

The Runes are here examined individually for their use in Runemals.

First the old Germanic name of the Rune is given in capital letters. The next line gives the translation of its name along with further clarifications of its meaning to make it clear to a modern reader. This is necessary as connotations change over time along with culture.

We then have two statistical pieces of information, the English equivalent letter of the Rune and its formal position in the aettir. For more information on using Runes to write English words please see the first Section under “The Runic Alphabet.” Explanations of the importance and meaning of the aettir is also given in the first Section.

Each Runestave is then rendered. Runes were all carved or drawn as combinations of straight lines. The original Runes did not follow a formal code of exact size or proportion. When you are writing them do try to keep the Runes roughly the same height as this is traditional with how they were written.

The final section after each Runestave deals with the Rune’s esoteric meaning as used in divination. Each Rune has a basic theme that is listed as its Fundamental Meaning. This Fundamental meaning comes from its Esoteric meaning which is ameliorated by its position in the aett. To make interpretation easier this theme is then broken down into an Objective Interpretation and a Subjective Interpretation as secondary meanings. The secondary themes add scope, breadth and show range of meaning.

- ◇ **Ƨ** (primary) **FUNDAMENTAL MEANING** is always read in conjunction with the secondary interpretations to get the full rounded meaning.
- ◇ **Ƨ** (secondary) **OBJECTIVE INTERPRETATION** is outer directed.
- ◇ **Ƨ** (secondary) **SUBJECTIVE INTERPRETATION** is inner directed

A Runestone can be drawn from its container with the Runestave either upright or upside down. The meanings change according to which end is up. The upright and reversed secondary interpretations can be looked at as poles of a continuum and are given here. The reverse of Fundamental meanings is not listed but means there will be problems with the theme, or going through problems in connection with the theme. In general a reversed Rune is fundamentally an indication of strong change of direction and since it is human nature to find change

upsetting the connotation of a reversed Rune is most often negative, but it need not be. Whether a Rune has a positive or negative connotation and where it’s meaning might be along a continuum is mediated as being part of a total Runemal.

Please refer back to the previous section and the Runemal called The Ravens to see the practical application of the two secondary meanings. The Ravens is an important basic building block of all following Runemals and so the two secondary meanings are of great importance.

the hidden I-Ching

An interesting observation is that the Three Norns runemal and the more complex runemals (of which the Three Norns is a part) contain an I-Ching hexagram. The Three Norns is made up of six runes, the same as the number of lines in a hexagram. By interpreting the upright runestones as yang lines and reversed runestones as yin lines we have an I-Ching hexagram. This requires a very slight change to the stones that represent the eight runes that are not reversible and the Rune Wyrð. Something like a small dot in the lower left hand corner of the stone would suffice. This way every stone, if not every rune, now has an upright as well as a reversed position. This of course makes no difference to interpreting the runes themselves, but does allow for the interpretation of an I-Ching hexagram from the stones. The three pairs of Raven combinations are rotated to the right, clockwise, to build the hexagram. The Skuld stones are up on top, just as they are in the Sword of Tyr and Runic Circle tableaux. The I-Ching meaning can now be added to the runic message for those wanting to follow this option.

The I-Ching hexagram gives depth to an overview of the situation. As such it is primarily an adjunct to the Urd (was) Stones. There are no moving or changing lines in the Hidden I-Ching as there are in an I-Ching cast. In I-Ching casts the changing lines restructure the hexagram so that it now talks about the future. In runecasts the Hidden I-Ching is framed in the Three Norns runemal. The Skuld (shall be) Stones already give how the situation is currently evolving or what the best possible outcome will be. The Verdandi (is now) Stones suggest a course of action or what action will most likely take place. Changing line recasts of an I-Ching hexagram in the Three Norns runemal

would be redundant. If you find it a helpful option there is no problem in adding from the rich history of the I-Ching to help in giving a runecast reading as both oracles reflect the Flow. The idea is to give the best reading that you feel you can give, and not adherence to some concept of purism.

Unique identification of runestones has other benefits as well. Putting a small left hand dot on all the stones can be a training benefit to learners as it readily identifies the orientation of reversible runes. Instead of a recessed or painted dot a small precious or semi-precious jewel can be recessed into the runestone instead. It should be recessed and small so that the RuneMeister is not able to feel this adornment by touch and so be influenced in the drawing. Having runestones with inset jewels not only adds drama to the runestones but by carefully choosing the jewels you can also focus on any positive vibes that might be associated with the jewels. Small moonstones are great because Vikings used moonstones as good luck talismans for successful sea navigation; and now your successful navigation through the Runes. Special significance or memorial sets can also be made this way by inseting the runestones with any material that has a special provenance for the RuneMeister. Of course the inset material need not be a dot but can be in any shape that is appropriate or significant. To personalize a runestone set a RuneMeister can even have a monogram or other image inlaid into the runestones if it so suits them. The imagination is the only limit in personalizing and orienting runestones; a plain vanilla stone is not mandatory.

A general summation of an I-Ching hexagram is listed at the end of each primary, upright and reversed section in the individual rune descriptions.

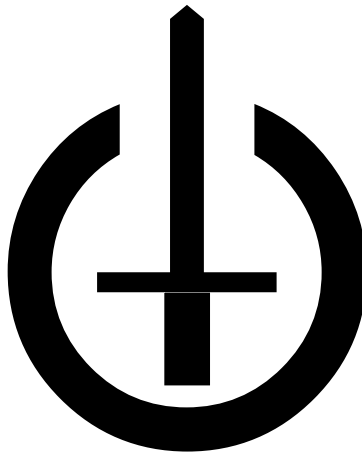
The hexagrams are allocated to where they appropriately fit in. The descriptions of the hexagrams are listed by their number, a picture of the hexagram and their name. Strictly as a mnemonic a short description of the hexagram is also given. Please see a good book on the I-Ching for a proper study of the hexagrams.

To make it easier to find an I-Ching hexagram from its picture the following chart is useful. A rune nomenclature is necessary to help identify where the hexagram can be found among the Runes. A three digit number is used to identify the individual primary and secondary meanings of runes. The first digit stands for the aett: 1 for Freyja, 2 for Hagal

and 3 for Tyr. The second then identifies the position of the rune within the aett: 1 to 8 as identified in the individual rune descriptions. The third digit is variable according to what you want to identify. If the purpose is identifying the individual meanings then the following applies: 0 for the primary meaning, 1 for the upright objective meaning, 2 for the upright subjective meaning, 3 for the reversed objective meaning, and 4 for the reversed subjective meaning. In a more simplified situation as is required here then: 0 again for the primary meaning, A for the combined upright meaning, and B for the combined reverse meaning.

The top row is the top trigram and the lines in the first column the lower trigram.

	☰	☱	☲	☵	☶	☷	☱	☲
☰	360	18A	31A	22A	380	250	110	25A
☱	23A	27A	28A	17A	210	140	170	320
☲	13A	120	35B	37A	34A	12A	16A	240
☵	12B	310	370	21A	24A	38B	32B	14B
☶	22B	33A	26B	15B	330	350	15A	35A
☷	27B	38A	150	280	13B	130	260	270
☱	340	230	11A	31B	160	32A	34B	36A
☲	220	26A	18B	16B	11B	14A	33B	180



the Runic Circle

*A ninth (rune) I know, when for me need arises
to protect my ship in winter's storms,
then it will still the winds of the storm,
and put to sleep the swell of the sea's waves.*

(from an old Norse saga relating the power of the Runes)

excerpted from

RnR Runes and Remedies

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