

Credit: Public domain. The Noleby Runestone, Vg 63 is Proto-Norse listed in Elder Futhark.

ᚱᚠᚦᚢᚱᚩᚫᚻᚢ

runo fahi raginakudo toj-a ¶ unaþou ÷ suhurah : susi(h)—tin ¶ hakupo

“Comprehensive editions of the oldest runic inscriptions are few and largely outdated; even the more recent ones do not meet modern critical standards. Other runic publications that treat this material tend to concentrate on selected data only. An up-to-date scholarly edition of the oldest runic inscriptions is thus currently lacking. The question is: what criteria must a new edition fulfil? Of course, information has to be provided concerning the rune-bearing object, such as (1) a description of the artifact, including the present place of keeping, (2) the find circumstances and (3) an archaeological dating. The description of the inscription itself has to be thorough, and must include (1) a plausible reading of the runes with remarks on runic forms and the textual composition, and (2) a transliteration, which constitutes the basis for a transcription. The transcription is the starting point for the internal, viz. linguistic interpretation that has to contain etymological as well as syntactic information (where necessary). In the etymological component, all important proposals have to be reconsidered. The linguistic interpretation must be the starting point for any broader analyses, which of necessity will require an interdisciplinary approach. The paper shows how such an edition can be laid out by means of one selected example.”

<https://sonsofvikings.com/blogs/history/viking-runes-guide-runic-alphabet-meanings-nordic-celestial-s>

<https://sonsofvikings.com/blogs/history/oldest-runestone-ever-found-in-norway>

<https://sites.pitt.edu/~dash/havamal.html#spells>

https://sagadb.org/index_az

So usually when I refer to Icelandic futhark, I'm talking about a fairly late development of the Younger Futhark with certain distinctly Icelandic features like using the dotted t rune for ð and the rune ȝ for y (and generally being very influenced by Latin writing). Here's an example (via Arild Hauges runer)

Gothic/Vandalic runes. Mostly standard Elder Futhark, for Gothic. Inscriptions such as the Spearhead of Kovel have features like a Latin looking D. No runic Vandalic has been arrested but it was likely similar. they used Elder Futhark, as found on the Ring of Pietroassa and the Spearheads of Kovel and Dahmsdorf-Muencheburg. There are unfortunately few runic artefacts from the Goths and descended peoples, but the fact that we have any surviving artefacts makes them part of the exception.

<https://veritablehokum.com/comic/the-norse-god-family-tree/>

<https://historycooperative.org/heimdall-god/>

<https://leechbookiii.github.io/index.HTML>

I wish to thank PDFcoffee.com and Anna's Archive, Academia.com, m.vk.com and dokumen.pub and kupdf.net and sciarium.com and Z-Library Project and epdf.mx, epdf.tips, Internet Archive that provided numerous sources for this poor author and assisted in amassing the attestations and information cited in this work.

For those living outside Scandinavia, the Viking Age effectively began in 793 with an attack on the monastery at Lindisfarne, a characteristically violent harbinger of what was in store for Britain and much of Europe from the Vikings for the next 300 years, until the final destruction of the heathen temple to the Norse gods at Uppsala around 1090.

“It’s important to note that, due to its chemical structure, horse milk is the closest animal milk to resemble that of a human’s. Because of this, and because of its lower concentration of lactose, horses’ milk is easier for humans to consume than cows’ milk.” Source:

<https://talesofthecocktail.org/culture/horse-milk-cocktails/>

<https://feminismandreligion.com/2017/12/11/marija-gimbutas-triumphant-colin-renfrew-concedes-by-carol-p-christ/>

Jackson Crawford said that “...gender is absolutely random in Old Norse...” as well as “arbitrary” in
<https://youtu.be/kNJI8gPMFpw?si=i2qqSFtxLSSzKPhI>

<http://anglo-saxon-chronicle.com/translations.php>

<https://en.natmus.dk/historical-knowledge/denmark/prehistoric-period-until-1050-ad/the-viking-age/religion-magic-death-and-rituals/human-sacrifices/>

<https://arild-hauge.com/history.htm>

<https://blogs.nottingham.ac.uk/manuscripts/2012/03/07/reading-the-runes/>

<https://emidsvikings.ac.uk/resources/runes-and-runic-inscriptions/>

<https://sourcebooks.fordham.edu/pwh/gaymidages.asp>

<https://users.aber.ac.uk/bkw/hy32820/bibliography.htm>

<https://seidh.org/articles/sex-status-seidh/>

<https://cailleachs-herbarium.com/2021/03/self-making-queerness-in-scottish-culture-norse-myth-queer-magic-queer-deities-gay-priest-cults-and-cross-dressing/>

<http://research-third-gender.blogspot.com/2010/03/homosexuality-in-viking-scandinavia.html>

<https://folk.uib.no/hnooh/runefont/Gullskoen-e.html>

<http://www.runforum.nordiska.uu.se/links/runfonter/>

<https://guidetoiceland.is/history-culture/a-guide-to-icelandic-runes>

<https://norsemythologist.com/norse-runes/>

<https://www.hurstwic.org/history/articles/literature/text/literature.ht>

<https://nordicperspective.com/history/vikings/nordic-symbols-norse-runes>

<https://blogs.bl.uk/european/2022/06/icelandic-manuscripts-in-the-british-library.html>

<https://mythologysource.com/meaning-of-runes/>

<https://dlmm.library.jhu.edu/en/digital-library-of-medieval-manuscripts/>

<https://blogs.bl.uk/digitisedmanuscripts/2019/07/reading-the-runes-in-beowulf-so-seaxy.html>

<https://druidry.org/resources/futhorc-the-anglo-saxon-runes-runology>

<https://lrc.la.utexas.edu/books/pgmc/index>

<https://oldenglishpoetry.camden.rutgers.edu/2017/06/08/wyrd-bid-ful-araed-the-wanderer-line-5b/>

<https://www.norsemyth.org/2016/11/wyrd-will-weave-us-together.html?m=1>

<https://zoboko.com/text/l93j9o48/wyrdcraft-healing-self-nature-through-the-mysteries-of-the-fates/12>

there in an anecdote in Ammianus Marcellinus in his description of the Taifales and Procopius also ascribed similar practices to the Heruli about a Germanic tribe that forced young boys to sexually service older warriors until they had proven their worthiness by killing a bear in a hunt

According to Ammianus Marcellinus, the Taifales were a Germanic people who lived in the region of modern Romania and Moldova. They were allies of the Roman Empire, but they also raided its provinces. Ammianus described their lifestyle and culture in his *Res gestae*, book 31, chapter 2. He wrote that they practised a form of pederasty, in which young boys had to serve as sexual partners for older warriors until they proved their manhood by killing a bear in a hunt. He also said that they had a custom of cutting off the right hands of their enemies and wearing them as trophies.¹

Procopius, a Byzantine historian, wrote about the Heruli, another Germanic people who lived in Scandinavia and later migrated to the Black Sea and the Balkans. They were enemies of the Byzantine Empire, and they fought in several wars against it. Procopius gave a negative account of their customs and habits in his *History of the Wars*, book 6, chapter 15. He claimed that they also practised pederasty, and that they had no respect for marriage or family. He said that they killed their old and sick people, and that they sacrificed their prisoners of war to their gods. He also said that they had a ritual of hunting a bear, and that the young men who killed it were honoured and rewarded.²

It seems that both Ammianus and Procopius reported similar practices among the Taifales and the Heruli, although they had different views and sources of information. It is possible that these practices were common among some Germanic tribes, or that they were influenced by the cultures of their neighbours. However, it is also possible that these accounts were exaggerated or distorted by the

Roman and Byzantine authors, who wanted to portray the Germanic peoples as barbaric and uncivilised. Therefore, we should be careful not to take these anecdotes as historical facts, but rather as literary representations of the ancient Germanic world.³

- (1) Harii - Wikipedia. <https://en.wikipedia.org/wiki/Harii>.
- (2) Germanic peoples - Wikipedia. https://en.wikipedia.org/wiki/Germanic_peoples.
- (3) List of early Germanic peoples - Wikipedia.
https://en.wikipedia.org/wiki/List_of_early_Germanic_peoples.

I see that you are interested in the history of the Taifales and the Heruli, two Germanic peoples who lived in the late Roman Empire. You are right that Ammianus Marcellinus gave a detailed description of the Taifales in his *Res gestae*, book 31, chapter 2. He wrote that they were fierce warriors who used bone-tipped arrows and lassos to entangle their enemies. He also praised their loyalty and bravery, saying that they never deserted their posts or fled from battle.⁷

Procopius, on the other hand, had a very negative view of the Heruli, whom he called "the most savage of all nations". In his *History of the Wars*, book 6, chapter 15, he wrote a long excursus on their customs and habits, which he found barbaric and immoral. He claimed that they practised polygamy, homosexuality, euthanasia, and human sacrifice. He also said that they had no laws or religion, and that they were ignorant and superstitious. He contrasted them with the Goths, whom he admired for their civilization and culture.⁴

It is interesting to compare these two accounts, which reflect the different perspectives and biases of the authors. Ammianus was a soldier and a historian, who had firsthand experience of the Taifales as allies of the Romans. He was also a Greek, who valued courage and loyalty. Procopius was a lawyer and a courtier, who had no direct contact with the Heruli, but only heard rumours and stories about them. He was also a Christian, who judged them by the standards of his faith. Both of them, however, were writing for a Roman audience, who had a complex and ambivalent relationship with the Germanic peoples, sometimes admiring them, sometimes fearing them, and sometimes despising them..

- (1) Ammianus Marcellinus, *Rerum Gestarum*, volume 1 introduction.
<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2007.01.0083>.
- (2) Heruli - Wikipedia. <https://en.wikipedia.org/wiki/Heruli>.
- (3) Taifals - Wikipedia. <https://en.wikipedia.org/wiki/Taifals>.
- (4) Taifals - Wikiwand. <https://www.wikiwand.com/en/Taifals>.
- (5) Taïfales — Wikipédia. <https://fr.wikipedia.org/wiki/Ta%C3%A9fales>.
- (6) Heruli | Gothic Tribe, Migration & Invasion | Britannica. <https://www.britannica.com/topic/Heruli>.
- (7) Kingdoms of the Germanic Tribes - Heruli (Heruls / Eruli).
<https://www.historyfiles.co.uk/KingListsEurope/BarbarianHeruli.htm>.
- (8) Ammianus Marcellinus - Wikipedia. https://en.wikipedia.org/wiki/Ammianus_Marcellinus.
- (9) Ammianus Marcellinus, *Rerum Gestarum*, Book XXXI - Perseus Digital Library.
<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2007.01.0082%3Abook%3D31>.
- (10) Rodulf, Herule king - Wikipedia. https://en.wikipedia.org/wiki/Rodulf,_Herule_king.
- (11) Heruli - Jatland Wiki. <https://www.jatland.com/home/Heruli>.
- (12) The Heruli Tribe of Scandinavia - Earl, Earll, Earls, Earle, Earles
<https://earlefamiliyhistory.com/the-heruli-tribe-of-scandinavia/>.
- (13) en.wikipedia.org. <https://en.wikipedia.org/wiki/Heruli>.

Procopius wrote a long and negative account of the Heruli's customs and habits in his *History of the Wars*, book 6, chapter 15. He claimed that they also practised pederasty, which he considered as a sign of their barbarism and immorality. He said that the Heruli had no respect for marriage or family,

and that they freely exchanged their wives and children with each other. He also said that the young boys among them had to serve as sexual partners for the older men until they reached the age of puberty. He wrote:

> And the youths, as long as they are not yet capable of begetting children, serve as women for the older men, but when they reach the proper age, they in turn take boys as their bedfellows, and they themselves become men, as it were, from that time on. And they do not regard this as an insult or as anything worthy of censure, but on the contrary, when they are still children, they even offer themselves to those who wish to make use of them, and consider it a noble thing to have many lovers, and these things they continue to do even when they are grown men. ² p. 229

Procopius also said that the Heruli had a ritual of hunting a bear, and that the young men who killed it were honoured and rewarded. He wrote:

> And they have a custom of hunting a certain kind of wild animal, which is called by them "arktos," and by the Romans "ursus." And whenever any of the youths succeeds in killing one of these animals, he is considered to have come to manhood, and they cut off the skin of the animal together with the head and the feet, and the youth carries it about on his shoulders through all the villages, and all the men of the Heruli, both those who live in the neighbourhood and those who meet him, give him gifts, and honour him exceedingly, and they celebrate a feast for him, and make merry over him, as though he were celebrating his wedding. ² p. 231

Procopius' report on the Heruli's pederasty and bear-hunting is one of the most controversial and debated passages in his work. Some scholars have argued that he was exaggerating or distorting the facts, or that he was influenced by the stereotypes and prejudices of his time and culture. Others have suggested that he was drawing on reliable sources and eyewitnesses, or that he was reflecting some aspects of the Heruli's actual customs and beliefs. However, it is difficult to verify or refute his claims, since there are few other sources of information about the Heruli, and their history and culture are largely obscure.³

(1) A SLAVIC EXCURSUS AND A LITTLE MORE: PROCOPIUS IN CZECH AND ... - HISTOS.

<https://histos.org/documents/SV09.06.HurbanicZervanProcopiusinCzechandSlavic.pdf>.

(2) Pharas the Herulian - Wikipedia. https://en.wikipedia.org/wiki/Pharas_the_Herulian.

(3) Heruli - Wikipedia. <https://en.wikipedia.org/wiki/Heruli>.

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https://en.wikipedia.org/wiki/Anglo-Saxon_settlement_of_Britain

<https://www.history.org.uk/primary/resource/3865/anglo-saxons-a-brief-history>

<https://www.history.org.uk/primary/resource/3867/the-vikings-in-britain-a-brief-history>

<https://indo-european.info/>

<https://encyclopedia.pub/entry/31746>

<https://www.rationalheathen.com/tag/dalecarlian-runes/>

https://handwiki.org/wiki/Social:Proto-Norse_language

https://en.wikipedia.org/wiki/Golden_Horns_of_Gallehus?wprov=sfla1

https://en.wikipedia.org/wiki/Ruthwell_Cross?wprov=sfla1

<https://prechristianreligions.org/m.php?p=pcrn>

<https://youtu.be/xisBERxHJ6g?si=amTQNTMUBUaN0I4n>

https://youtu.be/kJfxlkaELWg?si=NKQE7ARQ4kzxP_

Jón Árnason in his book Íslensk Æfintýri (Icelandic Folk Tales 1852)

[https://en.m.wikipedia.org/wiki/J%C3%B3n_%C3%81rnason_\(author\)](https://en.m.wikipedia.org/wiki/J%C3%B3n_%C3%81rnason_(author))

"Runes were just as advanced as Roman alphabet writing - Department of Linguistics and Scandinavian Studies"

<https://www.hf.uio.no/iln/english/research/news-and-events/news/2023/runes-were-just-as-advanced-as-Roman-alphabet-writing.HTML>

<http://www.germanicmythology.com/index.HTML> mine this site!

<https://web.archive.org/web/20160403040340/https://notendur.hi.is/eybjorn/gg/index.HTML>

Snorra Edda: Formáli & Gylfaginning. A comparative version containing all manuscripts:

<https://web.archive.org/web/20160403040340/https://notendur.hi.is/eybjorn/gg/index.HTML>

<http://www.germanicmythology.com/PoeticEdda2/Havamal.HTML>

A study guide for Havamal which contains a heap of other Havamal English translations

An English Dictionary of Runic Inscriptions in the Younger Futhorc:

<http://runcidictionary.nottingham.ac.uk/>

Old Norse Mythology Comparative Perspectives complete online website:

<https://chs.harvard.edu/chapter/series-foreword/> this is amazing! In it:

"Fifteen scholars from a wide range of fields examine the similarities of and differences of the Old Norse mythologies with the myths of other cultures. The differences and similarities within the Old Norse corpus itself are examined to tease out the hidden clues to the original stories."

Hermann, Pernille, Stephen A. Mitchell, and Jens Peter Schjødt, eds., with Amber J. Rose. (2017). *Old Norse Mythology - Comparative Perspectives*. Milman Parry Collection of Oral Literature 3. Cambridge, MA: Milman Parry Collection of Oral Literature. Source:

http://nrs.harvard.edu/urn-3:hul.ebook:CHS_HermannP_et al._eds.Old_Norse_Mythology.2017. (accessed: Saturday October 21, 2023)

[A catalogue of online Old Norse and Old Iceland Manuscripts held at different collections](#)

Online translations of the Irish Annals which contain references to the Vikings may be found here:

<https://celt.ucc.ie/publishd.html#tfirish>

<https://www.asncvikingage.com/key-written-sources>: I have downloaded everything from this site but work into this somewhere

Mine this Anglo-Saxon site <http://poppy.nsms.ox.ac.uk>

<http://poppy.nsms.ox.ac.uk/woruldhord/files/original/769fb1ed42620ba975ad2d7864922696.txt>

Kodratoff, Yves (2019). Hávamál (English Translation). Academia.com

Asatru Folk Assembly state that another denotation for Yggr apart from terrible is meditation but I have been unable to confirm this elsewhere

<https://runestone.org/the-elder-eddas-of-saemund-sigfusson-and-the-younger-eddas-of-snorre-sturles-on-by-saemund-sigfusson-and-snorre-sturleson/>

Franz. (2021). 'Örlog or Urlag'. The Norroena Society. Source: <https://norroena.org/orlog-or-urlag/> (accessed: Saturday. October 21, 2023)

Price, Neil (2019). 'The Viking Way: Magic and Mind in Late Iron Age Scandinavia'. Second edition. Oxford, U. K.: Oxbow Books. Note this work contains a section and reference to foundation work on Oden's names.

Chisholm, James Allen (2005). The Eddas: The Keys to the Mysteries of the North.

Valhyr (2023). 'Rune Translator'. Valhyr.com Source: <https://valhyr.com/pages/rune-translator> (accessed: Friday October 13, 2023)

<https://archive.org/details/how-sumble-was-done-historically-sass-robert-2022>

[Scandinavian Runic-text Database](#)

Antonsen, Elmer H. (2002). Runes and Germanic Linguistics. New York, U. S. A.: Mouton de Guyere.

One of the greatest innovations of the Phoenicians may be their letters. There is academic contention whether the Phoenician letters or the Proto-Sinaitic script from which it derives is the first alphabet. Regardless, writing prior to the invention of the Phoenecian letters had been difficult. Egyptian Hieroglyphics and Sumerian Cuneiform writing systems were both difficult to learn, cumbersome and depended upon a class of learned scribes that dedicated their lives to their art. Compared to these systems, the Phoenecian letters were a masterclass in simplicity. It had only 22 letters and could be used to spell out words phonetically leaving out vowels. The shapes of the letters gave some indication as to their pronunciation. The simplicity of the letters resulted in ease of learning. The Phoenicians were great traders and through trade their alphabet was disseminated. The Phoenician alphabet was spread to Greece where it was developed further and letters for vowels were added.

Due to the dynamic nature of the Internet, any Web addresses or metatext contained in this book may have changed since publication and may no longer be valid. If this is the case, the publisher recommends you avail yourself of the munificent Wayback Machine, produced by the Internet Archive.

The views expressed in this work are solely those of the author and do not necessarily reflect the views of the publisher, and the publisher hereby disclaims any responsibility for them. In this instance, the publisher and the author are one.

According to the Victorian Aboriginal Heritage Council, which is responsible for appointing the official Registered Aboriginal Parties (land councils) for particular areas, both the Wurundjeri and Bunurong peoples claim Fitzroy as their land.

Both the publisher and the author of this book wish to express their acknowledgement, appreciation and support for the [Wurundjeri](#) and [Bunurong](#) nation Elders of the indivisible [Everywhen, otherwise known as the Dreamtime or the Great Dreaming](#), the jointly -sovereign suburb of Fitzroy uponwhich this book was founded, published and aristed, arights.

EXAMPLE: Set in Anglo-Saxon Type / font / typeface by Avadhuta 108 Media, Fitzroy. Printed in Australia at Halerune Press, Fitzroy by b9:hummingbird:hovering, Printer to Posterity.

Frontispiece



Credit: Beauford A. Stenberg CC BY-AS 3.0

This is an image I took of a [blót](#), a magico-intentional prayer-spell of light and sound, upon my hagstone, my portable Odhinnstone altar. The [hagstone](#) was found whilst beachcombing at circa twenty-seven (27) years old. The finely crafted [Mohawk](#) rattle was self-gifted at circa fourteen (14) years old, just about the time I first started working with the Elder Futhark. From working with the

Runes¹, I have come to know that they are especially sacred, sacrosanct, 'twice-blessed'

¹ I was gifted a print copy of 'The Odinst Edda' at my first moot by Cameron Mottus (now alderman of Femsalir Kindred, Ásatrú Folk Assembly, Christchurch, New Zealand) where I invoked URlog (it is an esotericism, but I put the Ur in Orlog) before first imbibing mead in the three cups of Sumbl (*ἉἊἋἌ) of what Mottus called "the informal rite" as different to "the formal rite" of Blót. Mottus had just ordered the then new, The Asatru Edda, first edition and was leaving Australia to return overseas to rejoin his wife, so no longer needed it.

