

Breathing The Runes

A publication of the Gambanreiði Statement



© 1995, 2003 Reprints and Rares

Breathing the Runes

A burgeoning “New Age” movement in the post-industrial West has sought out ancient spiritual traditions and some aspects of those from Northern Europe are included. Runes were, primarily, a means of writing in ancient Nordic lands. In the remains of Viking-era Dublin, Ireland, staves, small strips of woods with runes engraved upon them, were found. These texts were simply commercial transactions.

Runes have been studied in various cultures and at different times. In the 19th Century Germanic revival, there were several sects who studied runes as purveyors of mystical import. British author Thorolf Wardle wrote an interesting small piece on the runes to demystify them, discussing how the shapes of the runes emerged from the very texture of daily Teutonic life. Not all authors are so benign.

In recent years, a High Priest of the Temple of Set (a quasi-satanic group started in 1977), Dr. Stephen Flowers, has popularized a string of New Age mystical interpretations of the runes and Teutonic Theology in general overlaid with an agenda that many would assume to be an effort to Semitize our belief structure. In one telling statement, this expert, who studied extensively in Germany, makes an assertion that is difficult to find elsewhere, that the Gods of the North were bisexual. His pen name is “Edred Thorsson.”

The approach taken in this presentation is to explain the everyday, practical use of runes as representations of the life of the Folk. And where there is a connection, we will attempt to explain the mystical or spiritual correlation. As with any religious system, Odinism, practiced from Iceland to Russia, included people whose interpretations of its symbols, such as runes, varied by place and culture. The warrior-priests, known as *klimache*, were very few in number and secretive. It is they who taught the meanings of the runes in our discussion from the Scandinavian and East Baltic regions. In their tradition, the rune was a sacred sign, to be aspirated. The rune is seen as a key, which fits the lock of mundane consciousness, opening it to higher inspiration and communication with the unseen world. Another way that the *klimache* or his magician-priest counterpart, who recited the *Seišr*, the *berendr*, both aspirated and gazed upon the runes. In this work, we shall examine how to aspirate the runes, but first review how ancient Teutons viewed that instrument through which the divine wind passed, the human form.

The runes have several valid names, as Nordic civilization was in several places, and were expressed in different languages. We present the runes and their names as they were passed down to us. These names of runes, 26 of them, were offered, not as a whole script- the closest to a modern language would be the Northumbrian script, with its 33 runes, which could be adapted to show each sound in a modern language, truly a *syllabary*. No, this collection is designed according to their names, which in some cases more than one is offered, where the user may choose the most comfortable one. The purpose is to awaken energy centers in the body and in the spirit-body.

In the ancient Hellenic Theology was the premise that life came into being from the *Word of Zeus* (Logos), which concept is plagiarized in Hebraic scriptures. Sound can be the vehicle for sacred experience as one makes the sound and vibrates, resonates, the innate energy of a sacred enunciated cypher. There is no effort here to introduce bizarre or unnatural practices, just to reacquaint you with sacred observances which our own ancestors in Northern Europe actually practiced. Let's look at the premise in the last of the prior paragraph. Why would one want to awaken the energy centers in the spirit body and how is it possible?

Start with an assumption that man is more than a ghost in a machine. In Teutonic theology, man is viewed as having several components. It is a far richer concept than the 'mind,

body, and soul' of contemporary conception, imported from Greek cosmology. Rather, Viktor Rydberg offers a lengthy discussion [beginning on p. 730 of V. 3, Teutonic Theology Set] of how these elements appear in Voluspa and their correlation in many other Teutonic theological discussions. Here, then, are the six elements and a short interpretation of each:

1. The earthly matter of which the body is formed 2. A formative, vegetative force, which ties in with the fact that the first man and woman, Ask (Ash) and Embla (Oak) were formed from trees. Thus the earthly matter and vegetative force were united already in the course of nature when the three Gods, Oðin, Honer, and Loder, found them. 3. Loder gave lá, the force of the blood, as creating race and family types, but also as giving the animative force, which means the way a conscious being moves and acts. 4. Loder also gave litr, which is the form of the personality which can be projected outside the body, can appear to others, and is like an inner, or spirit-body in the image of the Goðanum, hence, another term for it is litr Goða. 5. Honer gave ódr, the kernel of the human personality, the ego, with its memory, capacity for understanding, fancy, and will. 6. Oðin gave önd, spirit, such qualities as power of thought, courage, honesty, veracity, mercy, and the humility of patiently bearing such misfortune as cannot be averted by human ingenuity. These qualities are those through which a human participates in the divine in an inner sense, just as through litr goda, he or she has the outer form of the Gods and Goddesses. It is the litr, ódr, and önd, which together are the personality which survives physical death.

