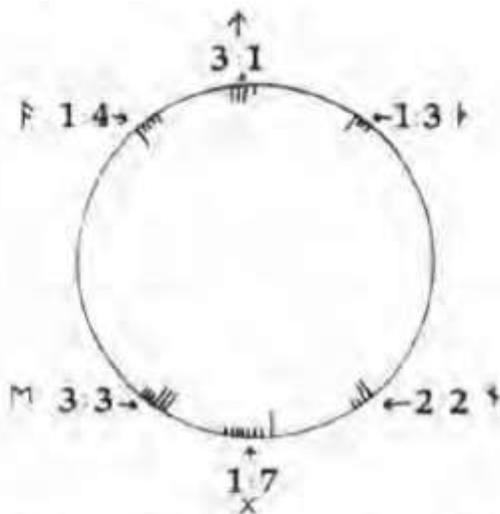


Figure 4.16. Encoded form of a love-magic formula. The markings at the top form 3:1, meaning third row, first rune.


 4. 21. 2.

Figure 4.17. The alu formula.

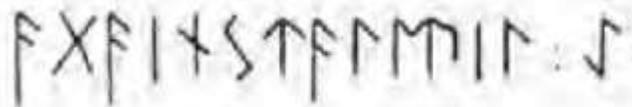

 a g a i n s t a l e v i l : J

Figure 4.18. Adaptation of an ancient formula for yew magic.



Figure 4.19. A bind rune for success. The numerical analysis is . . .?



Figure 4.20. A bind rune for justice. The numerical analysis reveals a doubling of the force of the T-rune.



Figure 4.21. A bind rune for prosperity and well-being.

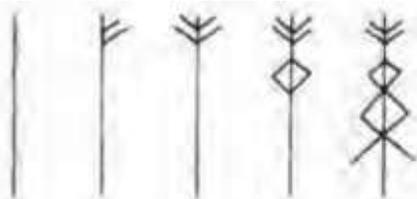


Figure 4.22. Pattern for carving a bind rune.

Table 4.4. Some Patterns of Force Streams

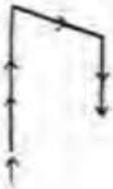
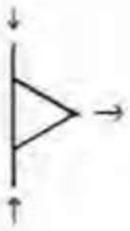
	<p>Subterranean streams are lifted into the vitki and circulate back to their source.</p>
	<p>Heavenly and subterranean forces flow into the vitki. There they are synthesized and sent out into the terrestrial realm as manifest action.</p>
	<p>A crosscurrent of directed terrestrial force flows through the vertical axis of world streams, resulting in a concentrated intensification of power at the point of confluence.</p>
	<p>Heavenly and subterranean streams are received and assimilated, and all are redirected toward the heavenly realm.</p>

Table 4.5. Stödhur for Engaging Runic Forces

	Self-knowing, I am a staff for beams and waves of rune might.
	Self-knowing, I shape the might from the deepest depths out of the realms of the earth out of the womb of Hel (or the earth mother).
	Self-knowing, I shape the might from the highest heights out of the wide world out of Heimdallr's realm.

Table 4.6. Increase in Magical Power

	Mannaz, unfetter the flow of godly might in me.
	Rune-might is shaped by uruz.
	Fiery fehu-might flows to me.
	The might of Óðinn streams to me.
	The gift of the Gods grows in me.
	Rune-streams meet in me and beam whither I send them— with full knowledge.
	Self-knowing I steer myself and the streams.
	Rune-might streams between me and the Worlds along the rainbow of light.
	Rune-might work <i>in</i> me.
	Rune-might work <i>through</i> me.