I just awoke from a vivid dream about a bolt of elfshot, and felt a profound compulsion to research 'urlog-threads', which I had first read of long-ago, in The Odinst Edda.

The following, is what my Bing Intelligent Brower AI ChatBot returned (where TAE is The Asatru Edda):

- In the chapter on the creation of the world, it is said that "the Norns weave the threads of orlog, which are the laws of cause and effect that govern all existence" (TAE I.11).
- In the chapter on the nine worlds, it is said that "the Norns reside in a hall beneath Yggdrasil's roots, where they tend to the well of Urd and weave the orlog-threads of all beings" (TAE II.3).
- In the chapter on the gods and goddesses, it is said that "Frigg is the goddess of marriage, motherhood, and fate. She knows all things that will come to pass, but she never reveals them. She spins the orlog-threads of men and gods, and blesses them with her gifts" (TAE IV.5).
- In the chapter on the runes, it is said that "the runes are the symbols of the orlog-threads, the cosmic laws that shape reality. They are the language of the gods, and the secrets of creation. They can be used for magic, divination, and communication" (TAE XX.1).

All of these references need to be checked for probity. These are some of the references to the orlog-threads in The Asatru Edda. They show that the concept of orlog is central to the Odinst worldview, and that it is related to fate, destiny, karma, and morality.

1. Norroena Society (2009) The Ásatrú Edda: Sacred Lore of the North. First edition. Bloomington, Indiana, U. S. A.: iUniverse. ISBN: 978-1-4401-3179-0 (ebk)
<https://archive.org/details/TheAsatruEddaSacredLoreOfTheNorth> (accessed: Saturday, October 21, 2023)
2. The Odinst Edda: Sacred Lore of the North. The Norroena Society. Source:
<https://www.goodreads.com/book/show/22851560-the-odinist-edda> (accessed: Saturday, October 21, 2023)

The result, I didn't have a copy of The Asatru Edda, and now I do. The Fates have determined through a dream that I needsmust have this edition of TAE, to support the realisation of this work on the Hávamál. The ways of URlog are inexorable. Make sure you drill into the metatext of 'needsmust' abovecited, as it truly is sublime.

(*tvíblessaðr; *↑† | ß††h††): as first they are rist, then they are coloured² or set, often and particularly with the iron-red pigment of ochre, though there are notable exceptions.

Vanguard

The preliminaries or front-matter to the text proper within this volume, is and are, rather extensive and excessive, even by my own estimation. If you are harried, skim and skip through. I forgive you. For those who are attentive or at leisure, make it a votive offering to the body of the work and a matter of

² The Vikings used various sources of pigments to colour their risted runes, such as:

- **Red ochre** (YF: *ṝn̄; rauði): A natural clay pigment that contains iron oxide. It was imported from Spain or central Europe and was widely available and easy to use. It was also used for painting shields, boats, wood, houses and bodies. The noun rauði is derived from the adjective rauðr, which means red or reddish. The word rauði is also related to the word rauða, which means blood or gore. The word rauði was also used to refer to a reddish-brown colour of hair or fur.
- **Woad** (YF: *v̄d̄; váð): A plant that produces a blue dye when fermented. It was cultivated in northern Europe and used for textile dyeing and body painting. It was also associated with magic and warfare. The Old Norse noun váð is derived from the Proto-Germanic word waidā, which means 'woad plant'. The word váð is also related to the Old English word wād, which means 'woad; blue dye'. Woad (*Isatis Tinctoria*) was a plant that was used by the Vikings and other peoples to produce a blue dye. It grew widely throughout Scandinavia during the Viking Age. The Vikings used woad to dye their clothes, sails, shields, and even their skin. Woad was also believed to have magical and medicinal properties, such as enhancing courage, healing wounds, and warding off evil.

wode - Wiktionary, the free dictionary. <https://en.wiktionary.org/wiki/wode>.

woad in Old Norse - English-Old Norse Dictionary | Glosbe. <https://glosbe.com/en/non/woad>.

Plant Dye Colors in the Viking Age - Nordic Culture.
<https://skjalden.com/plant-dye-colors-in-the-viking-age/>.

- **Madder**: A plant that produces a red dye when boiled with alum. It was grown in Scandinavia and used for textile dyeing and medicine. It was also valued for its symbolic meaning of blood and life.
- **Lichen**: A symbiotic organism that grows on rocks, trees and soil. It can produce various colours of dye depending on the species and the treatment. It was harvested in the wild and used for textile dyeing and medicine.
- **Charcoal**: A black substance made from burning wood or bones. It was easy to obtain and use. It was also used for drawing, writing and making ink.

There is scant archaeological evidence to confirm the exact colours and methods used. Most of the rune stones that have survived until today have lost their original colours due to weathering and erosion. Therefore, we can only speculate based on historical sources, linguistic clues and artistic representations.

Colours in the Viking Age | All of them listed | Nordic Culture.
<https://skjalden.com/wood-paint-colors-in-the-viking-age/>.

Colours and elements for each rune - Magin Rose.
<https://www.maginrose.com/wp-content/uploads/2020/09/Colours-and-elements-for-each-rune.pdf>.

Rune stones - National Museum of Denmark.
<https://en.natmus.dk/historical-knowledge/denmark/prehistoric-period-until-1050-ad/the-viking-age/power-and-aristocracy/rune-stones/>.

Old Nordic Symbols: Norse Runes & Viking Ornaments (Meanings & Examples).
<https://nordicperspective.com/history/vikings/nordic-symbols-norse-runes>.

self-preparation, to read the front-matter in its entirety, subsuming the text of all metalinks and footnotes. Note, I employ footnotes for annotations as well as citations.

The Old Norse word framheri, means '[vanguard](#)' or 'front-rank person'. The word framheri is a compound of fram, meaning 'forward' or 'in front', and heri^{3 4 5}, meaning 'warrior' or 'army'. The word heri, which is the origin of the English verb 'to harry'⁶ is related to the Old Norse word herja⁷, which means 'to make war' or 'to plunder'. Framheri and Viking are closely synonymous. Moreover, Old Norse herja derives from Proto-Norse harja⁸ which is attested in the Vimose comb which holds one of the earliest datable runic inscriptions.



Credit: [Nationalmuseet, Roberto Fortuna og Kira Ursem. CC BY-SA 3.0](#)

ᚼᚻᚱᛄ (harja)⁹, rist on the [Vimose comb](#), dated from 150 - 200 CE, is considered by [Wolfgang Krause](#) and Elmer Antonsen to be a male name or an abbreviation of a compound name with harja as the first element.

³ Wiktionarians (2023) 'Heri'. English Wiktionary. Source: <https://en.wiktionary.org/wiki/Heri> (accessed: Friday October 20, 2023)

⁴ Definify (2023). 'Heri'. Definify.com. Source: <https://www.definify.com/word/Heri> (accessed: Friday October 20, 2023)

⁵ Wikipedians (2023). 'Héri'. English Wikipedia. Source: <https://en.wikipedia.org/wiki/H%C3%A9ri> (accessed: Friday October 20, 2023)

⁶ Merriam-Webster (2023). 'Harry: Definition & Meaning. Source: <https://www.merriam-webster.com/dictionary/harry> (accessed: Friday October 20, 2023)

⁷ Wiktionarians (2023). 'ᚼᚻᚱᛄ (harja)'. Source: <https://en.m.wiktionary.org/wiki/%E1%9A%BA%E1%9A%A8%E1%9A%B1%E1%9B%83%E1%9A%A8#Proto-Norse> (accessed: Friday October 20, 2023)

⁸

<https://en.m.wiktionary.org/wiki/%E1%9A%BA%E1%9A%A8%E1%9A%B1%E1%9B%83%E1%9A%A8#Proto-Norse>

⁹ Skaldic Project (2013). '[Old Norse] H-Words'. The Old Norse World. <https://skaldic.abdn.ac.uk/m.php?i=8&p=onwordch> (accessed: Friday October 20, 2023)

The origin of the word Viking^{10 11 12 13 14 15 16} is uncertain, and there is much contention and many theories as to its origins. The Old Norse term víkingr usually meant 'pirate' or 'raider' and was in currency from the 12th to the 14th century. Víkingr was likely derived from an earlier [Old Scandinavian](#) word contemporaneous with Vikings themselves. It has been suggested that the term's origin is from the [Old English](#) wicing and the [Old Frisian](#) wizing that are attested circa 300 years earlier than the Old Norse term víkingr, and probably derive from wic, related to the [Latin](#) vicus 'village, habitation'. Another less popular theory, is that víking came from the feminine vík, meaning 'creek, inlet, small bay'.



[Runestone Sm 10.](#)

-N[Y]I : R[IR]I : H[IR]I : H[IR]I : H[IR]I : R[IR]I : R[IR]I : H[IR]I : R[IR]I + ¶ YR[IR]I * H[IR]I B[IR]I H[IR]I * H[IR]I ¶ YR[IR]I +
¶ YR[IR]I
-u[(k)]i (:) reisti : stein (:) eftir : kunar : sun : kirims x ¶ kuþ healbi sel hans ¶ tyki x ¶ uikikr
[T]oki(?) ræisti stæin æftir Gunnar, sun Grims. Guð hialpi salu hans! Toki vikingr.

¹⁰ <https://theconversation.com/what-does-the-word-viking-really-mean-75647>

¹¹ viking | Etymology, origin and meaning of the name viking by etymonline.
<https://www.etymonline.com/word/Viking>.

¹² Britannica, The Editors of Encyclopaedia. "What is the origin of the word Viking?". Encyclopedia Britannica, 19 Dec. 2019, <https://www.britannica.com/question/What-is-the-origin-of-the-word-Viking> (accessed: Thursday October 12, 2023).

¹³ Viking: Old Norse origin doubtful - The Norwegian American
<https://www.norwegianamerican.com/viking-old-norse-origin-doubtful/>

¹⁴ Short, William R. (2023). 'What Does the Word Viking Mean?' Hurstwic: Viking Combat Research. Source: http://www.hurstwic.org/history/articles/text/word_viking.htm (accessed: Friday October 20, 2023)

¹⁵ Viking Dragon (2022). 'What does the Old Norse word Viking mean?' Source:
<https://thevikingdragon.com/blogs/news/what-does-the-old-norse-word-viking-mean> (accessed: Friday October 20, 2023)

¹⁶ Wiktionarians (2023). 'Viking'. English Wiktionary. Source: <https://en.wiktionary.org/wiki/Viking> (accessed: Friday October 20, 2023)

Tóki(?) raised this stone in memory of Gunnarr, Grímr's son. May God help his soul! Tóki the viking.¹⁷

¹⁸

The prefix 'fram-' means 'forward' or 'in front', and implies a sense of advancement or leadership. A 'framheri' or 'víkingr' was someone who led or joined an expedition, usually by sea, and usually involving some form of raiding or plundering. The word 'víkingr' was not a specific ethnic or cultural label, but rather a description of an activity or occupation.

The word 'viking' in present-day English is influenced by the medieval Icelandic sagas, which portrayed the víkingar as violent and greedy pirates who preyed on the coasts of Scandinavia and the British Isles. The sagas were written centuries after the Viking Age, and reflect the views and values of their authors and audiences. They are not reliable sources for the historical reality of the Viking Age, but rather literary works that use the past as a backdrop for storytelling.

Who were the Vikings and where did they come from? - BBC.

<https://www.bbc.co.uk/bitesize/topics/ztyr9j6/articles/zjcxwty>.

Vikings - World History Encyclopedia. <https://www.worldhistory.org/Vikings/>.

Traditionally, a book is fashioned like a battle, they both have a vanguard, which is what a frontace, a preface, or foreward, or prologue, or introduction, was originally called. These are all generally considered kinds of front-matter. Indeed, as there is no true synonym in any natural language, these terms may all be uniquely and fundamentally differentiated, even as they are often conflated. There is much contention and play as to their order, placement in books and to their definitions.

I contend vehemently and with passion, that a vanguard, technically, is that which goes before. A vanguard goes before all these other sections, all the other front-matter. Vanguard is a polysemic term. A vanguard, as a term for the principal, frontace section of a text is a very old denotation and hallowed custom. I only know of it because I am fundamentally bookish and have read and researched widely, deeply and with purpose ~ since, I first discovered that I couldn't trust the gatekeeper's of knowledge, and taught myself how to research and developmentally iterate my research methodology.

The term vanguard, originally referred to the foremost part of an army or military force. In the context of a book, it refers to the fundamental, primary, initial instantiation, of a beginning of a dedicated work or monograph. The vanguard fronts all the other introductory front-matter that is appended to it as the manifold, introductory sections of a book, that comes before the main text of the work proper. As a suite, these sections generally contain salient information about the author, the book's purpose, and other relevant details.

A vanguard, a frontace, a preface, a prologue, a foreword, an introduction, are all part of a book's front matter, which are the introductory pages or sections of a book before the main text proper. The introduction also comes before the first chapter, though it is not considered part of the front matter and its true placement is last, before the commencement of the first chapter in a monograph, or section, in an article. Despite their close proximity, vanguards, frontaces, prefaces, prologues, forewords, and introductions are all distinct even as they are often conflated.

¹⁷ The symbol ¶ on the transliteration of a runestone written in Old Norse is a convention used by runologists to indicate a new line or a new stanza on the original inscription. It is not a rune itself, but a modern punctuation mark that helps to separate and organise the runic text.

¹⁸ Sutic, Leo (2023). 'Sm 10'. Visti.se Source: https://visti.se/result/sm_10 (accessed: Friday October 13, 2023)

Introductions serve very different purposes to the rest of the preliminaries. A preface is written by the author and comes after the foreword and before the introduction. Most authors don't need a preface. An introduction is the beginning of the book's main text and is written by the author. Every nonfiction author should have one in their book. A foreword, in general, is an introduction written by someone other than the book's author. Most books don't need a foreword.

Continuing the theme, a book as a battle, the vanguard subsumes an invocation, an evocation and a dedication. Importantly and inviolably, I tender, in that order. Conversely, it is evident historically, that the invocation, evocation and dedication sometimes go before the vanguard. But, I hold that the vanguard, invoking the divine wrath of deity into themselves, holds its own trance-rites of enchantments and ecstacies. The vanguard is at once entralling for both the host of the vanguard themselves, and for those they engage.

Esoterically, according to the venerable traditions of the great Northern Peoples, I tender that the host of the vanguard goes before, as it has its own rites of invocation, evocation and dedication. Moreover, due to the ancient etymology of vanguard, and also by its nature and function, it is especially sacred. The fundamental and inalienable quality of sacrifice of the vanguard, through the sacrifice of blood or life-force, is blessed, sacrosanct.

An invocation is a prayer or request for assistance or guidance from a deity or supernatural, or preternatural divine power. Technically, the act of invoking draws the divine aspect within, in mystery, embodying it: a Mysterium Magnum. In the context of a book, it may refer to an opening prayer or statement that sets the tone for the rest of the work and that which functionally inspires the work and ensures its completion under divine patronage.

An evocation, as an expression of divinity, is evoked through an invocation, it is a sacred reciprocity of the divine nature. Evocation is often commonly held to my synonymous with invocation. But this is a falsehood as they are rites and acts of a fundamentally different order and purpose. Evocation is an act of expression, or expelling, an act of compulsion, of sending forth a divine power or entity. In the context of a book, it can refer to a statement that sets the mood or theme for the rest of the work. Esoterically, an evocation importantly, preempts the change-wrought by the intentionality of the work.

A dedication is an inscription or statement or a purposefulness, that expresses gratitude, appreciation, or admiration for someone or something. A dedication is a marker and is timeless and stands like stone.

Traditionally, the entity or entities enshrined in the dedication are the primary motivating force for the formation, activity and instantiation of the vanguard. In the context of a book, a dedication may refer to an act or statement at the beginning of a book as a battle, that honours or remembers someone or something that has played an important role in the author's life or that of the embattled peoples. A dedication is often a rite of the Ancestors.

Ancient traditions are enshrined and housed within the hallowed textuality of a codex or monograph: Like they are in the dynamic civility and incivility of war. I wish to remind my readers that the act of reading a text, as a battle, is a form of communion and union. Of a fateful weaving and warring, of the interplay of opposites as complements and contention, forever altering all parties and yielding synthesis, in the final estimation. Science as battle as book, entails a matter of thesis, a matter of contention between the thesis and antithesis, yielding synthesis. That synthesis, then informs a new thesis and there is a subsequent antithesis and synthesis. That synthesis then informs another new thesis, ad infinitum. Scientific method is the indivisible triune of thesis, antithesis, synthesis, harkening back and founded in the Ancient Greek philosophical dialectic. That is the foundation of Western knowledge, founded upon citation. Entering into a well-cited, well-written book as a battle, as a

scientific endeavour, is a rite-of-passage, a rite that alters all parties, into perpetuity, as a matter of course: discourse.

Invocation

...X¶¶¶R¶¶¶R
...¶¶¶R¶¶¶R¶¶¶R...
¶¶¶R¶¶¶R¶¶¶R...

Galdrfather

X¶¶¶R¶¶¶R¶¶¶R...

...Galdrfadr,
...Galdrfaðir...,
Galdrfaðir...

<https://valhyr.com/pages/rune-converter>

Galdrfaðir is an attested Old Norse name or epithet for Odin.

The Old Norse term Óðinn with the letter ð the aspirated /dh/ sound and the double nn ending letters is attested in Old Norse sources, such as the Poetic Edda and the Prose Edda and has been transcribed in a number of ways, such as 'Odhinn' or 'Othinn' as initially there was no standardised form of transcription. The /dh/ sound represents the voiced dental fricative /ð/, which is still preserved in modern Icelandic. The double nn ending indicates a long nasal vowel /ɔ:/, which was shortened and lost its nasality in later Scandinavian languages. The standard contemporary English form of the name Odin is an Anglicised form of the Old Norse Óðinn, which is derived from the Proto-Norse *Wōdin, meaning 'furious, eager, mad', ultimately developed from Proto-Germanic *Wōdanaz, name of the chief Germanic deity (source of Old English Woden, Old High German Wuotan), from PIE *wod-eno-, *wod-on- 'raging, mad, inspired'.

(4) Odhinn - Name Meaning, Origin, Popularity, and Related Names.

<https://www.name-doctor.com/meaning/odhinn>.



Credit: This gold bracteate discovered in the Vindelev hoard located in 2020 near Jelling, western Denmark, is the oldest inscription featuring the name of the deity Odin. The runic inscription was difficult to decipher, because the bracteate is worn and in significant places the runes are obscured and the legend was subsequently determined to consist almost entirely of hitherto unattested words without spaces. The legend "He is Odin's Man" has been deciphered in a round half circle over the figure of a head riding a horse. This find means that we may advance the date of Nordic mythology to 150 years earlier than was previously estimated - back to the early 5th century.¹⁹ [Photo: © Arnold Mikkelsen, The National Museum of Denmark.](#)

Prior to the gold bracteate bearing the name Odin in the legend, the oldest inscription featuring the name of Odin was on a brooch from the latter half of the 6th century, found at Nordendorf in southern Germany. In Denmark, the oldest inscription to date prior to the gold bracteate of the Vindelev hoard, was on an amulet made from a piece of human skull found in Ribe. It dates back to the beginning of the 8th century.

