

Nature Ritual Wheel

The Complete Tutorial and Resources Guide

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1. Zodiac Constellations and Planets

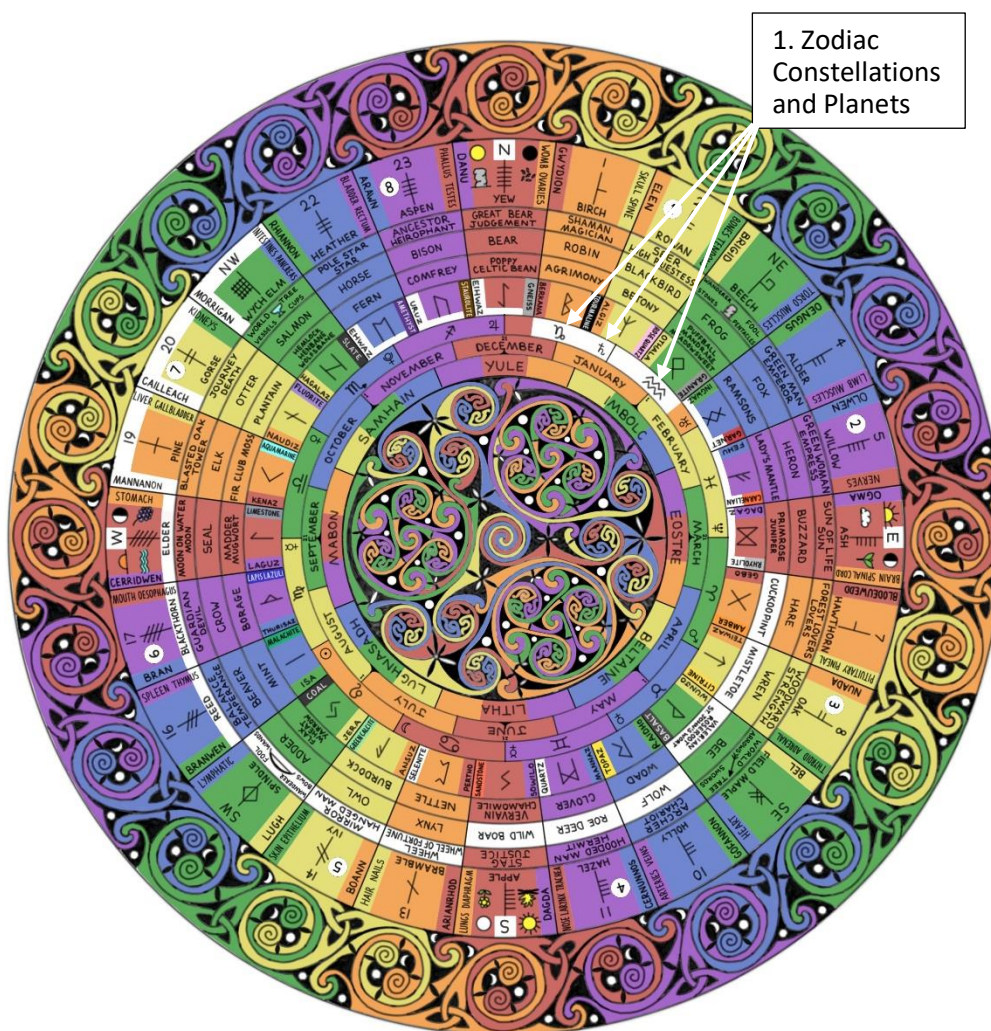


Figure 1. The Zodiac Constellations and Planets Realm is chosen when the divination stick lands in segments 1, 2, or 3, highlighted in white on the Nature Ritual Wheel

Divination Method:

The 'two turns' method of divination, as described in the 'Quick Guide to Nature Ritual Wheel', is used for the Zodiac Constellations and Planets realm. The **first turn** of the Wheel indicates which '**nature realm**' is chosen, and the **second turn** of the Wheel indicates which '**nature being**' within that nature realm is chosen.

If the divination stick lands in segments 1, 2, or 3 on the first turn of the Nature Ritual Wheel (See Figure 1), then the Zodiac Constellations and Planets realm is chosen for that divination.

The second turn of the Wheel will then choose one of the 24 Zodiac Constellations and Planets around the Wheel (See Figure 2). For example, if the stick lands in segment 9, then the constellation of Taurus has been chosen. Alternatively, if the stick lands in segment 10, then the planet Venus has been chosen.

You can then explore the meaning of the constellation or planet chosen, through the online links in the 'Guide to Resources' section below.

Astrological Alignment:

It can be seen that the Nature Ritual Wheel has been designed so that the Zodiac Constellations have been aligned with their associated months according the tropical zodiac for those interested in their astrological placement and meaning. It can also be seen that the zodiac constellations have been placed next to their astrological ruling planets. Thus, in the examples used above, Capricorn (segment 9) is next to its ruling planet, Venus (segment 10). The ruling planet is always placed to the right of the zodiac constellation, in the next segment of the Wheel.

Zodiac Constellation and Planet Symbols:

Figure 2. below, can also be used to identify the symbols used for the constellations and planets used in the Nature Ritual Wheel for those who are unfamiliar with them.

