

# SORCERER'S SCREED

The Icelandic Book of Magic Spells

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SKUGGI

Jochum Magnús Eggertsson



LESSTOFAN



## SORCERER'S SCREED

Skuggi – Jochum Magnús Eggertsson

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Magic symbols on cover; Ring Helm (front), Greatest Dream Staves (back),

Stave to be Able to Read in the Dark (inside cover)

Illustrations on pages 7 – 9 originate from the original version of *Galdraskræða*.

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## A few words from the publisher

The Sorcerer's Creed was first published in 1940 in the annual but limited publication *Jólagjöfin* (Yule Present). The author himself, Skuggi (Shadow), had handwritten the text and drawn the diagrams.

Skuggi's actual name was Jochum Magnús Eggertsson (1896-1966) and he was a jack-of-all-trades and prolific polymath, at least by his own account. In a short biography, mostly based on information from Jochum himself, it is stated that he studied agriculture, mainly focusing on dairy and cheese making, worked as a fisherman and was involved with forestry and soil conservation. Furthermore, he had an ardour for natural sciences and rock collecting, as well as being a studious author and scholar. The claims about his studious scholarly work cannot be contested as he left behind a vast collection of books, journals and articles about his variegated and unique fields of interest. Skuggi became notorious for his original theories about an exotic but flourishing culture in Iceland long before the Nordic settlement, where a well-travelled Keltic tribe roamed the barren island with a camel convoy, laying the foundation for the literary heritage that Icelanders are still boasting about on special occasions.

Skuggi was known to be boisterous and his criticism of Christianity in the foreword and afterword of Sorcerer's Creed seem to indicate a strong but bitter character. The Creed is a sort of "clef d'oeuvre" or key to his entire body of work and view of life, even though (and perhaps mainly because) it is an amalgamation of ideas from past centuries and different times. In this sense, the book could be regarded as radical dissident writing against the prescriptivism and coercion of the political and religious authority in Iceland. Each spell of the almost two hundred included in this volume is a creative attempt to undermine any kind of authority and revolutionize the conventional conceptions of society, in order for the individual to regain power over his own existence. Perhaps it is indeed by casting these spells that the cognoscente removes the shackles of society and finds his true natural place in the universe.

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Annual and quarterly figures for 1971 to 2025 are available in the *Statistical Abstract of the United States*. The data are presented in the following table. The figures are in millions of dollars unless otherwise indicated. The figures are preliminary for 2020-2025.

Year	Value
1971	100
1972	105
1973	110
1974	115
1975	120
1976	125
1977	130
1978	135
1979	140
1980	145
1981	150
1982	155
1983	160
1984	165
1985	170
1986	175
1987	180
1988	185
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1990	195
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1992	205
1993	210
1994	215
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2004	265
2005	270
2006	275
2007	280
2008	285
2009	290
2010	295
2011	300
2012	305
2013	310
2014	315
2015	320
2016	325
2017	330
2018	335
2019	340
2020	345
2021	350
2022	355
2023	360
2024	365
2025	370

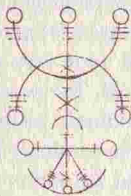
Source: Bureau of Economic Analysis, *Statistical Abstract of the United States*, 2025 edition.



Paradise er gerd i 150 tilværelser  
i kum-folla er sigla og brygga  
Brygg



88. PIVKRIIVR. IAR. IIBRRIR



Skýring:  
Gymbringur  
eða nábrakar-  
stafur.  
Gymist í þungum

Um nábrakur  
eður gjaldbrakur  
og þeirra náttúru.

Brakur þessar nábrakurnar eða gjaldbrakur heita einnig skalla brakur, þinnbrakur eða þap-  
garbrakur, en þær eru svo undir-  
kommar, sem nú skal greina:  
Sá, er vel fe sér brakur þessar,  
gjafir þannig við einhverri í  
lifanda lífi, er hann þekkt; að  
hann megi nota skinnis af hor-  
um, þegar hann sé dauinn. Þegar  
svo er komið, þó hann lifandi á  
máttar þeli í Kirkjugarðinum, og  
græfur hann dauða upp. Þáan  
þar hann af horum skinnis, eitt  
þann frá milli og mætur úr í  
gögn, og lætur það vera innakt,  
því varast skal hann að gat komi  
á brúna. Því næst skal hann  
fara í brúna, og verður hún þá  
holdgrönn, um manni tekil að  
komna henni af sér á annan. En  
áður en brakurnar verði nokkur-  
um að notum, verður hann að  
stela þeringi frá bláfatelvi  
ektu, á einhverri hinna þriggju  
stórhatíða árbins á milli þibils  
og guðspalls, og helit daginn  
lítil, að hann þegar farið í þar,  
og létta hann í þung nábrakar-  
þinnar. Eftir það draga brakurnar  
þá af sér af lífandi mönnum,  
svo að þá er þungurinn þinnar  
þegar leitad er í horum af þig-  
andannum; en varast verður  
þá, að taka það þar þeringinn  
stalbna. Þá er áttunnast á með  
brakur þessar, að sá, er á þar,  
getur ekti úr þeim þarast, eða  
skilið þar við sig, þegar hann  
vill; en á því reisur áll andleg  
mei þerí harns, að hann sé búinn  
að því áður en hann deyr, auk  
þess, sem lík harns úr og gríur  
allt í lífum, ef hann deyr í þeim.

En þessar Inginn kostur, nema hann  
fái einhverri til, að fara í þar af sér,  
og verður það með því einu misti,  
að hann fari fyrst úr hagni stálm-  
inni, en jafnþá gætt þá; hann er við  
þeim tekur í hana. En þegar hann  
er í hana kominn, getur hann ekt  
afur sýnuð, þátt hann vilji; því ef  
hann allur, að fara sig úr henni  
afur, er hann kominn í hana inn-  
stí, an þess að vita, hvernig það  
hafi orðið. Má með einu máti,  
þóast við þar, nema á fyrirséðan  
hátt; en náttúru manna af manni og  
stalbna að því.

89. XIVIRIRIIVR. IIR. IIR. IIR



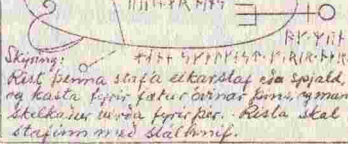
Skýring 89. -  
Hlómur  
eða  
Hjálom-  
bando brútur himn milli  
þenna staf skaltu rista á þert  
þrjústíð upp úr blóði þennar  
og máttu þá vera þóradður  
því þú ert umum þínum.

90. PIVRIRIIVR. IIR. IIR. IIR



Skýring:  
Kauþatök  
Rist þenna staf á besturartíðu  
og ség millum þessara þer báði  
Kauþum og sólin.

91. RIVR. IIR. IIR. IIR. IIR



Skýring:  
Rist þenna staf á etnarstaf eða spjald  
og kasta þér þá úr öðrum þínum, ymum  
stalbna úr þá þér þér. Rista skal  
stafinn með slá þinn.

## Preface

"The Earth is full to the brim with the glory of God." This "blasphemy" is attributed to one of the most inveterate of sorcerers after his eyes were poked out and he was fettered to a pyre. His tongue was then cut out before the fire was lit. "He made no confession and received no absolution." His body burned to ashes, apart from his heart, which remained "unburned and bloody, and cried out when it was stabbed, like a lusty and delightful dainty of the Devil."

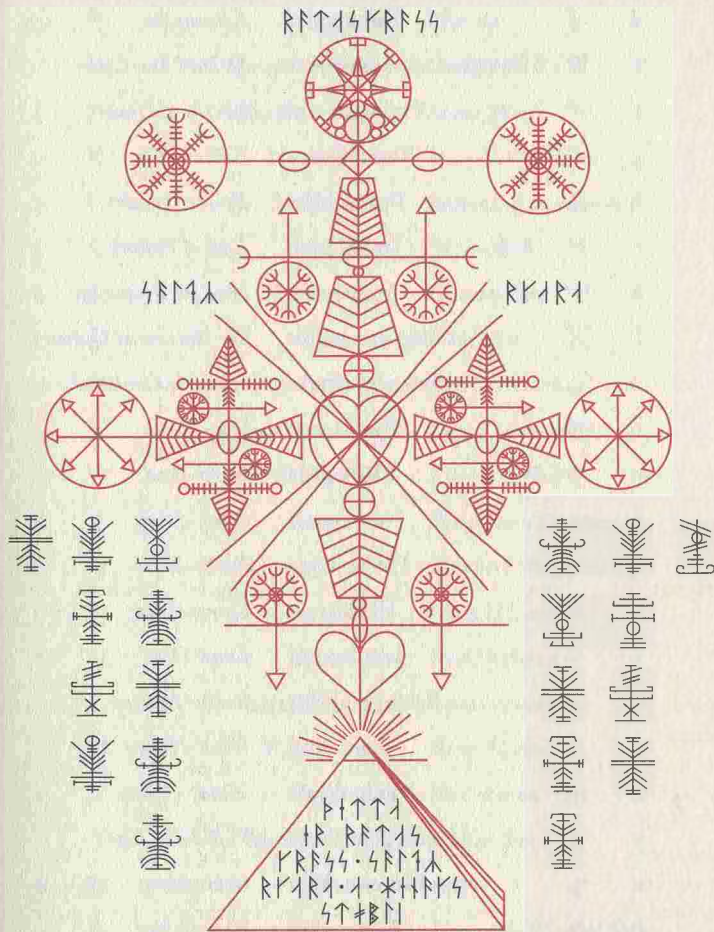
So-called "sorcery" was a trivial and fumbling attempt to seek knowledge of the Creator and his works, yet it was, as a rule, looked upon very poorly by the Ministries of Justice and Ecclesiastical Affairs of old. The possession and utilization of such knowledge was considered the ultimate blasphemy, punishable by nothing less than torture and death (witch-burning). It was thus no wonder that those who sought knowledge beyond the limits of the ecclesiastical authority were forced to keep their skills secret. What in the past was considered blasphemy and sorcery is now viewed only as "a childish groping for light and art, and a game in the eddying stream of spring." These sorcerers had to invent and use all sorts of staves and mysterious runes, and the present volume gives examples and keys to a number of them.

Sorcery, or any other type of knowledge that went against established belief, was considered to be an artifice of the Devil. This may be true, because the Devil has never been anything other than the diametrical opposite of Almighty God, and it is still not known with certainty which of these two poles is the positive one. Christianity is seen as a noble religion, yet can also be considered a dreary type of occultism, based on blood sacrifice and manslaughter. A cross affixed with a human body is a very dubious talisman, in fact quite a barbaric one. It is difficult to understand how civilized people could show devotion to something so negative. Religion itself is no excuse. Although religion has for centuries been the only boon to millions of people, their refuge, comfort and refreshing spring, it is at the same time the greatest curse, because it originates in selfishness and lovelessness, which again can be traced to immaturity, stagnation, and powerlessness. Religion is a wailing wall hindering common sense, and is thus a sky-high obstruction between God and man. If God is infinitely good, omniscient, and infinitely perfect, and if we are his children, it follows that he would care most about his children's understanding, because nothing could be more joyous to him than for his children to come to resemble him as best they can. And although we may be children of God, we have been shoved into this world unasked. We thus have no obligation to God other than to seek to understand him and show him sympathy and respect.

This volume mainly covers white magic (*magia candida*), but I have considered publishing another volume later, covering Icelandic black magic (*magia diabolica*). This, however, would not be possible until 1944, even without hindrances, because the contents of the next three volumes in this series have already been determined and arranged. To become a sorcerer (magician, conjurer, occultist), one first had to learn to shape one's thought, give it form

and appearance. White magic is a type of school dedicated to this subject, and the basis of the real sorcery of the mind, or the black arts (nekromanteia). The activity of mediums and every sort of necromancy is a black art to a certain degree. In order to give form to a thought, one must train both the hand and the mind simultaneously. Form is supreme, in occultism as in any other art. — This preface is dedicated to the memory of those Icelanders who were executed for sorcery. Of them, twenty-two were burned alive.

*Skuggi*



Rotas Cross of a Sun-Worshipper on a Pillar of Enoch

## Speech-Rune Kennings

### Set I

a	ᚱ	Gumna-gaman	<i>Man's Delight</i>
b	ᚦ	Vallar-fax	<i>Field-Mane</i>
c	ᚱ	Falin sunna	<i>Hidden Sun</i>
d	ᚠ	Kórmundur	<i>Kórmundur</i>
e	ᚧ	Stunginn unnarhlemmur	<i>Stabbed Sea-Cover</i>
f	ᚱ	Virðingar-efni	<i>Worthy of Honor</i>
g	ᚨ	Kona Héðins	<i>Héðin's Wife</i>
h	ᚠ	Pruma hlýrs	<i>Prows Thunder</i>
i	ᚠ	Jarðar-bann	<i>Lack of Pasture</i>
k	ᚱ	Varna nauð	<i>Need for Protection</i>
l	ᚠ	Þröngvasti kostur	<i>The Narrowest Option</i>
m	ᚧ	Bóknáms-byrlir	<i>Scholarly Cupbearer</i>
n	ᚨ	Hunda-mál	<i>Dog-Speech</i>
o	ᚠ	Flóðs-fæða	<i>Flood-Food</i>
p	ᚠ	Norna-sviði	<i>Witch-Sting</i>
q	ᚠ	Hildar-högg	<i>Battle-Blow</i>
r	ᚠ	Úlfalda-rás	<i>Camel-Race</i>
s	ᚠ	Landa-skjal	<i>Land-Deed</i>
t	ᚧ	Baldur meiddur	<i>Baldur Injured</i>
u	ᚠ	Vinds-hæli	<i>Wind-Haven</i>
x	ᚠ	Vinda-flegða	<i>Winds-Ogress</i>
y	ᚠ	Uppdreginn álmur	<i>Pulled-Up Elm</i>
z	ᚠ	Mundar-fægra	<i>Gold-Adorn</i>
þ	ᚠ	Kvenna-ból	<i>Women's Bed</i>

## Set II

a	𐌰	Jarðar-gróði	<i>Earth-Growth</i>
b	𐌱	Vor-hrím	<i>Spring Frost</i>
c	𐌶	Knje-Freyja	<i>Knee-Freyja</i>
d	𐌵	Kærleiki	<i>Charity</i>
e	𐌴	Brostið keldulok	<i>Cracked Well-Lid</i>
f	𐌸	Hljóðlæti manns	<i>Man's Silence</i>
g	𐌷	Högnadóttir	<i>Daughter of Högni</i>
h	𐌹	Marihimna	<i>Bed post of the Heavens</i>
i	𐌺	Ár-börkur	<i>River-Bark</i>
k	𐌻	Manna-tjón	<i>Human-Loss</i>
l	𐌽	Ekrurum	<i>Field-Bed</i>
m	𐌾	Skipa-skreytir	<i>Ship-Adorners</i>
n	𐌿	Eggja-broddnagli	<i>Edged Spike-Nail</i>
o	𐌿	Valhallar-vísir	<i>King of Valhöll</i>
p	𐍀	Rauna-fró	<i>Relief from Distress</i>
r	𐍁	Stímners-mæði	<i>Stimmer's Weariness</i>
s	𐍂	Landa-birta	<i>Light of Lands</i>
t	𐍃	Fræhverfa	<i>Seed Disperser</i>
u	𐍄	Skjalda-fundur	<i>Shield-Discovery</i>
x	𐍅	Bjarkar-hyrja	<i>Birch-Ogress</i>
y	𐍆	Fugla-sjón	<i>Bird-Vision</i>
z	𐍇	Mundar-sunna	<i>Golden Sun</i>
þ	𐍈	Raumur	<i>Hulk</i>
æ	𐍉	Skipa-byr	<i>Favorable Wind of Ships</i>

## Set III

a	ƒ	Engi, tún	<i>Meadow, Hayfield</i>
b	ᚢ	Viðar-ull	<i>Wood-Wool</i>
c	ᚦ	Hné hróður	<i>Knee-Praise</i>
d	ᚦ	Fæddur Þórs bur	<i>Born Son of Þórr</i>
e	ᚦ	Stunginn bekkja stokkur	<i>Stabbed Bench Leg</i>
f	ƿ	Tólf saman	<i>Twelve Together</i>
g	ƿ	Mannsvera	<i>Human Existence</i>
h	ᚨ	Himna salt	<i>Heavens' Salt</i>
i	ᚦ	Bekki stokkur	<i>Bench Leg</i>
k	ᚨ	Barna-böl	<i>Children's Bane</i>
l	ᚦ	Ýmis-blóð	<i>Ýmir's Blood</i>
m	ᚦ	Hláturs-efni	<i>Occasion for Laughter</i>
n	ᚢ	Sorgar-sögur	<i>Stories of Sorrow</i>
o	ᚢ	Fiska-dvöl	<i>Fish-Dwelling</i>
p	ᚦ	Smyrsla-lækning	<i>Ointment-Remedy</i>
q	ᚢ	Benturbogi	<i>Bent Bow</i>
r	ᚦ	Léttfeta-rás	<i>Lightfooted-Race</i>
s	ᚦ	Hjóla-haukur	<i>Wheel-Hawk</i>
t	ᚦ	Úlfsgin	<i>Wolf's Jaws</i>
u	ᚦ	Hirðis hatur	<i>Shepherd's Hatred</i>
x	ᚦ	Baldur	<i>Baldur</i>
y	ᚢ	Mundar-sýn	<i>Vision of Gold</i>
þ	ᚦ	Skrumnir	<i>Raven</i>
æ	ᚦ	Sífa-reynir	<i>Relations' Tester</i>

Set IV

a	×	Gott sumar	<i>Good Summer</i>
b	β	Bjarka ull	<i>Birch-Wool</i>
c	Ɔ	Kné sýn	<i>Knee Vision</i>
d	⌘	Meiddur hlýri Þórs	<i>Þórr's Injured Brother</i>
e	M	Jökuls auga	<i>Glacier Eye</i>
f	Ɔ	Peninga-sjóður	<i>Treasure Hoard</i>
g	⌘	Handar-ljós	<i>Hand-Light</i>
h	⌘	Himna-malt	<i>Heavens' Malt</i>
i	†	Unnar-þekja	<i>Sea-Roof</i>
k	⌘	Hildur	<i>Battle</i>
l	⌘	Lygruband	<i>LygraBand</i>
m	⌘	Moldar-auki	<i>Earth Multiplier</i>
n	⌘	Ofraun	<i>Unbearable</i>
o	∅	Manns-mynd	<i>Human Image</i>
p	×	Gott líf	<i>Good Life</i>
r	×	Gota-skref	<i>Man's Step</i>
s	⌘	Hróður	<i>Praise</i>
t	↑	Úlfs-leifar	<i>Wolf Remains</i>
u	∅	Þurka-bann	<i>Drought-Ban</i>
x	⌘	Genja	<i>Ax</i>
y	⌘	Bardaga-gagn	<i>Battle-Benefit</i>
þ	⌘	Fornjótur	<i>Fornjótur</i>