These litr and the lá depend on the enlivening air. Oðin, Himself, is, amongst other qualities, God of the Winds, and in some accounts, was said to breathe the önd into us. In addition to the obvious links of runic breathing to air and the three Givers of Life, the runic aspirations cause one to vibrate very deeply in the larynx, the palate, and the tongue, the varied sounds eliciting a wide range of sounds. When these are done, one feels relaxed and cleansed, for truly, the soul has been cleansed. That chanting works can be seen in its central role in Catholic and Orthodox monasticism, as well as in the Hindi, Buddhist, and Amerindian theologies. We do the chanting by reverberating the sound of the runes. Nigel Pennick gets at the inner richness of the runes in his Games of the Gods. He writes, "Runes are far more than simply phonetic signs used to write down prosaic information in the ancient languages of the peoples of Northern Europe: their symbolic, sacred, and cryptic meanings go far beyond. Fundamentally, a *rune* is a mystery, containing hidden and fundamental secrets pertaining to the inner structure of the world."

Much of the inner structure which you experience in doing rune-aspiration is hard to put into words, like the left-brain structures would have one do. That it means *something* you will surely sense, for even the most materialistic person, when seeing someone of our *faith* perform these cannot help but observe that the aspirator of runes is somehow, undeniably, transformed. The following is a list of the runes for aspiration, the spelling of the names in standard English phonetics, as the names are used, and a suggestion of the meanings. It is offered as suggestion, for several valid meanings are possible. Just as Ansuz can mean the presence of the Gods, Óssa means in honour of the Gods, yet it also has conveyed, with its primal, wind-rushing sound, the sound of wind, carrying pollen, giving life, and the sound of the last breath, the death-rattle, wherein the three soul elements separate from their physical berth and are summoned to the Thingstead of the Gods. Our interpretation will borrow from Pennick, who understands these matters far better than most, but also from the living tradition of Klíma practice and observation of the Seiðr wisdom, wherein these matters are taught and practiced by a few today who stand not at a reinvention, but at the end of a long line of transmission through the dark interregnum of Semitic theology, which even now wanes.

The Runes

F

Fehu (fā hū) represents physical belongings, symbolized by the horns of the aurochs. Force of becoming, fertility, tribal identity, which in ancient times was established by ownership and participation in the hunt.

∩

Uruz (ūrūz) is collective power, the nourishing power of the primal auroch, Audhumla, also the shape suggests shelter, the most basic form being the stone and timber dwelling with hide ceiling. It suggests a sacred stone or megalith, monolith, around which one meets others to raise the collective Power. This is the first of the runes, which are a spiritual shorthand for a meditative technique. One turns the back to the late afternoon or early morning Sun, bends over and touches the hands to the ground or floor, visualizing the solar energies warming and renewing from the seat upward (the area being called the "Earth Gate" in other traditions than ours). This is especially important for men in preventing prostate difficulty later in life, when combined with a disorder-preventing practice.

↑

Tiwaz (tīwāz) represents Tyr, God of War, Councils, and, with Mundilfore, Cosmic order. He represents also the warrior virtues of the citizen-soldier, self-sacrifice and discipline. Less obvious is His role as the placer of the "nail of the heavens," Tyr's Nail, the Polestar. This arrow is our thoughts toward and meditations on it, for those who practice celestial meditations. When gathering the Power of the Polestar, standing or sitting facing toward it with the space at the top of the head turned to align the spine with the Purple Cone Flower, such as it was called due to the light purplish aura of the star, one resembles this rune, especially when the hands are placed over the *kongsordr*, or point on the top of the head midway between the ears. If you locate the Polestar and aim the King's Point toward it, you will feel the tingle of electromagnetic energy. We are of energy as well as other elements; such practices renew us. This is the second of the runes which represents a meditative practice.

H

Hagail (hāgāl) represents Ice as a motive force, capturing matter into stasis or releasing as hail. It is one of the primal forces, whose meeting with fire, we are told in both the Eddas and the Seiðr, is the very creation of consensual reality. Pennick observes quite rightly that the rune was also written as the six-pointed design reminiscent of the snowflake.

F

Ansuz (ānsūz) is the sacred ash, which became the male force. It is also the presence of the Goðanum. Just as óssa is, among other things, the final sound, the last breath, so is Ansuz the first, as the three Gods breathe the gifts of life, presence, as They are present in the *litr* of those gifts. One primal sound is wind, the other is the carrying, transforming wind, bearing evolution and containing inspiration.