The earliest attestation of Óðinn is difficult to pinpoint, as the god was worshipped by Germanic peoples before the introduction of the Latin alphabet. However, the earliest inscriptions in Old Norse are runic, from the 8th century. The orthography of the Old Norse language was diverse, being written in both Runic and Latin alphabets, with many spelling conventions, variant letterforms. The Elder Futhark is the oldest form of the runic alphabets, used by Germanic peoples for Northwest Germanic dialects in the Migration Period. The

¹⁹ Ritzau.dk. (2023). 'The Oldest Odin Inscription in the World Found in the Vindelev Gold'. Source: <https://via.ritzau.dk/pressemeddelelse/13672923/the-oldest-odin-inscription-in-the-world-found-in-the-vindelev-gold?publisherId=13560791> (accessed: Monday November 13, 2023).

transition to Younger Futhark begins from the 6th century, with transitional examples like the Björketorp or Stentoften stones[11]. It is possible to write Old Norse with the Elder Futhark as easily as with the Roman alphabet[14].²⁰

Citations:

[1] What is the earliest attestation, depiction, mention, archeological find or vague allusion to the Germanic god Wōdanaz (Odin)? : r/Norse - Reddit

https://www.reddit.com/r/Norse/comments/pmyhdz/what_is_the_earliest_attestation_depcion/

[8] Elder vs. younger Futhark : r/runes - Reddit

https://www.reddit.com/r/runes/comments/1548tr3/elder_vs_younger_futhark/

[9] Attested language - Wikipedia https://en.wikipedia.org/wiki/Attested_language

[10] Early old norse. - The CBB <https://cbbforum.com/viewtopic.php?t=4489>

[11] Runic inscriptions - Wikipedia https://en.wikipedia.org/wiki/Runic_inscriptions

[12] attested - Wiktionary, the free dictionary <https://en.wiktionary.org/wiki/arrested>

[13] Old Norse and the Latin Alphabet - YouTube

<https://youtube.com/watch?v=ZdYeEQWqKRg>

[14] Elder Futhark runes vs. Old Norse language - Ask MetaFilter

<https://ask.metafilter.com/307709/Norse-language-and-writing-Elder-Futhark-runes-vs-Old-Norse-language>

[15] What Is Attestation? Definition, How It Works, History, and Example - Investopedia

<https://www.investopedia.com/terms/a/attestation.asp>

[16] How Old Norse and Latin co-existed in medieval Norway - Medievalists.net

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[17] Runes and Writing: Futhark and Futhorc and Roman Letters | The History with Hilbert

Podcast - YouTube <https://youtube.com/watch?v=6Kvh0FZbf0A>

[18] ATTEST | English meaning - Cambridge Dictionary

<https://dictionary.cambridge.org/dictionary/english/attest>

[19] (PDF) Traces of Latin Education in the Old Norse World | Åslaug Ommundsen -

Academia.edu

https://www.academia.edu/40012332/Traces_of_Latin_Education_in_the_Old_Norse_World

²⁰ Schulte, Michael (2015). 'Runology and Historical Sociolinguistics: On Runic Writing and its Social History in the First Millennium', in *Journal of Historical Sociolinguistics*, vol. 1, no. 1, 2015, pp. 87 - 110.

[20] [PDF] The transformation of the older fubark - Number magic, runographic or linguistic principles? <https://journals.lub.lu.se/anf/article/download/11745/10424/26920>

[21] Attest - Definition, Meaning & Synonyms - Vocabulary.com
<https://www.vocabulary.com/dictionary/attest>

[22] Introduction to Old Norse - The Linguistics Research Center
<https://lrc.la.utexas.edu/eieol/norol>

[23] Runology and historical sociolinguistics: On runic writing and its social history in the first millennium - De Gruyter
<https://www.degruyter.com/document/doi/10.1515/jhsl-2015-0004/PDF>

[24] attestation | Wex | US Law | LII / Legal Information Institute
<https://www.law.cornell.edu/wex/attestation>

The name of Odin is attested on some runestones. The Kvinneby amulet runestone has the name of Óðinn. Additionally, a centuries-old gold disc found in Denmark, known as a bracteate, has the inscription "He is Odin's man," which is the oldest known mention of the Norse god Odin at least 150 years earlier than any previous inscription.

Citations:

[2] Mythological names attested in historical runic inscriptions : r/Norse - Reddit
https://www.reddit.com/r/Norse/comments/cqqlue/mythological_names_attested_in_historica_l_runic/

[4] Odin's Discovery of the Runes - Norse Mythology for Smart People
<https://norse-mythology.org/tales/odins-discovery-of-the-runes/>

[7] Oldest Runestone Ever Found in Norway | The Svigerud Stone – Sons of Vikings
<https://sonsofvikings.com/blogs/history/oldest-runestone-ever-found-in-norway>

[8] Odin's Rune - Etsy https://www.etsy.com/market/odin's_rune?ref=l2

It is generally known in contemporary English Germanic Heathenry or its correlates, that Odin has many names. For example, Wikipedia lists a number of them, many of them are not cited therefore we cannot be sure of their attestation. I intuit there are works on this in non-English languages, particularly Icelandic and German that have not been translated into

English and therefore have not entered English discourse other than incidentally by the works of English writers who are also literate in Icelandic and/or German.

[Turville-Petre](#) (1964/1975)²¹ in his dedicated work on Ancient and Mediaeval Scandinavian myth and religion has a section on Odin's names. Turville-Peter, a polyglot, was fluent in [Icelandic](#), [Faroese](#), [Norwegian](#), [Swedish](#) and [German](#), and was also proficient in [French](#),^[6] [Irish](#), [Welsh](#), [Latin](#), [Old English](#) and [Gothic](#).^[5] Therefore, his works considerably enrich English discourse and the discourse of Germanic Heathenry in particular.

The term *Galdrfaðir is a combination of two Old Norse words: 'galdr' meaning 'song' or 'spell', and 'faðir' meaning 'father'. Therefore, the name *Galdrfaðir may be translated to mean 'Father of Spells', 'Spell-Father', 'Father of Songs' or 'Song-Father'.

The Old Norse name *Galdrfaðir is listed in Wikipedia as a name of Odin without citation. O with ogonek (majuscule: Q, minuscule: q) is a letter of the Latin alphabet formed by addition of the ogonek to the letter O.

The possible Old Norse construction means 'Father of Galdr' but I have been unable to determine a traditional attestation which disappoints me greatly. Both the Old Norse terms galdr and faðir are attested.

P galdar are cognates, meaning they have a common origin and share the same meaning of "spell" or "incantation". [They are both derived from the Proto-Germanic word *galdraz, which means "a song or incantation"](#)¹

Therefore, to write Old Norse galdr in Old High German, you would simply write galdar. [However, you should be aware that Old High German was not a unified language, but rather a collection of various dialects that had different degrees of participation in the sound shift that distinguished them from other West Germanic languages](#)²

For example, in the Upper German dialects, such as Alemannic and Bavarian, the initial /g/ sound became /k/, so you would write kaldar instead of galdar. In the Central German dialects, such as Franconian and Thuringian, the final /r/ sound was often dropped or weakened, so you would write gald or galt instead of galdar.

The spelling of Old High German words also varied depending on the script and the scribe. The most common scripts were the Latin alphabet and the Runic alphabet. The Latin alphabet was influenced by the conventions of writing Latin and other Romance languages, while the Runic alphabet was more faithful to the pronunciation of Old High German.

For example, in the Latin alphabet, the /k/ sound could be written as c or k, depending on the following vowel. The /ts/ sound could be written as z or zz. The /w/ sound could be written as uu or w. The /j/ sound could be written as i or j. The /h/ sound could be written as h or ch. The /th/ sound could be written as th or d. The long vowels could be marked with an accent or a macron.

In the Runic alphabet, there were fewer variations in spelling, but there were different types of runes that were used in different regions and periods. The most common types were the Elder Futhark (used until the 8th century), the Anglo-Saxon Futhorc (used in England and Frisia), and the Younger Futhark (used in Scandinavia).

²¹ Turville-Petre, E. O. G. (1964/1975). 'Myth and Religion of the North: The Religion of Ancient Scandinavia'. Westport, Connecticut, U. S. A.: Greenwood Press. ISBN: 0-8371-7420-1

Here are some examples of how you could write the attested Old Norse galdr in Old High German using some of the appropriate different mediaeval scripts and dialects (all possibilities in the diverse runic scripts and possible varietals have not been listed):

- Upper German dialects (Alemannic/Bavarian) using Latin alphabet: *kaldar, *caldar, *caltar
- Upper German dialects (Alemannic/Bavarian) using Runic alphabet: * ᚠᚢᚦᚢᚦ , * ᚠᚢᚦᚢᚦ
- Central German dialects (Franconian/Thuringian) using Latin alphabet: *gald, *galt, *zald, *zalt
- Central German dialects (Franconian/Thuringian) using Runic alphabet: * ᚫᚢᚦᚢ , * ᚫᚢᚦᚢ
- Lower German dialects (Saxon) using Latin alphabet: *galdar, *galta
- Lower German dialects (Saxon) using Runic alphabet: * ᚫᚢᚦᚢᚦ , * ᚫᚢᚦᚢᚦ

This brings to mind the unknowable amount of human culture that has been lost to time. In Old English, the word for 'galdr' is 'ȝealdor' or 'galdor'.

In Old English, the standard letter "g" was called 'gyfu'. This term referred to the sound that the letter represented in the language. Gyfu was one of the runes used in the Anglo-Saxon runic alphabet Futhorc, which was employed for writing Old English before it transitioned to using the Latin alphabet.

In Old English, the two different forms of the letter 'g' represented different sounds. The standard form of [g] known as 'gyfu', represented a voiced velar fricative sound /g/. This is similar to the modern pronunciation of /g/ in words like 'good' or 'goat'. Whereas, the letter [ȝ] with a dot above it which was formerly written as [ȝ], had a different pronunciation. It represented a voiced palatal fricative sound /j/, which is similar to the modern English sound that begins the words 'yes'.

In Old English, the letter [ȝ] (called Insular ȝ) was used to represent the sound /j/ or /g/. It was a variant form of the standard letter [g] (gyfu). The use of [ȝ] was more prevalent in Irish and Scottish manuscripts, as it originated from Insular script, a writing style commonly used in those regions during the mediaeval era. However, over time, this variant form fell out of use and eventually became obsolete.

So, while both letters were pronounced differently, they both served as representations of distinct sounds within the Old English language.

I have searched the web and found that the Old English word for 'spell' or 'incantation' is 'ȝealdor' or 'galdor'. It is derived from the verb 'ȝealdrian' which means 'to enchant' or 'to sing charms'.

The word 'ȝealdor' or 'galdor' is attested in a variety of Old English texts, including the poem [Beowulf](#), where it is used to describe a spell used to protect a dragon's hoard. The word is also found in glosses and didactic prose texts such as law codes.

The Old English word for 'father' is 'fæder'. In Old Saxon, the word for 'father' is 'fadar'. Therefore, the equivalent of the possible but unattested Old Norse construction of *Galdraðir in Old English would be *ȝealdorfæder or *galdorfæder, and in Old Saxon, it would be *galdorfadar. I have been unable to determine an attestation for any of these forms.

Old English | The British Library. <https://www.bl.uk/anglo-saxons/articles/old-english>.

<https://handwiki.org/wiki/Unsolved:Galdr>

<https://handwiki.org/wiki/Special:WhatLinksHere/Unsolved:Galdr>

The Origins of Óðinn

According to most sources, the deity Odin's parents were Borr and Bestla. Borr was a god and Bestla was a frost giantess. They had three sons: Odin, Vili and Vé. However, some sources suggest that Thor was the father of Odin, and that Odin was not originally a god but a human hero who ascended to godhood. This is a controversial and debated topic amongst scholars of Norse mythology. You can read more about Odin's origin story and family tree in the following links:

(1) Odin in Norse Mythology: Origin Story, Meaning and Symbols.

<https://www.worldhistoryedu.com/odin-origin-story-meaning-and-symbols/>.

(2) Odin - Simple English Wikipedia, the free encyclopedia. <https://simple.wikipedia.org/wiki/Odin>.

(3) Odin – Mythopedia. <https://mythopedia.com/topics/odin>.

(4) Odin - Wikipedia. <https://en.wikipedia.org/wiki/Odin>.

(5) Family trees of the Norse gods - Wikipedia.

https://en.wikipedia.org/wiki/Family_trees_of_the_Norse_gods.

(6) Odin | Myth & History | Britannica. <https://www.britannica.com/topic/Odin-Norse-deity>

Mantic is an adjective that means relating to divination or prophecy. It comes from the Greek word mantikos, which means "of a soothsayer" or "prophetic". Mantic can also be used as a combining form to make words like necromantic or geomantic.¹²³

The concept of *wōþuz is a Proto-Germanic term that means "poetic fury" or "inspired madness". It is related to the name of the god *Wōdanaz, who is also known as Odin in Norse mythology. Odin is the god of wisdom, war, poetry, magic, and death. He is associated with the Wild Hunt, a ghostly procession of the dead that rides across the sky. He is also the source of inspiration for poets and seers, who receive his gift of *wōþuz or *óðr (the Old Norse equivalent).⁴⁵⁶

(1) . <https://bing.com/search?q=what+does+mantic+mean%3f>.

(2) Mantic Definition & Meaning - Merriam-Webster.

<https://www.merriam-webster.com/dictionary/mantic>.

(3) Mantic Definition & Meaning | Dictionary.com. <https://www.dictionary.com/browse/mantic>.

(4) Mantic definition and meaning | Collins English Dictionary.

<https://www.collinsdictionary.com/dictionary/english/mantic>.

(5) Mantic definition in American English | Collins English Dictionary.

<https://www.collinsdictionary.com/us/dictionary/english/mantic>.

(6) Wōdanaz | Religion Wiki | Fandom. <https://religion.fandom.com/wiki/W%C5%8Ddanaz>.

(7) Óðr - Wikipedia. <https://en.wikipedia.org/wiki/%C3%93%C3%B0r>.

(8) Odin - Norse God of Healing, Death and Knowledge | Mythology.net.

<https://mythology.net/norse/norse-gods/odin/>.

(9) undefined. <http://www.oxforddictionaries.com/>.

The sources that suggest that Thor was the father of Odin are mostly based on the Prose Edda, a collection of Norse myths written by the Icelandic poet and historian Snorri Sturluson in the 13th century. According to the Prose Edda, Thor was the son of Odin and Jörð, the personification of Earth. Thor had many sons, including Magni, Modi, and Thrud. One of his sons was named Vingthor, which means "Thor of the Hallowed Plain". Some scholars have argued that Vingthor was another name for Odin, and that Odin was not originally a god but a human hero who ascended to godhood after his death. This theory is supported by some similarities between Odin and Thor, such as their association with thunder, their possession of magical weapons (Mjolnir and Gungnir), and their role as protectors of mankind. However, this theory is not widely accepted by most experts on Norse mythology, who point out that there are many differences between Odin and Thor, such as their personalities, their domains, and their relationships with other gods. They also note that the Prose Edda is not a reliable source of ancient Norse beliefs, as it was influenced by Christian and classical sources. Therefore, the idea that Thor was the father of Odin is more likely a later invention or a misunderstanding than a genuine Norse tradition. You can read more about this topic in the following links:

(1) Odin | Marvel Cinematic Universe Wiki | Fandom.
<https://marvelcinematicuniverse.fandom.com/wiki/Odin>.

(2) Bor | Marvel Cinematic Universe Wiki | Fandom.
<https://marvelcinematicuniverse.fandom.com/wiki/Bor>.

(3) Thor Odinson (Earth-616) | Marvel Database | Fandom.
https://marvel.fandom.com/wiki/Thor_Odinson_%28Earth-616%29?mobile-app=false.

(4) Thor - Wikipedia. <https://en.wikipedia.org/wiki/Thor>.

We know very little about the god Borr, as he is only mentioned briefly in a few sources of Norse mythology.

Borr was the son of Búri, a primordial being who was licked out of the ice by the cow Auðumbla in the great void of Ginnungagap. Borr married Bestla, a daughter or granddaughter of the frost giant Bolthorn. Borr and Bestla had three sons: Odin, Vili and Vé, who became the first gods and created the world. MBorr's name means 'son' or 'offspring' in Old Norse, and may also be related to the word for 'drill' or 'auger'. Some scholars have tried to connect Borr with other figures in Germanic mythology, such as Mannus or Thor, but these theories are not widely accepted. Borr is sometimes depicted as a wise and just king of Asgard in modern adaptations of Norse mythology, such as Marvel Comics' Thor series.

(1) Borr - Wikipedia. <https://en.wikipedia.org/wiki/Borr>.

(2) Borr - God of Norse Mythology - History Lists.
<https://historylists.org/mythology/borr-god-of-norse-mythology.html>.

(3) Borr | God of War Wiki | Fandom. <https://godofwar.fandom.com/wiki/Borr>.

Besla is a name that can refer to different things, depending on the context. Besla is a frost giantess in Norse mythology, who was the mother of Odin, Vili and Vé. She was the daughter or granddaughter of Bolthorn, another frost giant. She married Borr, a god and the son of Búri, who was the first being in existence. Besla and her sons were part of the creation of the world from the body of Ymir, the primordial giant.

An old Norse frost giant is a type of jötunn, a supernatural being in Norse mythology. Frost giants are also called hrímpursar, meaning 'rime-purs', or 'frost-purs'. They are the descendants of Ymir, the first being who emerged from the primordial chaos of Ginnungagap. Ymir was formed by the melting of the ice from Niflheim, the realm of cold and mist, when it met the fire from Muspelheim, the realm of heat and flame. From Ymir's body, the frost giants were born, as well as the world and its creatures.

Frost giants are different from other giants in several ways. First, they are usually hostile to the gods and humans, as they represent the forces of chaos and destruction. They often clash with the Æsir and Vanir, the two tribes of gods, and try to prevent the coming of Ragnarök, the final battle that will end the world. Second, they are associated with cold, winter, and darkness, and they live in Jötunheimr, one of the nine worlds that is covered by snow and ice. They have a natural affinity for frost magic and can shape ice and snow to their will. Third, they are not necessarily larger than other beings, despite their name. The term 'giant' is a misleading translation of jötunn, which means 'devourer' or 'glutton' in Old Norse. Some frost giants are indeed huge, but others are of normal size or even smaller. They can also shapeshift into various forms, such as animals or humans.

Frost giants are an important part of Norse mythology, as they are both enemies and allies of the gods and humans. Some of them are famous for their deeds, such as Bjazi, who kidnapped the goddess Iðunn and her apples of youth; Skadi, who married the god Njörðr and became a goddess herself; or Hrungnir, who challenged the god Þórr to a duel. Others are more obscure, but still have a role in the myths and legends. Frost giants are also related to other types of jötnar, such as fire giants, mountain giants, or sea giants.

(1) Jötunn - Wikipedia. <https://en.wikipedia.org/wiki/J%C3%86tunn>.

(2) List of jötnar in Norse mythology - Wikipedia.
https://en.wikipedia.org/wiki/List_of_j%C3%86tnar_in_Norse_mythology.

(3) Niflheim | Mysteries of the Norse Realm of Frost and Mist.
<https://vikingr.org/norse-cosmology/niflheim>.

(4) The Giants of Norse Mythology: Meet the Jotnar.
<https://scandinaviafacts.com/the-giants-of-norse-mythology/>.

(5) Defining the Giants of Norse Mythology. <https://mythologysource.com/giants-norse-mythology/>.

The origin of the English term 'giant' is from the [Old French](#) word 'geant', which was derived from the Latin word 'gigas', which was borrowed from the Greek word 'gigas'. [Gigas](#) was the name of a race of monstrous beings in Greek mythology, who were the sons of [Gaia](#) and [Uranus](#), and who fought against the gods. The word 'giant' was first attested in 1297 in [Robert of Gloucester's](#) chronicle, a historical work that narrated the history of Britain from the mythical [Brutus](#) to the 13th century¹²³⁴.

(1) . <https://bing.com/search?q=origin+of+the+English+term+giant>.

(2) giant | Etymology, origin and meaning of giant by etymonline.
<https://www.etymonline.com/word/giant>.

(3) giant - Wiktionary, the free dictionary. <https://en.wiktionary.org/wiki/giant>.

(4) Giant - Wikipedia. <https://en.wikipedia.org/wiki/Giant>.

(5) Giant definition in American English | Collins English Dictionary.

<https://www.collinsdictionary.com/us/dictionary/english/giant>.

(6) undefined. <http://www.bing.com/translator/?ref=TThis&text=&from=&to=>.

Evocation

The Old Norse **Dhisir** (Elder Futhark: *ᚫᚦᛁᛋᚱ | ᚴ | ᚥᛄ)²² and the Vedic Sanskrit **Dhiṣāṇā** (Devanagari: धिषणा)²³ are etymologically related and derive from the preform ***Dhiṣanikā** from the Indo-European root *dhēi- or *d̥hēh₁, 'to suck, suckle'²⁴ and point back to the point of divergence between these two religio-cultural and linguistically-related, Indo-European peoples. The hosts of Dhisir and Dhisani, though divergent, share a commonality of their roles and characteristics, which point to their common source of origin.

Dhisāṇā, as a proper noun, is one of the Vedic goddesses of prosperity and abundance in the pantheon.²⁵ The plural form for a host of goddesses of the same class is Dhiṣāṇā. She, and the host of dhisanas, are mentioned in the Rig Veda, one of the four Vedas. They are the goddesses of fire, Sun, Moon, and stars.²⁶ The term dhisana is a polysemic term and also refers to various other things such as the soma vessel, knowledge, intelligence, and speech.²⁷

²² My intention throughout this work is to put the runes back into Old Norse. This is magico-intentional, this is an active prayer-spell, and it is fundamentally political. So wherever you see an Old Norse word you will see the word rist in runes. This action will also reinforce them in my memory and in that of my audience. If I am unsure of the form, I will place an asterisk before it. To rist Dhisir in runes, I have chosen the Elder Futhark, as this is the oldest complete form of the runic alphabet available to us, that was used by the Norse and other Germanic peoples.