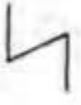
Table 4.7. Success and Victory

	Norn-rune fend off the fetters of wyrd and turn the need.
	Grow and thrive through <i>fehu</i> .
	Speed overcomes in me! Steering might of <i>sowilo</i> (the sun) lead me from success to success.
	Týr—Týr Fruit of the fight—victory!
	My deeds make me grow, forever in might and main.
	<i>Mannaz</i> ! Word of fullness be the fulfiller of my wishes.
	Make all the good wax great.
	Hail and fullness work through the year!
	Well-being waxes happiness grows in itself.
	Our deeds make us grow, forever in might and main.
	Norn-rune fend off the fetters and turn the need!
	Warding might of the World, stream to me. Warding might of the World, work in me. Warding might of the World, work through me.

Table 4.8. Increase in Creative Force

	Fiery <i>feh</i> -might flows to me.
	<i>Uruz</i> shapes the rune-might.
	Rune-streams meet in me and beam whither I send them.
	The might of my word waxes.
	On the right road I wander.
	Skill comes to me through the might of <i>kenaz</i> knowledge and World-wisdom wax in me through <i>kenaz</i> .
	The speed of <i>sowilo</i> (the sun) steers me.
	Týr—Týr Will of speedy shaping successfully stream through me.
	Hail and fullness— gifts of the good year!

Table 4.9. Rite of Need

	Norn-rune fend off the fetters of wyrd, turn the need. Thou art my need— through thee I overcome need.
	Wight of the World—wood give good speed and help! I take up the runes, I take up my need!
	Need-fire flame in me!
	<i>Mannaz!</i> Word of fullness be the fulfiller of my needs and unfetter the flow of rune-might.
	Rune-might streams between me and the worlds along the rainbow of light.
	Need-fire flame in me!
	Steering might of the sun lead me forward.
	Need-fire flame in me! <i>(Repeat this until the fire is enkindled in your breast.)</i>

Appendix A

Pronunciation of Old Norse

The phonetic values provided below also serve as a convenient guide to the phonetics of the *galdrar*.

The consonants *b, d, f, k, l, m, n, t,* and *v* are just as in Modern English.

a	as in "artistic"
á	as in "father"
e	as in "men"
é	as <i>ee</i> in German "See" (as <i>ay</i> in "bay")
i	as in "it"
î	as <i>ee</i> in "feet"
o	as in "omit"
ó	as in "ore"
ö	(also written <i>o</i>) as <i>o</i> in "not"
ϕ	pronounced same as <i>ö</i>
u	as in "put"
ú	as in "rule"
æ	as <i>ai</i> in "hair"
œ	as <i>u</i> in "slur"
y	as <i>u</i> in German "Hütte" (<i>i</i> with rounded lips)
ý	as <i>u</i> in German "Tür" (<i>ee</i> with rounded lips)
au	as <i>ou</i> in "house"
ei	as <i>ay</i> in "May, or <i>i</i> in "mine"
ey	pronounced same as <i>ei</i>
g	always hard as in "go"

ng as in "long"
 h same as English except before consonants, then as
wh in "where"
 j always as *y* in "year"
 p as in English, except before *l* then this *pl* cluster
 is pronounced *ft*
 r trilled *r*
 s always voiceless as in "sing"
 th in initial position voiceless *th* as in "thin"
 dh medially and in final position voiced *th* as in "the"
 rl pronounced *dl*
 rn pronounced *dn*
 nn pronounced *dn* after long vowels and diphthongs

Appendix B

On the Transliteration of Modern English into Runes

This topic poses some problems, especially when it comes to putting proper names into runic form. The correspondences reviewed below will provide ample guidelines, but the *vitki* should let intuition and magical criteria be the final arbiter. In some cases it may be found best to go with the actual English *sound* rather than the literal correspondences.

In writing poetry of your own composition in runes it will be found most convenient if you stick to Anglo-Saxon roots (see Appendix C). Questions of "correctness" in transliteration are fewer when Germanic words are used.