R

Raiðo (rīthō) [th as in this] is the line of Power, like a ley line in a geomantic grid. It is also mobile energy of the rider, the cart, the journey. As a spiritual cypher, consider it as the means to project the *litr* afar, the remote view and other capabilities which may have been quite common in the ancient Pagan world, but have been lost to most of the residents of this ant-heap of the New World Order, with its State Christianity, which denies any contemporary mystery tradition, and did so much to destroy those at the time of its introduction so that the acquirer class, and exploitive nobility could usurp societies once made up mainly of

tradesmen and freeholders. As much as it identifies with order or ritual, the sacred order, now in shambles, made the journeying possible, and ritual was a vehicle for transcending the limitations of space-time. A similarity between "rad," its A.S. name and the Norse for "red" makes no contradiction. To the ancients, the Sun, the "red target" of Balder, is a vehicle which journeys, daily, and whose orbit, like the seasons, marks the right order of things, the natural order.

◁ **Kaunaz** (kow nǎz), also, **Chozma** in Gothic, is the rune of useful fire, Heimdall's torch of the fire knot, the pitch-pine, fire of the hearth and forge. It appears as a bracket, hanging from the wall, which would have held the lighter-knot in ancient days. As Dagail is the rune of illumination by day, so is Kaunaz the artificial illumination which was one of Heimdall's gifts of technology to early Teutons, allowing men to worship, to read, to be active in crafts and sacred pursuits during the long winters.

┆ **Lagu** (lǎ gū) is the rune of waters, fluidity, and the constant state of flux which can be discerned in human and natural affairs. It is the third rune which represents meditative practice in Seiðr. It is a pictogram of a person, seated by a body of water, the back erect, represented in the vertical tine. The 45° line from the top of the torso line shows the proper angle of one's gaze whilst performing water gazing, where the eyes are open, allowed to blink as needed, and the process of "being swept clean," in which internal dialogue is swept away, begins. In the Meditative Paradigms of Seiðr practitioners are taught that other media of random, natural motion are also used, for those of us who do not live near a lake. One gazing suggested in it is the wind across a field of wheat. Lagu is flux, yes, this much survived to be retold by latter-day commercial Odinic revisionists and entrepreneurs who sell "courses" or use the trappings of Odinism, as does the "Rune Guild" of Stephen Flowers, to conceal the workings of a Satanic sect. Only those connected with actual ancient wisdom traditions of not just learning but *practice* know that Lagu is not only flux, but man as diviner of the less obvious patterns of cosmic energy, as explorer of the flux, as spiritual traveler, journeying across the fluid.

✕ **Ingwaz** (ēng wǎz) or **Enguz** is a rune of Light, the beacon fire seen from afar. It is also the rune of opening, representing the aperture of the predator's eye, as, to the shaman (vitkar), the predators, those animals of superior strength and craft who earn their survival the warrior's way, are most often spirit guides. The journey through the eyes of raven or the shamanic warrior who transforms himself into a bear in Krak's Saga are examples of what the journeyer may experience. Ingwaz is the fourth meditative rune of Klímastadha and Seiðr. Touching the thumbs and forefinger tips together with the hands outstretched and palms in one plane, creates this shape. At the onset of celestial meditation, it is placed over the King's Point to focus and channel star or lunar energy to the top of the head. This body position, creating aperture at an energy point, is the "arrow" shape of the Tyr rune. The Ing hands are also placed over the *miðodr* (see GS Juul '94, section on meditative postures) to draw energy into the body's middle energy center. In the sense of spiritual travel, Ing is one of the gates through which travel in other dimensions is possible to experienced meditators.

Y **Elhaz** (ēl hǎz) or **Algiz** is the rune representing the protective horns of elk and other large, tribe-nurturing ruminants, like aurochs, or, far back in consciousness, mammoths. It is thus no contradiction that the rune also infers 'sanctuary', because before Heimdall's gift of the fire auger, the drill, axe, and saw, dwellings were fashioned, in part from antler or horn covered with hide. Spears and arrows were tipped with antler points, again a

device of protection. Consistent with this theme is akkiz, the double axes, one facing right, the other left, found on ancient megaliths. The meaning is both protection and the human intellect, facing past conditions and pondering future courses. This is the fifth rune of meditative practice, where one holds the arms out at 45-60° to stand as link between telluric and celestial energies. In this simple pose, for which it is quite permissible to stand between trees or large stones, facing North, one also emulates the World Tree. It is a simple practice for restoring energy and connectedness when one feels drained or fragmented. Such restoration is indeed the seeking of a sanctuary from the frantic pace and unnaturalness of the modern world.



Dagail (dǎ gāl) is rune of day and illumination. It derives from the style of fashioning window or door slits with triangular inserts or flaps (later, hinged flaps) which allowed in light and air into dwellings in Northern Europe. Two such openings, side by side, provided a perfect illumined space for sky gazing, not directly into Sun, but at the blue or moonlit distance. It also simulates hallways, experienced by journeyers in several traditions. Toltec sorcerers report journeying eventually to a beehive-type structure of extraterrestrial or other planes of reality. Often soul travelers report the sense of being in an interminable building, which Dagail opens up, just as Ingwaz opens for free flight. Such practices do not require great spiritual conditioning or the possession of great psychic energy. All rune gazing asks of us is suspension of disbelief in order to make the experience possible. It is not difficult to draw a rune several inches across, place it a few feet away, at a comfortable optical distance, and gaze into it, observing the breathing. After a few tries, there is the experience of great peace. At more advanced states, the room about one "dissolves" and a transformation of perception and being takes place.