The runes are usually written from left to right, but sometimes they can be written from right to left or vertically. To rist Dhisir in runes, we need to find the runes that correspond to the sounds of the word. Here is a possible way to write Dhisir in runes, note the use of the asterisk which is the standard notation to signify an unattested usage or denoting a reconstruction: *ᚫᚦᛁᛋᚱ | ᚴ | ᚥᛄ

The first rune is ᚫ, which represents the sound /d/. The second rune is ᚦ, which represents the sound /h/. The third rune is ᚴ, which represents the sound /i/. The fourth rune is ᚤ, which represents the sound /s/. The fifth rune is ᚵ, which represents the sound /i/ again. The sixth rune is ᚥᛄ, which represents the sound /r/.

There are some variations and nuances in how to write words in runes, depending on the dialect, the time period, and the personal preference of the writer. For example, some writers might use a different rune for /h/, such as ᚲ or ᚳ. Some writers might use a bind rune, which is a combination of two or more runes into one symbol, to save space or to create a more artistic effect. Some writers might use dots or strokes to separate words or syllables. Some writers might use additional symbols or marks to indicate special meanings or pronunciations.

²³

<https://sanskriddictionary.com/?iencoding=iast&q=dhi%E1%B9%A3a%E1%B9%87%C4%81%22&lang=sans&action=Search>

²⁴ Jan de Vries, Altgermanische Religionsgeschichte, 2 vols., vol. 2, 2nd ed. Berlin: de Gruyter, 1957, repr. as 3rd ed. 1970, p. 299, note 2 (German); the etymology was proposed by K. F. Johansson, Über die Altindische Göttin Dhisana und Verwandtes: Beiträge zum Fruchtbarkeitskultus in Indien, Skrifter utgifna af Kungl. Vet. Samf. i Uppsala 20.1 (1918).

²⁵ Dhisana - Wikipedia. <https://en.wikipedia.org/wiki/Dhisana>

²⁶ Dhisana - Wikipedia. <https://en.wikipedia.org/wiki/Dhisana>

²⁷ <https://en.wikipedia.org/wiki/Dhisana>

Old Norse Dhisir is a term for a class of Dís²⁸ or female spirits or goddesses who are associated with fate, magic, and protection.²⁹ The word Dhisir is derived from the Proto-Germanic *saiðaz, which means 'sorcery' or 'binding'.³⁰

The Old Norse Dhisir, are female ancestral deities, ghosts, or spirits associated with Fate who can be either benevolent or malevolent toward mortals. They may act as protective spirits of Norse clans, or tutelary deities, and are believed to be related to the German Iron Age votive altars and inscriptions dedicated to the ['Matrones'](#), a cult dedicated to ancestral mothers.

The Vedic Sanskrit Dhisani or Dhasana are the cult of the divine ancestral mothers as counterpart to the cult of the divine ancestral fathers, the [Pitrs](#). They are female spirits who are very much like the Disir and Valkyries and every bit as varied: fertility spirits, guardian spirits, warriors, etc. They are related to fertility and death and are regarded as local land spirits that govern fertility. Although both concepts involve female spirits and ancestral mothers and have shared origins, their characteristics and roles in their respective pantheons and mythologems, jewels-of-mythology, are divergent.

I couldn't source an article that discusses the Vedic Sanskrit Pitrs and the divine mother's in the same article, which I found curious. Pitrs are the spirits of departed ancestors in Hinduism.³¹ The Vedas first worshipped the divine in many forms, one by being by addressing Him as the Father in Heaven.³² The origin of the English word 'father' can be traced back through Latin 'pater' and Greek 'pitar' to Sanskrit 'pitar' meaning father.

Although these sources do not directly compare the Pitrs and divine mothers, they provide insights into the roles and characteristics of these concepts in Vedic Hinduism.

There curiously appears not to be a dedicated work of scholarship that investigates and examines the relationships and points of origins and divergence of the Old Norse Dhisir and the Vedic Sanskrit Dhasani or Dhasana, the female counterparts to the male Pitrs. May my magico-intentional prayer-spell forged through the devotional activity of this book, incite such a work of scholarly endeavour in future. Hastein (undated) has produced an excellent scholarly work comparing the Eddas and Vedas.³³ Hopefully, the future will yield more in the nature of these comparative studies.

[10] COMPLETE PhD Thesis | Gāyatrī: Mantra and Mother of the Vedas. A Philological-Historical Study | hc:48529 - Humanities Commons <https://hcommons.org/deposits/item/hc:48529/>

'The Old Vedic language had its origin outside the subcontinent. But not Sanskrit.' - Scroll.in
<http://scroll.in/article/738404/the-old-vedic-language-had-its-origin-outside-the-subcontinent-but-not-sanskrit>

Vedic Sanskrit - Wikipedia https://en.wikipedia.org/wiki/Vedic_Sanskrit

²⁸ Wikipedians (2023). Dís. English Wikipedia. Source: <https://en.wikipedia.org/wiki/D%C3%A3s> (accessed: Friday October 20, 2023)

²⁹ Disir - Norse Mythology for Smart People. <https://norse-mythology.org/disir/>

³⁰ Seiðr - Wikipedia. <https://en.wikipedia.org/wiki/Sei%C3%B0r>.

³¹ Editors (2023). 'Pitri - Hinduism'. Britannica. Source: <https://www.britannica.com/topic/pitri> (accessed: Wednesday October 25, 2023)

³² Within the Sanskritic tradition of India, [Swami Abhedananda](#), provides an exploration of paternal and maternal views of god in his 'Fatherhood and Motherhood of God' (Chapter 4) in *Complete Works of Swami Abhedananda* (1967) available online at Wisdom Library, source:

<https://www.wisdomlib.org/hinduism/book/complete-works-of-swami-abhedananda> (accessed: Wednesday October 25, 2023)

³³ Hastein, L. W. (undated). Eddas and Vedas. Source:

<https://archive.org/details/lw-hastein-eddas-and-vedas> (accessed: Saturday October 14, 2023)

Disir: Guardian Spirits in Norse Mythology - Viking Style
<https://viking.style/disir-guardian-spirits-in-norse-mythology/>

Vedic Sanskrit History, Structure & Literature - Study.com
<https://study.com/academy/lesson/vedic-sanskrit-history-structure.html>

Disir - Norse Mythology for Smart People <https://norse-mythology.org/disir/>

Vedic Sanskrit language - Britannica <https://www.britannica.com/topic/Vedic-Sanskrit-language>

The Norse Disir | The female spirits of Norse Myths - Vikingr.org <https://vikingr.org/other-beings/disir>

About Sanskrit https://www.sanskrit.nic.in/about_sanskrit.php

Disir: Elusive Female Guardian Spirits Of Fate And Harbingers Of Death And War
<https://www.ancientpages.com/2023/08/28/disir-elusive-female-spiritual/>

Sanskrit | World Civilization - Lumen Learning
<https://courses.lumenlearning.com/suny-hccc-worldcivilization/chapter/sanskrit/>

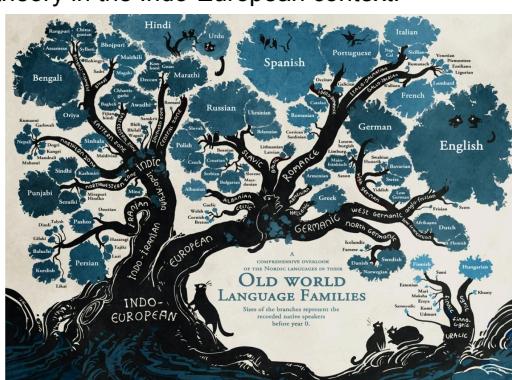
Dís | Myth and Folklore Wiki - Fandom <https://mythus.fandom.com/wiki/D%C3%ADAs>

The Vedas - World History Encyclopedia https://www.worldhistory.org/The_Vedas/

The Disir or Idises of Asatru <https://www.norsegodsasatru.net/disir.html>

Roles of alfar/elves/disir/etc in Norse Mythology? - TaleWorlds Forums
<https://forums.taleworlds.com/index>.

This points us to the importance of an introduction to the relationships between the principal branches of the Indo-European language, culture and religion families for the reconstruction, relationships and influences of Germanic, Scandinavian, Old Norse, Saxon and Anglo-Saxon religions, the reconstruction, development and relationships of their languages, dialects and scripts and the origins, reconstructions, influences and developments of their cultures. But firstly, let's look at hyperdiffusion theory in the Indo-European context.



The venerable and imposing Indo-European family tree of languages along the comparatively diminutive sapling of the Uralic family tree as rendered by Minna Sundberg in her webcomic '[Stand Still, Stay Silent](#)'.

A constructed Proto-Indo-European fable and how it has so far iterated x times, during the last circa hundred and fifty (c150) years

[**Schleicher's fable**](#)³⁴ is a text first composed in a reconstructed version of the [Proto-Indo-European](#) (PIE) language, by [August Schleicher](#) in 1868. This may be the first text composed in a reconstructed proto-language. Regardless, Schleicher was the first academic to compose a text in PIE. The fable is entitled *Avis akvāsas ka* ('The Sheep [Ewe] and the Horses [Eoh]'). Subsequently, various scholars have published revisions of Schleicher's fable, as the reconstructed sounds of PIE have reified, developed and refined through attested and defensible scientific method at specific points in time. The lexical items or the words themselves contained within the fable, artfully convey the concerns, technologies and worldview of the PIEs. The resulting treasury of [parallel texts](#) that have been produced, yield a progression of sound and phonemic artefacts set in time that showcase how scholarship and academic disciplines have defined and refined their working assumptions.

Metaphorically, a fact is a bubble in a spirit-level. By analogy, facts betray their instability through the relentless progression of time. In general, facts undergo a continual onslaught from the topsy-turvy ever-amassing body-of-knowledge produced by the species [*Homo sapiens*](#). This fable set in a sequence of developmental increments, provides a tangible, accessible and illustrative set of comparable examples, that demonstrate the significant changes that have constituted the reconstructed language of PIE. The fable showcases x demonstrable iterations that PIE has gone through during the last circa hundred and fifty (c.150) years of scholarly investigation and inquiry. It is in sum, an executive summary, of a vast amount of knowledge and endeavour.

Indo-European Linguistics Association (IELA)

The website [indo-european.eu](#) is a project of the Indo-European Linguistics Association (IELA), a non-profit organisation dedicated to the study and promotion of the Indo-European languages and culture. The website provides information, resources, and tools for researchers, students, and enthusiasts of Indo-European linguistics and history. The website is maintained by a team of volunteers, led by Carlos Quiles, the founder and president of the IELA.

Hyperdiffusion theory in the Indo-European context

[Hyperdiffusion theory](#) is the idea that all cultures originated from a single source and spread across the world through migration, trade, or conquest. This theory may be retrospectively applied to the thought of [Grafton Eliot Smith](#), [Charles Hapgood](#), [Carl Whiting Bishop](#) and [Barry Fell](#). In the context of Indo-European studies, hyperdiffusion theory is often associated with the claim that the Indo-European languages and cultures originated in a specific homeland and expanded through [waves of migration](#) and/or [cultural diffusion](#).³⁵ Some of the champions of this theory are:

- [Marija Gimbutas](#) (1921 - 1994) in 1956³⁶ first ventured her study of the 'Kurgan culture' and then later in 1963³⁷ first ventured the 'Kurgan migration' theory or 'Kurgan hypothesis' which built on the Steppe theories of [Otto Schrader](#) (1890) and [V. Gordon Childe](#) (1923), and which

³⁴ Aprendizer com Ygor C. S. (July 26, 2017). '[Proto-Indo-European spoken: Schleicher's fable \(reconstruction\)](#)', YouTube.com (accessed: Saturday October 28, 2023)

³⁵ The Asha Logos YouTube channel has a very engaging audiovisual of the Indo-European Diffusion Theory entitled 'The Interconnectedness of the Aryan Peoples' (published: October 16, 2023). Source: <https://youtu.be/vRCIgppIlzQ?si=GpaXCQH0TMviSsRK> (accessed: Monday October 23, 2023)

³⁶ Gimbutas, Marija (1956). 'The Prehistory of Eastern Europe. Part I: Mesolithic, Neolithic and Copper Age Cultures in Russia and the Baltic Area'. Cambridge, Massachusetts, U. S A.: Peabody Museum.

³⁷ Gimbutas, Marija (1963). 'The Indo-Europeans: Archeological Problems' in *American Anthropologist*, Vol. 65, Issue 4, pp. 815 - 836.

Gimbutas further developed in numerous publications, Gimbutas, *et al.* (1997)³⁸ includes a number of them in one volume. This collection showcases Gimbutas' contributions to Indo-European studies and the archaeology of Europe, detailing the westward migration of a warlike, horse-riding, pastoral, patriarchal people, beginning in the mid-4th millennium BCE. Although she introduced the term 'Kurgan culture' in 1956, it was in this monograph that she explicitly discussed the migration aspect of her hypothesis. Gimbutas holds that the Indo-Europeans were a patriarchal, warlike, and nomadic people who invaded and disrupted the peaceful, matriarchal, and sedentary cultures of Old Europe around 4500-4000 BCE.

- [Colin Renfrew](#) (b. 1937), who argued that the Indo-Europeans were the first farmers who migrated from Anatolia to Europe around 6500 BCE, spreading their languages and cultures through demic diffusion.³⁹
- [David W. Anthony](#) (fl. 20th century), who suggested that the Indo-Europeans were a pastoralist population who emerged from the Pontic-Caspian steppe around 4000-3500 BCE, and spread their languages and cultures through elite dominance and horse-riding technology.

These are some of the most influential theories on the Indo-European homeland and migrations, but there are also other hypotheses and variations. The debate is still ongoing, and new genetic and archaeological evidence may shed more light on this complex and fascinating topic. Chelariu (2023) discusses an overview and the development of these theories and revisits the theory of the Indo-Europeans' Homeland which functions as an excellent introductory survey to this academic thought.⁴⁰

Renfrew (2018) in a lecture at The Oriental Institute (now the [Institute for the Study of Ancient Cultures, West Asia & North Africa](#)) conceded that new evidence vindicates aspects of Gimbutas' Kurgan hypothesis. This lecture is introduced online by [Plioplys](#), who outlines some of the academic discrimination and privation underwent by Gimbutas throughout her career.⁴¹

New Hybrid Model for Origins of Indo-European Languages

In Heggerty, *et al.* (2023)⁴², we are privy to the work of an international team of linguists and geneticists led by researchers from the [Max Planck Institute for Evolutionary Anthropology](#) in [Leipzig](#)

³⁸ Gimbutas, Marija (auth.); Dexter, M. R. (ed.) & Jones-Bley, K. (ed.) (1997). 'The Kurgan Culture and the Indo-Europeanization of Europe: Selected Articles from 1952 - 1993'. Journal of Indo-European Studies Monograph No. 18. Washington, D. C., U. S. A.: Institute for the Study of Man. ISBN: 0-941694-56-9

³⁹ Quiles, Carlos (2018). 'The Indo-European diffusion model, and the "R1b - Indo-European" association'. Source:

<https://indo-european.eu/2018/01/the-indo-european-demic-diffusion-model-and-the-r1b-indo-european-n-association/> (accessed: Monday October 23, 2023)

⁴⁰ Chelariu, Ana R. (2023). 'Brief Overview of Recent Theories on the Indo-Europeans' Homeland', Chapter 2, in Chelariu, Ana R. (2023). *Romanian Folklore and its Archaic Heritage*. Springer Nature Switzerland.

⁴¹ Renfrew, Colin (2018). ['Marija Rediviva: DNA and Indo-European Origins'](#). The first Marija Gimbutas Memorial Lecture conducted at The Oriental Institute, University of Chicago (now the [Institute for the Study of Ancient Cultures, West Asia & North Africa](#)) with an introduction by [Audrius V. Plioplys](#), published on March 15, 2018 on the [@ISAC_UChicago](#) Youtube Channel.

⁴² Heggerty, Paul, *et al.* (2023). 'Language Trees with Sampled Ancestors Support a Hybrid Model for the Origin of Indo-European Languages' in *Science*, vol. 381, no. 6656. Source: <https://www.science.org/doi/epdf/10.1126/science.abg0818> (accessed: Saturday October 28, 2023)

who have achieved a significant breakthrough in the understanding of the origins of Indo-European, a family of languages spoken by nearly half of the world's population.

For over two hundred years, the origin of the Indo-European languages has been disputed. Two main theories have recently dominated this debate: the '[Steppe hypothesis](#)', which proposes an origin in the Pontic-Caspian Steppe around 6000 years ago, and the '[Anatolian or 'farming' hypothesis](#)', suggesting an older origin tied to early agriculture around 9000 years ago. Previous [phylogenetic analyses](#) of Indo-European languages have come to conflicting conclusions about the age of the family, due to the combined effects of inaccuracies and inconsistencies in the [datasets](#) they used and limitations in the way that phylogenetic methods analysed ancient languages.

To solve these problems, researchers from the Department of Linguistic and Cultural Evolution at the Max Planck Institute for Evolutionary Anthropology assembled an international team of over 80 language specialists to construct a new dataset of core vocabulary from 161 Indo-European languages, including 52 ancient or historical languages. This more comprehensive and balanced sampling, combined with rigorous protocols for coding lexical data, rectified the problems in the datasets used by previous studies.

Indo-European estimated to be around 8100 years old

The team used recently developed ancestry-enabled [Bayesian phylogenetic analysis](#) to test whether ancient written languages, such as Classical Latin and Vedic Sanskrit, were the direct ancestors of modern Romance and Indic languages, respectively. [Russell Gray](#), Head of the Department of Linguistic and Cultural Evolution and senior author of the study, emphasised the care they had taken to ensure that their inferences were robust. Gray states: "Our chronology is robust across a wide range of alternative phylogenetic models and sensitivity analysis."⁴³ These analyses estimate the Indo-European family to be approximately 8100 years old, with five main branches already split off by around 7000 years ago.

These results are not entirely consistent with either the Steppe or the farming hypotheses. The first author of the study, [Paul Heggarty](#), observed that "Recent ancient DNA data suggest that the Anatolian branch of Indo-European did not emerge from the Steppe, but from further south, in or near the northern arc of the Fertile Crescent - as the earliest source of the Indo-European family. Our language family tree topology, and our lineage split dates, point to other branches that may also have spread directly from there, not through the Steppe."⁴⁴

New insights from genetics and linguistics

The authors of the study therefore proposed a new hybrid hypothesis for the origin of the Indo-European languages, with an ultimate homeland south of the Caucasus and a subsequent branch northwards onto the Steppe, as a secondary homeland for some branches of Indo-European entering Europe with the later Yamnaya and Corded Ware-associated expansions. Gray holds that: "Ancient DNA and language phylogenetics thus combine to suggest that the resolution to the 200-year-old Indo-European enigma lies in a hybrid of the farming and Steppe hypotheses."⁴⁵

⁴³ Max Planck Society. (2023). 'New insights into the origin of the Indo-European languages' [online]. www.mpg.de Source: <https://www.mpg.de/20666229/0725-evan-origin-of-the-indo-european-languages-150495-x> (accessed: Saturday October 28, 2023)

⁴⁴ Max Planck Society. (2023). 'New insights into the origin of the Indo-European languages' [online]. www.mpg.de Source: <https://www.mpg.de/20666229/0725-evan-origin-of-the-indo-european-languages-150495-x> (accessed: Saturday October 28, 2023)

⁴⁵ Max Planck Society. (2023). 'New insights into the origin of the Indo-European languages' [online]. www.mpg.de Source:

[Wolfgang Haak](#), a Group Leader in the Department of Archaeogenetics at the Max Planck Institute for Evolutionary Anthropology, summarises the implications of the new study by stating: "Aside from a refined time estimate for the overall language tree, the tree topology and branching order are most critical for the alignment with key archaeological events and shifting ancestry patterns seen in the ancient human genome data. This is a huge step forward from the mutually exclusive, previous scenarios, towards a more plausible model that integrates archaeological, anthropological and genetic findings."⁴⁶

Dating PIE and its relationship to the debated location of the Indo-Europeans' homeland

"PIE must be dated not to the Mesolithic but after the beginning of the Neolithic era, so after 6500 BCE in Europe, because many Indo-European (IE) cognate word roots securely assigned to PIE (Mallory & Adams, 2006: 139–172) had meanings related to Neolithic economies (cow, bull, calf, ewe, ram, lamb, wool, milk products, ard/plow, domesticated grain). The speakers of the most archaic recoverable form of PIE, preserved in the Anatolian IE languages, were already familiar with agriculture and domesticated animals—and the pre-Neolithic WHG were not."