A	ƿ
B	ᚷ
C	<
D	ᚹ
E	ᚱ
F	ƿ
G	x
H	ᚨ
I	ᚲ or ᚳ
J	ᚲ or ᚳ
K	<
L	ᚲ
M	ᚱ
N	ᚦ
O	ᚰ
P	ᚷ
Q	<
R	ᚱ († in final position)
S	ᚨ
T	ᚦ
U	ᚲ
V	ᚲ or ƿ
W	ᚷ
X	<ᚨ (k + s)
Y	ᚰ
Z	ᚨ or ᚦ
TH	ᚦ ; ᚷ (voiceless; voiced)
NG	ᚰ

Appendix C

On Poetics

Poetry is a potent tool of magical technique that should never be ignored by any vitki. To the ancient Germanic peoples the poet was a magical figure, and *skáldakraft* (the power of poetry) was a magical force. Poetry *shapes* magical forces contained in the world according to the will of its "creator." Remember, Ódhinn is the god of the runes, magic, and poetry (among other things).

Each vitki should choose a poetic form with which he or she feels most comfortable and effective. This may be executed in English or some other "ritual language." Old English, with Old Norse, gives us the most elegant examples of old Germanic verse forms, but this great and native power has been suppressed by non-English forms from French and Latin. Here I would like to point out some of the possibilities for composing Germanic-style poetry in Modern English.

The most important element of composing Germanic style verse is vocabulary choice. Through the centuries English has become more and more infused with Latin and Greek derivatives that speak clearly to the intellect but are dumbfounded before the soul. Therefore, it is most effective to try to choose Modern English words with Anglo-Saxon or Norse (there are *many*) roots. Any dictionary with etymologies will be helpful in this regard.

This type of poetry *may* rhyme but not necessarily. The oldest form of Germanic verse used stave rhyme (alliteration) only. The verse form is based on the unit of the half line. Examples of original magical verse found throughout this book will be of some help. The most inspirational aid in this study is Professor Lee M. Hollander's translation of the *Poetic Edda* (also the introduction to that work).

Appendix D

Tables of Runic Correspondences

The following tables are intended to serve as guides to further rune understanding as well as stimulation toward further runic investigation by all vitkar. These correspondences are not absolute or dogmatic—as always the intuition of the vitki is the most reliable guide! Many of the correspondences will be helpful in the construction of rituals, talismans, and so on. Table A on pages 140-141 concerns runes 1 through 24 of the Elder Futhark, with the corresponding runes of the Younger Futhark and the *Armanen* Futhork. This table provides a full range of correspondences, which are partially traditional and partially based upon previous twentieth-century research. These columns will be found to contain many valuable theses for thought stimulus. It should be noted that all correspondences are based on the order and number of the Elder Futhark and that in the case of the younger rows the numbers in parentheses indicate positions with respect to the elder row. Table B on page 143 provides a partial list of basic correspondences for the Anglo-Saxon runes 25 through 33.