Now let's preface the study of the next fifteen aspirated runes with some other ruminations. Runes are not the only system of symbology wherein spiritual constructs and practices are represented. Each people have their own. In Pennick's same work, with the discussion of runes, are also the Greek and Oghamic scripts, each enmeshed in a net of meanings.

As with the runes, these scripts are not mere conveyors of sound or word. Let each person find the spiritual symbology of his or her own people. For non-Nordic people to appropriate Nordic theology and its practices is the betrayal of their own spiritual inheritance. This is not said in the spirit that the mix-masters would call "hatred" or "arrogance," but a realization of two natural laws, local form and compartmentalization, both of which nourish the diversity of peoples, cultures, and species. Those who violate these natural laws do so not for "love", but to reduce everyone and everything into the grey soup of monoculture.

Even as we explore the sounds, cognitive knowledge of their profound inner symbology will not detract, but rather only enhance the resonating experience, which then is felt on two planes. Other uses are in Pagan gatherings, where priest or priestess delineates the sacred space. He forms or sounds the runes, or a particular rune, in the air, charging lines of force around those assembled. For gazing, they are drawn singly, or overlapping, what is known as a rune-bind. Here they are discussed for use of the *vibrations* inherent in their names, breathed out slowly, wherein the column of air resonates runic energy awakening the whole *energy body*. Also, there is the doing of *runic postural meditation*, as described in the Seiðr practices. There the rune is a schematic for a meditative technique.

In all this it is reasonable to ask which set of runes to use, the 24-character Futharc being best known. There are simplified versions, like Von List's 18-character Armanen set. Then there is the richly complex Northumbrian system of 33 runes, which correlate to colors and trees and

intimate the connection of Druidic (Atlantic) and Odinic (Nordic) systems in the British Isles. Our set for Aspiration is from the Seiðr and Klíma meditative practices which include enunciation, vibrating of the 26 runes whose names are designed to awaken and "massage" the energy body. Thus Tacitus recorded that the Germans appeared to "growl" as an observance.


Of the 26 sounds, only four survived the early Germans' long trek to India. 'Om' replaced Othal and Óssa. 'Mane' replaces Mannaz. 'Padme' awakens the same centers as Perthro and Eoh. 'Hum' works the same aspects of energy as Kaunaz and Ingwaz. Although the Hindi system later devolved into a more Eastern path with animal headed deities and Shiva's mixed-race harem, its elaborate observances and professional theocracy helped it withstand the onslaught of Middle Eastern universalist salvation cults, versions of Islam and Christianity.


To determine what meditative method to use "what works" is what works for you: any system of energetic resonance, any system similar to the 8 meditative practices for which some runes are schematics, can help you experience other dimensions. When friars perform Gregorian chants they may do much the same thing with the energy body, yet attribute it to other forces as would Tantric Buddhists. Cleansing the energy body through the breathing is just that universal. Our purpose here is simply to put forth the system of our own ancestors, charged with Northern light.


† **Nauðiz** (now/theez th as in *this*) is directly taken from the shape of the fire-auger, bow drill used to ignite kindling in the long eras before matches. Also called Nyd, the rune is the power we each have to "kindle" our own flame of self-sufficiency through action to fulfill basic needs. It also symbolizes the ordering force of necessity, not "fatalistic need" (whatever that is supposed to mean) as in some New Age interpretations of the runes. Necessity ignites action, as one using the fire drill ignites the fire, answering the necessity of fire for cooking and warmth. In the sense of the inner life, necessity is the force which mandates the formation of character, setting in one's path problems to overcome and difficulties to resolve.


| **Issa** (eesah), also **Is**, is the rune of ice, polar opposite of Kaunaz. It is the bare trunk of the tree, stripped of leaves by winter, making a stark, vertical outline against sky. It is also the *dagsmark* or *eyktmark*, sighting poles placed outside the village to commemorate celestial events or to mark the boundaries of land; such poles are not very pronounced against the lush foliage of summer, but stand out against the bare ground of winter. Issa is the preserving force of dormancy, life in suspension.

