

וירד

מי מפחד ממאגיה לבנה | הפדרציה הפגאנית הבינלאומית

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במאגיה הקלטית מוגדרת פעולה זו כ"הרעדת קורי וירד" (Wyrd): לדידם של המגיקונים הקלטיים הקדומים המציאות היא רשת של קשרים בלתי נראים בין בני אדם לבין עצמם, ובינם לבין כל מה ...

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Wyrd

[Anglo-Saxon](#) - One of the 3 Fates....

[Norse](#) - A goddess of fate. In some accounts, she is the same as Urda; in others she is all three of the Fates in one; in others, she is their mother.

<http://www.mythologydictionary.com/wyrd-mythology.html>

וירד

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1987) ... **ورد** (ياتريشيا سي **ورد**) (Witches); Mort (1987) (Death); Sourcery (1988) (Rincewind);

Wyrd Sisters (1988) (Witches); Pyramids (1989) (One-off); Guards!

Wyrd

For other uses, see [Wyrd \(disambiguation\)](#).

Wyrd is a concept in Anglo-Saxon culture roughly corresponding to fate or personal destiny. Their concept of fate, *wyrd*, was stronger than that of the Classical Pagans as there was no resisting it. The word is ancestral to Modern English *weird*, which retains its original meaning only dialectically.

The cognate term in Old Norse is *urðr*, with a similar meaning, but also personalized as one of the Norns, *Urðr* (anglicized as *Urd*) and appearing in the name of the holy well *Urðarbrunnr* in Norse mythology.

1 Etymology

The Old English term *wyrd* derives from a Common Germanic term **wurdīz*.^[1] *Wyrd* has cognates in Old Saxon *wurd*, Old High German *wurt*, Old Norse *urðr*, Dutch *worden* (to become), and German *werden*. The Proto-Indo-European root is **wert-* “to turn, rotate”, in Common Germanic **wirþ-* with a meaning “to come to pass, to become, to be due” (also in *weorþ*, the notion of “origin” or “worth” both in the sense of “connotation, price, value” and “affiliation, identity, esteem, honour and dignity.”)

Old English *wyrd* is a verbal noun formed from the verb *weorþan*, meaning “to come to pass, to become”. The term developed into the modern English adjective *weird*. Adjectival use develops in the 15th century, in the sense “having the power to control fate”, originally in the name of the *Weird Sisters*, i.e. the classical Fates, in the Elizabethan period detached from their classical background as *fays*, and most notably appearing as the *Three Witches* in Shakespeare’s *Macbeth*.^[2] In many editions of the play, the editors include a footnote associating the “Weird Sisters” with Old English *wyrd* or “fate”.^[3] From the 14th century, *to weird* was also used as a verb in Scots, in the sense of “to preordain by decree of fate”. Of note is the use of “weird” in Frank Herbert’s *Dune* to connote an ability to amplify or empower, e.g., certain words being used as “weirding words.”

The modern spelling *weird* first appears in Scottish and Northern English dialects in the 16th century and is taken up in standard literary English from the 17th century. The regular modern English form would have been *wird*, from Early Modern English *werd*. The substitution of *werd* by *weird* in the northern dialects is “difficult to account

for”.^[4]

The now most common meaning of *weird*, “odd, strange”, is first attested in 1815, originally with a connotation of the supernatural or portentous (especially in the collocation *weird and wonderful*), but by the early 20th century increasingly applied to everyday situations.^[5]

2 Fate in Germanic mythology

Main article: [Norns](#)

Wyrd is a feminine noun,^[6] and its Norse cognate *urðr*, besides meaning “fate”, is the name of one of the *Norns*; *urðr* is literally “that which has come to pass”, *verðandi* is “what is in the process of happening” (the present participle of the verb cognate to *weorþan*) and *skuld* “debt, guilt” (from a Germanic root **skul-* “to owe”, also found in English *shall*). It is interesting to note the feminine aspect of *wyrd*, as fatalism was often personified as a goddess.^[7] “*Wyrd* has been interpreted as a pre-Christian Germanic concept or goddess of fate by some scholars. Other scholars deny a pagan signification of *wyrd* in Old English literature, but assume that *wyrd* was a pagan deity in the in the pre-Christian period.”^[8]

Between themselves, the Norns weave fate or *ørlog* (from *ør* “out, from, beyond” and *log* “law”, and may be interpreted literally as “beyond law”). According to *Voluspa* 20, the three Norns “set up the laws”, “decided on the lives of the children of time” and “promulgate their *ørlog*”. Frigg, on the other hand, while she “knows all *ørlog*”, “says it not herself” (*Lokasenna* 30). *ørloglausa* “*ørlog*-less” occurs in *Voluspa* 17 in reference to driftwood, that is given breath, warmth and spirit by three gods, to create the first humans, Ask (“Ash”) and Embla (possibly “Elm”).

Mentions of *wyrd* in Old English literature include *The Wanderer*, “*Wyrd bið ful aræd*” (“Fate remains wholly inexorable”) and *Beowulf*, “*Gæð a wyrd swa hio scel!*” (“Fate goes ever as she shall!”). In *The Wanderer*, *wyrd* is irrepressible and relentless. She “snatches the earls away from the joys of life,” and “the wearied mind of man cannot withstand her” for her decrees “change all the world beneath the heavens”.^[9]

3 Modern usage in Satanism and Paganism

The extreme Satanic organization Order of Nine Angles makes frequent reference to *wyrd* in its publicly available writings, which Nicholas Goodrick-Clarke's 2002 book *Black Sun* speculates may indicate roots in a pre-Christian native tradition of *paganism* or *Wicca*.^[10]

[10] Goodrick-Clarke, Nicholas. *Black Sun: Aryan cults, esoteric Nazism, and the politics of identity*, NYU Press, 2002, pp. 215-216.

- Bertha S. Philpotts, 'Wyrd and Providence in Anglo-Saxon Thought', *Essays and Studies* 13 (1928), 7-27.
- Ian McNish, 'Wyrd, Causality and Providence. A Speculative Essay', *Mankind Quarterly* 44 (2004).

4 See also

- Amor fati
- Beot
- Destiny
- Karma
- Kismet
- Moirai
- Predestination
- Rta
- Weaving (mythology)
- Teotl

5 References

- [1] Karsten, Gustaf E. *Germanic Philology*, University of Illinois Press, 1908, p. 12.
- [2] Karsten, Gustaf E. *Germanic Philology*, University of Illinois Press, 1908, p. 12.
- [3] de Grazia, Margreta and Stallybrass, Peter. *The Materiality of the Shakespearean Text*, George Washington University, 1993, p. 263.
- [4] OED. c.f. phonological history of Scots.
- [5] OED; c.f. Barnhart, Robert K. *The Barnhart Concise Dictionary of Etymology*. Harper Collins ISBN 0-06-270084-7 (1995:876).
- [6] "WYRD, Gender: Feminine", *Bosworth-Toller Anglo-Saxon Dictionary*
- [7] Karsten, Gustaf E. *Germanic Philology*, University of Illinois Press, 1908, p. 12.
- [8] Frakes, Jerold C. *The Ancient Concept of casus and its Early Medieval Interpretations*, Brill, 1984, p. 15.
- [9] Ferrell, C. C. *Old Germanic Life in the Anglo-Saxon*, Johns Hopkins University Press, 1894, pp. 402-403.

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