## Set V

a	ᄀ	Algróinn akur	<i>Luxuriant Meadow</i>
b	ᄁ	Laufgaður viður	<i>Leafy Wood</i>
c	ᄂ	Illur jöfur	<i>Evil King</i>
d	ᄃ	Úlfs-fóstri	<i>Wolf's Foster-Father</i>
e	ᄄ	Brotinn ís	<i>Broken Ice</i>
f	ᄅ	Opin vök	<i>Open Hole in the Ice</i>
g	ᄆ	Kíla-kvöl	<i>Suffering from Boils</i>
h	ᄇ	Krapa-drífa	<i>Slush-Snow fall</i>
i	ᄈ	Straums-fjöl	<i>Current-Plank</i>
k	ᄉ	Barna-böl	<i>Children's Bane</i>
l	ᄊ	Skipa-fold	<i>Ship-Ground</i>
m	ᄋ	Pungur kostur	<i>Heavy Option</i>
n	ᄌ	Missir fjár	<i>Loss of Sheep</i>
o	ᄍ	Lýða-fæða	<i>People's Food</i>
p	ᄎ	Kvíða-bót	<i>Anxiety Relief</i>
q	ᄏ	Hildar-högg	<i>Battle-Blow</i>
r	ᄐ	Snúðug för	<i>Wild-Goose Chase</i>
s	ᄑ	Suðra-bákn	<i>Southern Colossus</i>
t	ᄒ	Einhendur Ás	<i>One-Handed God</i>
u	ᄓ	Skýja-grátur	<i>Cloud-Weeping</i>
y	ᄔ	Skotmanns ör	<i>Shooter's Arrow</i>
þ	ᄕ	Pursa bit	<i>Giants' Bite</i>
æ	ᄖ	Fastur örn	<i>Stuck Eagle</i>
ö	ᄗ	Örva-mælir	<i>Quiver</i>

## Set VI

a	h	Fugla-fögnuður	<i>Bird-Jubilation</i>
b	5	Skógar-lim	<i>Forest-Foliage</i>
c	þ	Sólar-ris	<i>Sun-Rise</i>
d	4	Særður jarðarsonur	<i>Wounded Son of the Earth</i>
e	7	Særður únnarhlemmur	<i>Wounded Sea-Cover</i>
f	7	Vinur höfðingja	<i>Friend of Chieftains</i>
g	7	Handarmein	<i>Hand Injury</i>
h	4	Himna þruma	<i>Heavens' Thunder</i>
i	h	Vatna þil	<i>Water Panel</i>
k	7	Bardagi	<i>Battle</i>
l	h	Landa-belti	<i>Belt of Lands</i>
m	h	Raunabót	<i>Redress for Suffering</i>
n	h	Þjónustusinkurmaður	<i>Close-Fisted Server</i>
o	h	Svana-grund	<i>Swan-Meadow</i>
p	7	Valt líf	<i>Unsteady Life</i>
r	7	Sitjandi sæla	<i>Sitting Bliss</i>
s	4	Skýja-skjöldur	<i>Cloud-Shield</i>
t	2	Öfugstreymi	<i>Eddies</i>
u	7	Viðar-flegða	<i>Wood-Ogress</i>
y	7	Bentur bogi	<i>Bent Bow</i>
þ	7	Kvennaval	<i>Choice of Women</i>
ö	h	Soðketill við eld	<i>Soup Kettle by the Fire</i>

## Set VII

a	𐌱	Siglufákur á ferð	<i>Sailing Steed on the Move</i>
b	𐌲	Ljómi viðar	<i>Luster of Wood</i>
c	𐌳	Fullur máni	<i>Full Moon</i>
d	𐌴	Úlfs ben	<i>Wolf's Death-Wound</i>
e	𐌵	Vatna-fjeldur	<i>Water-Pelt</i>
f	𐌶	Métorð manns	<i>A Man's Rank</i>
g	𐌷	Kíla-kvöl	<i>Suffering from Boils</i>
h	𐌸	Himna-grjót	<i>Heavenly-Rock</i>
i	𐌹	Sela-sæng	<i>Harness-Blanket</i>
k	𐌺	Bardaga-sár	<i>Battle-Wound</i>
l	𐌻	Glanna-gólf	<i>Joker-Floor</i>
m	𐌼	Sverða-bör	<i>Sword-Drill</i>
n	𐌽	Sjónleysi	<i>Blindness</i>
o	𐌾	Kópa-róma	<i>Seal-Pup Battle</i>
p	𐌿	Smurning ákomu	<i>Ointment Application</i>
r	𐍀	Skyndi-ferð	<i>Hasty Journey</i>
s	𐍁	Ýmis-auga	<i>Ýmir's Eye</i>
t	𐍂	Banda-vagn	<i>Wagon of the Gods</i>
u	𐍃	Akra-yndi	<i>Fields' Delight</i>
x	𐍄	Loka-ráð	<i>Loki's Advice</i>
y	𐍅	Stutt fjör	<i>Short-Lived Pleasure</i>
z	𐍆	Völvusæti	<i>Seeress' Seat</i>
þ	𐍇	Þrúðvangur	<i>Þrúðvangur</i>
æ	𐍈	Silfur-sjóður	<i>Silver Hoard</i>

Set VIII

a	†	Fugla-söngur	<i>Bird-Song</i>
b	ᛃ	Breiðablik	<i>Breiðablik</i>
c	↓	Illur ármaður	<i>Evil Steward</i>
d	⚔	Lamaður rómuvö ndur	<i>Paralyzed Battle-Switch</i>
e	ϕ	Glugga-svell	<i>Wind-ø-Ice</i>
f	ƿ	Firða-rógur	<i>Men's Strife</i>
g	ƿ	Fölar fréttir	<i>Pal's News</i>
h	✱	Hrím skýja	<i>Hoar frost of Clouds</i>
i		Feigsf ar	<i>Doomed Journey</i>
k	ƿ	Vígsben	<i>Battle Wound</i>
l	↑	Humra-kvöld	<i>Twilight-Evening</i>
m	Υ	Vinnu-sprengur	<i>Work-Burst</i>
n	†	Sólsetur	<i>Sunset</i>
o	⚓	Álftalón	<i>Swan Lagoon</i>
p	ᛃ	Græðing meina	<i>Healing of Wounds</i>
r	ᚱ	Alinn hestur	<i>Raised Horse</i>
s	⚡	Lýða-ljós	<i>Light of the People</i>
t	↑	Ylja-æti	<i>Oats of warmth</i>
u	∏	Æfistig	<i>Stage of Life</i>
y	∏	Spennitur álmur	<i>Outstretched Elm</i>
þ	ᛃ	Þursa-raun	<i>Trial of Giants</i>
ö	⚔	Ör á flugi	<i>Arrow in Flight</i>
























































# Unnamed Runes

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
A	𐌸	𐌺	𐌛	𐌜	𐌝	𐌞	𐌟	𐌠	𐌡	𐌢	𐌣	𐌤	𐌥
B	𐌦			𐌧	𐌨	𐌩	𐌪	𐌫	𐌬	𐌭	𐌮		𐌯
C	𐌰	𐌱	𐌲	𐌳		𐌴	𐌵	𐌶	𐌷		𐌸	𐌹	𐌺
D		𐌻	𐌼	𐌽	𐌾	𐌿	𐍀	𐍁	𐍂	𐍃	𐍄	𐍅	𐍆
E		𐍇	𐍈	𐍉	𐍊	𐍋	𐍌	𐍍	𐍎		𐍏	𐍐	𐍑
F	𐍒	𐍓	𐍔	𐍕	𐍖	𐍗	𐍘	𐍙	𐍚		𐍛	𐍜	𐍝
G	𐍞	𐍟	𐍠	𐍡	𐍢	𐍣	𐍤	𐍥	𐍦	𐍧	𐍨	𐍩	𐍪
H	𐍫	𐍬	𐍭	𐍮	𐍯	𐍰	𐍱	𐍲	𐍳				𐍴
I	𐍵	𐍶	𐍷	𐍸	𐍹	𐍺	𐍻	𐍼	𐍽	𐍾		𐍿	𐎀
K	𐎁	𐎂	𐎃	𐎄	𐎅	𐎆	𐎇	𐎈	𐎉	𐎊	𐎋	𐎌	𐎍
L	𐎎	𐎏	𐎐	𐎑	𐎒	𐎓	𐎔	𐎕	𐎖	𐎗	𐎘	𐎙	𐎚
M	𐎛	𐎜	𐎝	𐎞	𐎟	𐎠	𐎡	𐎢	𐎣			𐎤	𐎥
N	𐎦	𐎧	𐎨	𐎩	𐎪	𐎫	𐎬	𐎭	𐎮	𐎯		𐎰	𐎱
O	𐎲	𐎳	𐎴	𐎵	𐎶	𐎷	𐎸	𐎹	𐎺	𐎻	𐎼	𐎽	𐎾
P	𐎿	𐏀	𐏁	𐏂	𐏃	𐏄	𐏅	𐏆	𐏇	𐏈	𐏉	𐏊	𐏋
Q	𐏌		𐏍	𐏎		𐏏		𐏐	𐏑			𐏒	𐏓
R	𐏔	𐏕		𐏖	𐏗	𐏘	𐏙	𐏚		𐏛	𐏜	𐏝	𐏞
S	𐏟	𐏠	𐏡	𐏢	𐏣	𐏤	𐏥	𐏦	𐏧	𐏨	𐏩	𐏪	𐏫
T	𐏬	𐏭	𐏮	𐏯	𐏰		𐏱	𐏲	𐏳			𐏴	
U		𐏵	𐏶	𐏷	𐏸	𐏹	𐏺						
V	𐏻	𐏼			𐏽			𐏾	𐏿				
X			𐏿			𐐀	𐐁	𐐂			𐐃		
Y			𐐄	𐐅	𐐆		𐐇		𐐈	𐐉	𐐊	𐐋	𐐌
Z	𐐍	𐐎			𐐏				𐐐			𐐑	𐐒
P	𐐓	𐐔	𐐕	𐐖	𐐗	𐐘	𐐙	𐐚	𐐛		𐐜	𐐝	
Æ	𐐞		𐐟	𐐠	𐐡		𐐢						
ö		𐐣		𐐤		𐐥						𐐦	

Saxon Letters

Fé Family

Hagall Family

A		E	FH		T	
B		Bí	U		U	
C		Sí	D		D	
D		Dí	O		O	
E		Í	P		R	
F		Æff	E		E	
G		Djiorðgh	N		H	
H		Ætseh	A		N	
I		Ei	F		I	
Y		Docha	T		A	
K		Kæ	H		S	
L		Æe	M		T	
M		Æm	U		M	
N		Æn	L		L	
O		O	Y		B	
P		Pip			V	
Q		Kjú				
R		Ær				
S		Æs				
T		Ty				
UV		Jú-Vi				
X		Æk				
Y		Hvej				
Z		Zed				

Ember-Runes

× 𐌷 𐌸 𐌹 𐌺 𐌻

Uppland Runes

⚔ 𐌺 𐌻

Greenlandic Runes

◁ 𐌺 𐌻 𐌼

Twig-Runes

𐌷 𐌸 𐌹

Bed-Runes

⊕ 𐌺 𐌻

Middle-Restrictions

𐌷 𐌸 𐌹

Someone's-Runes

𐌷 𐌸 𐌹

Hill-Runes

𐌷 𐌸 𐌹

Lone-Runes

𐌷 𐌸 𐌹

Dera Letters

𐌷 𐌸 𐌹 𐌺  
𐌻 𐌼 𐌽 𐌾

Defensive Runes

𐌷 𐌸 𐌹

Becoming Runes

𐌷 𐌸 𐌹

Elm-Runes

𐌷 𐌸 𐌹

Blame-Runes

⊕ ⊖ ⊗

English-Runes

𐌷 𐌸 𐌹

Bed-Runes

⊕ ⊖ ⊗

Walking-Runes

⊕ ⊖ ⊗

Sun-Runes

⊕ ⊖ ⊗ 𐌷 𐌸

Helm-Runes

⊕ ⊖ ⊗

Pera Letters

𐌷 𐌸 𐌹 𐌺  
𐌻 𐌼 𐌽 𐌾

*Al. ferur*

ad. E. F.  
bbb. u. 15.

ee. 54 tt.  
ð ð ð. tt. tt.  
e. 17

fff. 7.

gg. 7.

p. h.

iii. 7. Z.

kkk. 7. 7.

lll. 7. A.

mm. 7. 7.

nn. 7. 7.

oo. 7. 7.

ppp. 7. 7.

q. 7.

rrr. 7. 7.

sss. 7. 7. 50.3.

tt. 7. 7. 7. 7. 7.

7. 7.

v. 7. 7. 7. 7. 7.

y. 4. 4.

z. x. 7. 7. f.

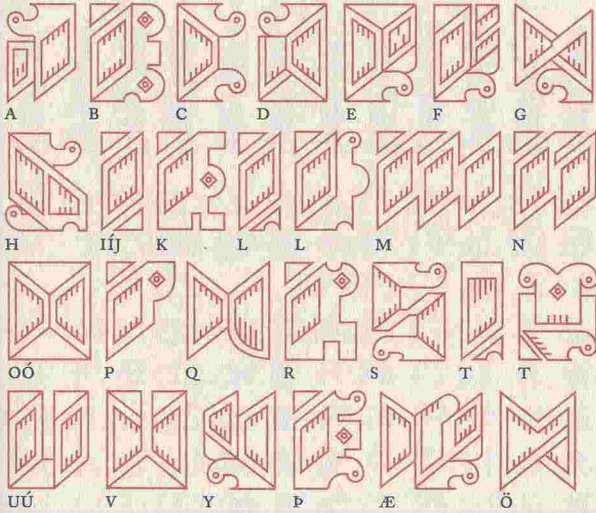
op. 7.

*Al. ferur* teach how to tie  
and untie bind-runes.

Qvera Letters

𐌷 𐌸 𐌹 𐌺  
𐌻 𐌼 𐌽 𐌾

### Icelandic Head Letters



### Claw Letters



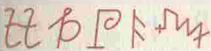
### Dot Letters



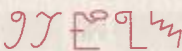
### Svertingar Runes



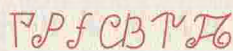
### Alferur



### Greenland Letters



### Noah Letters



## The Great Magic Table

This is the Great Magic Table, which is the broadest of magical formulae, giving power to any application of magic or sorcery. "Sator arepo" was used for all sorts of conjurations, invocations, inscriptions, and remedies. The square reads the same forward or backward, up or down: "Sator," "Arepo," "Tenet," "Opera," "Rotas". For remedying against evil spirits, ghosts, monsters, imps, or devils, scratched onto all the question, or the person need of protection. It was importance that this be different word written was to be recited at the

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

illnesses or to protect sendings, revenants, these five words were nails of the patient in being haunted or in considered of utmost done correctly, with a on each nail. The verse same time.

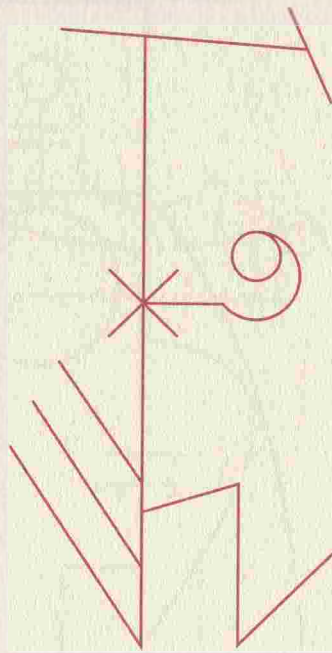
# Magic Letters

Alphabet - Latin Letters	Adam's Letters	Main Runes	Old Letters	Demon Letters	Rock Runes	Breaker Runes	Curved Runes	Ghost Hall Letters	Dwarf Runes	Hebrew Runes	Germanic runes	Glove Runes	Half-Elf Letters	Barrow-Dwellers' Letters
AA	⊗	⊖	⊔	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
B	⊗	⊖	⊔	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
C	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
D	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
E	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
F	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
G	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
H	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
I ÍJ	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
K	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
L	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
M	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
N	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
OO	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
P	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
Q	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
R	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
S	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
T	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
UÚV	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
XÝ	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
Z	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
Þ	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
Æ	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗
Ö	⊗	⊗	⊖	⊕	↑	⊗	⊗	⊗	⊖	⊗	⊗	⊗	⊗	⊗

Alphabet - Latin Letters	Cave-Dwellers' Letters	Jón Runes	Old Woman's Letters	Casket Letters	Utterly Lost	Palace of the Sun Letters	Beggar's Letters I	Beggar's Letters II	Beggar's Letter's III	Beggar's Letter's IV	Stone Hall Letters	Seeress' Runes	Thrice Divided
AÁ	𐌰	𐌱	𐌲	𐌳	𐌴	𐌵	𐌶	𐌷	𐌸	𐌹	𐌺	𐌻	𐌼
B	𐌽		𐌾	𐌿	𐍀	𐍁	𐍂	𐍃	𐍄	𐍅	𐍆	𐍇	𐍈
C			𐍉	𐍊			𐍋	𐍌	𐍍	𐍎			𐍏
D	𐍐		𐍑	𐍒	𐍓	𐍔	𐍕	𐍖	𐍗	𐍘	𐍙	𐍚	𐍛
E	𐍜	𐍝	𐍞	𐍟	𐍠	𐍡	𐍢	𐍣	𐍤	𐍥	𐍦	𐍧	𐍨
F	𐍩	𐍪	𐍫	𐍬	𐍭	𐍮	𐍯	𐍰	𐍱	𐍲	𐍳	𐍴	𐍵
G	𐍷	𐍸	𐍹	𐍺	𐍻	𐍽	𐍿	𐎁	𐎂	𐎃	𐎄	𐎅	𐎆
H	𐎇	𐎈	𐎉	𐎊	𐎋	𐎌	𐎍	𐎎	𐎏	𐎐	𐎑	𐎒	𐎓
IJ	𐎔	𐎕	𐎖	𐎗	𐎘	𐎙	𐎚	𐎛	𐎜	𐎝	𐎞	𐎟	𐎠
K	𐎡	𐎢	𐎣	𐎤	𐎥	𐎦	𐎧	𐎨	𐎩	𐎪	𐎫	𐎬	𐎭
L	𐎮	𐎯	𐎰	𐎱	𐎲	𐎳	𐎴	𐎵	𐎶	𐎷	𐎸	𐎹	𐎺
M	𐎻	𐎼	𐎽	𐎾	𐎿	𐏀	𐏁	𐏂	𐏃	𐏄	𐏅	𐏆	𐏇
N	𐏈	𐏉	𐏊	𐏋	𐏌	𐏍	𐏎	𐏏	𐏐	𐏑	𐏒	𐏓	𐏔
OÓ	𐏕	𐏖	𐏗	𐏘	𐏙	𐏚	𐏛	𐏜	𐏝	𐏞	𐏟	𐏠	𐏡
P	𐏣		𐏤	𐏥	𐏦	𐏧	𐏨	𐏩	𐏪	𐏫	𐏬	𐏭	𐏮
Q		𐏰					𐏱		𐏲	𐏳			
R	𐏴		𐏵	𐏶	𐏷	𐏸	𐏹	𐏺	𐏻	𐏼	𐏽	𐏾	𐏿
S	𐐀	𐐁	𐐂	𐐃	𐐄	𐐅	𐐆	𐐇	𐐈	𐐉	𐐊	𐐋	𐐌
T	𐐍	𐐎	𐐏	𐐐	𐐑	𐐒	𐐓	𐐔	𐐕	𐐖	𐐗	𐐘	𐐙
UÚV	𐐚	𐐛	𐐜	𐐝	𐐞	𐐟	𐐠	𐐡	𐐢	𐐣	𐐤	𐐥	𐐦
XÝ	𐐧	𐐨	𐐩		𐐪	𐐫			𐐬	𐐭	𐐮		
Z		𐐱	𐐲						𐐳	𐐴			𐐵
D	𐐶	𐐷	𐐸	𐐹	𐐺	𐐻	𐐼	𐐽	𐐾	𐐿	𐑀	𐑁	𐑂
E:	𐑃		𐑄	𐑅	𐑆	𐑇	𐑈	𐑉	𐑊	𐑋	𐑌	𐑍	𐑎
Ö	𐑏		𐑐	𐑑	𐑒	𐑓		𐑔	𐑕	𐑖	𐑗	𐑘	𐑙



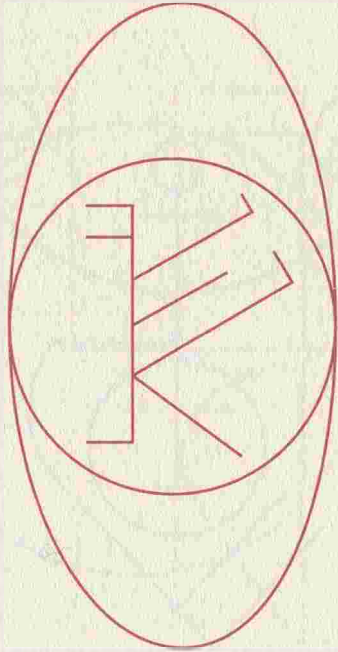




BRATII  
 RIGT · 141BR04NIB · FY · BITR · I · BIFB ·  
 BR · \*TYR 1BRIF4T · 1 · BIT · FY · YN1 · 1 · N ·  
 11BR111 · \*TY · YRIF41 ·

### Byrnie

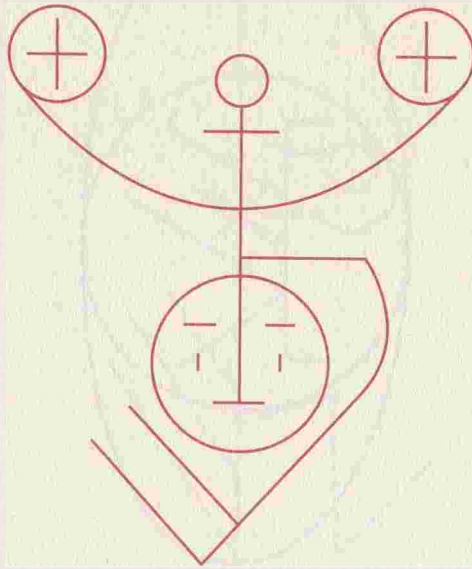
Carve on cedarwood and color with blood from your right breast, and you will never freeze to death.