↔ **Jera** (yeh rah), also **Ger** or **Jer**, is Year, the rune of time and observance of the divine order, just as the natural progression of seasons, or the precession of equinoxes. It is, in one version, the hands making the Ingwaz (GS Spring '95 edition) as one looks toward a boundary or celestial event marker. Whereas Ingwaz is opening of new vistas and spirit flight, Jera is to sight the marker pole between the hands. Gatherings cannot be just places to socialize with other Folk. These should be where we join and exert spiritual Will in recapturing and disseminating ancient wisdom. If we are too shy to resonate the runes, too reluctant to gaze at heavenly bodies, then we can only fall from the Aryan life and more fully into serfdom in this system. Right performance of ritual and seasonal observance is the sacred place where one connects with macrocosm, this connectedness then creates the groundedness, the base from which grows right order in microcosm.

 **Mannaz** or **Man** is the sixth rune of meditative practice. You sit with a companion in one of the postures designed to facilitate meditative awareness and watch the breathing-saddle is good for most people and easily performed. You both gaze with defocussed vision, into the area of the solar plexus on the other. Your gaze crosses; your spines are erect- this is the physical practice for which Mannaz is shorthand. It is the rune of human connectedness in striving toward upward evolution. Often, in doing this practice, psychic communication becomes manifest. Between couples or friends, it can be a very affirmative bonding.

 **Ehwaz**, **Aihws**, or **Eh** is rune of mutuality, mutual effort, even in opposition. It is the ideogram of two torsos with two necks bent toward each other, two horses with their nuzzles almost touching. The two horses are in early Saxon legends of the founding of kingdoms, wherein Hengst and Horsa were the founding beasts as were Romulus and Remus nurtured from a wolf (interesting that Rome, enemy of the Teutonic world and the beast that would spawn Christianity and advance Judaism, had as its founder a she-wolf, and that the Fenris Wolf is one of Loki's children?). The two horses often adorned gables of hofrs and faced in opposite directions, protecting and sanctifying the space between. Two riders meet and confer about a mutual goal, a mission, exchange news or greetings- this is the larger sense of Ehwaz, rune of community, of cooperation and communication.

 **Sigel** or **Sowilo** is the Power of the Sun, both the outer Sun and the Black (iridescent or ultraviolet, "black light") Sun after which an SS formation was named, the spiritual Sun pictured also in Sumerian panels. It is an ideogram for the posture of reclining, resting the feet on a rail and taking the power of the sun in through the soles, a preventative practice for ensuring good health. To the ancients who followed the esoteric practices of Klíma, it was known that, even in relatively cold seasons where the Sun shown for only a few hours a day, this practice would prevent what is today called SAD, seasonal affective disorder, by only 10-15 minutes in position. If it were an ideogram of the Sun, per se, it would be in a burst pattern, like light radiating out. It is the seventh rune of meditative practice and reveals a method for using the Sun's Power. In the larger sense it is the rune of Success, the Power of Balder's Light as it is prophesied that He will return from the *saether* (outguard) of the Snotrir Vikingar, the warriors taken alive from Middle Earth to work in other dimension fighting the forces of darkness, to join the triumvirate at Gimlé, the New Order which arises after Ragnarók.

 **Othal**, **Odil**, **Othalaz** is an ideogram of the simple frame for offerings at the edge of fields. Such a frame was often made of green ash branches, in approximate right angle shape, their footings sharpened to hold in the earth, upper ends fastened with thong. A cross piece could be lain across the vertices, horizontally on which plank could be offered grain as thanking for the harvest. Whether wild pig, horse, or raven found the scooped plank and its offering, the pact with Gods of the earth and harvest was completed. At the edge of ancestral lands, the markers proclaimed, to quote Pennicks' use of the Frisian term, *Eeyen-eerde*, "our land." Othal means the inherited energies of place and of beneficial human effort, not benefitting some abstract collective imaginary group entity through taxation or other tribute, but the benefit, the security of weal passed from one generation to the next. The ideogram conveys this, the Ingwaz above forming another below, the vertex of one generation narrowing, as its abilities diminish with time, and the vertex of the next widening, as it assumes a greater "angle" on life's responsibilities as sovereign, self-determined persons, truly a metaphysical inheritance, not mere property.

Þ **Thuraz, Thurisaz, or Thorn** is an ideogram for the pike-axe, an ancient weapon used for defense, especially against mounted attackers. The pointed spear end was useful for thrusting, the blade for slashing. It is the force of manliness, the warrior, acting in defense of Folk. Thor is associated with this rune, as He, amongst other things, is one of the patron Gods of the warrior arts. Thuraz also represents the pattern, defense of order, defense of biological community, as in nature the thorns of plants guard the blooms from deer, cattle, or other predations, assuring the continuity of *kind*.