Table A. Table of Runic Correspondences

I No.	II Elder Form	III Elder Name	IV A-S Form	V A-S Name	VI Young- er Form	VII Younger Name	VIII Arma- nen Form	IX Armanen- Name
1	ᚠ	fehu	ᚠ	feoh	ᚠ	fē	ᚠ	fa
2	ᚢ	uruz	ᚢ	úr	ᚢ	úr	ᚢ	ur
3	ᚦ	thurisaz	ᚦ	thorn	ᚦ	thurs	ᚦ	thorn
4	ᚨ	ansuz	ᚨ	ós	ᚨ	áss	ᚨ	os
5	ᚱ	raidho	ᚱ	rád	ᚱ	reidh	ᚱ	rit
6	ᚷ	kenaz	ᚷ	cén	ᚷ	kaun	ᚷ	ka
7	ᚨ	gebo	ᚨ	gyfu	ᚨ (9)	hagall	ᚨ (9)	hagal
8	ᚱ	wounjo	ᚱ	wynn	ᚱ (10)	naudhr	ᚱ (10)	not
9	ᚱ	hagalaz	ᚱ	hægl	ᚱ (11)	íss	ᚱ (11)	is
10	ᚠ	naudhiz	ᚠ	nýd	ᚠ (12)	ár	ᚠ (12)	ar
11	ᚱ	isa	ᚱ	ís	ᚱ (16)	sól	ᚱ (16)	sig
12	ᚠ	jera	ᚠ	gér	ᚠ (17)	Týr	ᚠ (17)	tyr
13	ᚠ	rihwaz	ᚠ	íoh	ᚠ (18)	bjarkan	ᚠ (18)	bar
14	ᚠ	perdhro	ᚠ	peordh	ᚠ (20)	madhr	ᚠ (21)	laf
15	ᚠ	elhaz	ᚠ	zolh	ᚠ (21)	lögr	ᚠ (20)	man
16	ᚠ	sowilo	ᚠ	sigil	ᚠ (13)	yr	ᚠ (13)	yr
17	ᚠ	tiwaz	ᚠ	tír			ᚠ (19)	eh
18	ᚠ	berkano	ᚠ	beorc			ᚠ (7)	gibor
19	ᚠ	ehwaz ehwo	ᚠ	eh				
20	ᚠ	mannaz	ᚠ	mann				
21	ᚠ	laguz laukaz	ᚠ	lagu				
22	ᚠ	ingwaz	ᚠ	Ing				
23	ᚠ	dagaz	ᚠ	dæg				
24	ᚠ	othala	ᚠ	ðhel				

Table A. Table of Runic Correspondences (Cont.)

X Tree	XI Herb	XII God/ Goddess/ Wight(s)	XIII Color	XIV Astro- logy	XV Tarot
elder	nettle	Æsir	light red	ᚦ	Tower
birch	sphagnum moss	Vanir	dark green	ᚷ	High Priestess
oak	houseleek	Thórr	bright red	ᚼ	Emperor
ash	fly agric	Ódhinn	dark blue	ᚷ	Death
oak	mugwort	Forseti	bright red	ᚦ	Hierophant
pine	cowslip	Freyja, dwarves	light red	ᚷ	Chariot
ash and elm	heartsease	Ódhinn/ Freyja	deep blue	ᚷ	Lovers
ash	flax	Freyr, elves	yellow	ᚷ	Strength
yew or ash	lily of the valley	Ymir	light blue	ᚷ	World
beech	bistort	Nornir, etins	black	ᚷ	Devil
alder	henbane	rime- thurses	black	ᚷ	Hermit
oak	rosemary	Freyr	light blue	ᚷ	Fool
yew	mandrake	Ódhinn/ Ullr	dark blue	ᚷ	Hanged Man
beech	aconite	Nornir	black	ᚷ	Wheel of Fortune
yew	angelica	valkyrjur	gold	ᚷ	Moon
juniper	mistletoe	Sól	white/ silver	ᚷ	Sun
oak	sage	Týr, Máni	bright red	ᚷ	Justice
birch	lady's mantle	Frigg; Nethus; Hel	dark green	ᚷ	Empress
oak, ash	ragwort	Freyja/Freyr; Alcis	white	ᚷ	Lovers
holly	madder	Heimdallr/ Ódhinn	deep red	ᚷ	Magician
willow	leek	Njördhr, Baldr	deep green	ᚷ	Star
apple	self-heal	Ing, Freyr	yellow	ᚷ	Judgment
spruce	clary	Ódhinn/ Ostara	light blue	ᚷ ᚷ	Temperance
hawthorn	gold- thread	Ódhinn: Thórr	deep yellow	ᚷ	Moon