\* I I Y N R  
R I S T I S T · I · S N R T I R B R I Y T · F P · B I R · I ·  
\* I T T · I I S I B T T · F P · Y N T T N · I T T R T I ·  
N I T S Y I R T N R · N I R T I ·

## Helm

Inscribe on lignite and color with blood from your nose and you will never go insane.



Y 4 4 I  
 R I 4 T O R · 1 · R I P I 4 P I I · P P · B I R · I B N P ·  
 O R · \* I P R I P R I P I P I I P R I · P · Y O I T · P O ·  
 I P I · I P · P R I O P · I 4 T T O R ·

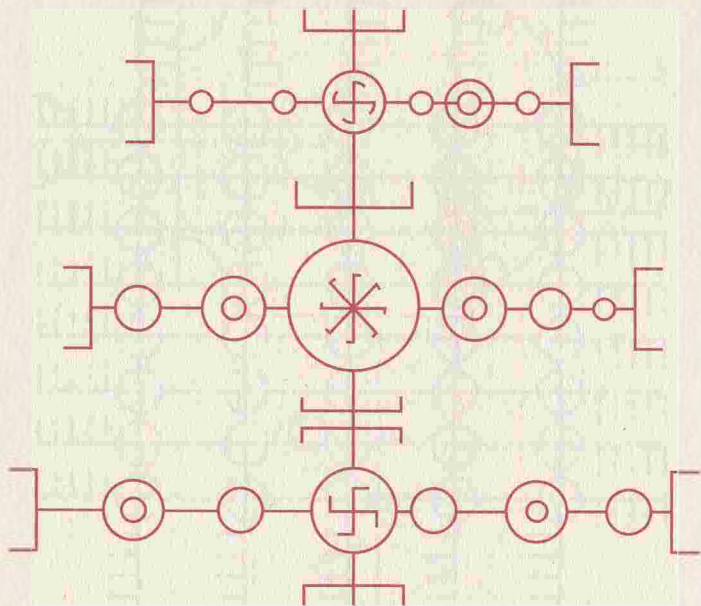
### Moon

Inscribe on a fox pelt and color with blood from your right ring-finger and you will not be haunted by ghosts.









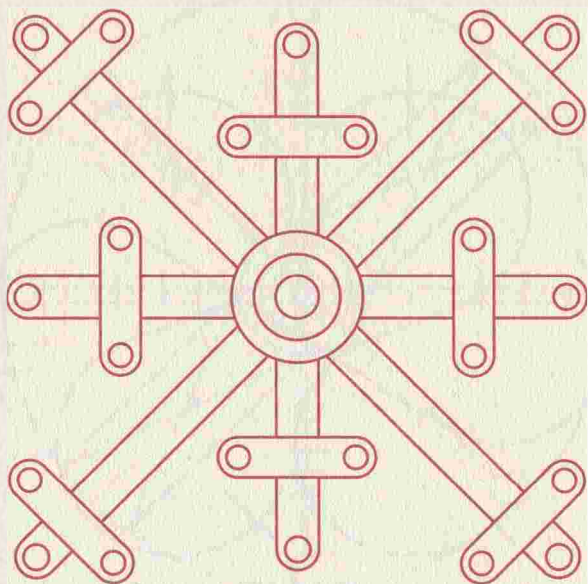
\*NIT4\*RI4YR  
 P4441 \*RI4YR 4Y4T R44T 4 44YR 4Y 4TR4  
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 4Y 4TR4 4TR4 4444TR4 4444TR4 4Y 4TR4  
 4TR4444444 4Y 4444 4444TR4 4444TR4 4444  
 4444 4444 4Y 4444TR4 4444TR4 4444

### Rings of Concealment

These rings are to be carved in oak and colored with blood from the little toe of the left foot, the little finger of the right hand, and the right breast, and kept hidden in your right hand. No one will be able to see you.





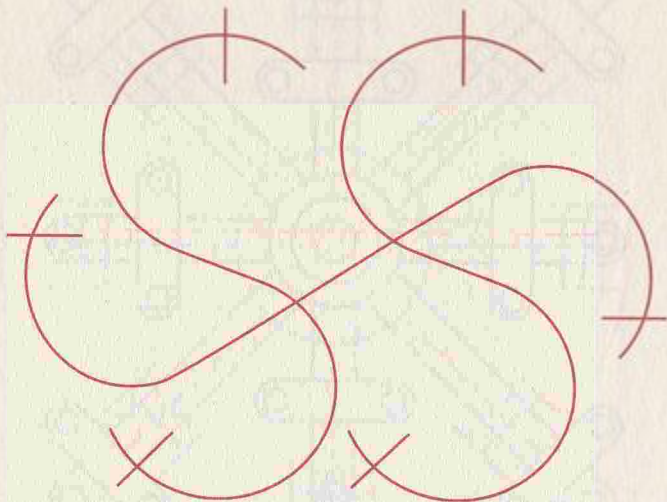


\*R145↑1PDR

4Y1R·5T1P·B11111·1R1A115↑1DRP·B1·\*111·  
 11·41Y·4BR1111·B1R·41B11·B1B·B1111·1·  
 4YDRB1111·11111·1111PDR11111Y·411·41B11·B11Y·  
 111141Y·R145↑11·1R·1\*11111·B1B·1R·\*111111·  
 \*R111·11111·4↑11111P·Y111·B1·B11145↑

### Hills Stave

Carve this stave onto a rowan post and whittle it down into a wand. Then color the grooves with blood from beneath the root of your tongue, and then strike with the end upon which the stave is carved. Whether it is a hill or a rock, it will open.



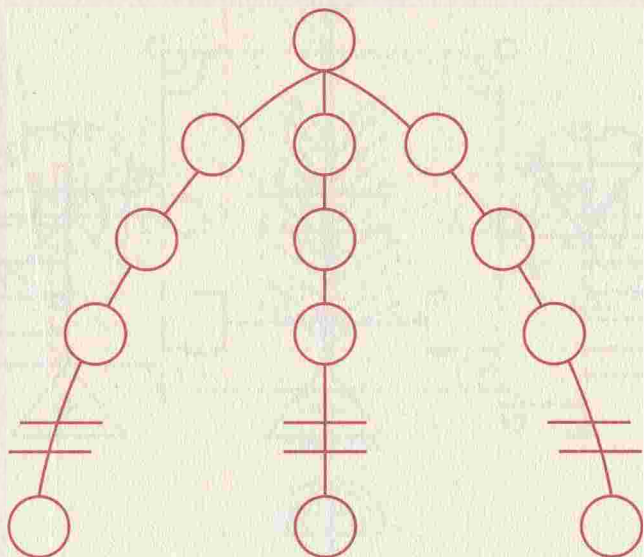
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 ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ

### Protective Stave for Sheep

To prevent the place where your sheep are grazing from being flooded, carve this stave into the horn of the eldest wether.







RRRR1R5T1PDR  
 B11111.5T1P.5Y1PTD.R15T1.1.11PDRRP.  
 B1R1.1.\*111.B1P.B1T1.PP.11T1.51P11.  
 D1B1R.BR1P1D5Y1D1T111.1.1R1111P.  
 511PDR.5Y1PTD.B1R1.\*111.1P.5Y1P1P.1.  
 PP.YD1.B1.11P111.1.B1P.51D1.

### Rowing Stave

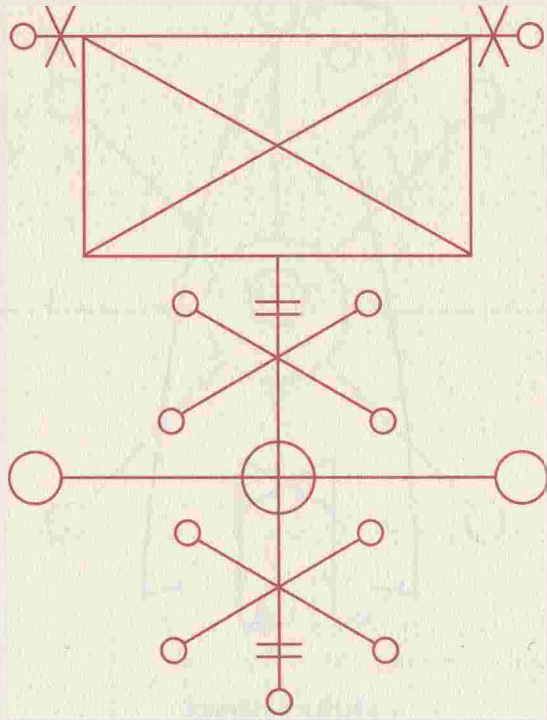
Inscribe this stave on leather and color it with your blood, and then place it beneath the oarlock-pin of a boat's oar. You must personally carry it on and off the boat. No one will then row more powerfully than you.











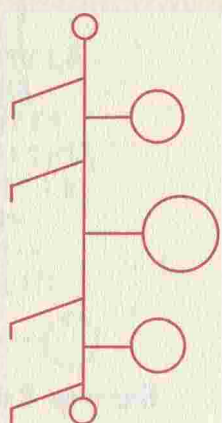
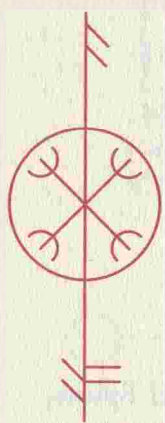
ናጥላዎቦቦ·ጥቡ·ላቱ·በተሃላ·በፊፊ·ሃተ  
 ቦተሃ·በጥ·በጥላ·ላተላላላ·ላሃላ·ላተቦቦ·ላቦላቦ  
 ቦላጥላጥ·ላ·\*ላተቦቦ·ላቦ·\*ላላላላ·ሃተ·  
 ናተላፊፊ·ላላ·ላተላፊፊ·ላላ·ሃተላፊፊ·ጥቡ·  
 ናሃላተላ·ላቦላ·ላተላቦ·ላላ·ላቦላ·በላላ·ላተላላ·  
 ላተላ·ናተላተላሃ·ላቦ·ላቦላላ·ላተላቦ·

ቤ ለሃሃተ · ቤጠ · ቤጠ ለገሳተ · ጠሃሃ ገሳ ·  
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### Stave to Raise the Dead, Exorcise Evil Spirits, or Lay a Ghost

Inscribe on the scalp of a horse, using a mixture of seal blood, fox blood, and human blood. Recite this verse over the stave when you wish to use it:

Thick blood, fighters grow weary.  
 The nation endures centuries of hardship,  
 great destruction, men die,  
 wealth is lost, the destitute are shunned.  
 Perilous ruin the people dread,  
 storm upon storm, plagued by misery,  
 heavy remorse, relentless warfare.  
 An evil stir haunts the world.

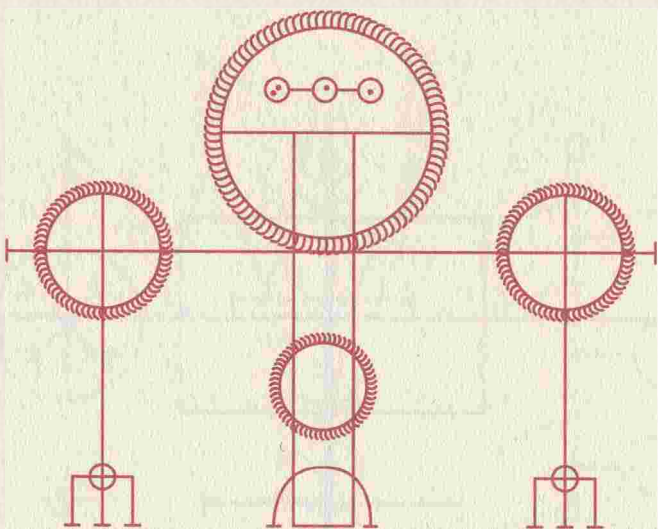


ሩጥ ገዳገር ጥገር ገገ ለሌላ ለሌላ ለሌላ  
 ለሌላ ለሌላ ለሌላ ለሌላ ለሌላ ለሌላ ለሌላ ለሌላ  
 ለሌላ ለሌላ ለሌላ ለሌላ ለሌላ ለሌላ ለሌላ

### Staves for Fishing Well

Inscribe these fishing staves on calf skin or on the hook-sinker itself.



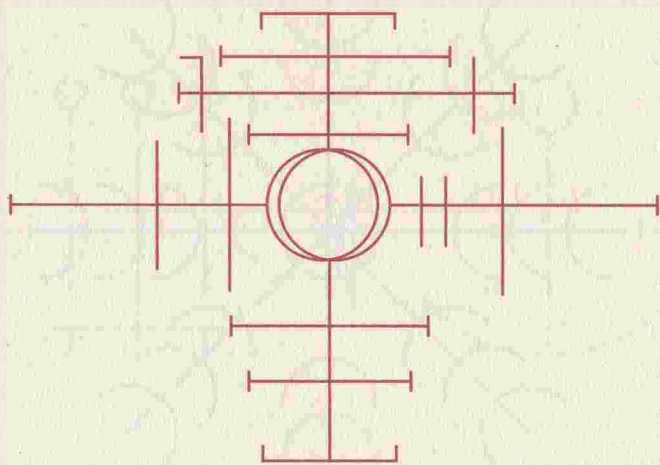


ՐԵՏԿԱՔՐԻՆԿՈՐ ՄԱՅԻ

ՄԱՅԻՔ ՔՐՈՐ ՈՂՐԻՂՐՆԵՏՆԱԿՈՐ ՐԵՏՆՈՐ ԴՄԵՐԻՆՆԵՐԻ ՎԵՐՈՒՄ  
 \*ՈՒՅՏԻՂՐՆԱԿՈՐ \*ՔՐՐԵՏԿԱՄԻՔԻՔՐՈՐ ԲՆԱԿՈՐ ԿՐԻՏԻՔՈՐ  
 ԵՐԻՏՆԱԿՈՐ ԿՐԻՏԻՔՈՐ ԿՐԻՏԻՔՈՐ \*ՄՈՐ  
 ՈՒՐԻՔՈՐ ԿՐԻՔՈՐ ԿՐԻՔՈՐ ԿՐԻՔՈՐ ՈՂՐԻՂՐՆԵՏՆԱԿՈՐ  
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RRT14YRRT44-4T1Y14  
 \*111-4Y1T-R14T1-14NR1RBR11B-RP.  
 BTR1-B1B-1-4YNRB111-RP-R14T-1Y\*NT1Y14.  
 4T1Y111-Y1B-Y1TRNT1Y-B1T1T1-NT1R4RP.  
 Y1TNR-\*111-B1-\*11B1B-NT1-

### Stefnr's Rotas Cross

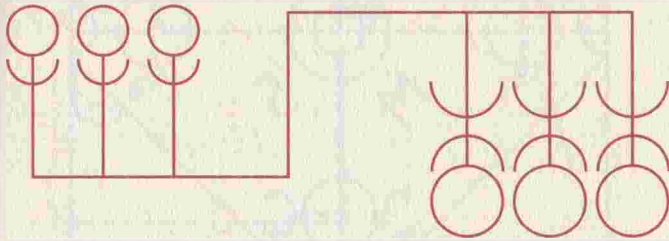
Inscribe this cross on lignite and color the grooves with blood, then carve this verse around the stave with speech-runes, and it can be of great help:

Jesus' bloody death, and torment,  
 that saves us from destruction,  
 I place between me and thee,  
 spirit of the power of darkness.







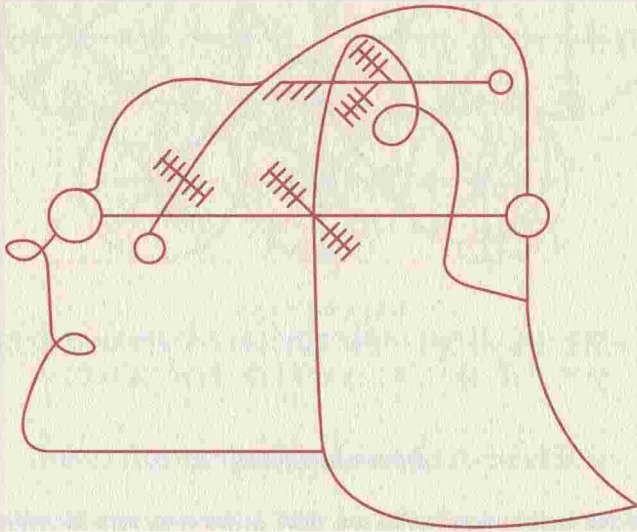


ᚋᚐ ᚐᚱᚋᚱ · ᚱᚱᚐ · ᚱᚋᚐᚐ · ᚱᚐᚐᚱ  
 ᚐᚱ · ᚱᚋᚐᚱᚱ · ᚱᚐᚐᚐ · ᚱᚱᚐᚐᚐᚱ · ᚱᚱᚐᚐ · ᚱᚐᚐᚐ · ᚱᚐᚐᚐ · ᚱᚐᚐᚐᚱ ·  
 ᚱᚐᚐᚐᚐᚐ · ᚋᚐ ᚐᚱ · ᚋᚐᚐᚐᚱᚱ · ᚋᚐᚐᚐᚐᚱᚱ · \*ᚐᚐᚐᚐ ·

### Stave Against Your Enemy

If your enemy disputes with you, carry this stave in your left hand.