× **Gebo or Gyfu** schematically defines the diffusion of light as one stares at a candle or small source of light, in doing flame gazing. Doing it with the eyes downward relaxed, gaze falling at a 45° angle, causes the light to take on a Gebo shape. It is a representation of a phenomenon in meditation. The ideogram signifies "gift" as borne by the beating wings of the *gupta*, one of the beneficial spirits assigned to each person at birth by the Sisters of Fate, and origin of the term 'gift.' It also is the rune of Intersection, crossing, where at a crossroads, there is the gift of inspiration, and the intersection of our wishing with our doing, where we gift ourselves the conscious design of experience by making our performance meet our planning and goal-setting. That it was marked on offerings to the Gods and Goddesses is appropriate, for this bade the Powers to facilitate the fruition of our labors, the fulfillment of our wishes. Candle gazing is a powerful medium for invoking the ultimate gift, the gift of vision.

Þ **Wunjo or Wyn** is schematic of the Harvest Home, the name of a card in the Tarot deck. It is the harvest maid or harvestman standing, arm outstretched to her side, holding a tapered (large at the top, smaller at the bottom) wicker basket containing the fruits of the harvest. As such, it is not the just the end of labors, nor the mere completion of the agrarian cycle, but the rune of Joy, the harvest gathered and brought home. It is also the rune of Harmony, representing the harmony of natural forces which go into the harvest's bounty, where sun, wind, rain, pollinating insects, birds who eat other, crop-damaging insects, temperature, and soil all must play a part in order for the Harvest to proceed. It is a rune of Joy and Harmony, gestalt from living within the boundaries of multi-determined Nature. Those who try to impose a 'oneness', a single 'god' over the multitude of independent forces in Nature already curse themselves with their arrogance. This Wholeness comes by accepting the Laws of Nature as they are, not as we would have them to be. Part of this gestalt is accepting one's smallness in the scheme of things, not swollen by the ego which demands a divine and "ever loving- all loving" deity or sacrificed deity as a substitute for the more supportive and unconditionally loving parent. Other holistic cultures which inculcate a code of personal responsibility have a similar construct; to the Taoist or Shintoist, Harmony is 'Wa.'

Þ **Bjarkan, Berkano, or Beorc** is the rune of Completion, in the figure of woman, belly distended and breasts swollen in late pregnancy. It is also associated with the Birch tree, sacred to Druids and Odinists alike. Birches were planted over grave sites in much of the former range of Odinic faith, harbingers of reincarnation, rebirth. In the Northumbrian system, it is the 18th rune, double the 9 in months of gestation, thus again, by position also, telling of rebirth.

⚡ **Cweorth** is the Sumbul, the ritual gathering and toasting of great deeds by great Folk, told around the open fire. It resembles the cresting of flames, the fires of observance and cremation. Thus, in this latter sense, it is also a rune of Earth, reclaiming the elements of

the earthly matter quickly by fire, thus freeing the other five soul elements mentioned in Part One of this article, to reincarnate. Just as Kaunaz is useful fire, a part of the gift of culture to men from the Goðanum, Cweorth is the ritual fire, creating a warm, visual attraction for the Folk to lager into a circle for observance, cleansing doubt or fear, and finally, freeing all that was human to ascend to a higher state. Here, too, is parable. How often does hardship, even severe hardship, arise in a lifetime as a fire not of destruction, but for cleansing? Only the person who is immobile and unchanging is burnt by it; those who allow it to burn away current conditions or circumstances do so with a happy heart and the knowledge that the Fates have it do so only to induce a new set of circumstances more suited to our higher evolution or more fulfilling to one's destiny.

↳ **Perðro** or **Peorth** is the Vessel of the Fates, like a dice cup in which the elements of life are sometimes shaken. On p. 92 of the Juul 105 edition, was discussed how to perform the rune as a posture, the Bridge, wherein it symbolizes the resting condition prior to arising into the bridge between states and conditions. The vessel is filled with Light. It is the light of the Nornir. There are three families of Gods and Goddesses, the Aesir, the Vanir, and the Nornir, giving rise to the name of the North Alabama/ S. Tennessee *Asavanorn Kindred*. The Elhaz rune is to commune with the Aesir, Ingwaz with the Vanir, and Perðro with the Nornir, the Sisters of Fate, Urd, Verdandi, and Skuld. It is destiny to grow old. Peorth signifies more than mere destiny; it is the action of human Will upon destiny of which the ideogram speaks in recording one of the age-retarding, strength-preserving postures of the Klíma-Staðha. As shown in the prior Juul article, it is used to gather Earth energy and is the eighth and final rune of meditative practice, the inner œtt.