Anthony and Brown (2017), support the Anatolian hypothesis of Renfrew. They argue that the PIE speakers were already familiar with agriculture and domesticated animals, and that these words are cognates in the Indo-European languages. However, there are some challenges to this view, such as:

- The lack of archaeological evidence for a large-scale migration or cultural diffusion from Anatolia to Europe around 6500 BCE.
- The possibility that some of the words related to Neolithic economies were borrowed or innovated later in the Indo-European branches, rather than inherited from PIE.
- The linguistic evidence for a common Indo-European word for 'wheel', which implies a later date for PIE, since wheels were not invented until around 3500 BCE.

These are some of the arguments that favour the steppe hypothesis of Anthony (2010), who proposes a later date and a different homeland for PIE. Of course, this hypothesis also has its own problems and limitations, such as:

- The difficulty of reconstructing the exact linguistic and genetic relationships between the various steppe cultures, such as the Yamnaya, Corded Ware, Andronovo, and Sintashta.
- The uncertainty about the role of horse-riding and chariot warfare in the spread of Indo-European languages and cultures.
- The possibility that some of the Indo-European branches, such as Anatolian and Tocharian, may have diverged earlier from PIE and followed different migration routes.

These are some of the issues that make the Indo-European homeland and migrations a complex and fascinating topic.

The principal branches of the Indo-European language, culture and religion families

<https://www.mpg.de/20666229/0725-evan-origin-of-the-indo-european-languages-150495-x>
(accessed: Saturday October 28, 2023)

⁴⁶ Max Planck Society. (2023). 'New insights into the origin of the Indo-European languages' [online]. www.mpg.de Source:
<https://www.mpg.de/20666229/0725-evan-origin-of-the-indo-european-languages-150495-x>
(accessed: Saturday October 28, 2023)

The Indo-European language, culture and religion family is a group of related languages, cultures, and religions that originated from a common ancestor, called Proto-Indo-European. The Proto-Indo-European people were probably a nomadic pastoralist society that lived in the Eurasian steppes around 4000 to 3000 BCE. They spoke a language that later diversified into various branches and sub-branches, as they migrated and interacted with other peoples and regions. They also shared a common culture and religion that involved worshipping multiple gods and goddesses, who represented natural forces and phenomena.^{47 48}

The principal branches of the Indo-European language, culture and religion family are:

- **Anatolian:** This branch includes the languages and cultures of the ancient Anatolian peoples, such as the Hittites, the Luwians, the Lydians, and the Lycians. They inhabited the Anatolian peninsula (modern Turkey) and parts of Syria and Iraq from around 2000 to 500 BCE. They were among the earliest Indo-European speakers, and their languages are attested in various scripts, such as cuneiform, hieroglyphic and alphabetic. Their cultures were influenced by the Mesopotamian, Egyptian and Hellenic civilisations and they developed complex political and religious systems. Their religions were polytheistic and they worshipped gods and goddesses such as Tarhunt (the storm god), Arinna (the sun goddess), Kubaba (the mother goddess), and Sandas (the lion god).⁴⁹ Importantly, Hittite is the oldest recorded Indo-European language and it has preserved some features that are not found in other branches of the family. One of these features is the presence of laryngeal consonants, which are sounds that were lost or modified in most other Indo-European languages.⁵⁰ Laryngeals are important for reconstructing the Proto-Indo-European language, which is the hypothetical ancestor of all Indo-European languages, including Old Norse. By comparing Hittite words with words from other Indo-European languages, linguists can infer the original form and meaning of some Proto-Indo-European roots and words. For example, the Hittite word for 'father' is atta, which is similar to the Latin word atta and the Greek word atta.⁵¹ This suggests that the Proto-Indo-European word for 'father' was something like *h₂tta, with a laryngeal sound at the beginning.⁵² This laryngeal sound is also reflected in the Old Norse word for 'father', which is faðir. The initial f-sound in Old Norse comes from a laryngeal followed by a vowel in Proto-Indo-European. Another example is the Hittite word for 'water', which is 'watar'. This word is similar to the Old Norse word 'vatn', the Latin word 'aqua' and the Greek word 'hudor'.⁵³ This suggests that the Proto-Indo-European word for 'water' was something like

⁴⁷ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

⁴⁸ Wikipedians (2023). Indo-European languages. English Wikipedia. https://en.wikipedia.org/wiki/Indo-European_languages (accessed: Friday October 20, 2023)

⁴⁹ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

⁵⁰ Lehmann, Winifred P. & Slocum, Jonathan (2023). 'Hittite Online'. Linguistics Research Center, The University of Texas at Austin. Source: <https://lrc.la.utexas.edu/eieol/hitol> (accessed: Monday October 23, 2023)

⁵¹ Lehmann, Winifred P. & Slocum, Jonathan (2023). 'Hittite Online'. Linguistics Research Center, The University of Texas at Austin. Source: <https://lrc.la.utexas.edu/eieol/hitol> (accessed: Monday October 23, 2023)

⁵² Lehmann, Winifred P. & Slocum, Jonathan (2023). 'Hittite Online'. Linguistics Research Center, The University of Texas at Austin. Source: <https://lrc.la.utexas.edu/eieol/hitol> (accessed: Monday October 23, 2023)

⁵³ Lehmann, Winifred P. & Slocum, Jonathan (2023). 'Hittite Online'. Linguistics Research Center, The University of Texas at Austin. Source: <https://lrc.la.utexas.edu/eieol/hitol> (accessed: Monday October 23, 2023)

*wódr, with a laryngeal sound at the end.⁵⁴ This laryngeal sound is also reflected in the Old Norse word for 'water', which is 'vatn'. The final n-sound in Old Norse comes from a laryngeal followed by a consonant in Proto-Indo-European. Therefore, Hittite is important for Old Norse reconstruction because it helps linguists to reconstruct some aspects of Proto-Indo-European phonology and vocabulary that are not evident in other Indo-European languages. Hittite also provides evidence for some common Indo-European myths and rituals that may have influenced Old Norse culture and religion.⁵⁵

- **Indo-Iranian:** This branch includes the languages and cultures of the Indo-Aryan, Iranian, and Nuristani peoples. They inhabit parts of South Asia, Central Asia, West Asia, and East Asia from around 1500 BCE to the present day. They are the largest and most diverse Indo-European branch, and their languages are attested in various scripts, such as Brahmi, Avestan, Arabic, Devanagari, Cyrillic, and Latin. Their cultures are influenced by various civilizations, such as the Indus Valley, the Mesopotamian, the Hellenic, the Islamic, and the Mongol. Their religions include Hinduism, Buddhism, Jainism, Zoroastrianism, Sikhism, Islam, Baha'i, and others. Their religions are mostly monotheistic or monistic, but they also have elements of polytheism or henotheism. They worship gods and goddesses such as Indra (the king of gods), Ahura Mazda (the wise lord), Shiva (the destroyer), Vishnu (the preserver), Buddha (the enlightened one), Zarathustra (the prophet), Guru Nanak (the founder of Sikhism), Allah (the god of Islam), Bahá'u'lláh (the glory of God), and others.⁵⁶
- **Greek:** This branch includes the languages and cultures of the ancient and modern Greek peoples. They inhabit parts of Greece, Cyprus, Turkey, Albania, Italy, France, Spain, Egypt, Libya, and others from around 1500 BCE to the present day. They are one of the oldest Indo-European branches, and their languages are attested in various scripts, such as Linear B, Greek alphabet, and Latin alphabet. Their cultures are influenced by various civilizations, such as the Minoan, the Mycenaean, the Hellenic, the Roman, the Byzantine, and the Ottoman. Their religions are polytheistic, and they worship gods and goddesses such as Zeus (the sky father), Hera (the queen of gods), Athena (the goddess of wisdom), Apollo (the god of sun), Aphrodite (the goddess of love), Dionysus (the god of wine), Hermes (the messenger of gods), and others.⁵⁷
- **Italic:** This branch includes the languages and cultures of the ancient and modern Italic peoples, such as the Romans, the Latins, the Etruscans, and others. They inhabit parts of Italy, France, Spain, Portugal, Romania, and others from around 1000 BCE to the present day. They are one of the most influential Indo-European branches, and their languages are attested in various scripts, such as Etruscan alphabet, Latin alphabet, and Cyrillic alphabet. Their cultures are influenced by various civilizations, such as the Etruscan, the Greek, the Roman, the Germanic, and the Celtic. Their religions are mostly monotheistic or Christian, but they also have elements of polytheism or paganism. They worship gods and goddesses such as Jupiter (the king of gods), Juno (the queen of gods), Mars (the god of war), Venus (the

⁵⁴ Lehmann, Winifred P. & Slocum, Jonathan (2023). 'Hittite Online'. Linguistics Research Center, The University of Texas at Austin. Source: <https://lrc.la.utexas.edu/eieol/hitol> (accessed: Monday October 23, 2023)

⁵⁵ Lloyd, Ellen (2019). 'The Hittites - Rise and Fall of an Ancient Powerful Empire'. AncientPages.com. Source: <https://www.ancientpages.com/2019/02/18/the-hittites-rise-and-fall-of-an-ancient-powerful-empire-in-a-natolia/> (accessed: Monday October 23, 2023)

⁵⁶ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

⁵⁷ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

goddess of love), Minerva (the goddess of wisdom), Mercury (the messenger of gods), and others.⁵⁸

- **Germanic:** This branch includes the languages and cultures of the ancient and modern Germanic peoples, such as the Germans, the Anglo-Saxons, the Norse, the Franks, and others. They inhabit parts of Germany, England, Scandinavia, France, Netherlands, and others from around 500 BCE to the present day. They are one of the most widespread Indo-European branches, and their languages are attested in various scripts, such as the runic alphabet, Latin alphabet and Cyrillic alphabet. Their cultures are influenced by various civilisations, such as the Roman, the Celtic, the Slavic and the Islamic. Their religions are mostly monotheistic or Christian, but they also have elements of polytheism or paganism. They worship gods and goddesses such as Odin (the sky father), Thor (the thunder god), Freyja (the goddess of love), Loki (the trickster god), Woden (the king of gods), Thunor (the thunder god), Frigg (the queen of gods), and others.⁵⁹
- **Armenian:** This branch includes the languages and cultures of the ancient and modern Armenian peoples. They inhabit parts of Armenia, Turkey, Iran, Georgia, and others from around 800 BCE to the present day. They are one of the most isolated Indo-European branches, and their languages are attested in various scripts, such as the Armenian alphabet, Latin alphabet, and Cyrillic alphabet. Their cultures are influenced by various civilizations, such as the Urartian, the Assyrian, the Persian, the Hellenic, the Roman, the Byzantine, and the Ottoman. Their religions are mostly monotheistic or Christian, but they also have elements of polytheism or paganism. They worship gods and goddesses such as Aramazd (the creator god), Anahit (the goddess of fertility), Vahagn (the god of war), Astghik (the goddess of love), Tir (the god of wisdom), Nane (the goddess of war), and others.⁶⁰
- **Tocharian:** This branch includes the languages and cultures of the ancient Tocharian peoples. They inhabited parts of Central Asia, such as the Tarim Basin, from around 500 BCE to 1000 CE. They were one of the most mysterious Indo-European branches, and their languages are attested in various scripts, such as Brahmi, Kharosthi, and Tocharian alphabet. Their cultures were influenced by various civilizations, such as the Chinese, the Indian, the Iranian, and the Turkic. Their religions were mostly Buddhist, but they also had elements of Hinduism, Zoroastrianism, Manichaeism, and Nestorianism. They worshipped gods and goddesses such as Prajnaparamita (the perfection of wisdom), Shakyamuni (the historical Buddha), Indra (the king of gods), Mitra (the sun god), Vayu (the wind god), Sarasvati (the goddess of learning), and others.⁶¹
- **Celtic:** This branch includes the languages and cultures of the ancient and modern Celtic peoples, such as the Gauls, the Britons, the Irish, the Scots, and others. They inhabit parts of France, Britain, Ireland, Spain, Portugal, and others from around 800 BCE to the present day. They are one of the most diverse Indo-European branches, and their languages are attested in various scripts, such as Ogham, Latin alphabet, and Gaelic script. Their cultures are influenced by various civilizations, such as the Roman, the Germanic, the Norse, and the Anglo-Saxon. Their religions are mostly monotheistic or Christian, but they also have elements of polytheism or paganism. They worship gods and goddesses such as Lugus (the

⁵⁸ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

⁵⁹ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

⁶⁰ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

⁶¹ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

god of light), Belenus (the sun god), Epona (the horse goddess), Brigid (the goddess of fire), Cernunnos (the horned god), Morrigan (the goddess of war), and others.⁶²

- **Balto-Slavic:** This branch includes the languages and cultures of the ancient and modern Baltic and Slavic peoples, such as the Lithuanians, the Latvians, the Russians, the Poles, and others. They inhabit parts of Eastern Europe, Northern Europe, Central Europe, and Asia from around 500 BCE to the present day. They are one of the most populous Indo-European branches, and their languages are attested in various scripts, such as Latin alphabet, Cyrillic alphabet, Glagolitic alphabet, and Gothic alphabet. Their cultures are influenced by various civilisations, such as the Roman, the Byzantine, the Mongol, the Turkic and the Scandinavian. Their religions are mostly monotheistic or Christian, but they also have elements of polytheism or paganism. They worship gods and goddesses such as Perun (the thunder god), Svarog (the fire god), Rod (the supreme god), Mokosh (the earth goddess), Veles (the underworld god), Dazhbog (the sun god), and others.⁶³
- **Albanian:** This branch includes the languages and cultures of the ancient and modern Albanian peoples. They inhabit parts of Albania, Kosovo, Macedonia, Greece and others from around 500 BCE to the present day. They are one of the most enigmatic Indo-European branches and their languages are attested in various scripts, such as Latin alphabet, Greek alphabet and Arabic alphabet. Their cultures are influenced by various civilizations, such as the Illyrian, the Greek, the Roman, the Byzantine, the Ottoman and the Slavic. Their religions are mostly monotheistic or Muslim, but they also have elements of polytheism or paganism. They worship gods and goddesses such as Zoti (the lord), Prende (the Sun goddess), Shurdhaja (the thunder god), Zana (the fairy goddess), Tomorri (the mountain god), Ora (the fate goddess), and others.⁶⁴

These are some of the principal branches of the Indo-European language, culture and religion family. However, there are many more sub-branches and varieties that cannot be covered in a short introduction.

Wikipedians (2023). 'Hittite mythology and religion'. Wikipedia.com Source:
https://en.wikipedia.org/wiki/Hittite_mythology_and_religion (accessed: Thursday November 2, 2023)

(4) Proto-Indo-European mythology - Wikipedia.
https://en.wikipedia.org/wiki/Proto-Indo-European_mythology.

Wikipedians (2023). 'Proto-Indo-European mythology'. Wikipedia.com Source
https://en.wikipedia.org/wiki/Proto-Indo-European_mythology (accessed: Thursday November 2, 2023)

(6) Hittite | Definition, History, Achievements, & Facts | Britannica.
<https://www.britannica.com/topic/Hittite>.

Encyclopædia Britannica Editors (2023). 'Hittite People' in *Encyclopædia Britannica*. [online] Source:
<https://www.britannica.com/topic/Hittite> (accessed: Thursday November 2, 2023)

⁶² Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

⁶³ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

⁶⁴ Jasanoff, Jay H. & Cowgill, Warren (2023). Indo-European languages. Encyclopaedia Britannica [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

Jasanoff, Jay H. & Cowgill, Warren (2023). 'Indo-European languages'. *Encyclopaedia Britannica* [online]. Source: <https://www.britannica.com/topic/Indo-European-languages> (accessed: Friday October 20, 2023)

Out of these principal branches, which are the most important for Old Norse studies

Out of the principal branches of the Indo-European language, culture and religion family, the most important ones for the reconstruction of Germanic, Old Norse and Viking religion, language and culture are:

- **Germanic:** This branch is the closest relative of Old Norse, as they both belong to the North Germanic sub-branch. The Germanic languages and cultures share many common features with Old Norse, such as the runic alphabet, the poetic metre, the mythological motifs, and the social institutions. The Germanic sources, such as the Elder Futhark inscriptions, the Gothic Bible, the Anglo-Saxon poems, and the Old High German glosses, provide valuable information about the linguistic and cultural development of Old Norse.
- **Indo-Iranian:** This branch is one of the oldest and most diverse Indo-European branches, and it has many parallels and connections with Old Norse. The Indo-Iranian languages and cultures share some common features with Old Norse, such as the fire rituals, the soma/haoma plant, the dragon slayer myth, and the dualistic cosmology. The Indo-Iranian sources, such as the Rigveda, the Avesta, the Shahnameh, and the Pahlavi texts, provide useful information about the religious and historical background of Old Norse.³⁴
- **Greek:** This branch is one of the most influential and well-documented Indo-European branches, and it has many similarities and differences with Old Norse. The Greek languages and cultures share some common features with Old Norse, such as the alphabetic script, the epic poetry, the heroic ethos, and the pantheon of gods. The Greek sources, such as the Homeric poems, the Hesiodic works, the Herodotean histories, and the classical dramas, provide rich information about the literary and artistic expression of Old Norse.

These are some of the principal branches that are most important for the reconstruction of Old Norse religion, language and culture. However, there are also other branches that have some relevance and interest for this topic, such as Celtic, Italic, Anatolian, Tocharian, Armenian, and Balto-Slavic.

Anthony, David W. (2007). *The Horse the Wheel and Language: How Bronze-Age Riders from the Eurasian Steppes Shaped the Modern World*. Princeton, New Jersey, U. S. A.: Princeton University Press. Source: [https://archive.org/details/horsewheelandlanguage\(mode/1up](https://archive.org/details/horsewheelandlanguage(mode/1up)) (accessed: Friday October 20, 2023)

Beauford work on Rodnoverie, Slavic Native Faith:

https://en.wikipedia.org/wiki/Slavic_Native_Faith

(1) Old Norse religion - Wikipedia. https://en.wikipedia.org/wiki/Old_Norse_religion.

(3) Old Norse Religion - The Spiritual Life. <https://slife.org/old-norse-religion/>.

(4) Old Norse religion - Wikiwand. https://www.wikiwand.com/en/Old_Norse_religion.

(5) Old Norse religion - Wikipedia. https://en.wikipedia.org/wiki/Old_Norse_religion.

(7) Old Norse Religion - The Spiritual Life. <https://slife.org/old-norse-religion/>.

(8) Old Norse religion - Wikiwand. https://www.wikiwand.com/en/Old_Norse_religion.

There are many books that deal with the languages, cultures, and religions of Vedic Sanskrit, Old Norse, and Old Indo-Iranian, but it is hard to find texts that treat all three topics in an extended and scholarly way in one monograph. Most books tend to focus on one or two of these areas, or on the broader Indo-European context. However, I have found some books that may be of interest to you, based on the web search results:

Parpola (xxxx) explores the origins and development of Hinduism from the perspective of archaeology, linguistics, and religious studies. It further examines the evidence for the Indo-Aryan migrations to South Asia, the relationship between the Vedic and Indus civilisations, and the formation of the classical Hindu traditions. It also compares the Vedic religion with the Old Iranian and Old Norse religions, and discusses the common Indo-European heritage of these cultures.

Bryant and Patton (2005)⁶⁵ is a collection of essays by various scholars who debate the issues and controversies surrounding the Indo-Aryan migrations to South Asia. It covers topics such as the linguistic, genetic, archaeological, and literary evidence for or against the migrations, the cultural and religious interactions between the Indo-Aryans and the Indus people, and the political and ideological implications of the migration theory. It also addresses the connections and comparisons between the Indo-Aryan, Iranian, and Norse cultures.⁴

Anthony, David W. (2007). *The Horse the Wheel and Language: How Bronze-Age Riders from the Eurasian Steppes Shaped the Modern World*. Princeton, New Jersey, U. S. A.: Princeton University Press. Source:
<https://archive.org/details/horsewheelandlanguage> mode/1up (accessed: Friday October 20, 2023)

The work of Anthony (2007) is a comprehensive study of the origins and spread of the Indo-European languages and cultures from their homeland in the Eurasian steppes. It traces the history and archaeology of the Indo-European peoples from their earliest pastoral societies to their migrations and expansions across Europe and Asia. It also analyses the linguistic, cultural, and religious features that distinguish the different Indo-European branches, such as the Indo-Aryan, Iranian, and Germanic (including Norse) groups.

(1) The Early Aryans | The Roots of Hinduism: The Early Aryans and The
<https://academic.oup.com/book/27664/chapter/197780114>.

(2) The Early Aryans | The Roots of Hinduism: The Early Aryans and The
<https://academic.oup.com/book/27664/chapter/197780114>.