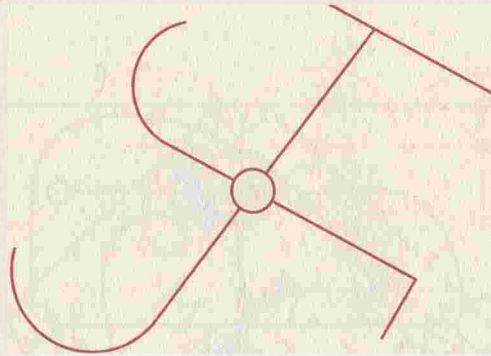




\*HIIIVB  
HITHT·IRIRIIVY·\*HIIIVB·

### Cranium

This is Þórr's Eye and Cranium.



ÞR R S \* I Y I R  
 H I I \* N I R S I · I T I R I Y R # I T O P I S T I · P I T I R I S T I Y O R ·  
 S I Y · T I T · I R · I · \* N I R S I P T I I R · P I # I Y A T T Y I

### Þórr's Hammer

One of the most powerful talismans there is, for every type of magic. For instance, with a Þórr's Hammer, you may discover who has stolen from you if something of yours has gone missing. For this hammer, you are to have church-bell copper, stolen thrice. The hammer is to be tempered in human blood on Whitsunday, between the reading of the Epistle and the Gospel. A spike must be forged of the same material as the hammer. You are to jab the hammer's head with the spike and say: "I drive it into the eye of Vígfaðir, I drive it into the eye of Valfaðir, I drive it into the eye of Ásapórr". The thief will then feel pain in his eyes, if he does not return what he stole. If this procedure is repeated, the thief will lose one eye, and if it proves necessary to perform the procedure a third time, he will lose his other eye as well. There is another procedure: steal a copper bell from a church between the reading of the Epistle and the Gospel, and from it make a hammer. When you wish to know who has stolen from you, take a sheet of paper and draw upon it at least one human eye, but best would be to draw the entire head with both eyes, using your own blood (see the previous stave: Cranium). On the other side of the paper, the appropriate magical stave is to be drawn. Next, a steel stylus is to be placed on one of the eyes, and the other end struck with the Þórr's Hammer, saying at the same time: "I bring pain to the eye (or: I knock out the eye) of the man who stole from me." The thief will then lose one of his eyes, or both, if he does not give himself up first.

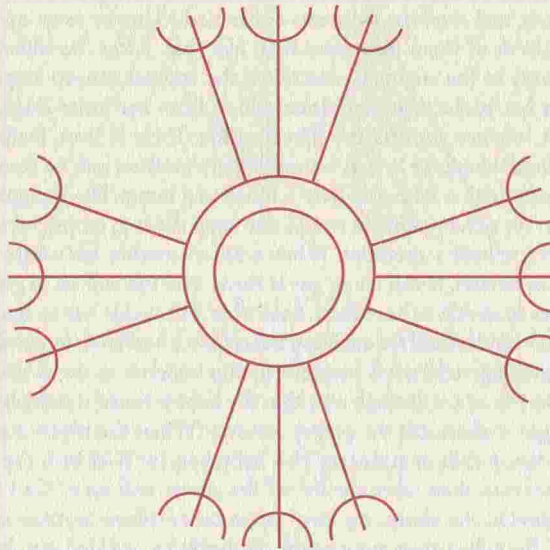




that it will try to spring from her bosom. The woman must then be on her guard against the tilberi being seen. The prescribed punishment for a woman discovered with a tilberi in her possession was to be burned with the tilberi on her, or drowned; such an evil, ungodly practice this was considered to be. But it was not considered irrefutable proof unless the tilberi was chased beneath the woman's skirt, and then the skirt was either tied to her or sewn up below the tilberi, and both of them dispensed with like that. After the tilberi has been fully animated in the way now described, the woman can no longer tolerate having it at her breast; she then draws blood from her inner thigh, leaving a little lapper, whence she lets the tilberi suckle. There it lives, feeding on the woman's blood whenever it is at home. Tilberi-mothers can be recognized by how they walk with a limp and have a blood-red bump, like a nipple, on their inner thigh. Yet tilberi-mothers would also keep them in empty tubs or barrels in the pantry, at least sometimes. When a tilberi-mother has a baby and there is milk in her breasts, it will try to get at them. Her life will be in grave danger if it manages to suckle at her breast, because it will suckle her to death.

A tilberi can be used for suckling others' ewes and cows at pasture; it then returns at milking-time to its mother's pantry window, as she is churning the butter. Tilberi-mothers arrange it so that the butter-churn stands, as it is being churned, right underneath the pantry window. When the tilberi comes to the pantry window, it calls in and says, "Full belly, bóa," or "Off with the churn-lid, móa." The woman then takes the lid off the churn, and says: "Cast it up, dear son," or "Spew in the churn, my boy," while other tilberi-mothers say: "Let it loose, son." The tilberi then regurgitates all that it has suckled into its mother's butter-churn. The butter that is made from tilberi-vomit is called "tilberi-butter," but if you inscribe an image called a "Butter Knot" on it, it bursts into small pieces, until nothing is left of it but what looks like tiny flakes of curdled milk, or else it coagulates into froth.

A tilberi could be used for more than just suckling milch-cows or stealing milk. It could also be made to steal wool, and it would wrap the wool around itself. When a tilberi-mother grows old and tired, the tilberi pesters her so much that she can no longer tolerate letting it suckle through her thigh-nipple; she then sends it up to the mountains and orders it to gather lamb droppings from three pastures, which it does with excessive gusto, wanting to do everything it can to return home to its mother as soon as possible, without giving a second thought to overworking itself. As proof of this practice, people have pointed to the not-uncommon discovery of human ribs next to piles of lamb droppings up in the highland pastures. A tilberi can be extremely quick, dashing over hillocks and slopes. They appear to roll like clews or bundles wool, or else they somersault along, end over end. Stories are told of how men have ridden them down, yet only on exceptionally swift horses. A tilberi may be killed by shooting it with a silver button marked with a Butter Knot. Otherwise the shot will be ineffective.

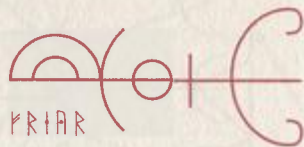
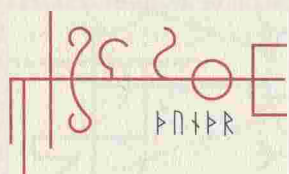
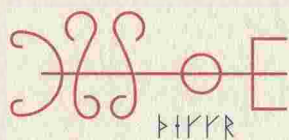
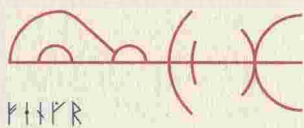
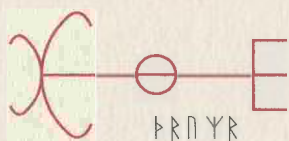


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### Stave Against Animal Bites

For animal bites, clip this stave on the forehead of one of your wethers.





YRT · 4TTRINIRPI · BTR · TRPNY · FP · YN4NY

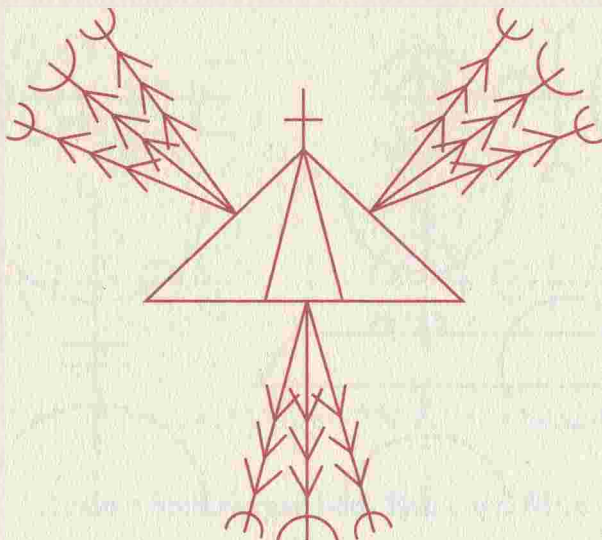
### Against Stefnivargar, both Foxes and Mice

Carve these staves with dog's blood on a fox pelt, and walk clockwise and counterclockwise over the hills and high verges of your farmland. Recite spells and invocations until all the noxious creatures have been gathered together. Then bind them and kill them with this exorcistic verse:

A poetic ode I recite,  
utterly to befuddle the fox-snouted  
sharply biting sheep-ogre  
exorcism in a ditty,  
racked, scorched, scourged,  
black-shrouded, deprived of peace  
rotted into rigor, put entirely to sleep,  
driven out, scattered over the earth,  
frightened, deprived of life's bliss,  
destitute of all the world's charms,  
exiled, damaged,  
may it dwindle into dust, be left dead.  
I let my prayer subside.

Runes in the stave: Prumr, Fengr, Þekkr, Fjölur, Pundr, Freyr

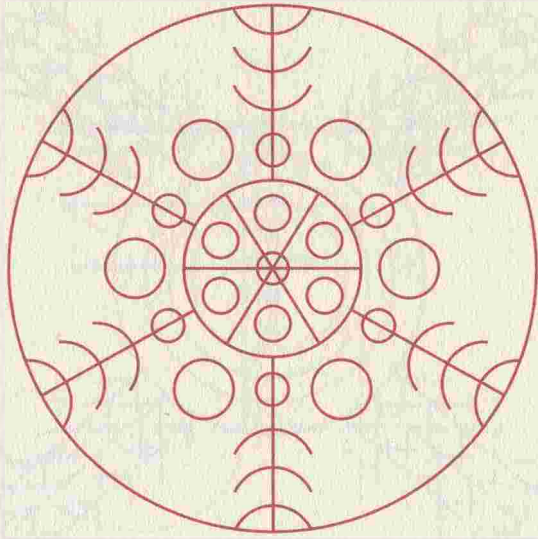




R F T A S Y R F S S · T I R I K · I A R S · \* I T · Y T I R I  
 R F T A S Y R F S S · T I R I Y S · Y T I R I S Y A T · R I S T A · A ·  
 I I F · F F · B I R A I · \* I T · B I T · O R · O I T S T R I ·  
 O I S I Y I T F R I F F · Y T S S O O I T S I Y B I T T B O T F F ·  
 Y O T · B A · T I T I T T · A B · T I R · Y F Y A ·

### Greater Rotas Cross of Earl Eiríkur

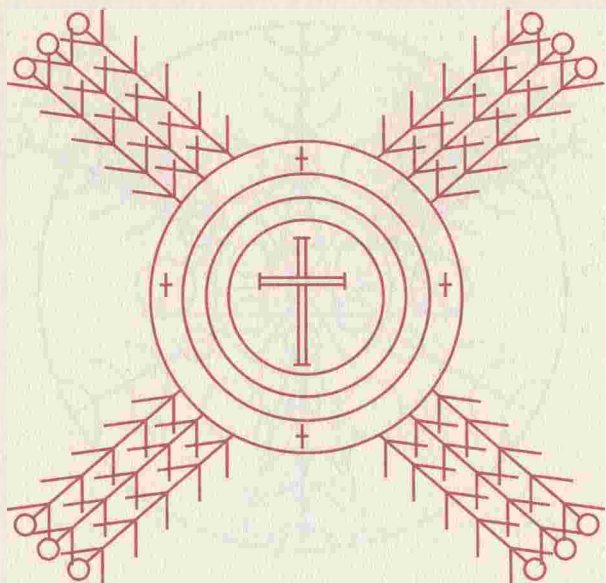
Carve the Greater Rotas Cross of Earl Eiríkur on oak and color it with a mixture of blood from the left index finger and sacramental wine, and no evil will beset you.



RFT 14YRF44 · FIRIK · IIRIS · \*IT · YIT  
 RFT 14YRF44 · FIRIF · IIRIS · \*IT · YIT · 4Y 1T ·  
 RIS T · 1 · 1TIF · FT · BIT 1 · BIT · 1 · 4Y NRBIT · NR ·  
 \*TFR · BITST · FTIT · FT · NITST · RI · YRT · FTITFR ·

### Lesser Rotas Cross of Earl Eiríkur

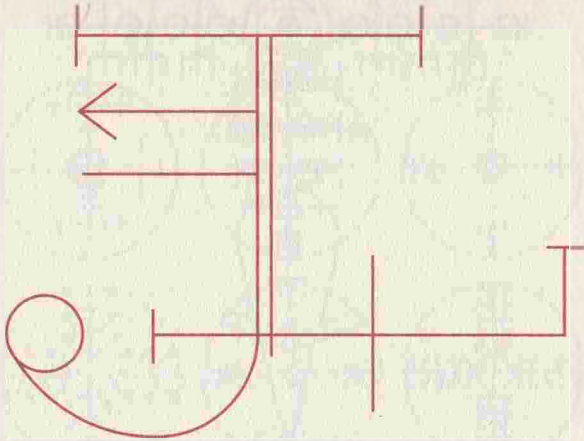
The Lesser Rotas Cross of Earl Eiríkur is to be carved on oak, and the grooves colored with blood from the right mammary vein and left ring-finger.



RRT 14YRFS44·BRIS4T4144·T14YBR14T1R  
 T14T14·4T1Y·4Y1T·R14T1·1·T1Y·RY·B1R1·  
 1·4Y1R1T144·BR1FS4T1T1R1B1T1·RY·Y1441114·  
 RY·11R·\*144·1111·

### Rotas Cross of Pangbrandur the Priest

This stave is to be carved in oak, and the grooves colored with a mixture of blood from the mammary vein and sacramental wine, and it will guard against evil.

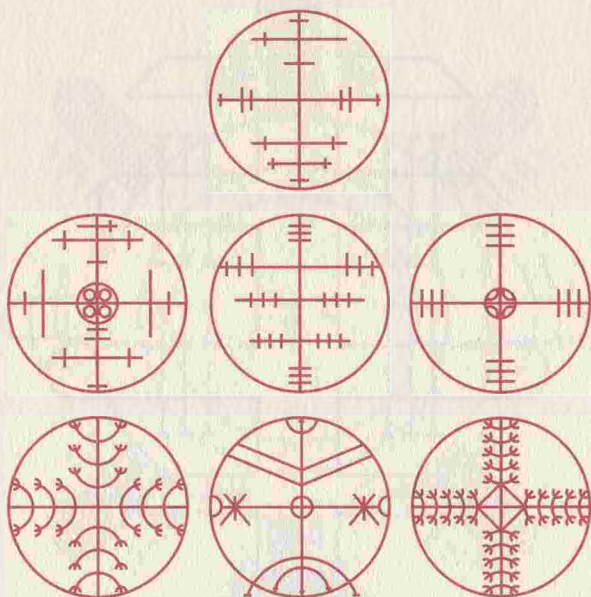


YI44AIIIF14T1PDRIII·PPIII  
 BITT1·IR·YI44AIIIF14T1PDRIII·PPIII·  
 4TY·\*PIR·Y111·BRDVI·TPTIR·TIV1·  
 P1P1T1T1

### Delusion Stave Óðinn

This is the Delusion Stave Óðinn, which may be used at will.





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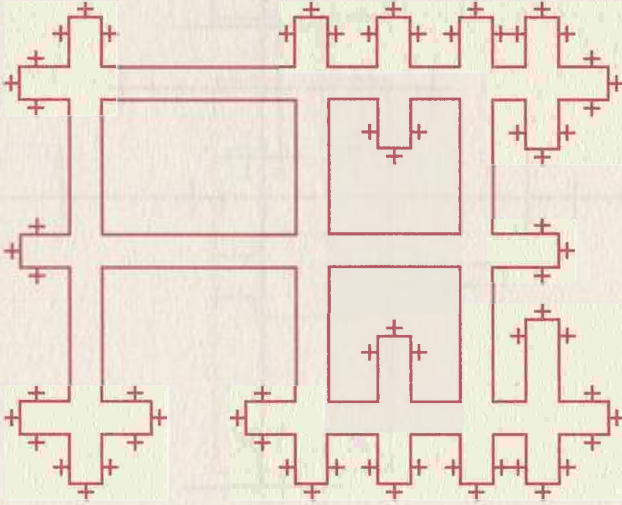
### Rotas Crosses

These are all Rotas crosses, like the previous crosses. In general, these crosses are named roods or crucifixes, but the original name for them is "Rotas cross." "Rotas" is the name "Sator" read backwards, from the renowned magical table Satorarepo. All Rotas crosses are protectors, and the more you use, the more effective they are.



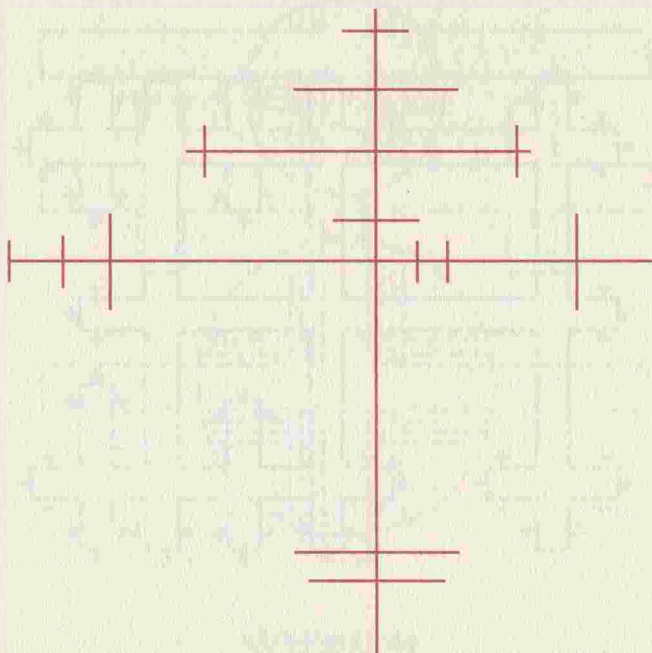






RRT 44YRBS  
 RYR 44YRBS \*RYR 1

Rotas Cross of King Ólafur the Saint



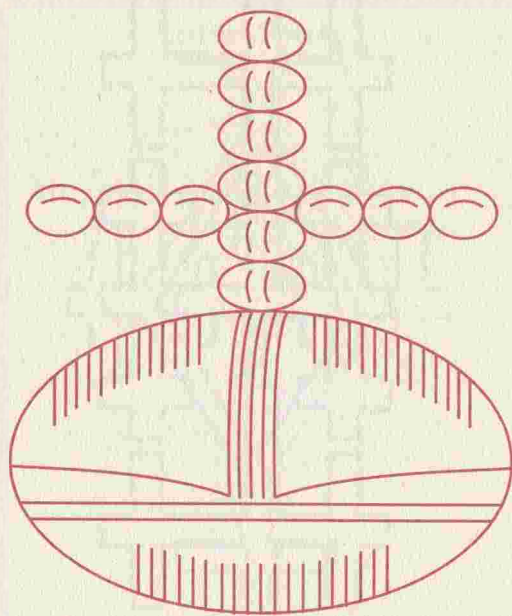
RFTT44YR44

Rotas Cross



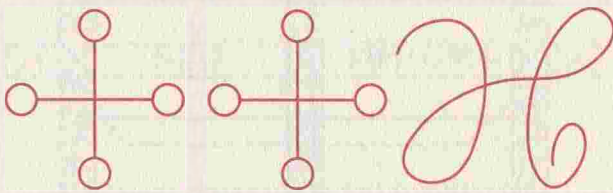






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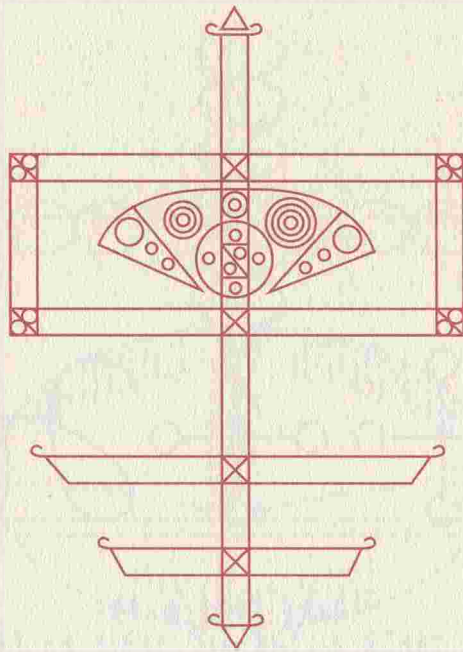
### Rotas Cross of King Ólafur



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### Protection Against Hatred

If someone hates you, inscribe these staves on book-velvet, and secretly lay them beneath his head.