↵ **Eoh** or **Æxeyre** is also called **Yew**, as it is intimately associated with this sacred wood. Like Birch, Rowan, and Ash, Yews were often planted in cemeteries in Northern Europe. The Slavic Pagans, as did the Druids, took counsel of wise trees. A gyðja's deliberations, for she, or goði, served not only as counselors and performers of ritual, but also settlers of disputes, which often took place within a circle of trees. The Horgr, or sacred ground, took place beneath a ring of majestic, ancient trees, or within a stone circle. As with microcosm, so in macrocosm, Yggdrasil, the World Tree, represents the nine worlds stretched out across the multiverse as the different dimensions to which the ancients, prior to the destruction of psychic powers by the death cult, could travel and about which they reported. Thus Eoh is tree of commemoration and counsel, but also it is rune of Axis, the axis upon which polarities are stretched. It is the noble trees, guarding the final resting place of Folk transformed, the trees which speak to those of the inner knowledge to hear, and the Tree upon which all exists. Yew is also a springy, resilient wood, so suited to the functions of the bow. Eoh communes with Ullr, son of Thor, God of Hunting, Stalking (in its original, honorable sense), and Winter, patron God of elite warriors, those who live on the edge, working in the margins of night with little support, far from their own lines, for He is God of the silent kill. Thus the Yew protected the dead, but also the living, as the Wolf Shirts went out from the forests of Prussia to the hills of Pomerania, to stop the foe which no Christian army had defeated, which ruled the Ukraine for three centuries, demanding maidens, gold, and other tribute, the Mongol. Pledged to the Gods the wolfshirts carried the spear of Odin, the sword of Tyr, the war hammer of Thor, and the bow of Ullr.



Óssa or **Os** is the Divine Word. Oðin, like the Parsi-Hindi Vata, is Lord of the Winds. Óssa is not merely the coughing first breath of life, nor the death-rattle. It is life connected to the air, earth elements enlivened by Sky power, as the Earth Mother, Frigga, and the Sky Father, Oðin unite in all higher life, driven as it is by celestial gasses, like oxygen and nitrogen. Óssa is the most primal of sounds, the rattling of wind through barren boughs in winter, the gust of breath as the homesteader digs hard clay with pick, or the warrior's shout as he delivers the thrust or slash in Folk defense. It also has the more esoteric meaning of the breathings out, the aspirations as a form of offering to Them, thus it can be said to mean, "in honor of the Gods and Goddesses." It is His breath throughout the multiverse, and the same was said of Zeus- accept no substitutes- as we say 'Os', the Greeks said "Logos". The plagiarism in Hebrew texts was taken directly from them- it was the "Word", the life affirming Word of Zeus, of All-Father, to which was referred, so the statement rings true- it was first so said by Pagans, whether at Externsteine or Delphi. In the beginning was fire and ice, and the winds of Oðin.

This describes the twenty six runes of aspiration. To summarize, there are also eight of meditative practice and 33 runes in the very comprehensive Northumbrian system. The Northumbrian system includes a few other runes, which will be listed here. Perhaps the most misunderstood of these is Calc.



Calc, a seeming inversion of Elhaz, is commonly thought to be a 'death rune', because this rune was used as grave marker, particularly in the days of the Reich. In reality, one who employs this rune 'against' another only asks the judgement of the Goðanum and Fates upon that individual and himself. It is one of the runes of Fate, not ruin. Some persons who attempt to practice manipulative pseudo-sorcery are surprised that this rune fails to cause changes in its targets- obviously it was fated that things should remain pretty much as they are for the 'target'. Calc is more than this, however, and this is why it cannot be used to "hex" someone. It is the rune of Combined Supplication, wherein one joins lines of prayer, wish, or thought with others, the streams of which combine into one thicker 'beam' of inner light which ascends to the Gods, a fated convergence.



Ear is the final rune of the Anglo-Saxon 29-rune row. It is ideogram of the Return, of rest and homecoming, the eternal End of Journeys. A trail marker, or even cairn would be laid out or erected in this configuration, signifying the reaching of the goal, the end-point of a travel. It also means the return, the eternal Recurrence of life-forms to inorganic matter, which then re-ascends. Their elements are consumed by microbe, insect, and plant, progressively higher life-forms. So the energies of life recombine to emerge in new forms. Thus Ear has the symmetry of facing forward and backward at once, the ascending tine between, as what now lives, exists between old passings, future passings, and new becomings.



Yr is the tool belt of the craftsman, favored of Thor and Lugh. It is the guildsman's apron from which tools hang, ready for use. It is also the craft shed, rude shelter with three poles, symbolic of creative capability in fashioning the raw materials of nature to use of man. As the Elhaz is sanctuary rune, reminding us of the wild places in which the soul is refreshed, so is Yr the Shelter of the camper, the hunter, the roof slope reminiscent of saplings bent and covered with hide or tarp. Yr is the place one makes, whether a split log serving as rude bench beneath a favored tree, or a lean-to with three sides at a friendly creek, for quiet and contemplation. It is the inner place one carries which then corresponds to this.