⁶⁵ Bryant, Edwin F. & Patton, Laurie L. (eds.) (2005). 'The Indo-Aryan Controversy: Evidence and Inference in Indian History'. Abingdon, Oxon, U. K.: Routledge. ISBN: 0-203-64188-4.

(3) undefined. <https://doi.org/10.1093/acprof:oso/9780190226909.003.0002>.

(4) Religious and Cultural Relationship between Indian and Iranian
<https://iosrjournals.org/iosr-jhss/papers/Vol17-issue4/T0174106111.pdf>.

(5) Initiation of religions in India - World History Encyclopedia.
<https://www.worldhistory.org/article/238/initiation-of-religions-in-india/>.

Throughout the Indo-European language and culture family there are terms, concepts and stories around the sacredness of human speech and its sounds and words and the sacredness of writing scripts and letters

The sacredness of human speech sounds and words and writing scripts and letters is a theme that runs through many Indo-European cultures and traditions. Here are some examples of the terms, concepts and stories related to this theme:

In the **Vedic tradition** of India, the concept of 'Vāc' (Sanskrit: वाच) is central to the understanding of language and communication. Vāc means 'speech', 'voice', 'word', or 'language', and it is also the name of a goddess who represents the creative power of speech. Vāc is said to have four levels: the 'parā' ('supreme'), the 'paśyantī' ('perceiving'), the 'madhyamā' ('intermediate'), and the 'vaikharī' ('articulated'). The parā level is the source of all speech, the paśyantī level is the intuitive vision of truth, the madhyamā level is the mental process of forming words, and the vaikharī level is the physical expression of speech. Only the vaikharī level is generally accessible to humans, while the other three levels are increasingly teified, hidden and divine. The goal of spiritual practice is to ascend from the vaikharī to the parā level and realise one's identity with Vāc.¹²

In the **Celtic tradition** of Ireland, the concept of 'Imbas Forosnai' (Old Irish: Ἰμβάς Φόροσναί) is a form of poetic inspiration that involves chewing a piece of raw meat and then entering a trance state. The poet would then receive visions and prophecies that he or she would recite in verse. Imbas Forosnai means 'great knowledge that illuminates' or 'illuminating knowledge which is sought', and it is one of the three types of wisdom that a poet should possess, along with 'teinm láida' ('cracking open with rhymes') and 'díchetal do chennaib' ('chanting from the heads'). These forms of wisdom are considered sacred gifts from the gods, especially from Ogma, the god of eloquence and writing.³

In the **Germanic tradition** of Scandinavia, the concept of 'Rúnar' (Old Norse: የኩኩ) is a term that refers to both runes (the letters of the ancient writing system) and secrets or mysteries. The word rúnar comes from a Proto-Germanic root *rūnō, which means 'secret', 'whisper', or 'counsel'. Runes were considered to have magical powers, and they were used for divination, protection, healing, and cursing. The god Odin was the master of runes, and he sacrificed himself by hanging from Yggdrasil, the world tree, for nine days and nights to learn them. He then passed on his knowledge to a group of beings called 'rúnatýr', which means 'rune-gods' or 'gods of secret lore'.

(1) Indo-European Language and Culture: An Introduction. Blackwell
<https://bmcr.brynmawr.edu/2007/2007.05.15>.

(2) Proto-Indo-European society - Wikipedia.

https://en.wikipedia.org/wiki/Proto-Indo-European_society.

(3) Encyclopedia of Indo-European Culture - Wikipedia.

https://en.wikipedia.org/wiki/Encyclopedia_of_Indo-European_Culture.

In the **Greek tradition**, the concept of 'Logos' (Greek: λόγος) is a term that refers to both rational discourse and the divine principle that governs the cosmos. Logos means 'word', 'reason', 'speech', or 'account', and it is also the name of a deity who represents the creative and ordering power of language. Logos is said to be the source of all wisdom, knowledge, and truth and it is also the medium through which humans can communicate with the gods and each other. Logos is associated with various deities, such as Hermes, the god of eloquence and writing, Apollo, the god of prophecy and poetry, and Athena, the goddess of wisdom and strategy.⁶⁶ Logos became subsumed through acculturation into Roman Christianity which later developed into the Roman Catholic Church. The Church redefined Logos into its own historically developmental theology.

In the **Roman tradition**, the concept of 'Fas' (Latin: fās) is a term that refers to both divine law and the right to speak. Fas means 'that which is spoken', 'that which is allowed', or 'that which is lawful', and it is also the name of a goddess who represents the authority and legitimacy of speech. Fas is said to be the basis of all justice, morality, and religion, and it is also the condition for human society and civilization. Fas is related to various deities, such as Jupiter, the god of sky and thunder, who is also called Fasius ('he who speaks'), Janus, the god of beginnings and endings, who presides over all speech acts, and Fama, the goddess of fame and rumor, who spreads information and reputation.²

In the **Slavic tradition**, the concept of 'Slověne' (Old Church Slavonic: словѣне) is a term that refers to both the Slavic people and their language. Slověne means 'those who speak', 'those who understand', or 'those who are wise', and it is also the name of a mythical ancestor who gave rise to the Slavic nations. Slověne is said to be the origin of all culture, history, and identity, and it is also the expression of the Slavic worldview and spirituality. Slověne is connected to various deities, such as Svarog, the god of fire and creation, who taught Slověne how to make tools and weapons, Perun, the god of thunder and war, who protected Slověne from their enemies, and Svetovid, the god of fertility and abundance, who blessed Slověne with prosperity and harmony.³

(1) 1320: Section 7: The Indo-Europeans and Linguistics - Utah State University.

<https://www.usu.edu/markdamen/1320Hist&Civ/chapters/07IE.htm>.

(2) Characteristic developments of Indo-European languages.

<https://www.britannica.com/topic/Indo-European-languages/Characteristic-developments-of-Indo-European-languages>.

⁶⁶ Hillar, Marian (2012). 'The Concept of Logos in Greek Culture' from chapter one (1) in Hillar, Marian (2012). 'Logos to Pythagoras: The Evolution of Religious Beliefs from Pythagoras to Tertullian'. Cambridge University Press.

(3) Indo-European languages - Wikipedia.

https://en.wikipedia.org/wiki/Indo-European_languages.

In the **Persian tradition**, the concept of 'Avesta' (Avestan: 𐏃𐏂𐏄𐏁𐏃) is a term that refers to both the sacred scriptures of Zoroastrianism and the language in which they are written.

Avesta means 'praise', 'knowledge', or 'wisdom', and it is also the name of a god who represents the divine word and revelation. Avesta is said to be the source of all religious, moral, and legal teachings, and it is also the medium through which humans can worship Ahura Mazda, the supreme god of Zoroastrianism. Avesta is related to various deities, such as Asha, the god of truth and order, who is also called Avesta ('the truthful one'), Vohu Manah, the god of good mind and intention, who is the first to receive Avesta from Ahura Mazda, and Sraosha, the god of obedience and devotion, who protects Avesta from evil forces.¹

In the **Baltic tradition**, the concept of 'Dainas': (Latvian: dainas) is a term that refers to both the folk songs of Latvia and Lithuania and the poetic language in which they are composed. Dainas means 'songs', 'chants', or 'melodies', and it is also the name of a goddess who represents the creative power of music and poetry. Dainas are said to be the expression of all aspects of life, culture, and history, and they are also the way through which humans can connect with nature and the gods. Dainas are associated with various deities, such as Dievs, the god of sky and father of all gods, who is also called Dainu Tēvs ('father of songs'), Laima, the goddess of fate and fortune, who sings dainas to bless newborns and marriages, and Saule, the goddess of sun and light, who inspires dainas with her beauty and warmth.²

In the **Celtic tradition** of Wales, the concept of 'Awen' (Welsh: awen) is a term that refers to both the poetic inspiration that flows from the divine and the sound that accompanies it.

Awen means 'muse', 'flow', or 'blessing', and it is also the name of a goddess who represents the source of creativity and wisdom. Awen is said to be the gift of all bards, poets, and artists, and it is also the sign of their connection with Annwn, the otherworld where the gods dwell. Awen is related to various deities, such as Cerridwen, the goddess of magic and transformation, who brews a cauldron of awen for her son Taliesin, a legendary bard, Gwydion, the god of enchantment and storytelling, who uses awen to create illusions and spells, and Brân, the god of prophecy and sovereignty, who sings awen to foretell the future.

³

(1) Characteristic developments of Indo-European languages.

<https://www.britannica.com/topic/Indo-European-languages/Characteristic-developments-of-Indo-European-languages>.

(2) 1320: Section 7: The Indo-Europeans and Linguistics - Utah State University.

<https://www.usu.edu/markdamen/1320Hist&Civ/chapters/07IE.htm>.

(3) 2 The Indo-European Family of Languages - UMass.

<https://people.umass.edu/sharris/in/e412/BC%2020%20Indo-European.pdf>.

In the **Anatolian tradition**, the concept of 'Hittite' (Hittite: 𒄩𒉤) is a term that refers to both the language and the people of the Hittite Empire, a powerful state that dominated Anatolia and parts of the Near East from the 18th to the 13th century BCE. Hittite means 'one who

speaks', 'one who belongs', or 'one who is loyal', and it is also the name of a god who represents the patron and protector of the Hittites. Hittite is said to be the expression of all aspects of politics, law, and religion, and it is also the way through which humans can communicate with other peoples and gods. Hittite is related to various deities, such as Teshub, the god of storm and king of the gods, who grants Hittite kingship and victory, Ishtar, the goddess of love and war, who favours Hittite warriors and lovers, and Kumarbi, the god of earth and fertility, who fathered many Hittite gods.¹²

In the **Italic tradition**, the concept of 'Latin'= (Latin: *Latīnus*) is a term that refers to both the language and the people of Latium, a region in central Italy where Rome was founded. Latin means 'flat', 'broad', or 'spacious', and it is also the name of a legendary hero who gave his name to the Latins. Latin is said to be the origin of all culture, literature, and law, and it is also the medium through which humans can spread civilization and empire. Latin is associated with various deities, such as Jupiter, the god of sky and thunder, who is also called *Latialis* ('he who belongs to Latium'), Juno, the goddess of marriage and queen of the gods, who is also called *Regina* ('queen') and *Moneta* ('she who warns'), and Mars, the god of war and agriculture, who is also called *Quirinus* ('he who carries the spear') and *Pater* ('father').³⁴

In the **Celtic tradition** of Gaul, the concept of 'Druid' (Gaulish: *druuis*) is a term that refers to both a class of priests and scholars and their sacred lore and learning. Druid means 'oak-knower', 'tree-seer', or 'very wise', and it is also the name of a god who represents the supreme authority and knowledge. Druid is said to be the source of all philosophy, science, and magic, and it is also the way through which humans can access the secrets of nature and the gods. Druid is related to various deities, such as Lugus, the god of skill and craft, who is also called *Samildanach* ('he who has many arts'), Rosmerta, the goddess of abundance and prosperity, who is also called *Mediomatrica* ('she who rules over sovereignty'), and Esus, the god of wildness and sacrifice, who is also called *Toutatis* ('he who protects the tribe').

(1) 1320: Section 7: The Indo-Europeans and Linguistics - Utah State University.
<https://www.usu.edu/markdamen/1320Hist&Civ/chapters/07IE.htm>.

(2) Characteristic developments of Indo-European languages.
<https://www.britannica.com/topic/Indo-European-languages/Characteristic-developments-of-Indo-European-languages>.

(4) 2 The Indo-European Family of Languages - UMass.
<https://people.umass.edu/sharris/in/e412/BC%2020%20Indo-European.pdf>.

In the **Armenian tradition**, the concept of 'Mesrop Mashtots' (Armenian: Մեսրոպ Մաշտոց) is a term that refers to both the inventor of the Armenian alphabet and the saint who spread Christianity and literacy among the Armenians. Mesrop Mashtots means 'Mesrop the letter-maker', 'Mesrop the scribe', or 'Mesrop the teacher', and he is also the name of a historical figure who lived in the 5th century CE. Mesrop Mashtots is said to be the creator of all Armenian literature, culture, and identity, and he is also the instrument through which God revealed his word to the Armenians. Mesrop Mashtots is revered by various churches, such

as the Armenian Apostolic Church, the Armenian Catholic Church, and the Eastern Orthodox Church, who celebrate his feast day on February 19.¹²

In the **Tocharian tradition**, the concept of 'Tocharian' (Tocharian: twār) is a term that refers to both the extinct language and the mysterious people who spoke it in Central Asia, along the Silk Road, from the 6th to the 9th century CE. Tocharian means 'ten', 'many', or 'numerous', and it is also the name of a legendary ancestor who gave rise to the Tocharian tribes. Tocharian is said to be the expression of all aspects of religion, art, and trade, and it is also the way through which humans can communicate with other cultures and faiths.

Tocharian is related to various deities, such as Prajñāpāramitā, the goddess of wisdom and perfection, who is depicted in many Tocharian paintings and manuscripts, Śiva, the god of destruction and transformation, who is worshipped by many Tocharian rulers and warriors, and Buddha, the enlightened one, who is revered by many Tocharian monks and nuns.³⁴

In the **Albanian tradition**, the concept of 'Gjergj Fishta' (Albanian: Gjergj Fishta) is a term that refers to both the author of The Highland Lpute, the national epic of Albania, and the priest who fought for Albanian independence and education. Gjergj Fishta means 'George Fisher', 'George Shepherd', or 'George Leader', and he is also the name of a historical figure who lived in the late 19th and early 20th century. Gjergj Fishta is said to be the voice of all Albanian aspirations, struggles, and values, and he is also the symbol of Albanian patriotism and culture. Gjergj Fishta is honoured by various institutions, such as the Academy of Sciences of Albania, which awards a literary prize named after him, the University of Shkodra, which bears his name, and the Albanian government, which declared him a People's Teacher in 1939.

(1) 1320: Section 7: The Indo-Europeans and Linguistics - Utah State University.

<https://www.usu.edu/markdamen/1320Hist&Civ/chapters/07IE.htm>.

(2) Characteristic developments of Indo-European languages.

<https://www.britannica.com/topic/Indo-European-languages/Characteristic-developments-of-Indo-European-languages>.

(4) 2 The Indo-European Family of Languages - UMass.

<https://people.umass.edu/sharris/in/e412/BC%202%20Indo-European.pdf>.

These are just some of the examples of how different Indo-European cultures have expressed their reverence for language and writing. There are many more stories and legends that illustrate this theme, and they show how language is not only a tool for communication, but also a source of wisdom, power, and creativity. The diversity of this expression informs my understanding and appreciation of the divine mystery of the runes which are at once: sounds, letters, numbers and concepts.

What do the runestaves of the Elder Futhark tell us about the early Germanic peoples

The runestave *Fehu as the first rune of the early Germanic peoples tells us much about these peoples. *Fehu in its earliest denotation according to the academic discipline of historical linguistics tells us much about history, purview and worldview of the early Germanic peoples. *Fehu denoted primarily at the emergent layer of the language, domesticated cattle.

Domesticated cattle provided many products for the early Germanic peoples, such as meat, milk, cream, cheese⁶⁷, butter, fat, leather, hair, horn, bone, blood, sinew, hoof and dung.

⁶⁷ The early Germanic peoples made cheese from the milk of cows, sheep and goats. They used rennet from the stomach of ruminant animals to curdle the milk and then drained the whey through clay sieves and/or cloth bags. They pressed the curds into molds and salted them to preserve them. The cheese was usually hard, sour, and salty, similar to modern feta or cottage cheese. They also smoked some of their cheese over fire to give it a distinctive flavour and aroma.

Cheese-making was an important factor in the migration and expansion of the Germanic tribes, as it allowed them to preserve and transport their food sources over long distances. Cheese was also a valuable commodity that could be traded with other peoples or used as a tribute to their allies or enemies.

Cheese-making also reflected the cultural and technological differences between the various Germanic groups, as they developed different methods and styles of cheese production and consumption. For example, the North Germanic tribes smoked their cheese over fire, while the East Germanic tribes used herbs and spices to flavour their cheese. Cheese-making also influenced the linguistic development of the Germanic languages, as they borrowed or coined words related to cheese from other languages or cultures. For example, the word cheese itself comes from the Latin 'caseus', which was adopted by the West Germanic tribes.

Cheese-making was not only a practical way of preserving and consuming milk, but also a symbolic and ritual activity for the early Germanic peoples. Cheese was associated with various gods and goddesses, such as Freyja, the goddess of love and fertility, who was said to own a herd of cows that produced cheese instead of milk. Cheese was also used as an offering to the gods, especially during the winter solstice, when a large cheese wheel was placed on a fire to represent the Sun.

Cheese was also held to have magical and healing properties, and was used in spells and charms to ward off evil or cure diseases.

Some cheese-making traditions were preserved even after the conversion to Christianity, such as the custom of blessing the cheese with holy water or carving crosses on the cheese molds. This points to the possible pre-Christian practice of hallowing the cheese with water and by listing runes on the cheese or by having runes or symbols on the cheese molds.

Cheese-making was a source of inspiration and symbolism for the art and literature of the early Germanic peoples. Cheese was often depicted in carvings, paintings, and jewellery as a sign of wealth, fertility, and abundance. Cheese was also featured in many poems, sagas, and legends as a metaphor for strength, courage, and wisdom. For example, in the Old Norse poem Hávamál, cheese is mentioned as one of the nine skills that a wise man should have:

"He needs fire, who now is come, numbed with cold to the knee; food and clothing the wanderer craves who has fared o'er the rimy fell.

He needs water, who comes for refreshment, drying and friendly bidding, marks of good will, fair fame if 'tis won, and welcome once and again.

He needs cheese, who has eaten well, little a sandwich will do him; and half unsatisfied is the wealthy man's son unless he has fighting to do."

These products were used for food, clothing, shoes, twine, shelter, tools, fuel and fertiliser. Cattle were also used as draught animals for ploughing and transportation. Cattle were a valuable resource and were initially used as currency in trade, and therefore became a symbol of wealth and status for the Germanic people and subsequently, the runestone came to denote transportable or portable wealth.^{68 69}

The Germanic peoples domesticated cattle from the [wild aurochs](#) (*Bos primigenius*), a large and fierce bovine that is now extinct. The exact time and place of this domestication is not clear, but genetic, linguistic and archaeological evidence suggests that it may have occurred in the Near East or Anatolia circa 10,500 years ago⁷¹. Cattle then migrated with the Neolithic farmers into Europe along two routes: the Mediterranean coasts and the Danube river.⁷⁰ Cattle reached the North Sea coasts around 3000 BCE.⁷¹ Later, during the collapse of the Western Roman Empire, cattle were involved in large-scale migrations of Germanic peoples across Europe.⁷²

The centrality of domesticated cattle to the lives of Germanic peoples tells us that they were mainly pastoralists who relied on animal husbandry for their subsistence and economy. Cattle were also important for their culture and religion. For example, cattle were used as

Cheese-making is an ancient practice that dates back to the Neolithic period. It involves curdling milk and separating the solid curds from the liquid whey. Cheese is a rich source of protein, calcium, fat, and other nutrients that are essential for human health.

According to Julius Caesar, the early Germanic peoples were pastoralists, and the bulk of their foodstuffs - milk, cheese and meat - came from their flocks and herds. Some farming was also carried out, the main crops being grain, root crops, and vegetables. Cheese-making allowed them to preserve milk for longer periods of time and to transport it more easily. It also enabled them to diversify their diet and to consume more calories and nutrients than they could from raw milk alone.

Cheese-making may have also had some cultural and social impacts on the early Germanic peoples. For example, cheese was often used as a gift or a tribute among different tribes or groups. It was also a symbol of wealth and status, as well as a delicacy for feasts and celebrations. Cheese-making may have also influenced the development of their languages, as some words related to cheese are shared among different Germanic dialects.⁷³

⁶⁸ Hirst, K. Kris (2019). 'History of the Domestication of Cows and Yaks'. ThoughtCo.com Source: <https://www.thoughtco.com/history-of-the-domestication-of-cows-170652> (accessed: Tuesday October 31, 2023)

⁶⁹ Melletti, Mario (2016). 'Cattle Domestication: from Aurochs to Cow'. The Official Blog of Cambridge University Press. Cambridge University Press. Source: <https://www.cambridgeblog.org/2016/02/cattle-domestication-from-aurochs-to-cow/> (accessed: Tuesday October 31, 2023)

⁷⁰ Melletti, Mario (2016). 'Cattle Domestication: from Aurochs to Cow'. The Official Blog of Cambridge University Press. Cambridge University Press. Source: <https://www.cambridgeblog.org/2016/02/cattle-domestication-from-aurochs-to-cow/> (accessed: Tuesday October 31, 2023)

⁷¹ Melletti, Mario (2016). 'Cattle Domestication: from Aurochs to Cow'. The Official Blog of Cambridge University Press. Cambridge University Press. Source: <https://www.cambridgeblog.org/2016/02/cattle-domestication-from-aurochs-to-cow/> (accessed: Tuesday October 31, 2023)

⁷² Melletti, Mario (2016). 'Cattle Domestication: from Aurochs to Cow'. The Official Blog of Cambridge University Press. Cambridge University Press. Source: <https://www.cambridgeblog.org/2016/02/cattle-domestication-from-aurochs-to-cow/> (accessed: Tuesday October 31, 2023)

sacrificial animals in rituals and ceremonies⁴. Cattle also influenced the Germanic language and writing system. It may be speculated that something to do with domesticated cattle inspired or necessitated the emergence of visual symbolic language in the Germanic peoples. For instance, the first rune of the Elder Futhark alphabet is called *Fehu, which means cattle or wealth⁵. The shape of this rune resembles the horns of a cow or bull⁶. Cattle were also associated with various Germanic deities, such as Freyja, Thor, and Audhumla⁴.