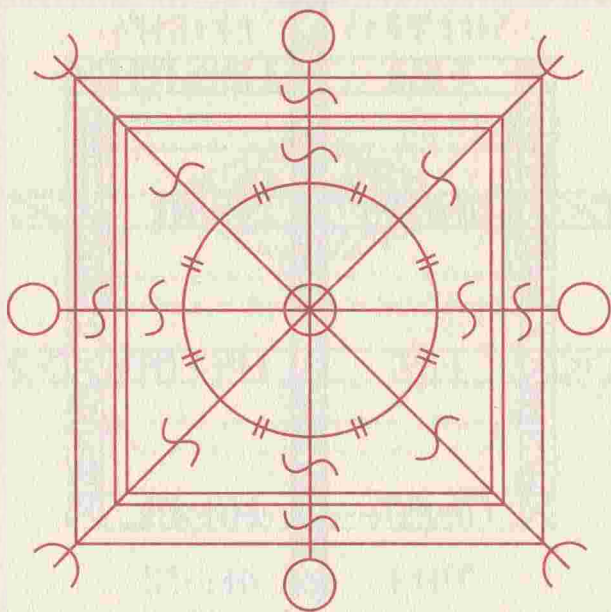


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### Greater Seal of King Solomon

A good protective staff.

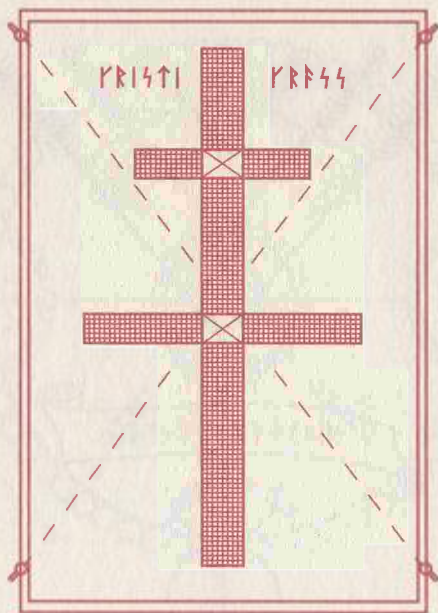




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 01R11R4T1P0R

### Signet Ring

Protective stave.

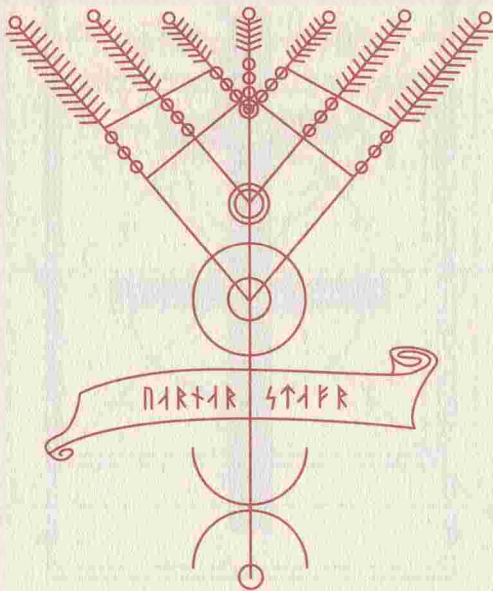


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 I44IYRI4Y·N4R4R4S4T4Y4N4R·Y4T4I·I4N4N·B4T4I·  
 4·44I4·R4Y·I44I4I·

### Cross of Christ

Seal and protective stave against evil, both at sea and on land.

Runes in the stave: Cross of Christ



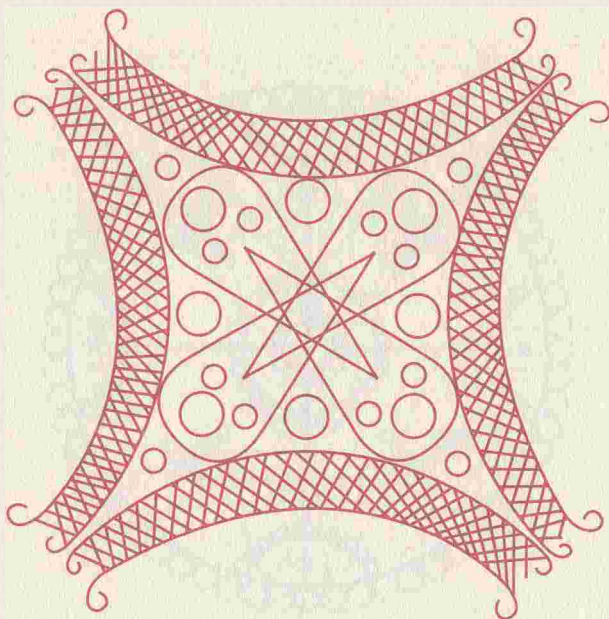
IRFISDOR \* I I I Y I I I  
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 A F I R \* N S I A R I I I I R

### Lesser Rod of Aaron

Protective stave. This stave should be hung over your farm door.

Runes in the stave: Protective stave.



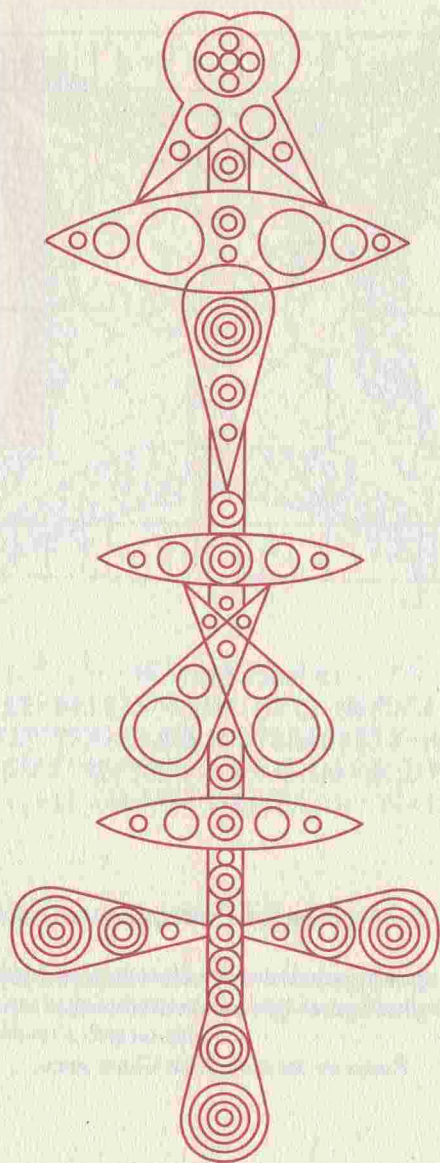


\*I I I B I R Y R F S S . R P . I I I S I P N . \* I I I Y S . I I I I  
 I P T T O R . N I R I I R S T I P O R . Y P T . B R I N P N Y . R P .  
 S I I I I I P N Y . R P . S I I R . \* I T O R S P N Y . I P T O R .  
 \* I I Y . I P T O R . T I I . B I S S . I R . S I I I R . B I S T I .  
 I B R I I B I . I . S I P I I R I I I B I . B R I P I I I . I . Y I I I S S I I I I .

### Defensive Cross and the Seal of the Holy Spirit

Excellent protective staff against ghosts and sendings. It repels the forces of hatred, turning them back to the one who sent them. The best covering for a Speaking Spirit, drawn on human skin.





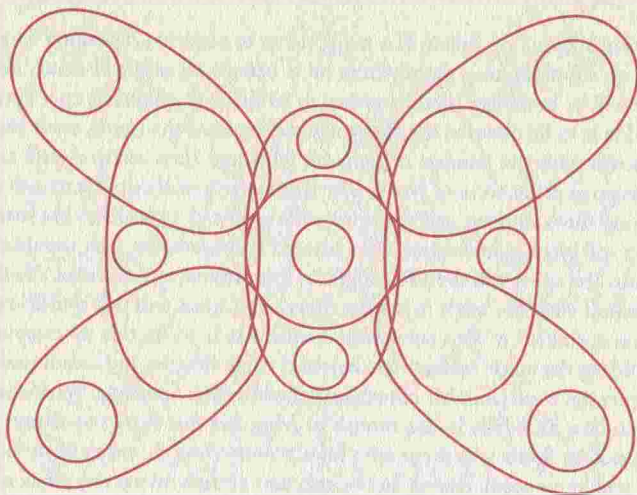




## Convicts' Seal, Protective Stave of a Speaking Spirit, and Covering for a Speaking Spirit

Acquiring a Speaking Spirit: If a man wishes to acquire a Speaking Spirit, he should go off alone to a place where he is certain no one will come, because his life will be in danger if he is spoken to while he is conjuring up a Speaking Spirit. He is to lie down in the shade and turn toward the north, cover his nose and mouth with the amnion of a mare's fetus and then recite a spell such as Satorarepo or other verse of power. The amnion will sink into the mouth of the one doing the conjuring, and the spirit will come and try to enter the man. The amnion will block it, and when it has entered his mouth, the man should clench his teeth. The spirit will then be caught in the amnion, and the man should put the amnion with the spirit in it into a box. The spirit will not speak until the man has sprinkled it with consecrated wine. He is to do this by carrying the box holding the spirit beneath his kerchief when he goes to Communion. He then spits the wine from his mouth into the box. The Speaking Spirit may also be given dew that falls in the month of May, but this does not always work. The Speaking Spirit tells those who have it everything that they wish to know, but it prefers to speak during heavy rain and storms, when the wind is from the east. If the Speaking Spirit escapes from the box, it will make the man who owned it insane, because it will enter its owner.

A Speaking Spirit is the ghost of a dead man, and the spirit can pass from person to person over the course of many centuries. When the owner of a Speaking Spirit is doomed to die, the spirit begins to lie to him, but not before. It is then best to hand over the spirit to a new owner who can make good use of it, or else bury it in the ground. Once the Speaking Spirit has grown extremely old, it speaks very unclearly, due to age and neglect. It is then best to do away with it by burying it in the ground, but everything must be done well and securely. The spirit is to be buried in its box, after the sign of the cross is made over it carefully. Then the spirit's grave must be marked with the best Rotas cross, and finally sealed with the Convicts' Seal. There is a curse attached to the Speaking Spirit: in the place where it is buried, couples will never get along; the woman will be so extremely long-winded that the man will not be able to get a word in edgewise except for, "True what you say, my dear" — precisely when the woman is jabbering and lying to her utmost.

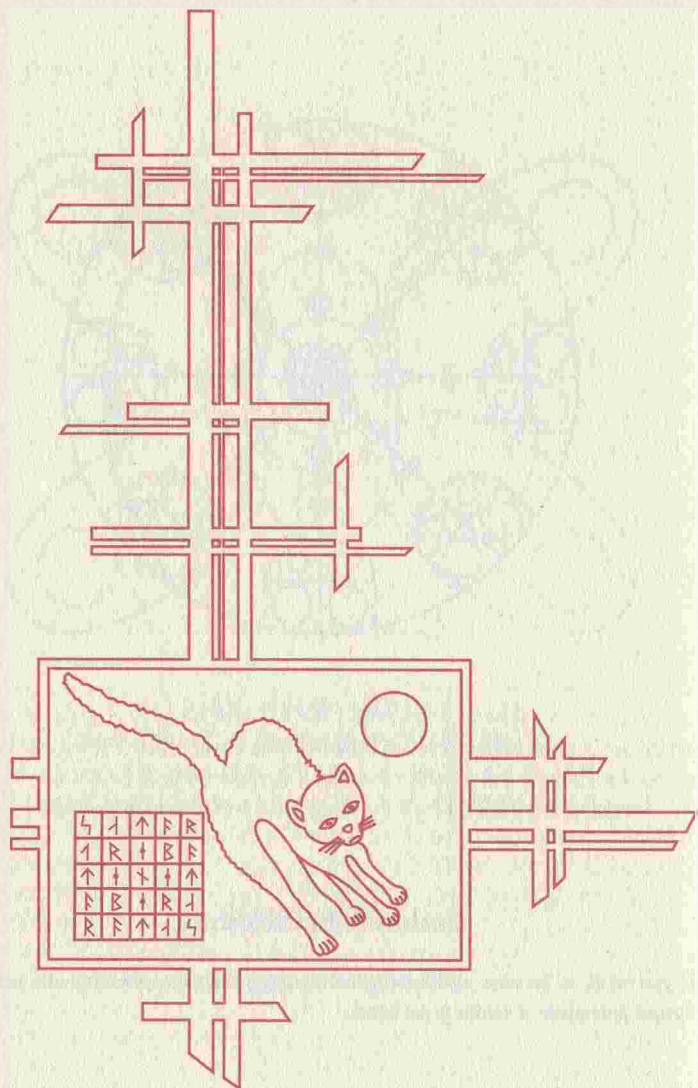


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PITP1TR·PFBOR·N1R14R4T1PBR·

### Shield of Aaron

This is a good protective stave.

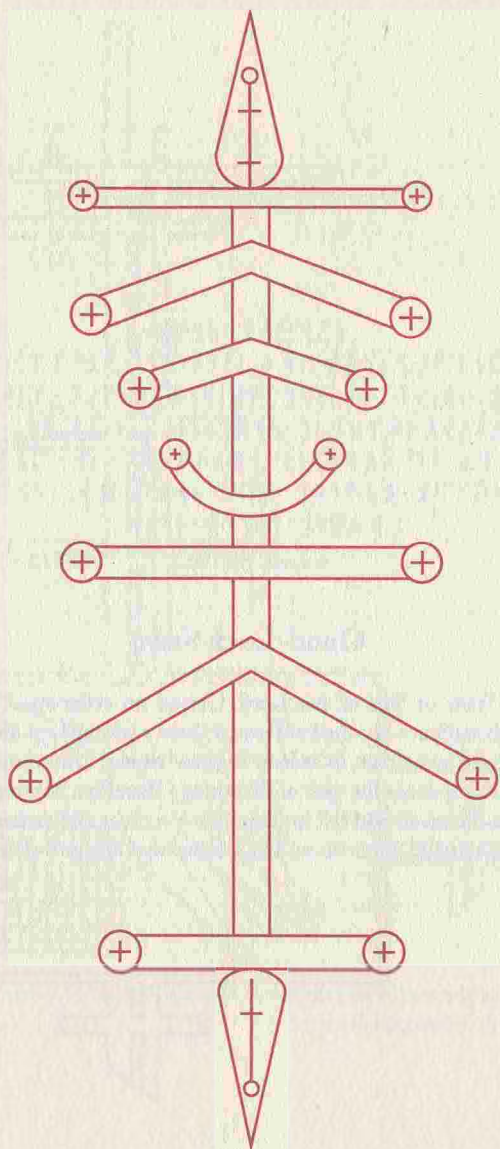




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### Good-Luck Stave

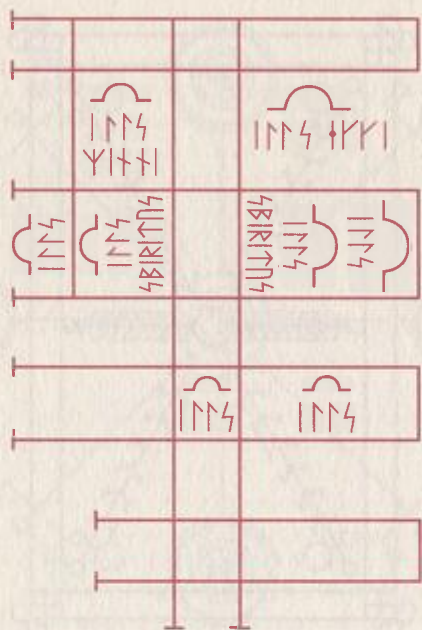
Good-Luck Stave or Seal of the Lord. Carved on cedarwood. Used with a Dream-of-Christ Stave or a Seal of Jesus, to have a triumphant dream and for a bad dream not to come true, or at least to come to very little. Anyone who tells no one his dreams loses the gift of dreaming. Therefore, any man or woman who dreams a dream should tell his dream to a rock or cliff rather than no one at all. He who remains silent about his dreams loses the gift of dreaming.











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 I · N I P I I · I I Y I · \* I P I S T · I · I I I I N · R I S T I S T ·  
 Y I P · S I T S B P I · I · Y I R N P I S I I I I · S T P A R R I ·  
 I · B I P I P I S I S I P I R I · I · \* N I T I ·

### Crossroads-Vigil Stave II

This is a good-luck stave for keeping vigil at a crossroads. To be used on the forehead (whereas the previous one was used on the nape of the neck). Inscribed with seal's blood on the pelt of an arctic fox. The former is inscribed on the pelt of a vixen (Crossroads-Vigil Stave I), the latter on that of a reynard (Crossroads-Vigil Stave II).