Ac or **Elm** is rootedness and strength. Elm, Embla, was the first woman, as was Ash, Ask, the first man. Ash is flexible and makes the shafts for the penetrating force of spears and arrows. Elm, as the rune Ac, is the feminine principle, the home, temple, or meeting hall, its enclosing, protective space built upon oak beams and elm planking, the hard woods for framing. The Elm gives wings to its seed, its choice as symbol signifying the principle of proliferation, counterforce against the attrition of disease, accident, and war. It is fecundity upon which any people's future depends, as does the Elm, whose seeds are blown sometimes to more favorable environs than the parent knew. Scholars have debated whether Embla is Elm or Oak. Either would do, as each were favored building materials.



Ior or **Iar** is the burst of Earth energy, a dark force bursting from a central axis, the geomagnetic and electromagnetic forces which help dowsers to locate water or minerals below earth. In ancient times these forces were represented as serpents. Thick fogs of the Northern lands would sinuously wrap about the bases of foothills like a dragon, and the coils of earth-force could be felt as a serpentine Power around some nodes on the geomantic grid. Ior is ideogram for the serpent wrapping itself around a central spar, even as international finance, the forces of pseudo-representative government, debt, and wage-slavery have wrapped around our world, as was prophesied that Jormungand would do. Thor, God of Folk defense, slays him in the end-time, and the natural communities of man, with local ownership, local form, color, and freedom, reassert themselves above the rubble of Ragnarók. When the serpent is cast off, the immense human intellectual energy which went into laws, contracts, instruments of debt, mere recordings and reports of things, (pseudowork) is depleted. Rather than serving enslavement, this energy and intellect separate from the axis of the world as Gebo, rune of gifted insight. What force obsessively imposed order upon our fellows' every action and nature Herself (which is why the faiths of less evolved peoples resemble great rule-books) will then be liberated as evolutionary potential. It is activated by the earth energies that will emanate at times of massive natural disturbance, and which can especially be felt in sacred places, the old Pagan sites of observance.



Stan, is the standing stone of observatory, altar, or sacrificial megalith. It is sloped so that offerings of grain or fruit, oils or scented herbs are placed in its recess. Stan is the solidity and immovability of stone, the principle of fixity, of the rigid, and permanent. The stones about an observatory site or open ritual circle, *horgr*, draw in and radiate to participants the eerie Earth energies so often observed at such sites in the British Isles. The stones speak to us of eternity, and the relative eternity that they have witnessed the great cycles of birth and death and the passing of Folk civilized enough to maintain the sacral spaces. Yet their witness to a different experiencing of time is misleading, for, as you walk upon the soil of a Sacred Grove, it is the infinitely shattered pieces of rock, wearing down before the elements for aeons, upon which you stand. So the stone's final secret is that it, too, is neither permanent nor beyond the cycles of death, dissolution, and the birth of new combination. This soil will sink in convolutions of Earth one day and the fine particles will be pressed into sandstone, mudstone, or conglomerate to rise one day, weathered and exposed, aeons hence. The tracks of different planes are thus parallel and subject to the same causations, parallel, yet separate. Stan draws one to this truth, as when a great warrior is strapped to a large flat rock to endure the elements in a day of purification, *stan-njar*. They are as wise sentinels at the boundaries of the horgr, and seem so alive in their solidity and radiant energy.



Gar is the final Northumbrian rune. It is the division of the landscape into a sacred grid, the Gebo, gift of insight, as it intersects and divides the portals opened to the traveler through Ingwaz. It is the star of eight points (lines or corners) and four quarters, a microcosm of the equinoctial zodiac, with its four 'seasons' of relation to the spiritual Sun, and its twelve houses (the junctions of eight of these, four pairs, defining the boundaries of seasons). Gar is the rune of microcosm, the empowering knowledge that, just as the Hermetic maxim, "as above, so below," we can profoundly influence worldly events through prayer, meditation, visualization, and other spiritual practices. It also represents the natural human order, with the division into the eight root races, from highest to lowest, Nordic, Atlantic, Hamitic, Classical Mongoloid, Amerindian, Hither Asiatic, Negroid, and Australoid, each separate geographically. All others were formed, demonstrably, from various proportions of these. Gar is the right *ordering*, the divisions and delineations of Nature accepted in the social mores and intellect of man, compartmentalization and separateness. Just as the grid is in the landscape, it is also in our very natures. This is the final truth of Gar, harmony in the ordering of human life by natural law.

A comprehensive treatment of runes and other symbolic systems can be found in Nigel Pennick's Games of the Gods by Century Publishing Company, Ltd.: 20 Vauxhall Bridge Rd. London, U.K. SW1V2SAT- U.S. distributor is Random House.

Information on the meditative postures of Pagan Northern Europe was treated in depth in the Fall and Juul editions 1994, of Gambanreiði Statement, a Pagan journal for the rediscovery and preservation of White identity and culture.

Visit us on the World Wide Web at

<http://www.geocities.com/gambanreidi.geo>