Hirst, K. Kris (2019). 'History of the Domestication of Cows and Yaks'. ThoughtCo.com Source: <https://www.thoughtco.com/history-of-the-domestication-of-cows-170652> (accessed: Tuesday October 31, 2023)

Melletti, Mario (2016). 'Cattle Domestication: from Aurochs to Cow'. The Official Blog of Cambridge University Press. Cambridge University Press. Source: <https://www.cambridgeblog.org/2016/02/cattle-domestication-from-aurochs-to-cow/> (accessed: Tuesday October 31, 2023)

(3) Guns Germs & Steel: Variables. Cattle | PBS.
<https://www.pbs.org/gunsgermssteel/variables/cattle.html>.

(4) The genetic prehistory of domesticated cattle from their origin to the
<https://bmcbioinformatics.biomedcentral.com/articles/10.1186/s12863-015-0203-2>.

(5) Products From Animals.
<https://animalsmart.org/feeding-the-world/products-from-animals>.

(6) The Domestication of Cattle - Ridgeway Research.
<https://ridgewayresearch.co.uk/domestication-cattle/>.

(7) How we discovered that Europeans used cattle 8,000 years ago.
<https://aeon.co/ideas/how-we-discovered-that-europeans-used-cattle-8000-years-ago>.

I am curious as to whether there is any explanation as to why the rune *Fehu is the runestave with the likeness of horns and denotes a domesticated cow that descended from the wild aurochs whilst the runestave *Uruz which denotes the wild Aurochs does not depict horns but only the sloping back of the beast and its legs. I find this differentiation curious and perplexing as it to me seems opposite to what one would anticipate or expect given the natures of wild and domestic animals.

There is no definitive answer to why the runestaves of *Fehu and *Uruz have different shapes, but some possible explanations are:

The runes were not meant to be literal representations of the animals, but rather symbols of their essence and energy. "Fehu, as the rune of wealth and prosperity, may have been shaped like horns to signify abundance, fertility, and protection. *Uruz, as the rune of

strength and vitality, may have been shaped like a sloping back and legs to signify speed, endurance, and power¹².

The runes were influenced by the cultural and historical context of the people who used them. *Fehu, as the rune of domesticated cattle, may have reflected the importance of livestock and agriculture in the early Germanic society. *Uruz, as the rune of wild aurochs, may have reflected the challenges and dangers of hunting and warfare in the harsh northern environment³⁴.

The runes were derived from older scripts or symbols that had different meanings or origins. Fehu, as the first rune of the Elder Futhark, may have been based on the Phoenician letter aleph, which also had a horn-like shape and meant ox. Uruz, as the second rune of the Elder Futhark, may have been based on the Phoenician letter beth, which had a house-like shape and meant house⁵.

(1) Uruz Rune Meaning, Symbolism, and 3 Natural Origins - Symbols and Meanings.

<https://symbolsandmeanings.net/uruz-rune-symbol-strength-health-norse-viking/>.

(2) Uruz | The Elder Futhark Rune for Strength and Endurance.

<https://vikingr.org/magic-symbols/uruz>.

(3) Uruz - Rune Meaning » Rune Secrets. <https://runesecrets.com/rune-meanings/uruz>.

(4) Thoughts on Fehu » Rune Secrets.

<https://runesecrets.com/rune-meanings/thoughts-on-fehu>.

(5) Futhark Runes: Symbols, Meanings and How to Use Them.

<https://andreashelley.com/blog/futhark-runes-symbols-and-meanings/>.

The world tree or the tree of life

The world tree or the tree of life is a common motif in many Indo-European branches, as it symbolises the connection between the heavens, the earth, and the underworld, as well as the source of life and wisdom. Here are some examples of how different Indo-European branches depict the world tree or the tree of life:

- In the **Anatolian branch**, the Hittites worshipped a sacred tree that was associated with the storm god Tarhunt and the sun goddess Arinna. The tree was also linked to the king, who was seen as the representative of Tarhunt on Earth. The tree was depicted on various monuments and seals, sometimes with a winged sun disk above it and a bull or a lion below it.¹
- In the **Indo-Iranian branch**, the Indo-Aryans and the Iranians shared a concept of a cosmic tree that contained all seeds and provided immortality. The Indo-Aryans called it Ashvattha or Asvattha, and it was identified with the god Vishnu, who rested on its branches. The Iranians called it Harvisptokhm or Gaokerena, and it was identified with the god Ahura Mazda, who created it. The tree was also connected to the sacred plant Soma or Haoma, which was used in rituals and sacrifices.²³

- In the **Greek branch**, the Greeks had several myths and legends involving trees that were related to the gods or the heroes. For example, Zeus gave Hera a golden apple tree as a wedding gift, which was later guarded by the Hesperides and a dragon. Hercules had to steal some of the apples as one of his labours. Another example is the olive tree that Athena planted on the Acropolis, which symbolised her patronage of Athens. The olive tree was also a source of oil, food, and wood for the Greeks.
- In the **Italic branch**, the Romans had a tradition of venerating sacred trees that were associated with various deities or places. For example, Jupiter was worshipped under an oak tree, which represented his power and authority. Mars was worshipped under a poplar tree, which represented his warlike nature. Diana was worshipped under a beech tree, which represented her hunting skills. The Romans also believed that Romulus and Remus were suckled by a she-wolf under a fig tree, which marked the founding of Rome.
- In the **Germanic branch**, the Norse had a concept of a world tree called Yggdrasil, which supported nine realms of existence. The tree was inhabited by various creatures, such as an eagle, a dragon, four stags, and a squirrel. The tree was also connected to the god Odin, who hung himself from one of its branches to gain knowledge of the runes. The tree was also subject to various threats, such as fire, ice, and decay.
- In the **Armenian branch**, the Armenians had a myth of a divine tree that grew on top of Mount Ararat, which was considered the centre of the world. The tree was planted by the god Aramazd, who also created the first man and woman from its fruits. The tree was also guarded by a serpent, who tempted the first woman to eat another fruit from

(1) World tree - Wikipedia. https://en.wikipedia.org/wiki/World_tree.

(2) Indo-European Languages - World History Encyclopedia.
https://www.worldhistory.org/Indo-European_Languages/.

(3) Indo-European language family tree - World History Encyclopedia.
<https://www.worldhistory.org/image/1028/indo-european-language-family-tree/>.

the tree, which caused their expulsion from paradise. The tree was also associated with the goddess Nane, who was the daughter of Aramazd and the protector of nature.

- In the **Tocharian branch**, the Tocharians had a legend of a miraculous tree that grew in the kingdom of Kucha, which was one of their domains in Central Asia. The tree was said to have golden leaves and silver branches, and to produce fruits that cured all diseases and granted eternal life. The tree was also linked to the king of Kucha, who was a patron of Buddhism and a descendant of the Buddha. The tree was also revered by the Buddhists, who built a monastery around it.
- In the **Celtic branch**, the Celts had a tradition of honouring sacred trees that were associated with various gods or spirits. For example, the oak tree was sacred to the god Dagda, who was the leader of the Tuatha De Danann (the tribe of gods). The oak tree was also a source of mistletoe, which was used in rituals and magic. Another example is the apple tree, which was sacred to the goddess Eriu, who was one of the sovereign goddesses of Ireland. The apple tree was also a symbol of the Otherworld, where the souls of the dead and the fairies dwelled.
- In the **Balto-Slavic branch**, the Baltic and Slavic peoples had a concept of a world tree that connected the three levels of existence: the sky, the earth, and the underworld. The Baltic peoples called it Austras Koks (the tree of dawn), and it was identified with the sun god Saule or Dievas. The Slavic peoples called it Svetovid (the world seer), and it was identified with the god Perun or Svarog. The tree was also related to various animals and plants, such as the eagle, the snake, the horse, and the linden.

These are some examples of how different Indo-European branches depict the world tree or the tree of life. However, there are many more variations and interpretations that cannot be covered in a short answer.

Finally, if you want to get 'under the hood' so to speak and have a practical insider-view and interior understanding of the individual languages of the Indo-European language family located all in one place and accessible as open discourse on the Internet, I don't think there is a finer resource than that provided by The University of Texas at Austin. In their [Early Indo-European Online](#) series, they provide: Latin Online (2002), Classical Greek Online (2002), New Testament Greek Online (2003), Old Church Slavonic Online (2003), Classical Armenian Online (2004), Old Iranian Online (2004), Old Norse Online (2005), Baltic Online (2005, 2007), Hottite Online (2005), Ancient Sanskrit Online (2006), Gothic Online (2006), Old French Online (2006), Old Irish Online (2006-7), Old English Online (2007), Tocharine Online (2007-10), Albanian Online (2011), Old Russian Online (2013). In addition to this they also provide an Indo-European Lexicon, Indo-European Linguistics - Semantic Fields, the extensive [A Grammar of Proto-Germanic](#) (2005-7) and [Proto-Indo-European Syntax](#) (1974)

P

Dedication

To the **Ancestors** of my ancestors, and especially the ancestors with whom I have communed, resulting in my stock of lore and wit. This may be understood as a form of the much maligned Necromancy.

Gladys and Hubert [Lynn](#), my maternal grandparents. They were loving and attentive to each other but fought viciously and cruelly over politics, which they never agreed upon. Grandpa was a great and model provider, and an astute businessman. I know when he was a younger man he was in the [merchant navy](#). He started a lumber business in central Sydney, New South Wales, which he gifted to his first born son, Malcolm. The successful business was later relocated, but the land that it was founded upon, that Grandpa had purchased, had appreciated exponentially. The first born and his immediate family became extremely wealthy as a result and a source of relentless pride for my grandmother whilst envy for others, particularly the extended family. Both Nanna and Grandpa had brewed beer and distilled alcohol at their home for as long as I could remember. The best thing I can say of my centenarian Nanna, was that she was frugal and self-avowedly so: a term she pronounced as 'FRU-djal'. She pronounced yoghurt as 'yog-GIT' (the /o/ is a short burst like as in lot or pot) and balloon as 'bal-LEW-wynn', with three syllables. Her pronunciation delighted me almost as much as her coconut tarts for which she gifted me the recipe, with caveat, that I was *not* to give it to my mother. This annoyed my mother greatly. I later found out by hearing the pronunciation of these three words identical to that voiced by my Nanna, spoken by a cashier at a supermarket in England. On hearing the cashier's speech, I quizzed her to say the three words without actually saying them to her first. So the haphazard game of charades took some doing to get her to say the words, but when she did, they were identical to my Nannas. I inquired as to the woman's place of birth. She affirmed she was born and bred in [Toxteth](#) and so were her parents and that is where she still lived. So my Nanna hailed from Toxteth. To find this out delighted the amateur linguist in me. I don't know her maiden name nor the place of my Grandpa's birth. I don't gamble, but I bet she was born in Toxteth.

Grandpa started another business, supplying brewing supplies in-store and by mail-order in Queensland. Grandpa gifted the brewing supplies business to my mother's eldest sister Jayne and her husband Illier or 'John', whose Western astrological chart enshrined an auspicious stellium in three houses and was held to be exceptionally psychic as a result. On Sundays, Uncle John never lost on the horses. I have always been skeptical of Western Astrology, but this gives me pause. My mother knew from a very young child that she wanted to be a seamstress. My grandfather established her in her own shop. This assisted my mother to become wealthy upon her hard work. My mother and her sister lived in their own homes as neighbours in a duplex bought expressly for them by my grandfather. My grandfather was my favourite grandparent. I came to somewhat despise my grandmother, aunt and mother for they conspired together to relentlessly belittle and hen-peck my grandfather most cruelly as his faculties waned in older age. He, who was a model provider and a builder of magical train-sets, was not treated with dignity by my family. Though I love them, I never trusted the three of them as a result. As a seamstress, my mother smoked constantly. As a result, I was born three (3) months premature at one (1) pound seven (7) ounces and started life in a humidicrib with pure oxygen to the brain. Sacred tobacco framed the beginning of my life and I don't know how I was ever a smoker. The midwife became a family friend. She esoterically affirmed, that immediately upon leaving the humidicrib, I should be thrown into the dirt. Thus, I was received unto the Earth.

Isabella Dorothea (née Johns) and Johann 'Jack' Adrian **Stenberg**, my paternal grandparents. My grandfather hailed from Lapland, Sweden and was born October 1, 1906 in [Jukkasjärvi](#) in the county of [Norrbotten](#). I never knew him as he died a few months prior to my birth. I have always felt his presence. I feel he has had a spirited hand in my interest in the Runes. My grandfather's mother was Frida Magdalena⁷³ Eriksson, born September 1, 1887 and his father was Jonas Anton Stenberg born December 2, 1877.

Rita Ivy **Lynn** of [Nottinghamshire](#) and Bruce Clarence **Stenberg**, my birth parents. My father is the only person I have ever met, who from his body language or vocal cues, I was unable to determine the veracity or otherwise, of what he stated. It took me years to realise that my father lives in a fundamentally creative universe, where all that he speaks is fancy. His untruths are not lies as he believes his fictions in the telling. His bodily language and vocal cues betray no falsehood even when I know what he voices is fabrication. No one else in my experience of the human, has been able to do that. There is generally no malice in his fancy. He is just a creative, storytelling being by nature and occupation. He has always been a source of surprise and I have never known a person so handy and so adept at problem-solving.

John Mervyn **Sutherland**, my unofficial guardian from birth - a sometime lover of my father - whom I named '**Goggles**' as a very young child which developed from one of my earliest words 'gog'. Goggles, as an alcoholic, grew into his name and he developed bulbous,

⁷³

[Kungliga biblioteket, A 120. \(c14th century\). Sweden's only preserved manuscript written with runes, dated circa 14th century, tells of the Magdalene's lamentation at the site of the true cross. According to tradition, it is held to have been arrested in Herrevads monastery in Skåne.](#) (accessed: Monday October 16, 2023)

protruding eyes as he aged. Goggles, as a matter of curiosity, signed his name 'Jill' Sutherland.

As an aside, Goggles' sister, Joan Tillet, whom I referred to as an aunty, once told me confidentially, that I was the quietest baby she had ever known and that I was slow to speak but that my first word, that *she heard me speak*, was 'lightling'. As this anecdote was never related by any one else, it may be apocryphal. I never trusted Joan.

Preface

A charm of hummingbirds

Hummingbirds are fascinating creatures, and their evolutionary history is quite intriguing. While the Vikings explored areas of the North Atlantic, including Greenland and parts of North America, there is no evidence to suggest that they ever came into direct contact with hummingbirds.^{74 75}

Hummingbirds are native to the Americas, particularly North and South America. That said, the oldest known hummingbird fossils were discovered in southeastern Germany, dating back circa 42 million years ago.⁷⁶ These ancient hummingbirds were not American, but European. The Norse exploration of North America began in the late 10th century, with settlements in Greenland and a short-term settlement near the northern tip of Newfoundland. However, there is no evidence of any Norse settlement on mainland North America lasting beyond the 11th century.

In summary, while Vikings and hummingbirds coexisted in different parts of the world during certain time periods, but there is no historical record or evidence indicating direct contact between them.

The most common collective noun for a group of hummingbirds is a charm - an apt name given their magical quality to enthrall and delight. Other popular collective nouns include a shimmer and a bouquet.⁷⁷ These poetic terms reflect the fascinating social behaviours of these tiny, iridescent birds. While hummingbirds are known for their solitary and territorial nature, they occasionally cluster together around rich food sources.

[Anna's hummingbird](#) (*Calypte anna*) holds the record for the highest known length-specific velocity attained by any vertebrate. When it comes to relative speed, Anna's hummingbird outshines even the fastest land mammal—the cheetah. While the cheetah scores at only 16 body lengths per second, Anna's hummingbird achieves remarkable speeds in relation to its size and length².

Anna's hummingbird (*Calypte anna*) is indeed a remarkable bird, but it is not considered an apex raptor. Let's explore its fascinating features:

- Appearance: Anna's hummingbirds are small and colourful. They have an iridescent bronze-green back, a pale grey chest and belly, and green flanks. The adult male boasts an iridescent crimson-red crown and gorget, while females have smaller and less brilliant red gorgets¹².

⁷⁴ Norse colonisation of North America - Wikipedia.

https://en.wikipedia.org/wiki/Norse_colonization_of_North_America.

⁷⁵ Viking | History, Exploration, Facts, & Maps | Britannica.

<https://www.britannica.com/topic/Viking-people>.

⁷⁶ The Origins of Hummingbirds Are Still a Major Mystery.

<https://www.audubon.org/news/the-origins-hummingbirds-are-still-major-mystery>.

⁷⁷ What is a Group of Hummingbirds Called? (Complete Guide).

<https://birdfact.com/articles/what-is-a-group-of-hummingbirds-called>.

- Unique Trait: Anna's hummingbird is the only North American hummingbird species with a red crown².
- Range: They inhabit the western coast of North America, from southern Canada to northern Baja California, and inland to parts of Arizona, Nevada, Utah, and Texas. They are well adapted to city parks and gardens².

However, the term "apex raptor" typically refers to birds of prey (raptors) at the top of the food chain. These include eagles, hawks, falcons, and owls. Anna's hummingbird primarily feeds on nectar and insects, making it a fascinating pollinator rather than an apex predator of the skies.

doesn't the fact that as Anna's hummingbird is the fastest natural living thing and the fact that it predaes upon insect. qualify its assumption to the apex raptor of the skies by definition?

While Anna's hummingbird (*Calypte anna*) is indeed an extraordinary bird with remarkable speed and agility, it does not qualify as an apex raptor of the skies. Let's break down the reasons:

1. Definition of Apex Predator:

- An apex predator, also known as a top predator, sits at the pinnacle of its food chain without natural predators of its own.
- These predators exert significant influence on their ecosystems and often occupy the highest trophic levels¹.

2. Size and Ecological Role:

- While Anna's hummingbird is incredibly fast and agile, it is still a small bird.
- Apex predators don't necessarily have to be large; their dominance depends on interactions within their ecological community.
- Anna's hummingbird primarily feeds on nectar and insects, making it a fascinating pollinator rather than a top predator².

3. Raptors and Birds of Prey:

- The term "raptor" typically refers to birds of prey—species that hunt and capture other animals for food.
- Raptors include eagles, hawks, falcons, and owls.
- These birds have specialized adaptations for hunting, such as sharp talons, keen eyesight, and powerful beaks.

4. Anna's Hummingbird vs. Raptors:

- Anna's hummingbird is not a raptor in the traditional sense. It lacks the features associated with birds of prey.
- Raptors like eagles and hawks are apex predators due to their hunting abilities, ecological roles, and position in food chains.

In summary, while Anna's hummingbird is impressive in its own right, it doesn't fit the definition of an apex raptor. Raptors remain dominant hunters in the skies!

(1) Apex predator - Wikipedia. https://en.wikipedia.org/wiki/Apex_predator.

(2) What is the apex predator of the world? - ABC Education.
<https://www.abc.net.au/education/what-is-the-apex-predator-of-the-world-/102907650>.

(3) 16 of the Fiercest Apex Predators in the World - Treehugger.
<https://www.treehugger.com/apex-predators-5180035>.

(4) Commentary: Defining Raptors and Birds of Prey - BioOne.
<https://bioone.org/journals/journal-of-raptor-research/volume-53/issue-4/0892-1016-53.4.419/Commentary-Defining-Raptors-and-Birds-of-Prey/10.3356/0892-1016-53.4.419.full>.

Anna's hummingbirds (*Calypte anna*) face a variety of natural predators despite their small size:

- Tree snakes: These agile climbers can prey on hummingbirds in trees.
- Western scrub-jays (*Aphelocoma californica*): These birds may raid hummingbird nests.
- Tiny Hawk (*Accipiter superciliosus*)
- American kestrels: Small raptors that occasionally hunt hummingbirds.
- Roadrunners: Opportunistic predators that may target hummingbirds.
- Curved-billed thrashers (*Toxostoma curvirostre*): These birds can pose a threat to nests and young hummingbirds³.
- Additionally, feral cats, venomous spiders, and other bird species can also pose risks to Anna's hummingbirds in the wild.