Runes on the stave: Of Evil Less — Of Evil None — Spirit of Evil

## Concerning Vigils at Crossroads

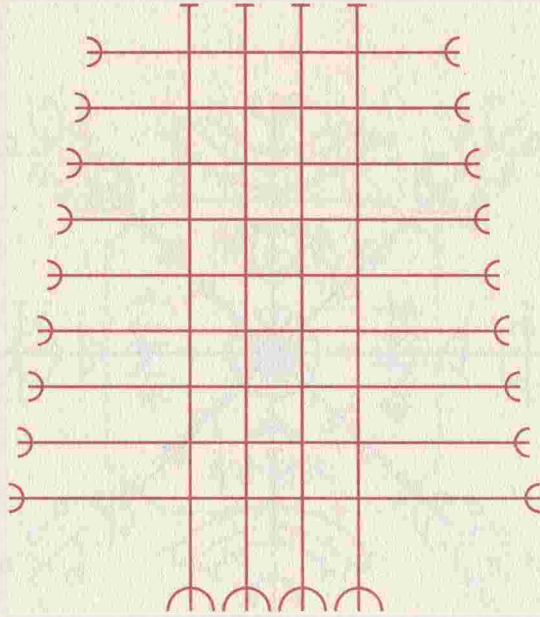
Concerning vigils at crossroads (see Crossroads-Vigil Staves I and II). He who intends to hold a vigil at a crossroads in order to learn things is to make his preparations on New Year's Eve and take along a gray cat, a gray sheepskin, the hide of a walrus or an old bull, and an ax. With all of these things, the necromancer shall go out to a crossroads, each road of which lies in a straight, unbroken line to four churches. At the intersection itself, the conjurer is to lie down, cover himself entirely with the hide and tuck it in beneath him carefully on all sides, so that no part of his body sticks out from beneath it. He is to hold the ax in his hands and stare at its edge, looking neither to the right nor the left, no matter what he witnesses, nor utter a single word, even if he is spoken to. He shall lie stock-still in this position until dawn of the next day. He who holds the vigil must be versed in the magic arts, and after he has prepared himself in this way, he shall then begin to recite the spells and formulas used for calling up the dead. Upon doing so, relatives of his will come to him, if any of them are buried at one or more of the four churches to which the roads lead, and they will tell him everything that he is eager to learn, past events and future ones, through many generations. If the necromancer has the steadfastness to keep his gaze fixed on the axe-edge, never taking his eyes off it, and never utters a single word, no matter what happens, he will not only remember everything that the deceased tell him, but he will, whenever he wishes afterward, be able to seek news from them freely concerning everything he desires to know, by holding such a vigil. In addition to what has just been outlined, elves and hidden folk will stream to the one holding vigil the entire night. They are unable to reach their destinations as long as the necromancer is keeping vigil at the crossroads. They will offer him gold and jewels and every sort of worldly delight in order to confuse him and break his concentration, but he must not pay them any heed. And if he acts as if it all means nothing, he will find himself the owner of all their delights and treasures as soon as day dawns. The temptations will become harder to resist the closer it draws to morning. Then enchantingly beautiful elf maidens will come with the most delicious wine and steaming-hot delicacies of every conceivable quality. No magician up until now has been able to withstand these treats, as far as is known. Even the great and mighty prophet Jón Krukkur let himself be distracted by warm drippings just before dawn. He had steadfastly remained silent at every tempting offer all through the night, and an enormous quantity of treasures and delicacies had piled up next to him. But finally, just before daybreak, an elf-maiden came to him with a ladle of warm drippings and offered it to him; to Jón, warm drippings was the best food of all. He then made a mistake, when he looked away and said: "Seldom have I refused the drippings." At that, he lost all of the treasures and delicacies that had previously been offered to him and that were lying beside him. Afterward he stood up, and day dawned. Following this, Jón became befuddled and little in command of his senses.







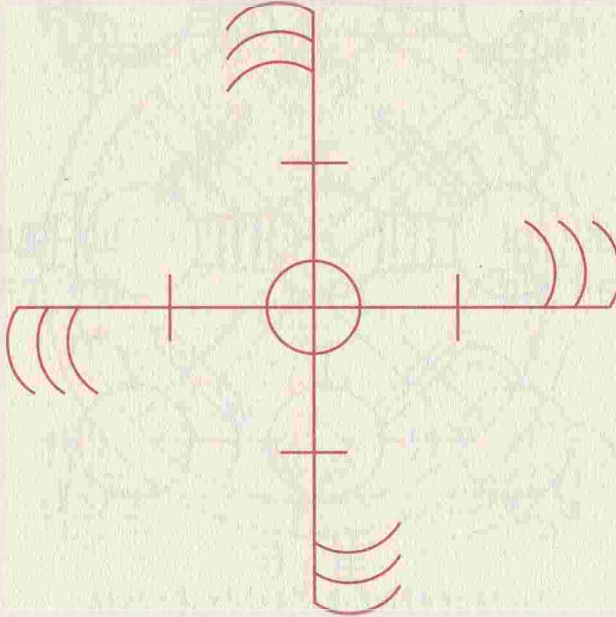




ΠΙΤΤΡΑΒΙ·ΥΤΙΡΙ

### Greater Blusterer

This is to be cut on the head of a ling, colored with your blood and hung up on a pole where the sea and land meet at the high-water mark, and the points without semicircles should be turned in the direction whence the wind is coming.

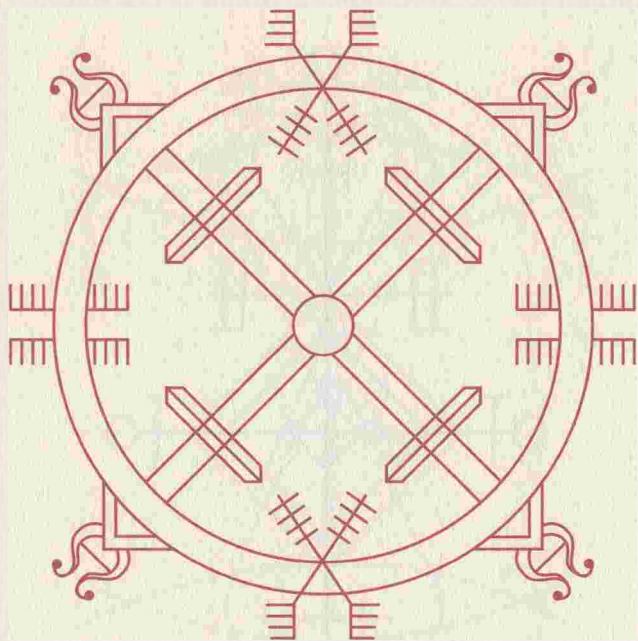


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### Lesser Blusterer

This is to be cut on the head of a ling, colored with your blood and hung up on a pole where the sea and land meet at the high-water mark, and the points without semicircles should be turned in the direction whence the wind is coming.





†Y|44Y|#T|N|R·\*|T|·Y|Y|

### Greater Shield of Terror

This stave is to be drawn on black paper with raven bile, and then placed in the nest of a brooding raven. It is to be left there until the raven has hatched its eggs. Then take the paper, and it will be of great use to you. Even if a hundred men were your enemies, and they attacked you and wanted to kill you, this stave would save you easily. If you hold it up before you when facing your enemies, it will appear to them as innumerable black dragons, and that you are preparing to set them loose.





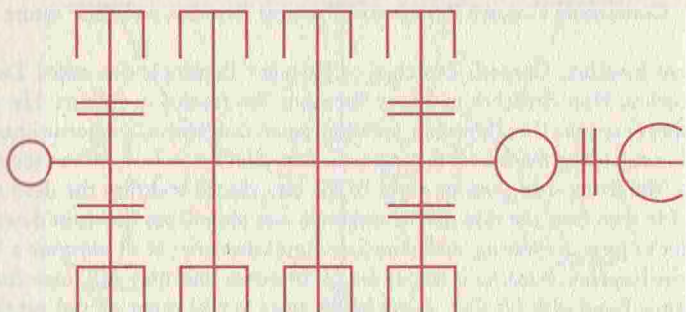


## Fire Ring or Corpse's Breeches Stave

— kept in the scrotum —

Concerning Corpse's Breeches or Payment Breeches and their nature

These breeches, Corpse's Breeches or Payment Breeches, also called Devil's Breeches, Finn Breeches or Papey Breeches, are created as follows: He who wishes to acquire these breeches, makes an agreement with a living acquaintance of his regarding the use of that person's skin after he is dead. When the man dies, the living man goes by night to the churchyard and digs the dead man up. He then flays the skin off the corpse in one piece from the waist down, in order to form a covering, and therefore must take care not to puncture a hole in the breeches. Next he is to put on the breeches, and they will immediately become fused with his skin, unless he manages to take them off and put them on someone else. But before the breeches will be of any use to anyone, he must steal a coin from a destitute widow on one of the three major feast-days of the year, between the reading of the Epistle and the Gospel, and preferably the day after he has put them on, and places this coin in the scrotum of the Corpse's Breeches. Following this, the breeches will draw money from the living, so that the scrotum will never be empty when the owner puts his hand into it, but he must be careful not to remove the stolen coin from there. The one shortcoming with these breeches is that he who owns them cannot remove them or get rid of them when he wishes, yet all his spiritual keeping depends on his having removed them before he dies, besides the fact that this body will be swarming with lice if he dies while wearing them. He has no other choice, then, but to get someone else to put them on, and this can be done in only one way: he must first remove the right leg, and the person taking over the breeches must step into it immediately. But once the other is in them, there is no turning back, even if he wishes, because if he tries to get out of them again, he finds that he is now in the left leg as well, without knowing how it happened. He cannot free himself from them in any other way except for the aforementioned one. The Corpse's Breeches keep their powers as they pass from person to person, and never tear.

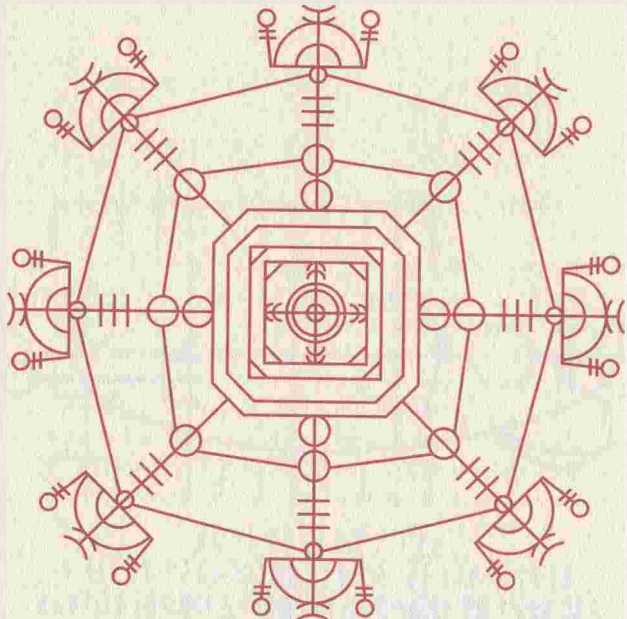


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### De aCloser

Carve this stave on a beechwood tablet, and carry it between your breasts both when buying and selling.





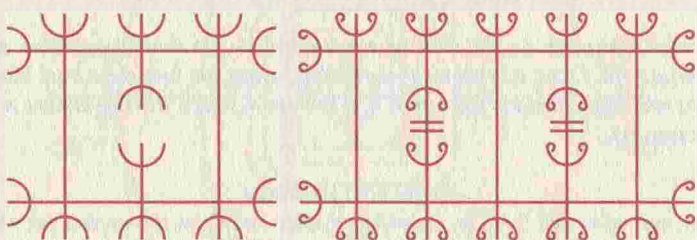
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 \*RIFSYITTR. IF. NR. YLRSTI. TITBRTI.  
 RSTITTRIR. YAITR. IF. YITST. NIT. TITI.  
 SY. PTTIRYN S I T. SYIT. IFRIT I ST.

## Ring Helm or Tide-Mouse Stave

Inscribe this stave on the skin of a female black cat that has strayed and become wild. Draw it with a raven's feather, using the first menstrual blood of an unspoiled maiden, and attach it to the net in which the tide-mouse is to be captured.

### *To Catch a Tide-Mouse*

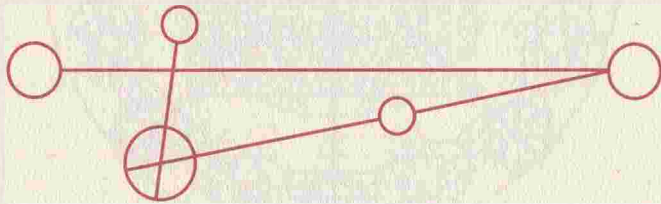
First, one takes hair from an unspoiled maiden and from it weaves a net with meshes so small that the mouse can be caught in it. This net is to be laid where one knows there is money to be found on the bottom of the sea, because tide-mice cannot be found anywhere other than where there is gold and silver. The net needs to lie there for only one night, if the location is chosen correctly, and the mouse will be in it by the next day. Now the mouse is taken home, and put wherever one intends to keep it. It should be kept in either a barrel of wheat or in a box, given maiden's hair to lie on and wheat to eat. But its abode must be prepared in such a way that it cannot escape; because it will constantly want to get back to the sea. The Tide-Mouse Stave or Ring Helm is to be spread over the mouse and never removed. Next, a coin should be stolen and placed in the maiden's hair beneath the tide-mouse; it will then draw money from the sea: each day a coin as large as the one that was first placed beneath it— but that coin must never be taken out, because then the mouse will no longer draw money. The person who owns the tide-mouse must also take care to be prepared either to transfer it to another person or to the sea before he dies; because if he does not do so, he may suffer a great deal of damage. If its owner dies, the tide-mouse will go of its own accord back to the sea, and will cause terrible swells. This will put everyone who is at sea in danger. Terribly foul weather will also occur on land, and threaten to overturn everything. Thus, tide-mouse storms are considered to be the most dangerous and damaging of all, and are called Mouse-Squalls.



BRΛΙΣΠΣΤΙΡΙ  
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 ΠΠΠ·ΠΠΠ·\*ΠΠ·ΠΑΡΡΙ·ΡΠΠΙ·ΠΠΠ·  
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### Grinding Staves

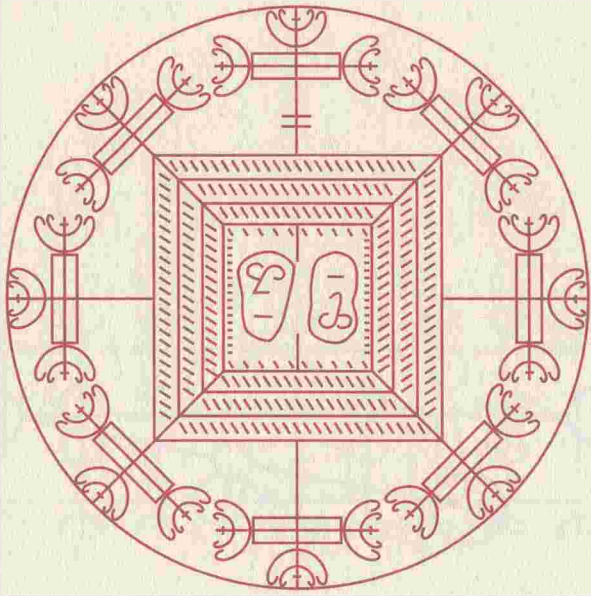
Carve these staves on your whetstone and place grass on it. Then sharpen your knife with your back to the sun and do not look at the edge. The former on top; the latter beneath the whetstone, and the knife will bite.



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### Greater Dream Stave

Carve this stave on Norway spruce, and sleep on it.



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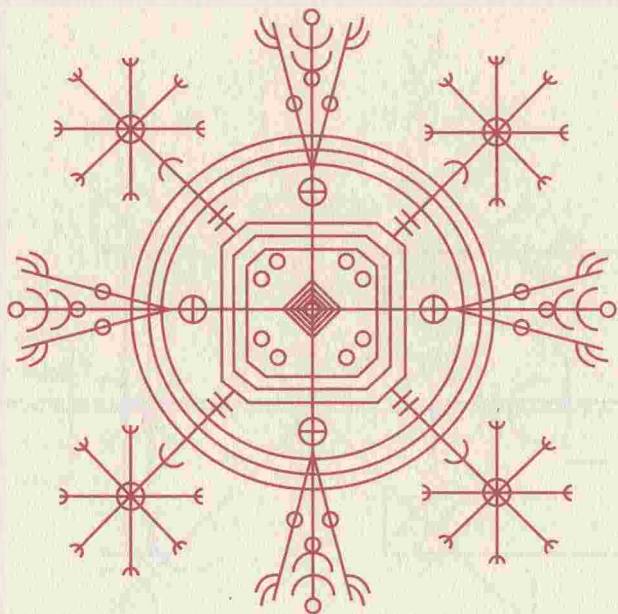
### Stave for Waking the Dead

This stave is to be carved in oak, and the groove colored with blood. The blood is to be from the big toe of the right foot, and the thumb of the left hand, and then place this stave on the grave and walk three times clockwise and three times counter-clockwise around the church. Watch carefully to be sure that dirt spouts from the grave three times, and at the third spout it is imperative that you be prepared to receive the ghost, because it will then pop its head up. Immediately grab it by the throat and squeeze tightly, and hold it fast until it asks you to let it go. Then apply the necessary and appropriate methods, and tell the ghost what it is to do. If the ghost is to be animated greatly and sent a long distance, more robust methods will be necessary, and more than one sorcerer.









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### Helm of Concealment

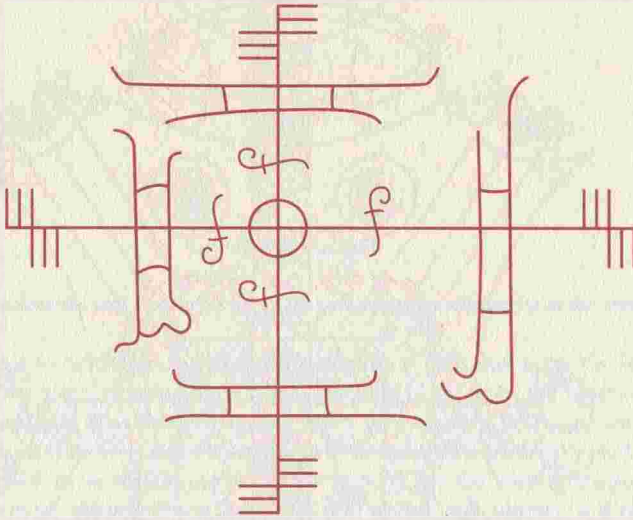
Carved on lignite colored with human and raven's blood, along with a raven's brain and a human paunch. Mix nine drops of human blood as follows: three drops from the index finger of the left hand; three from the ring-finger of the right hand; two from the right nipple, and one from the left. Next, take a live raven and stab it in the heart, and let six drops of its blood blend with the human blood. Next, melt the raven's brain and the human paunch together, and mix it with the blood. Then inscribe the stave with magnetized steel on lignite; the steel must have been tempered in human blood. This stave will then conceal you whenever you wish.











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### Victory Sign

Used on promontories against fog and adverse weather.

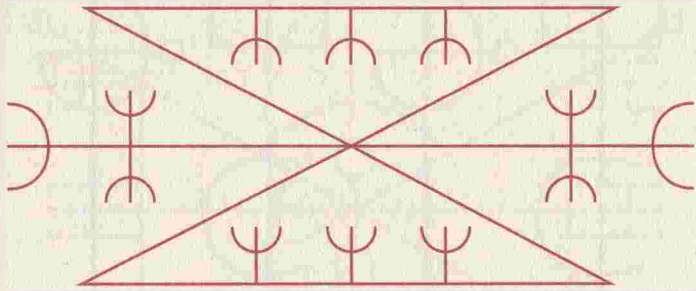


## Looking-Glass

Reveals backwards and forwards, for years and centuries, throughout the world

This stave is to be drawn on calfskin that has never been out under the bare sky, with the water from within a raven's eye, and blood from the heart of a man and woman, who have loved each other with all their hearts but never consummated their love; and the stave is to be drawn with a water rail's feather. Then myrrh is to be strewn over the entire stave. When the stave is dry, go to a spring whose temperature remains constant winter and summer, and over which no bird has flown that day, and strike the water with it, making sure to turn the stave downward. Then let the stave lie still in the water, while circling the spring four times counter-clockwise. Take the stave from the water and peek through it, and he who drew the stave will be able to see, if he wishes, throughout the world, backwards and forwards through the four cardinal directions. Then the stave is to be enclosed in an amnion, and never taken out unless it is to be used.