Table B. Extended Anglo-Saxon Runic Correspondences

I Nu- mb- er	II A-S Name	III A-S Form	IV Phonetic Value	V Translation	VI Esoteric Interpretation
25	ǣc	ᚦ	a	oak tree	sacred oak
26	ǣsc	ᚦ	a in "at"	ash tree	primal human material
27	ýr	ᚱ	u	gold decoration	primal being
28	ior	ᚱ	io	serpent	Midgardh-serpent
29	éar	ᚦ	ao or ea	earth-grave	ritual interment
30	cweorth	ᚦ	qu	fire-twirl	ritual fire
31	calc	ᚦ	k	chalk or cup	ritual container
32	stán	ᚱ	st	stone	altar stone
33	gár	ᚱ	g	spear	Ódhinn's spear

Glossary

Æsir: sg *Áss*, genitive pl. *Ása* (used as a prefix to denote that the god or goddess is “of the Æsir”). ON. Race of gods corresponding to the functions of magic, law, and war.

ætt: pl. *ættrir* ON. Family or genus, used both as a name for the threefold divisions of the futhark, and the eight divisions of the heavens. Also means a group or division of *eight*.

Armanen: pl. Name of the group built around the ideology of the German mystic Guido von List (1848-1919).

Ásatrú: ON. Religion (*trú*) of the Æsir. Now a name used by Norse oriented Neo-Germanic religious groups.

bind rune: Two or more runes superimposed over one another, sometimes used to form *galdrastafir*.

Edda: ON. Word of uncertain origin, used as the title of ancient manuscripts dealing with “mythology.” The *Elder* or *Poetic Edda* is a collection of poems composed between 800 and 1270 C.E., while the *Younger* or *Prose Edda* was written by Snorri Sturluson in 1222 as a codification of the mythology of Ásatrú for skalds.

erilaz: pl. *eriloz*. GMC. A vitki and runemaster who is also a priest (*godhi*).

etin: Developed from ON *jötunn*. A type of giant renowned for strength. Also, a generic giant name (in ON *Jötunheimr*, etc.)

fate: See *þrlog*.

formáli: pl. *formálar*. ON. Formulaic speeches used to load action with magical intent.

fylfot: An archaic English designation for the swastika or solar wheel.

fylgja: pl. *fylgjur*. ON. The "fetch," a numinous being attached to every individual, which is the repository of all past action and which accordingly affects the person's life. Visualized as either a feminine form, an animal, or an abstract shape.

galdr: pl. *galdrar* ON. Originally "incantation" (the verb *gala* is also used for "to crow"); later meant magic in general.

galdrastafr: pl. *galdrastafir*. ON. Literally, "stave of incantations." A magic sign of various types, made up of bind runes and/or pictographs and/or ideographs.

gandr: ON. Projected magical power and the wand, staff, or stave which contains or expresses it.

Germanic: (1) The proto-language spoken by the Germanic peoples before the various dialects (e.g., English, German, Gothic, Scandinavian) developed; also, a collective term for the languages belonging to this group. (2) A collective term for all peoples descended from the Germanic-speaking group (e.g., the English, the Germans, the Scandinavians). Norse or Nordic is a subset of Germanic and refers only to the Scandinavian branch of the Germanic heritage.

glóðhker: ON. Fire-pot or brazier used in magical rites.

glyph runes: See *galdrastafr*.

Gothic: Designation of a now extinct East Germanic language and the people who spoke it. Last speakers known in the Crimean in the eighteenth century.

hamingja: pl. *hamingjur*. ON. Mobile magical force rather like the *mana* and *manitu* of other traditions. Often defined as "luck," "shape-shifting force," and "guardian spirit."

hamr: ON. The plastic image-forming substance that surrounds each individual, making up the physical form. It may be collected and reformed by magical power (*hamingja*) according to the will (*hugr*).