(1) Anna's Hummer Fact Sheet - Arizona-Sonora Desert Museum.
<https://www.desertmuseum.org/kids/oz/long-fact-sheets/Anna%27s%20Hummer.php>.

(2) Anna's Hummingbird - Hummingbird Facts and Information.
<https://www.hummingworlds.com/annas-hummingbird/>.

(3) Anna's Hummingbird Fact Sheet | Blog | Nature | PBS.
<https://www.pbs.org/wnet/nature/blog/annas-hummingbird-fact-sheet/>.

(4) Anna's Hummingbird - Facts, Diet, Habitat & Pictures on ... - Animalia.
<https://animalia.bio/annas-hummingbird>.

An apex raptor, in relation to birds, refers to a top predator within its ecological community. Here are the key points:

- Definition: An apex predator, also known as a top predator, sits at the top of a food chain, without natural predators of its own. These predators exert significant influence on their ecosystems and often occupy the highest trophic levels.
- Characteristics:
 - Apex predators can be of varying sizes but are dominant within their ecological context.
 - They interact with other species based on their relative size and behavior.
 - Examples include eagles, hawks, falcons, and owls.
- Ecological Roles:
 - Apex predators regulate prey populations and affect other predators.
 - They play a crucial role in ecosystem functioning, disease regulation, and biodiversity maintenance.
 - Removal or introduction of apex predators can have profound effects on ecosystems.

Remember that apex predators don't necessarily have to be large; their significance lies in their ecological impact.

<https://atmos.earth/the-duality-of-hummingbirds/>

BEAUFORD VERY IMPORTANT READ THIS ARTICLE THEN CONTEMPLATE AND HARVEST.

(1) Apex predator - Wikipedia. https://en.wikipedia.org/wiki/Apex_predator.

(2) What is the apex predator of the world? - ABC Education.

<https://www.abc.net.au/education/what-is-the-apex-predator-of-the-world-/102907650>.

(3) 16 of the Fiercest Apex Predators in the World - Treehugger.

<https://www.treehugger.com/apex-predators-5180035>.

(4) Commentary: Defining Raptors and Birds of Prey - BioOne.

<https://bioone.org/journals/journal-of-raptor-research/volume-53/issue-4/0892-1016-53.4.419/Commentary-Defining-Raptors-and-Birds-of-Prey/10.3356/0892-1016-53.4.419.full>.

A raptor, also known as a bird of prey, is a carnivorous bird species that actively hunts and feeds on other vertebrates. Here are the key characteristics:

1. Physical Traits:

- Raptors have keen eyesight for detecting prey from a distance or during flight.
- They possess strong feet with sharp talons for grasping or killing prey.
- Their powerful, curved beaks are adapted for tearing off flesh.

2. Examples of Raptors:

- Common raptors include hawks, eagles, owls, and vultures
- These birds play crucial roles in ecosystems by regulating prey populations and influencing other predators.

3. Exclusions:

- The term "bird of prey" excludes piscivorous predators (like storks and kingfishers) and primarily insectivorous birds (such as shrikes and nightjars).

In summary, raptors are skilled hunters that occupy the top of their food chains. 

(1) . <https://bing.com/search?q=raptor+definition>.

(2) Raptor Definition & Meaning - Merriam-Webster.

<https://www.merriam-webster.com/dictionary/raptor>.

(3) Bird of prey - Wikipedia. https://en.wikipedia.org/wiki/Bird_of_prey.

(4) RAPTOR | English meaning - Cambridge Dictionary.

<https://dictionary.cambridge.org/dictionary/english/raptor>.

(5) RAPTOR | definition in the Cambridge English Dictionary.

<https://dictionary.cambridge.org/us/dictionary/english/raptor>.

(6) undefined. <http://www.oxforddictionaries.com/>.

Let's explore the linguistic relationship between "rapture" and "raptor":

1. Rapture:

- The word "rapture" comes from the Latin word "raptus", which means "a carrying off, abduction, snatching away; rape".
- In Christian eschatology, the term refers to an end-time event when all dead Christian believers will be resurrected and, joined with living Christians, rise "in the clouds, to meet the Lord in the air."

- The Greek word used in the New Testament for this event is ἀρπαγησόμεθα (harpagēsometha), meaning "we shall be caught up" or "we shall be taken away."

2. Raptor:

- The word ***"raptor" (late 14th century) originally meant "a plundering bird of prey."
- It comes from the Latin word "raptor," which means "a robber, plunderer, abductor, ravisher."
- In modern ornithology, it specifically refers to birds of prey (such as eagles, hawks, and owls).

3. Proto-Indo-European Root:

- Both words have roots in Proto-Indo-European (PIE):
 - The root for "rapture" is *dheh1, meaning "to set in place, lay down, or establish."
 - The root for "raptor" is *rep-, which means "to snatch."

In summary, while their meanings differ significantly now, both words trace back to PIE roots related to seizing or carrying away.

(1) Rapture - Wikipedia. <https://en.wikipedia.org/wiki/Rapture>.

(2) rapture | Etymology, origin and meaning of rapture by etymonline.
<https://www.etymonline.com/word/rapture>.

(3) Key Differences Between the Rapture and the Second Coming - Learn Religions.
<https://www.learnreligions.com/rapture-vs-the-second-coming-700630>.

(4) raptor | Etymology, origin and meaning of raptor by etymonline.
<https://www.etymonline.com/word/raptor>.

(5) Where did the term 'rapture' come from? | Bible.org.
<https://bible.org/question/where-did-term-8216rapture%20%99-come>.

(6) Proto-Indo-European root - Wikipedia. https://en.wikipedia.org/wiki/Proto-Indo-European_root.

(7) Proto-Indo-European mythology - Wikipedia.
https://en.wikipedia.org/wiki/Proto-Indo-European_mythology.

(8) Indo-European cosmogony - Wikipedia. https://en.wikipedia.org/wiki/Indo-European_cosmogony.

(9) What is the specific sound law that describes the change from Proto
<https://linguistics.stackexchange.com/questions/43135/what-is-the-specific-sound-law-that-describes-the-change-from-proto-indo-europea>.

(2) Anna's Hummingbird - Facts, Diet, Habitat & Pictures on ... - Animalia.
<https://animalia.bio/annas-hummingbird>.

(3) Anna's Hummingbird Range, Habitat + Distribution | Birdfact.
<https://birdfact.com/articles/annas-hummingbird-range>.

(1) Fastest animals - Wikipedia. https://en.wikipedia.org/wiki/Fastest_animals.

(2) Hummingbird - Wikipedia. <https://en.wikipedia.org/wiki/Hummingbird>.

What is a Group of Hummingbirds Called? (All Collective Nouns).

<https://birdingpoint.com/what-is-a-group-of-hummingbirds-called/>

What is Collective Noun For Hummingbirds?.

<https://thecollectivenouns.com/animals/collective-noun-for-hummingbirds/>.

What Is a Group of Hummingbirds Called? - AZ Animals.

<https://a-z-animals.com/blog/what-is-a-group-of-hummingbirds-called/>.

What is a Group of Hummingbirds Called & Why? [Murder Background].

<https://animalspick.com/group-of-hummingbirds/>.

The practice of horse sacrifice (also known as ashvamedha) was significant in several ancient Indo-European traditions. Here are some relevant articles and sources that explore this ritual:

1. Wikipedia - Horse Sacrifice:

- This article provides an overview of horse sacrifices across Eurasia, including Indo-European-speaking cultures. It discusses the common roots and comparative mythology related to horse sacrifice.
 - [Read more](https://en.wikipedia.org/wiki/Horse_sacrifice)

2. The Horse in Indo-Iranian Mythology (JSTOR):

- Philippe Swennen's work investigates the mythology, rituals, and role of the horse in ancient Indian and Iranian literature (Vedas and Avesta).
 - The study sheds light on how a common heritage was modified in these two cultures.
 - [Read the article](<https://www.jstor.org/stable/25608360>)

3. History of International Relations - Horse Sacrifices:

- This article discusses the political ritual of ashvamedha, focused on a king's right to rule.
 - It explains how the horse would wander freely for a year, accompanied by the king's retinue, and the consequences based on its movements.
 - [Read more](<http://ringmar.net/irhistorynew/index.php/welcome/introduction-5/3-1-vedic-india/horse-sacrifices/>)

4. Encyclopedia.com - Ashvamedha:

- The Ashvamedha ritual is described as one of the most significant rituals of ancient India.
 - It concerns the king's right to rule and involves specific rules related to the wandering horse.
 - [Read more](<https://www.encyclopedia.com/international/encyclopedias-almanacs-transcripts-and-maps/ashvamedha>)

These sources delve into the historical, cultural, and mythological aspects of horse sacrifice within Indo-European traditions.

- (1) Horse sacrifice - Wikipedia. https://en.wikipedia.org/wiki/Horse_sacrifice.
- (2) The Horse in Indo-Iranian Mythology - JSTOR. <https://www.jstor.org/stable/25608360>.
- (3) Horse sacrifices – History of International Relations.
<http://ringmar.net/irhistorynew/index.php/welcome/introduction-5/3-1-vedic-india/horse-sacrifices/>.
- (4) Ashvamedha | Encyclopedia.com.
<https://www.encyclopedia.com/international/encyclopedias-almanacs-transcripts-and-maps/ashvamedha>.
- (5) Initiation of religions in India - World History Encyclopedia.
<https://www.worldhistory.org/article/238/initiation-of-religions-in-india/>.
- (6) en.wikipedia.org. https://en.wikipedia.org/wiki/Horse_sacrifice.

Here are some scholarly articles related to horse sacrifice in Old Norse and Germanic traditions:

1. "Animals of Sacrifice: Animals and the Blót in the Old Norse Sources and Ritual Depositions of Bones from Archaeological Sites":

- This article explores the role of animals, including horses, in Old Norse religion and the blót (sacrificial ritual).
- It discusses written sources, archaeological evidence, and the significance of animal sacrifices.
- [Read the full article] (<https://pdfs.semanticscholar.org/f6c9/488e685f66dd2dba68882c0ed24bf6233817.pdf>)

2. "Horses in Germanic Paganism" (Wikipedia):

- This Wikipedia article provides an overview of the importance of horses in Germanic paganism.
- It covers veneration, sacrifices, and their role in mythology.
- [Read more] (https://en.wikipedia.org/wiki/Horses_in_Germanic_paganism)

3. "Riding To The Afterlife: The Role Of Horses In Early Medieval North-Western Europe":

- This article investigates evidence of burial, sacrifice, and other rituals involving horses in early medieval Germanic regions.
- It explores both archaeological and literary sources.
- [Read more] (<https://www.medievalists.net/2013/02/riding-to-the-afterlife-the-role-of-horses-in-early-medieval-north-western-europe/>)

4. "Old Norse Mythology—Comparative Perspectives":

- This journal article provides comparative perspectives on Old Norse mythology.
- While not specifically focused on horse sacrifice, it may offer relevant insights.
- [Read more] (<https://scholarlypublishingcollective.org/uip/jepg/article/118/2/298/225586/Old-Norse-Mythology-Comparative-Perspectives>)



- (1) Animals of Sacrifice: Animals and the Blót in the Old Norse Sources and
<https://pdfs.semanticscholar.org/f6c9/488e685f66dd2dba68882c0ed24bf6233817.pdf>.

(2) Horses in Germanic paganism - Wikipedia.

https://en.wikipedia.org/wiki/Horses_in_Germanic_paganism.

(3) Riding To The Afterlife: The Role Of Horses In Early Medieval North

<https://www.medievalists.net/2013/02/riding-to-the-afterlife-the-role-of-horses-in-early-medieval-north-western-europe/>.

(4) Old Norse Mythology—Comparative Perspectives.

<https://scholarlypublishingcollective.org/uip/jepg/article/118/2/298/225586/Old-Norse-Mythology-Comparative-Perspectives>.

(5) undefined. <https://doi.org/10.16993/bay.k>.

(6) undefined. <https://doi.org/10.5406/jenglgermphil.118.2.0298>.



I have **arrested** this Preface in honour of Jackson Crawford who oftentimes wears a hummingbird pin in remembrance of his father.

↳

Beauford Anton Stenberg
Benign Hummingbird Hovering

Postscript

In the Younger Futhark runic alphabet used by the Old Norse peoples, the symbol associated with the number 9 is the rune 'Yr' (also known as 'Yr-ar' or 'Yr-ir'). This rune represents the sound /y/ and has a numerical value of 9.⁷⁸

As the term rapture is not currently assigned to any current collective noun in English, I commend it to the hummingbird.

Rapture, primarily refers to two distinct concepts:

1. **Ecstasy and Passion:** As a noun, rapture denotes an expression or manifestation of ecstasy or passion. It describes a state of being enthralled by overwhelming emotion, whether in words, music, or experience, particularly spiritual or religious experience.

2. **End-Time Theology:** In Christian Eschatology, the term 'Rapture' (often capitalised) refers to the final assumption of Christians into heaven during the end-time. According to this belief, believers will be taken up into heaven without experiencing death, like Elijah. It's a concept that has inspired various

⁷⁸ Old Nordic Symbols: Norse Runes & Viking Ornaments (Meanings & Examples).
<https://nordicperspective.com/history/vikings/nordic-symbols-norse-runesticks>.

interpretations and discussions. I contend that the term may be attributed to the Twilight of the Gods and the Passion of Balder the Bright.

Balder, also known as Baldur, is a significant figure in the Norse pantheon and for whom I have a particular devotion. His name carries connotations of light, courage, and nobility.

Old Norse (Baldr): In Old Norse, the god Balder's name denotes both 'brave' and 'defiant' or even 'lord' and 'prince'. The Poetic Edda and Prose Edda contain numerous references to Balder, emphasising his passion as a harbinger of Ragnarök.

Old English (Bældæg): In Old English, Balder is known as 'Bældæg'. The name can be interpreted as 'shining day', combining the root bēl- (related to fire) with dæg (day). This association with light aligns with Balder's character as a radiant and beloved deity.

In both languages, Balder's name enshrines his luminous nature and his significance among the gods. I find the Old English form of His name telling, and informs as to His 'bright' nature and role.
Dæg as the rune

The Dagaz rune [ᛞ] of the Anglo-Saxon Futhorc alphabet, like its analogues in other runesets, represents the concept of 'day' in its mystical apophatic sense of setting-and-rising of the Sun ☀, of night-and-day, what we understand in a modern sense as the cycle of 24 hours. Its shape, resembling a butterfly 🦋, is possibly derived from the Lepontic script. In the Anglo-Saxon rune poem, it is described as follows:

"Day, the glorious light of the Creator, is sent by the Lord; it is beloved of men, a source of hope and happiness to rich and poor, and of service to all."

This rune symbolises daybreak, light[-and-dark] and positive transformation. In esoteric interpretations, it can represent enlightenment, clarity, new, dawn, twilight, beginnings, rebirth and resurrection.

- (1) Dagaz - Wikipedia. <https://en.wikipedia.org/wiki/Dagaz>.
- (2) Dagaz Rune - Elder Futhark Meaning • Moon of Gemini. <https://moonofgemini.com/dagaz-rune/>.
- (3) Anglo-Saxon runes - Wikipedia. https://en.wikipedia.org/wiki/Anglo-Saxon_runes.
- (4) Runes - The Tolkien Society. <https://www.tolkiensociety.org/app/uploads/2016/11/Runes.pdf>.

Initially, the class of Greek deities called Daimones, denoted numinous beings, personified spirits or deified abstract concepts and they constituted a large part of the greater Greek pantheon. Translated into English from the Greek, the proper names of the Daimones take the form of capitalised nouns, for example: 'Nike' (Victory) from whence the famous brand of sportswear gets its brand name and the benevolent 'Soteria' (Safety). They are not necessarily evil in the modern sense of the term, though some of them or their domain of influence definitely may have been.

<https://www.theoi.com/greek-mythology/personifications.html>

The correct grammatical form of "Anastasis dæmon" rendered into Ancient Greek would be:

Both Baldur and Jesus the Christ, partake of the scapegoat motif. This archetype⁷⁹ of deity was given the nomenclature [ἀνάστασις δαίμον]; <anástasis daímon> means 'resurrection dæmon' refers to a spirit, often associated with guiding or supernatural forces. Together, it conveys the concept of a resurrection or rising again, both physically and spiritually.²³.

(1) Strong's Greek: 386. ἀνάστασις (anastasis) -- a standing up, i.e. a

<https://biblehub.com/greek/386.htm>.

(2) ἀνάστασις - Wiktionary, the free dictionary.

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(3) Daimon - Wikipedia. <https://en.wikipedia.org/wiki/Salmon>

There are different theories and opinions about the origin and age of the myth of Baldr's death in Old Norse mythology. Some scholars have suggested that the myth is very ancient and has Indo-European roots, while others have argued that it is a relatively recent invention or adaptation influenced by Christian or classical sources. Here are some examples of scholars who have advanced different theories about the myth of Baldr's death:

- **Jacob Grimm** (1785-1863), a German philologist and folklorist, proposed that the myth of Baldr's death was a remnant of an ancient solar cult, and that Baldr was a personification of the sun who died and was reborn every year. He also compared Baldr to other Indo-European deities, such as Apollo, Adonis, and Attis, who had similar stories of death and resurrection.
- **Sophus Bugge** (1833-1907), a Norwegian philologist and mythologist, challenged Grimm's theory and claimed that the myth of Baldr's death was influenced by Christian legends, such as the story of Saint Stephen, the first martyr, who was stoned to death by a crowd. He also suggested that the mistletoe was a symbol of Christ's cross, and that Loki was a representation of the devil.
- **Axel Olrik** (1864-1917), a Danish folklorist and mythologist, rejected Bugge's theory and argued that the myth of Baldr's death was an original and authentic Norse creation, based on oral traditions and poetic expressions. He also emphasised the role of Loki as a trickster figure who brought about the destruction of the old order and the onset of Ragnarök.
- **Georges Dumézil** (1898-1986), a French comparative philologist and historian of religions, proposed that the myth of Baldr's death was part of a tripartite structure of Indo-European mythology, reflecting the functions of sovereignty, warfare, and fertility. He also compared Baldr to other Indo-European deities, such as Mitra, Tyr, and Mars, who had similar roles and attributes.

(2) The Death of Baldur - Norse Mythology for Smart People.

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(3) Norse Mythology Baldr - Norse Spirit. <https://norsespirit.com/blogs/mythology/baldr>.

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(7) Norse Mythological Archetypal Analysis to The Death of Balder by

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(8) Norse God Baldur – Birth Story, Abilities, Symbols, & Death.

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Arristed

I have founded the old-world English verb-form arristed upon the esoteric Old Norse verb rist that is attested in the Hávamál and is related to the practice of galdr.

Óðr and Óðinn

The Old Norse deity Óðr (also spelled Óð) is associated with divine madness, poetry, and passion.

The name Óðr shares etymological roots with the name of Óðinn. Philologist Jan de Vries suggested that Óðr and Óðinn were originally connected, with Óðr being the elder form and the ultimate source of Óðinn's name. Both names derive from the Proto-Germanic root *wōðaz, meaning 'possessed', 'inspired', 'delirious', 'rage', 'frenzy'.

The Proto-Indo-European root for both the names Óðr and Óðinn is *weyd-, which means 'to be excited'. From this root, the Old Norse forms evolved, reflecting their divine and passionate natures.

(1) Proto-Indo-European root - Wikipedia. https://en.wikipedia.org/wiki/Proto-Indo-European_root.

(2) Proto-Indo-European language - Wikipedia.

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(3) Reconstruction:Proto-Germanic/wōdaz - Wiktionary, the free dictionary.

<https://en.wiktionary.org/wiki/Reconstruction:Proto-Germanic/w%C5%8Ddaz>.

(4) Reconstruction:Proto-Indo-European/ weyd- - Wiktionary.

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Exoterically, in Old Norse the verb rist holds the semantic field 'to carve', 'to cut', 'to write'.

Esoterically, it is more expansive than this and the denotation may be leavened further and refined.

The magical employ of runes in working with variously Urlog, Destiny, Doom, Fate or Wyrd in the extant literature, is qualified by two entwined and enligatured mechanisms 'spinning' and 'weaving' and 'scoring' or 'carving'.

I have coined the verb form arristed modelled upon the term aviking. May it become beloved, coloured and well-measured.

Óðr - Wikipedia. <https://en.wikipedia.org/wiki/%C3%93%C3%B0r>.

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<https://www.routesnorth.com/language-and-culture/viking-runes/>.