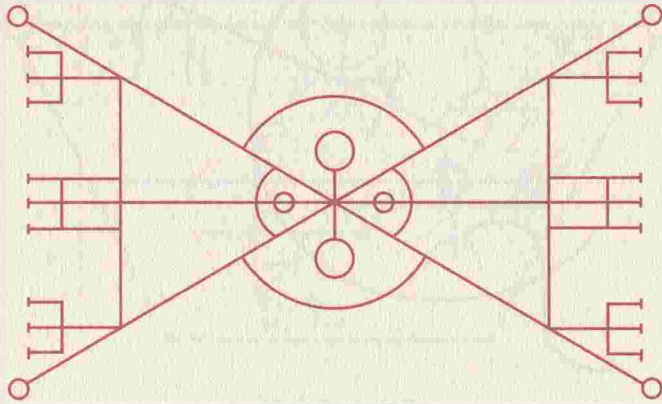




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### Stave to be Able to Read in the Dark

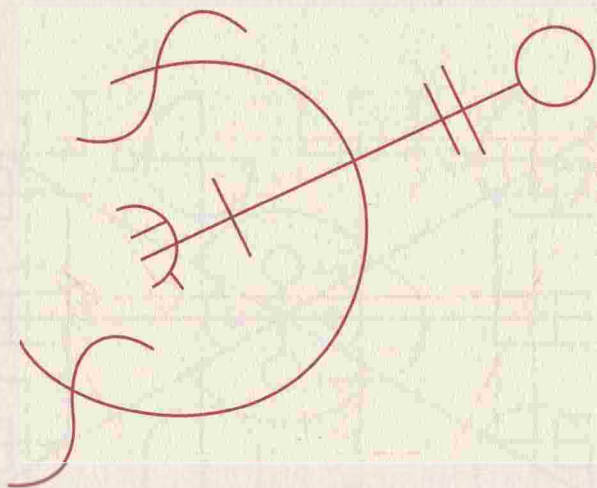




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### Thief Stave

This stave should be placed inconspicuously beneath the threshold, and he who retreats or turns back is guilty, otherwise not.

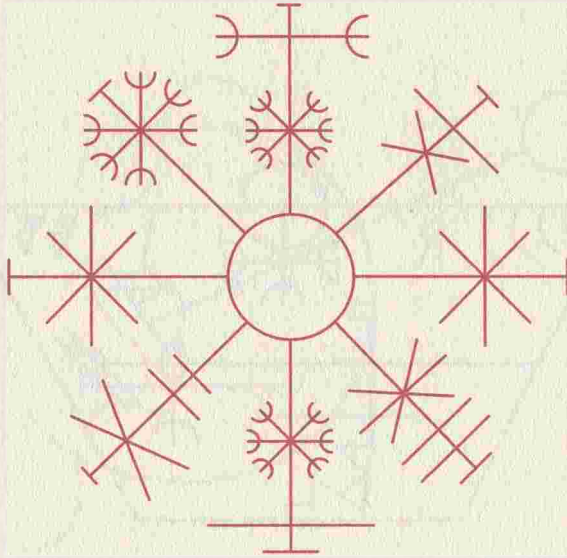


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 𐀚𐀛𐀜𐀝𐀞𐀟𐀠𐀡𐀢𐀣𐀤

### Enemies Stave

Carve this stave on oak, and toss it at your enemy's feet.





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### Thieves' Stave

To discover who is stealing from you, inscribe this stave on the bottom of a washbasin, outside and in, with lead, when the moon is full and at high tide.

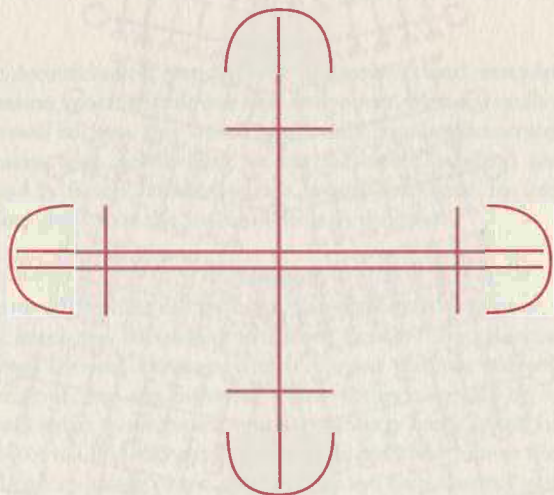


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### Thieves' Summons

To make a thief return something that he stole: "I lay this curse on the thief who has stolen this thing from me, that he be driven mad and swell up with great pain, and that he never have peace until he appears before me with what he has stolen from me. May Þórr and Óðinn help me in this." But if the thief has eaten what he has stolen, then this is to be read: "You shall vomit up the item that you stole. Your torso shall blow up entirely with air, and all of your insides shall be shredded. Your stomach shall rumble, and all of your guts shall be scratched. With these words I curse you: that your breast and torso be burned, as if hounds were tearing at your heart. May your heart and your mind be entirely confused. I prohibit you from looking upon the holy book. A branch shall sprout from your throat, worst of fellows, and this curse shall afflict you. Spew now or burst! By Þórr and Óðinn, may the thief make no excuse for himself."

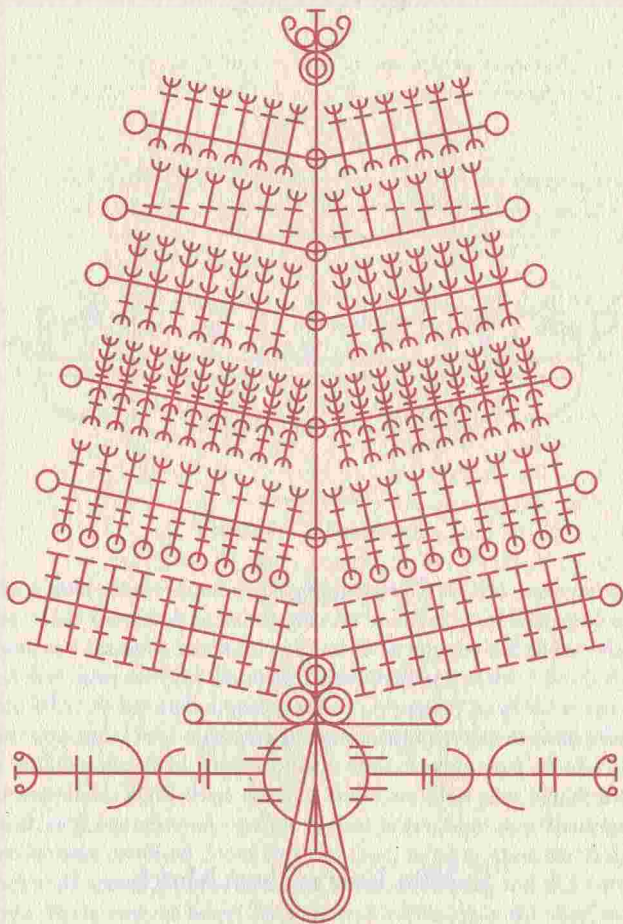
Carve these staves on oak and have them in your hand when the thief comes.



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### To Win Every Chess Match

Carve this stave on oak and keep it in your hand.



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## Rod of Aaron

A stave to whip away spirits and revenants and sendings, as well as to bind ghosts in "war fetters," fortify a summons, and frighten the Devil.

### *Flogging*

"Adversary, deceitful spirit, gray, flee with midges in a cloud, wounded, bruised, eternally beaten, may the dark one sink and retreat. May my spells cover him in pustules swill fall, may they scorch him cruelly, crawling, desperately winded, chilled, shaken, and carved. Now let him be bound, subdued and brought down, bound in fetters, damned wretch, wrung hard from his limbs; as the ground brings growth, as the sea flows through the straits."

### *Summons*

"May it prove effective on the trickster, dire prophecies come true, the Deuce tear at you, knock you out and cut you down, the Evil One take you, living, in torment, from life; may the impudent devil never give you peace. I empower wordy, witchcraft, and my powerful words enhance it; may an outpouring of God's wrath the misfortunate one destroy; may spells injure him cruelly, deprive him of his life; may the broad road to Hell lead him to the reality of torments. I tighten a tough band, speaking hot and hard, that my summons, the curse that I pronounce, may stand resolute, as the churning waves are ruled by God; may the black spirit sink, may the fiends of Hell swallow him."

### *Echo*

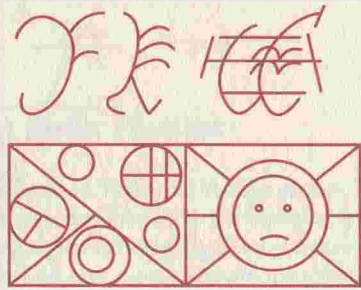
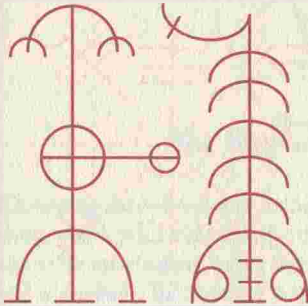
"May the evil spirit of filth be scorched now by this summons war, as the sea rushes in and back out from land, as the living breathe easily, human flesh lies covered with dirt, as a swine defiles its snout, as the sea in storm rolls in waves, as fire burns oaks on the land, plants on the earth appear, as sand throughout the lands and seashores, the souls of the saints out of the fire.

A curse I lay with my words,  
A curse I lay with my words,  
A curse I lay with my words."

### *War Fetters*

"I adjure you by sun and wave, I adjure you by God's honor, I adjure you by a blessed existence, the Son's painful torments and his blood, like a flood, that my summons stands steady as the earth is firm and the heavens are fair."



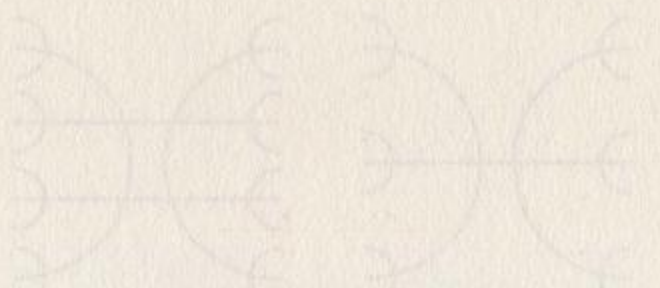


Y F T T N K S I F F F F S I

### Soil-Ox and Blood-Ox

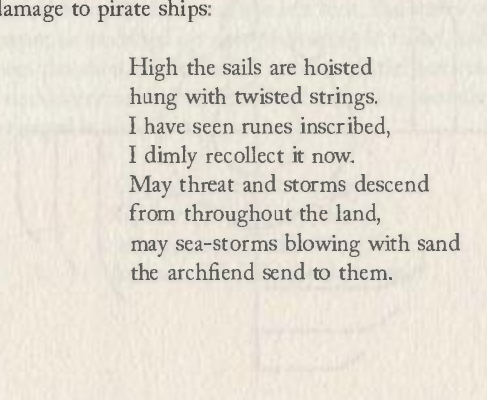
Soil-Ox and Blood-Ox defend against larceny, the former by day, and the other by night. Inscribe them on the inside of the lid of the chest where you store your wealth.





## The Ship of the Magic Number

Reckoning table for doing damage to heathen Turks and foreign pirates. This stave, which is a bind-rune, is to be inscribed on the hide of a "frumsaf rumsa" calf—"frumsaf rumsa" being the name given to the offspring of an ordinary cow and a sea-bull. This symbol is a bind-rune, and should include the following verse to do damage to pirate ships:



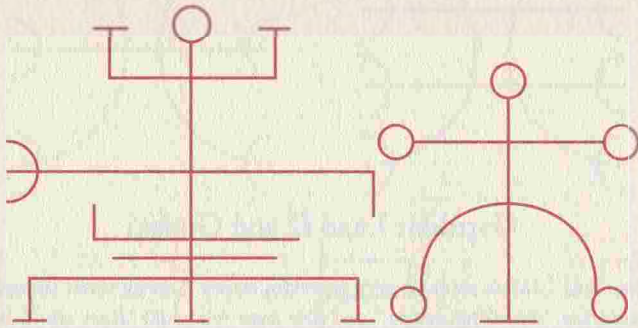
High the sails are hoisted  
hung with twisted strings.  
I have seen runes inscribed,  
I dimly recollect it now.  
May threat and storms descend  
from throughout the land,  
may sea-storms blowing with sand  
the archfiend send to them.



### Gapaldur I and II and Ginfaxi

Gapaldur and Ginfaxi are both very powerful staves. Among other things, they were used for "wrestling magic," and the man who had them could not be knocked off his feet. A Gapaldur was to be placed beneath the heel of the right foot, and Ginfaxi beneath the toe of the left foot. The staves were either to be written on paper, or inscribed on a wood shaving or tablet, and either of them placed between the shoe and its insert, or beneath the bare instep inside one's sock. It was considered advisable to read the following formula over the staves, before one engaged in a wrestling match:

Gapaldur beneath my heel  
Ginfaxi beneath my toe;  
stand by me, fiend,  
because now it lies heavy on me.

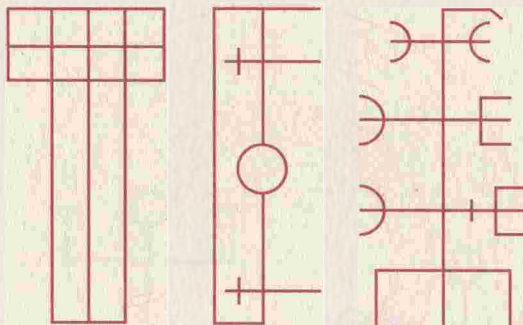


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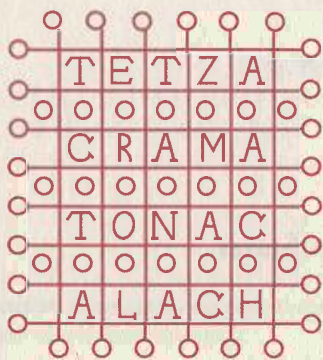
### Fish Staves

Inscribe these staves on your sinker, and you will always have good catches, even when others' are small.

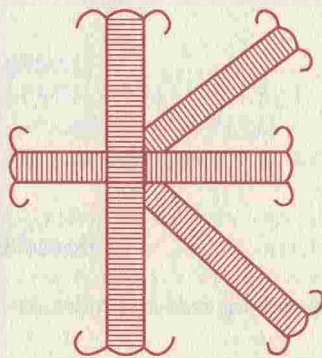




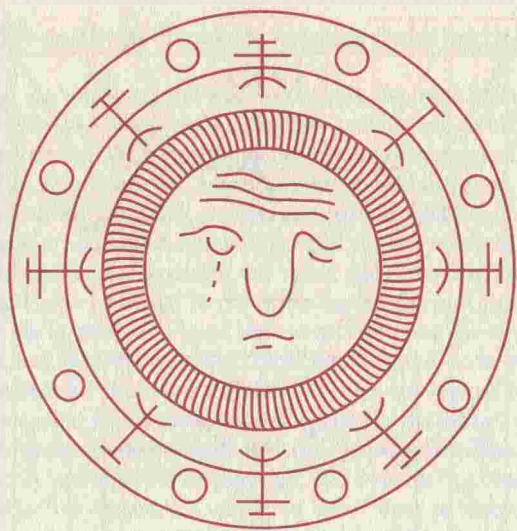
For Giddiness, Dizziness, and Colic



The Seal of Khayyam



The Seal of Markus



### Colic Stave

Allows no danger to menace you if it is worn. Heals all sorts of ailments.

These four staves are all healing staves and work against colic, dizziness, and giddiness, besides being protective staves against sorcery and preventing numerous types of danger. Against colic they all work together, and are to be used with the following formula: "Christ sat before the church door, a torch in his hand, that blessed child, a book in the other." "Why do you mourn, my son?," said the blessed Mary. "I am wounded and sick," said God, my Lord. "I will heal you of bone-ache, stone-ache, leg-ache, arm-ache, belly-ache, head-ache, and the most powerful of all, extreme-ache." He was healed of his ailment. Whoever keeps this prayer, will be freed from all ailments.

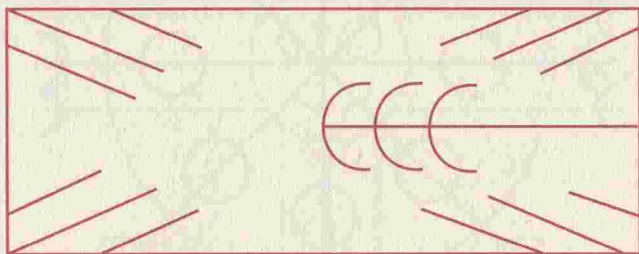


## Reckoning Table

To predict the future and understand raven's speech

If ravens' eggs are boiled and put back in the nest, the raven will go and fetch a stone that will make its eggs raw again. This stone is said to be found on an island in the Red Sea. Whoever mounts this stone on a ring and places it on top of a leaf of a laurel tree and touches someone held in prison, or is locked up, the chains will fall from that prisoner and open up, and if this stone is held in one's mouth, it bestows understanding of all the twittering of birds. There is yet another method for acquiring this stone: when the first day of summer occurs during Easter week and the raven lies on its eggs on Good Friday, one should go to the raven's nest around mass-time, and when the narrative of the crucifixion is read the raven will lie as if dead on its eggs. A stone will then drop from the raven's head into the nest. Take that stone and temper it and keep it on your person. And if you place this stone beneath the root of your tongue, you will understand raven's speech. But if you wish to obtain dreams, place this stone in your right armpit before the night, and swaddle it so that it remains there. If a raven flies toward you when you leave home, or high above you in the air, it means that things will go badly for you, and it is best that you return home and read good prayers, and then go your way in the name of the Lord. If a raven is sitting on a church gable or door lintel and turns its tail toward you, lifts its feathers or wings forward, caws and stretches gruffly, stretches out its wings and rubs them with its beak, that raven will speak the names of well-known dead men in the direction in which it turns its tail. If one raven or more flies over the farmhouses or alights on the dungheap or else on the door lintel, and makes a very long croak, it is indicating, to whomever is looking at it, the remains of strangers or acquaintances, but if it croaks at the window, it is telling family members of the death of the occupants of the house or the death or remains of their neighbors. If a raven hops here and there on top of a house, hobbles, changes sounds and croaks into the air, bends its neck and head, shakes its wings and shrugs its feathers, it is indicating that people are in danger at sea or on a lake or river. If many ravens fly together, making various noises, they are discussing the death of a person in the direction in which they turn when they alight. If a raven flies up to the house that you occupy, or else alights on a church gable or door lintel, or flies in your face with a loud croak, as if it is feeling ill in its throat and is going to vomit what it has eaten, and rubs its beak on the flagstones, and ravens gather together with raucous croaking, this indicates flotsam at the shore, having either washed up or not, of fish or other edibles, in which he at whom they croak has a share; sometimes they envy the person who takes the food and ask him to give them some when they alight on the door lintel; sometimes they simply wish to hold an assembly.