"Hávamál": ON. "Sayings of the High One." The second poem of the *Elder Edda*; it contains words of wisdom, initiatory myths, and magical songs.

holy sign: See *galdrastafr*

hugr: ON. A portion of the psychosomatic complex corresponding to the conscious mind, intellect, will.

hugauga: ON. The "mind's eye," a spiritual *hvel* in the forehead.

hvel: pl. *hvel*. ON. Literally, this means "wheel" (analogous to the Sanskrit *cakra*), a spiritual center in the human body where magical forces are collected, transformed, and either assimilated or projected.

multiverse: A term descriptive of the *many* states of being (worlds) that constitute the universe. The word is a play on uni-verse (one-being). "Multiverse" is used when emphasis is placed upon the multiplicity of being, while "universe" is used for a unitary emphasis.

niding: Developed from the ON words *nídh* (insult) and *nídhingr* (a vile wretch). Used in the context of cursing by the use of satirical or insulting poetry.

Norn: pl. Nornir. ON. One of the three complex cosmic beings in female form that embody the processes of cause and effect and evolutionary force.

numen: adj. numinous. Living, nonphysical, or magical aspects within the cosmic order, not necessarily meant in the animistic sense; that which partakes of this spiritual power.

óðhrærir: ON. Exciter or stirrer of inspiration. This is both a name of the magico-poetic mead and its container.

Old English: The language spoken by the Anglo-Saxon tribes in southern Britain from about 450-1100 C.E. Also known as Anglo-Saxon.

Old Norse: The language spoken by West Scandinavians (in Norway, Iceland, and Britain) in the Viking Age (ca 800-1100 C.E.). Also, the language of the Eddas and of skaldic poetry.

önd: ON. Vital breath.

þrlög: ON. Literally analyzed, this means “primal layers” (primal laws) i.e., the past action (of an individual or the cosmos) that shapes the present and future conditions. Roughly translated as “fate.” Root concept of the English “weird” (*wyrd*).

ristir: ON. Tool used for carving runes.

runester: From ON. *rýnstr*, “one most skilled in runes” (rune vitki).

sign: See *signing*.

signing: pl. *signingar*. ON. Magical signs or gestures made with motions of the hands to trace various magical symbols in the air around an object or person to be affected by their power.

“*Sigrdrífumál*”: A poem of the *Elder Edda* in which the hero, Sigurdhr (Siegfried), is initiated into rune wisdom by the *valkyrja*, Sigrdrífa. The title means “The Sayings of Sigrdrífa.”

skald: ON term for a poet who composes highly formal, originally magical verse.

stadhagaldr: ON. “Posture magic”: the magical technique of assuming runic postures coupled with incantational formulas.

laufr: ON. Talismanic magic, a talisman.

thurs: From the ON *thurs*, pl. *thursar*. Giants renowned for their witlessness and strength.

tine: Developed from the ON word *teinn* (talisman).

valkyrja: pl. *valkyrjur*. ON. "Chooser of the fallen" (i.e., the slain). Protective *fylgja*-like numinous qualities that become attached to certain persons who attract them; a linking force between men and gods (especially Ódhinn).

Vanir: sg. Van. ON. The race of gods corresponding to the fertility function. The principal deities of this group are Freyja, Freyr, and Njördhr. After a long war with the AEsir, they all exchanged hostages and lived in peace. The Vanir who came to the AEsir camp became assimilated into the AEsir, while retaining their special characteristics.

vé: ON. "Sacred enclosure": the place of working magic. The name of Ódhinn's "brother."

vitki: pl. *vitkar*. ON. (Used throughout this book as if English.) "Magician, wise one": a magician and one versed in rune lore, who is not necessarily a *godhi* (priest) within the Faith of the AEsir but who remains within the natural laws of that Faith.

"*Völuspá*": ON. "Prophecy of the Seeress." The first song in the *Elder Edda*, it deals with cosmogony, anthropogony, and eschatology.

World: (1) The entire cosmos or universe. (2) One of the nine levels of being or planes of existence that make up the ordered cosmos.

World-Tree: See *Yggdrasill*.

Yggdrasill: ON. The cosmic tree of nine worlds or planes of the multiverse.