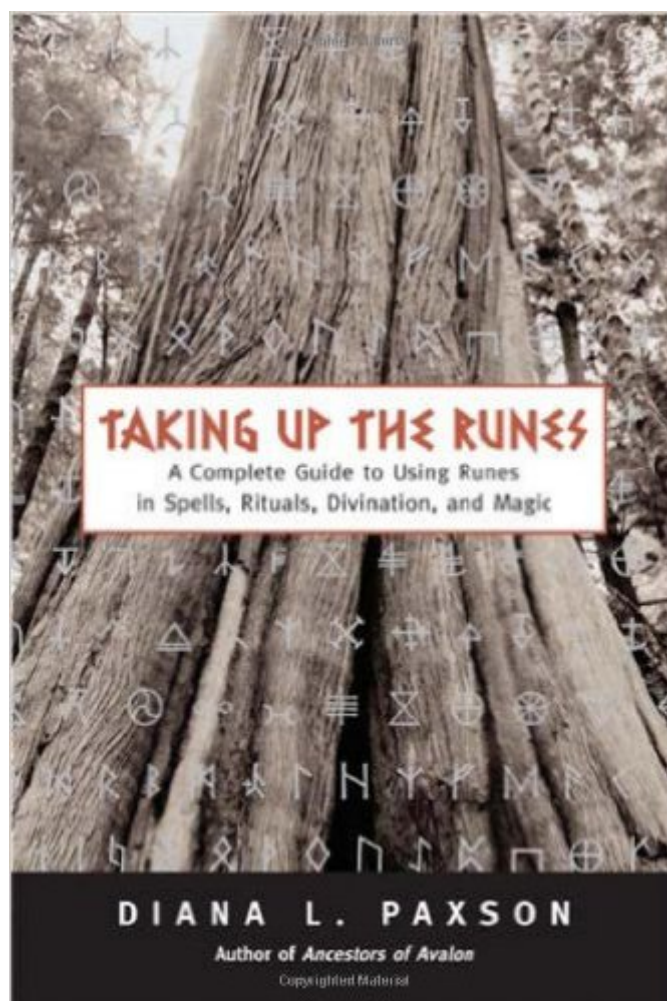


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# Taking Up The Runes: A Complete Guide To Using Runes In Spells, Rituals, Divination, And Magic



## Synopsis

Although many of us first encountered runes in J.R.R. Tolkien's Lord of the Rings, this sacred alphabet is by no means a fabrication for books or movies. Similar to Hebrew letters in the sense that each symbol contains a meaning that transcends its original function as a letter, the runes are practical, flexible, and effective symbols with a variety of uses. Today, the best known application of rune lore is divination: chips or stones marked with runes are drawn, cast, or laid out in patterns like tarot cards. In *Taking Up the Runes*, Paxson delves into the ancient historical meaning of each rune and explains their contemporary uses and meanings. We discover that the real power of runes comes from inside ourselves when we find the wisdom and power within each symbol and internalize them.

## Book Information

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## Customer Reviews

In this work, renowned fiction author Diana Paxson tackles practical rune-uses in magic, divination, and ritual. The book is obviously intended to be a sort of popular guide rather than a more serious piece. While there are places where the book misses the mark, there are places where it is fairly good as well. It is a good introduction to more serious works but it is not, by itself, a complete guide. First the good: I appreciate the fact that the author provides a fair bit of structure in her approach to runestave meanings. This is an important step which is missing from many books on the subject. This is important because it helps individuals make up their own minds and arrive at personal synthesis in this area. Some of the discussions of how to run a study group are helpful as

well. I also appreciated the fact that the rune poems were given in the original languages with inline translations. This helps to encourage individuals to think about the poems as being in their original languages and hence try to investigate their own translations. When I do a second edition of "The Serpent and the Eagle," I will probably follow that approach. Now the bad: As the author points out, the Runes are a cultural expression of a specific set of people at a specific point in time.

Unfortunately she then compares spiritual systems to foreign food and suggests that we can mix and match as we find it helpful with very little structure. Much of the approach from that point on ends up much more reminiscent of Hermeticism and related traditions and there is a clear Wiccan influence. (Among other things she refers to menstrual blood as "moon blood" without noting that Germanic languages and traditions see the Moon as a male mythological figure.

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