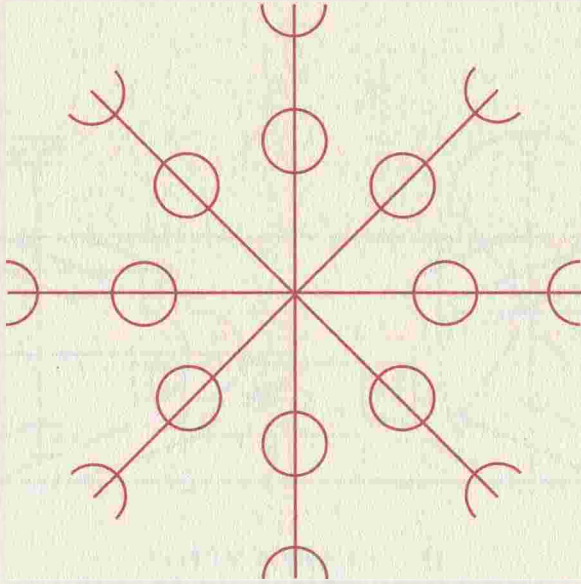




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 11R·111Y0R·\*N1P0R·1·11·11Y1·

### Winnia Woman's Love

Carve this staff on oak, and hold it in your hand when you kiss a woman whom you hunger to win.

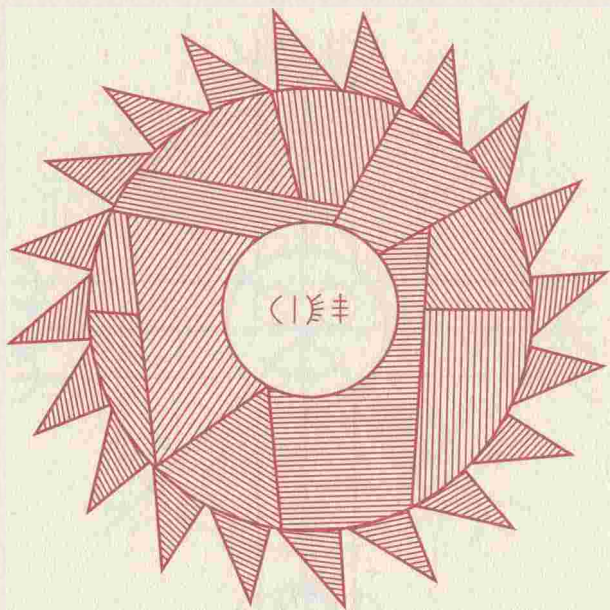


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### Stave to Defend Against Sorcery

If you wish to be free from all sorcery, inscribe this stave on lead during a waxing moon, and wear it and never remove it.



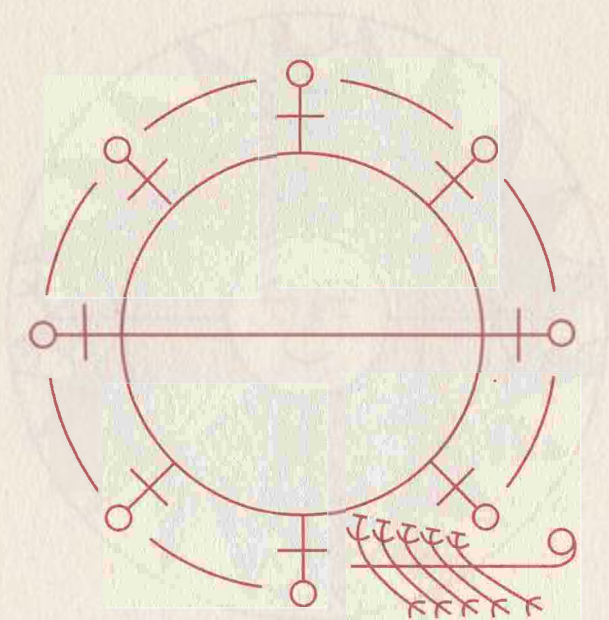


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## Wheel of Fortune

Inscribe this with your blood on a leaf of arctic dock on Midsummer's Night, and then toss it into a heavy-currented river or stream, and you will become extremely fortunate

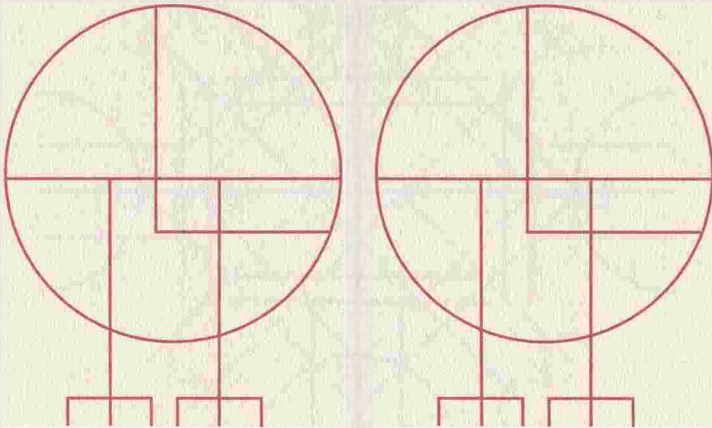




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 P P Y 1 · P A R I R · 1 P T 0 R P # T P 0

### Stave to Defend Against Sorcery and Hinder Revenants

First, walk in three cross-paths and then take three pieces of burning sulfur, which has lain in sacramental wine and vinegar, mixed in equal parts. Sprinkle it on your hands and the soles of your feet. If the ghost is visible, you must confine it within a ring in an out-of-the-way place far from human paths. The entire circle must be lined with burning sulfur. The ghost is then ordered to keep itself inside the ring, until the designated time comes. Take care not to tell anyone of this, because if you do, the action will be ruined.

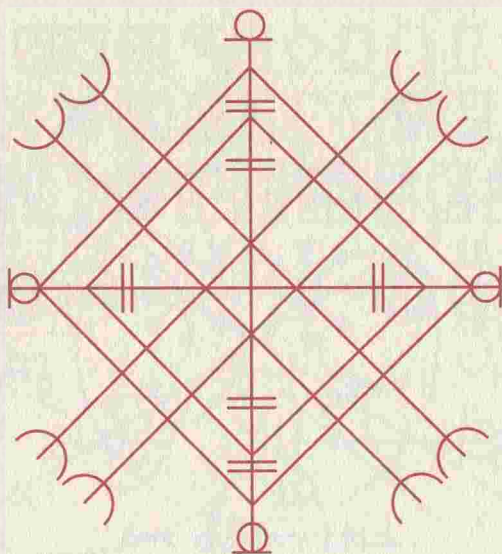


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 11·P1#R·11441·4↑1P1·4111·1·\*N1R11·414↑N·

### Horse-Fastening Staves

To make a person become stuck to his horse, inscribe one of these staves on each saddle flap.

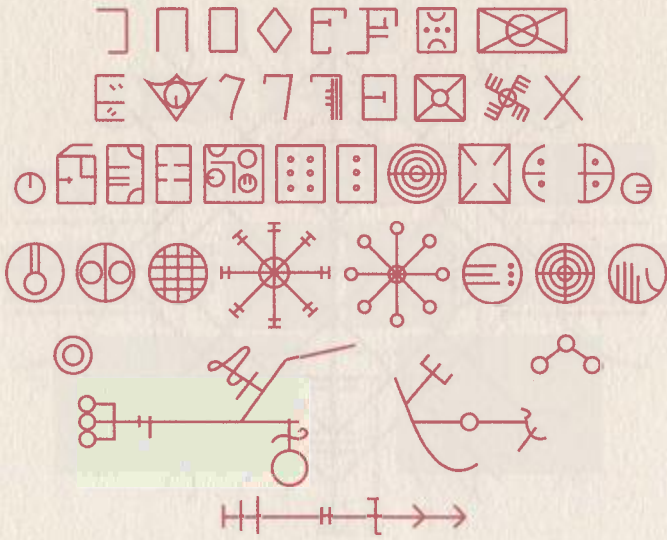




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### Stave of Ameliorations

To relieve the effect of spells and make amends, and for peace and consolation. It is also an excellent protective stave.



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### Letter of Búi and Seal of Loki

Only for the most powerful, learned sorcerers.







## Epilogue

We do not know man otherwise than as a physical being, bound, formed by the powers of nature, which are difficult to deal with. All that is formless or has no body, whether material or spiritual, it thus ineffectual and worthless in human life and arts. Nature gives form to everything that the eye can behold and the mind senses, desires, and yearns for; and we are sincerely moved and grateful to the divine laws that control those works. We behold the growing season, that is, life itself in its endlessly numerous and diverse forms, and every single living being wishes to take part in this great work of creation, to seek understanding of natural forces and work with them; wishes to become an almighty, infinitely good god, which are infinitely many, yet one; wishes not to seek or expect the blessedness of the Kingdom of Heaven elsewhere than on our own magnificent Earth.

First and foremost on our own magnificent Earth. We ourselves, wretched men, dwell in the kingdom of Heaven, and if we do not succeed, little by little, through understanding, diligence, and tenacity, in making our lives perfect here on earth, then we have no need to expect blessedness elsewhere. We do not need to be, any longer than we ourselves wish it, sufferers, almsmen, and visitors among the inhabitants of other planets.

Thought is the highest, most perfect power of the human and divine spirit. Thought lays the foundation for all life and art, and we must admit that we know no other life and no other art than in the form given to it, and thus, the more perfect the form is, the more perfect is the art. What was called sorcery and magic all led to the same thing: to shape thought, give it a body.

Thought is the foundation, the warp and weft of all physical form and art. The plan is what the creator follows, and if he does not have the plan fully formed in a particular part, he has to have it fully formed in his mind, so that nothing fails. This is the sorcerer's art, and in this art is where all the magic lies. This "ungodly conduct," sorcery, is thus, in conclusion, nothing other than an attempt at creation, to train the imagination, the mind and hand as one, and give thought form and physical dress.

Understandably, it is possible to accomplish a great deal by concentrating on cultivated, fully-formed, hateful thoughts, bringing about various types of destruction, weakness, and madness, such as setting buildings on fire and killing men and beasts. Ordinarily, however, people must pay so dearly to gain this power that they lose heart when it comes to large undertakings, and realize finally that too much has been sacrificed for a contemptible and evil cause. Hateful and angry thoughts are very common among us children of the Earth, but are usually formed on impulse, are uncontrolled and untrained, and thus have no effect on an opponent, but return to their father's house and there cause various sorts of unrest and misshapeness, which some people are never able to shake off, and which drags others to death. To give one of countless examples, we may mention the deceased Andrés Björnsson, poet, that intelligent and excellent lad, who died "before his destiny," because the disease of hatred had

fastened itself in him like a cancer in his mind. Andrés himself describes this poignantly in a poem that he composed shortly before his death. The poem is entitled "Hatred," and these are the final two verses:

I myself became depressed by my hatred of him,  
I became hardhearted, dour, aloof.  
My ill will toward that unlucky man  
has so poisoned my life, that I dwell on it still.

And I expect, perhaps, never to regain  
the ebullience of my youth, wherever I go  
because the specter that my animosity raised then,  
will never cease to haunt my heart.

Granted, Andrés conveys a great sense of redemption, yet it is insufficient, because the specter dragged both of them to death at a short interval, Andrés going last. Such spiritual disasters are far more horrific than any physical ones, because they will not be remedied in the "other world." On the other hand, hatred can be a magnificent boost to spiritual maturity, for those who know how to use it. But hatred is like a jewel that must be polished in its own filings. Of the material that has been gathered into this treatise, named Sorcerer's Creed, the Westfjords have contributed the greatest portion. The Westfjords have long been an inexhaustible spiritual source in such matters. In the Westfjords, the creative imagination of the Icelandic nation has prospered best. The people of the Westfjords have long been robust and hardy, clear-sighted and reserved, tenacious and excellent at finding solutions, with great spiritual vivacity and rich leanings toward the occult. Even today, when someone from the Westfjords gives an account of something mysterious, it is obvious that in his mind and heart he feels a kind of spiritual relationship with the story itself — feels that it is from his own soul and is of his own flesh and bones.

The Westfjords have long been sparsely populated, and it is difficult to travel through them; winters there are harsh. Nowhere in Iceland can be seen more beautiful Northern Lights, and nowhere in Iceland are the enchantments of winter nights more magnificent. It can hardly be described in words. All of these things amplify the power of the imagination, besides the fact that ethereal visions are much more common in the Westfjords than elsewhere in the country. To clarify, it should be mentioned that "the Westfjords" refers to all the counties to the west of Gilsfjörður and Bitra. Most of the lawsuits brought for sorcery occurred in that region, and it is mainly people from there that were executed for witchcraft and sorcery.

If I last long enough to publish a treatise on Icelandic black magic, it will be even clearer that not all is said and done with the present treatise. "Finnvikun," which is a certain type of black magic, is known in no other

place than the Westfjords. In Finnvíkun we find the names Finnbogi, Finnur, Finnborg, Finnbjörg, Finnrún, etc., all of which betoken dead things, but have now become personal names.

The openness and maturity of the Icelandic clergy, which is in fact funded by capitalism, here as elsewhere, to deliver predetermined sermons for a predetermined price, is evidenced by how many priests have been linked to sorcery, and by how little the clergy has done to persecute the so-called sorcerers. Naturally, malicious persecutors of occultists are to be found among the clergy, but they are so few that they must be considered an exception. Icelandic priests have generally been the most excellent of men, upholding and preserving the spiritual worth and human virtue of the Icelandic population in its servitude, poverty, isolation, and forsakenness of the past centuries. It may truly be said of the Icelandic clergy that it has been our "light in low hovels, our Yule-fire of long nights."

In conclusion, I wish to convey my sincere gratitude to those who have become subscribers to this publication, and by doing so provided its publisher with the financial means to bring it to fruition. The establishment receives no words of thanks here. The big retailers and spiritual proletariat, called the "Ministry of Education," and which at present appears to possess dictatorial power, to separate the sheep from the goats and shame and suck the life out of most patriotic men, seems far more inclined toward anything other than justice, humanity, and equity.

## On the Sources

The publisher of this work has for a number of years of late been collecting material concerning the history of Grímsey, and therefore has found himself obliged to pay numerous visits to manuscript collections. He has at the same time taken the opportunity to familiarize himself with most manuscripts registered in them as being concerned with occultism and runic inscriptions. Although there is indeed a great deal of such material to be found, most of what is preserved in Icelandic collections concerning magic is so disharmonious and heterogeneous, so poorly done and imperfect, that not a single coherent work may be said to exist anywhere. To prevent misunderstanding, however, it is to be mentioned that the great scientific treatise of the scholar Ólafur Davíðsson, copied in Lbs. 3202 4to, "Sorcery and its Persecution in Iceland," is herewith excepted, it being of an entirely different order.

The primary sources for this work are under the ownership of the publisher: two grimoires from the Westfjords, very old, and one from the North, originating from Eyjafjörður County, said to be copied from the papers of Galdra-Steinnun Jónsdóttir, the daughter of Jón "the Pillar" and full sister of Antonius Jónsson, the renowned sorcerer from Grímsey.

In addition, Mr. Skúli Þórðarson, laborer in Ísafjörður, has loaned me a screed, collected and written by his father, the deceased Þórður Þórðarson, from Grunnavík.

Furthermore, the publisher has referred to a number of printed books and essays published widely in newspapers and periodicals; too many, in fact, to list here. Moreover, numerous unedited manuscripts in the collections of the National Library have been taken into account, referenced, and compared. A number of the most important of these manuscripts are listed as follows:

Lbs. 1869, 4to- Lbs. 290, 4to- Lbs. 631, 4to- Lbs. 764, 4to- Lbs. 939, 4to- Lbs. 1479, 4to- Lbs. 1631, 4to- Lbs. 1696, 4to- Lbs. 66, 4to- Lbs. 590, 4to- Lbs. 632, 4to- Lbs. 636, 4to- Lbs. 771, 4to- Lbs. 993, 4to- Lbs. 1349, 4to- Lbs. 1779, 4to- Lbs. 2285, 4to- Lbs. 1199, 4to- Lbs. 1206, 4to- Lbs. 2294, 4to- Lbs. 2334, 4to- Lbs. 2302, 4to- Lbs. 977, 4to- Lbs. 1129, 4to- Lbs. 1593a, 4to.

Manuscripts in octavo (8vo): Lbs. 71, 8vo- Lbs. 73, 8vo- Lbs. 95, 8vo- Lbs. 210, 8vo- Lbs. 223, 8vo- Lbs. 264, 8vo- Lbs. 331, 8vo- Lbs. 659, 8vo- Lbs. 748, 8vo- Lbs. 402, 8vo- Lbs. 489, 8vo- Lbs. 867, 8vo- Lbs. 908, 8vo- Lbs. 2064, 8vo- Lbs. 2306, 8vo- Lbs. 385, 8vo- Lbs. 1063, 8vo. - Lbs. 1609, 8vo- Lbs. 1674, 8vo- Lbs. 2031, 8vo- Lbs. 2413, 8vo- Lbs. 2135, 8vo- Lbs. 1718, 8vo- Lbs. 1495, 8vo- Lbs. 1181, 8vo- Lbs. 1037, 8vo- Lbs. 488, 8vo- Lbs. 143, 8vo- Lbs. 627, 8vo- Lbs. 764, 8vo- Lbs. 1140, 8vo- Lbs. 1595, 8vo- Lbs. 2084, 8vo- Lbs. 2307, 8vo- Lbs. 2308, 8vo- Lbs. 2316, 8vo- Lbs. 2317, 8vo.

In the manuscript collection of Jón Sigurðsson (JS): JS 375, 8vo- JS 379, 8vo- JS 378, 8vo- JS 390, 8vo- JS 395, 8vo- JS 46, 8vo- JS 117, 8vo- JS 147, 8vo- JS 307, 8vo- JS 313, 8vo- JS 395, 8vo- JS 377, 8vo- JS 43, 4to- JS 248, 4to- JS 314, 4to- JS 149, fol.

In the manuscript collection of the Reykjavík Department of The Icelandic Literary Society (Hið íslenska bókmenntafélag) (ÍBR): ÍBR 23, 8vo- ÍBR 64, 8vo- ÍBR 142, 8vo- ÍBR 35, 4to- ÍBR 28, 8vo.

In addition, copies of several old manuscripts owned by the publisher, including: "In versutias serpentis recti et tortuosi"; i.e.: A little reflection on the treachery and wiles of the Devil, who sometimes goes upright, sometimes crookedly to try to spoil mankind's salvation. Compiled in the year of the Lord 1627 by Guðmundur Einarsson."

Similarly, copies of works such as, e.g.: "Samtíningr um Arsins Mánada Nätturu oc Edle daga ä Tünglinu oc Þeirra Hã ttagl uppã Blötökr". Etc.

Θελος



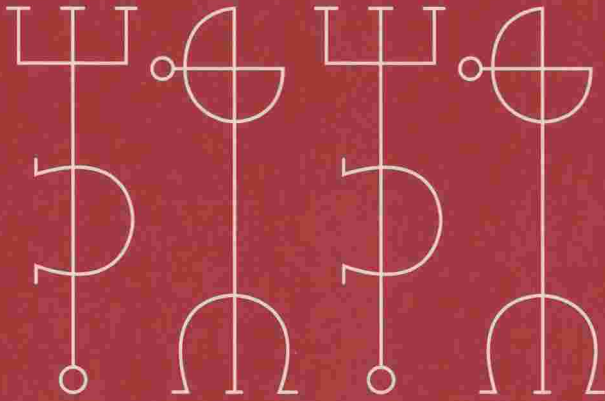
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