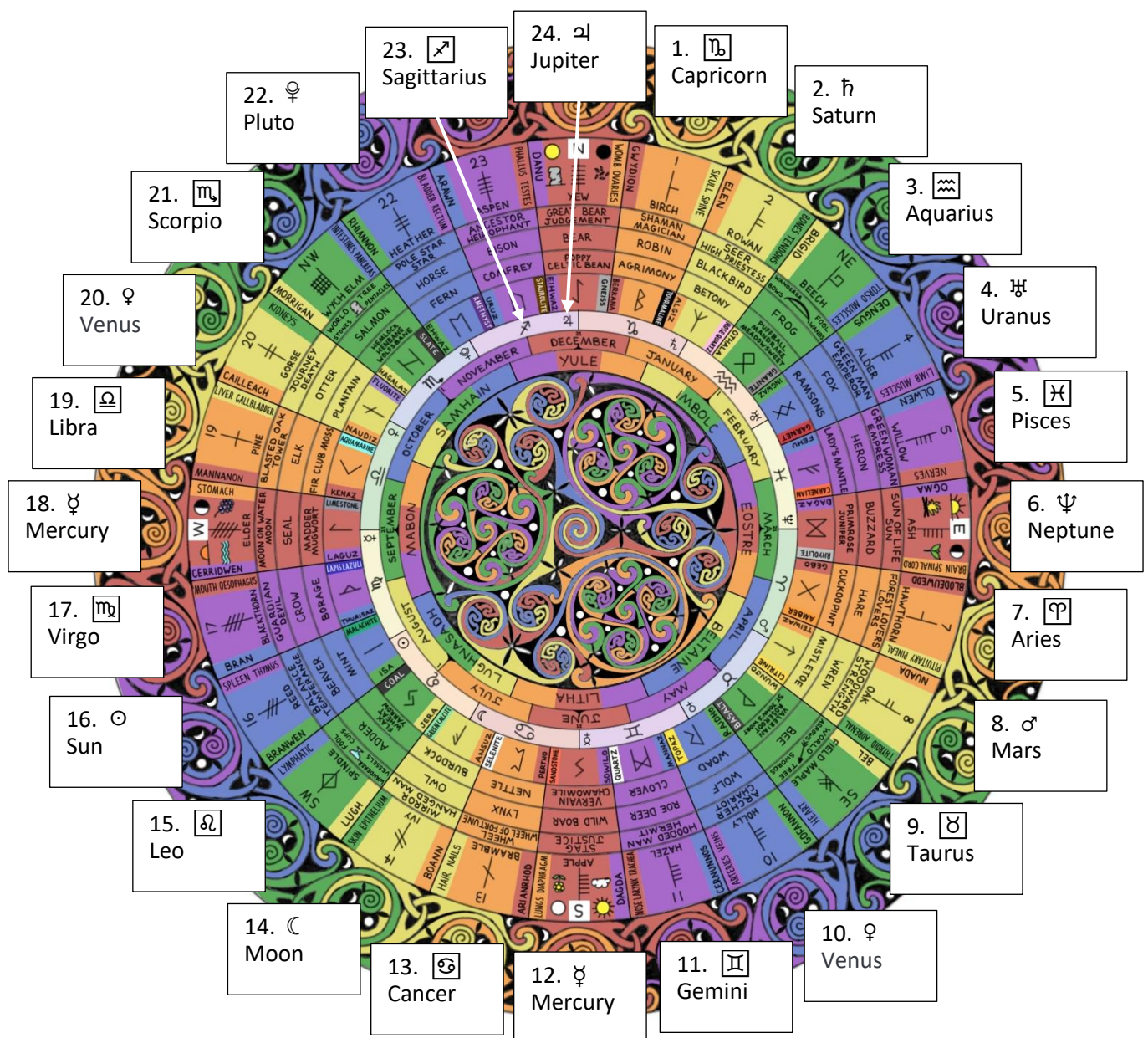


Figure 2. Zodiac Constellations and Planets, highlighted as the white circle in the Nature Ritual Wheel

Guide to Resources for Zodiac Constellations and Planets

Astrological Interpretations:

If you're interested in the Western astrological tradition of meanings ascribed to the zodiac constellation signs and planets, the following website offers a concise and accessible introduction to the major aspects of astrology. Those with a deeper interest in astrology will, no doubt, already have their own sources:

Website: <https://www.tarot.com/astrology>

'The Stars Within You' by Juliana McCarthy, provides a very accessible introduction to the major aspects of Western astrology either as an E-book or as a physical book:

E-Book/Book: https://www.amazon.co.uk/Stars-within-You-Modern-Astrology/dp/1611805112/ref=sr_1_1?crid=38AC4QR6FNAQA&dchild=1&keywords=the+stars+within+you&qid=1612013081&srefix=the+stars+withi+%2Caps%2C159&sr=8-1

Astronomical Interpretations:

If you have an interest in the astronomical qualities of our solar system, and the physical properties of the planets, then the NASA website provides a very accessible and visually appealing description of the planets and the wider solar system:

Website: <https://solarsystem.nasa.gov/planets/overview/>

There are many different ways that you can relate to the star constellations and planets through nature ritual, ranging from astrology to astronomy, depending on your personal preferences. Each way is equally valid, and as with all the Nature Realms, it is the process of developing and deepening your own unique connection with the various aspects of nature, rather than the particular form that it takes.

Finding and Viewing the Zodiac Constellations and planets:

A profound way to connect with a zodiac star constellation or planet that is chosen in a divination using the Nature Ritual Wheel, is to place them in the sky and to view them if possible. The best way to do this is by using an astronomy app. The Star Walk 2 app does this very well, is inexpensive, and easy to use:

Google App:

https://play.google.com/store/apps/details?id=com.vitotechnology.StarWalk2Free&hl=en_GB

Apple App: <https://apps.apple.com/gb/app/star-walk-2-the-night-sky-map/id892279069>

'The Planets Today' website provides a nice visual display of where the planets are in relation to the zodiac constellation signs. You can also switch between the Western, Tropical, zodiac and the Eastern (Hindu) Sidereal zodiac (which is the zodiac constellation where the planets will actually be in the sky):

Website: https://www.theplanetstoday.com/geocentric_orrery.html

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2. Rocks, Crystals and Stones

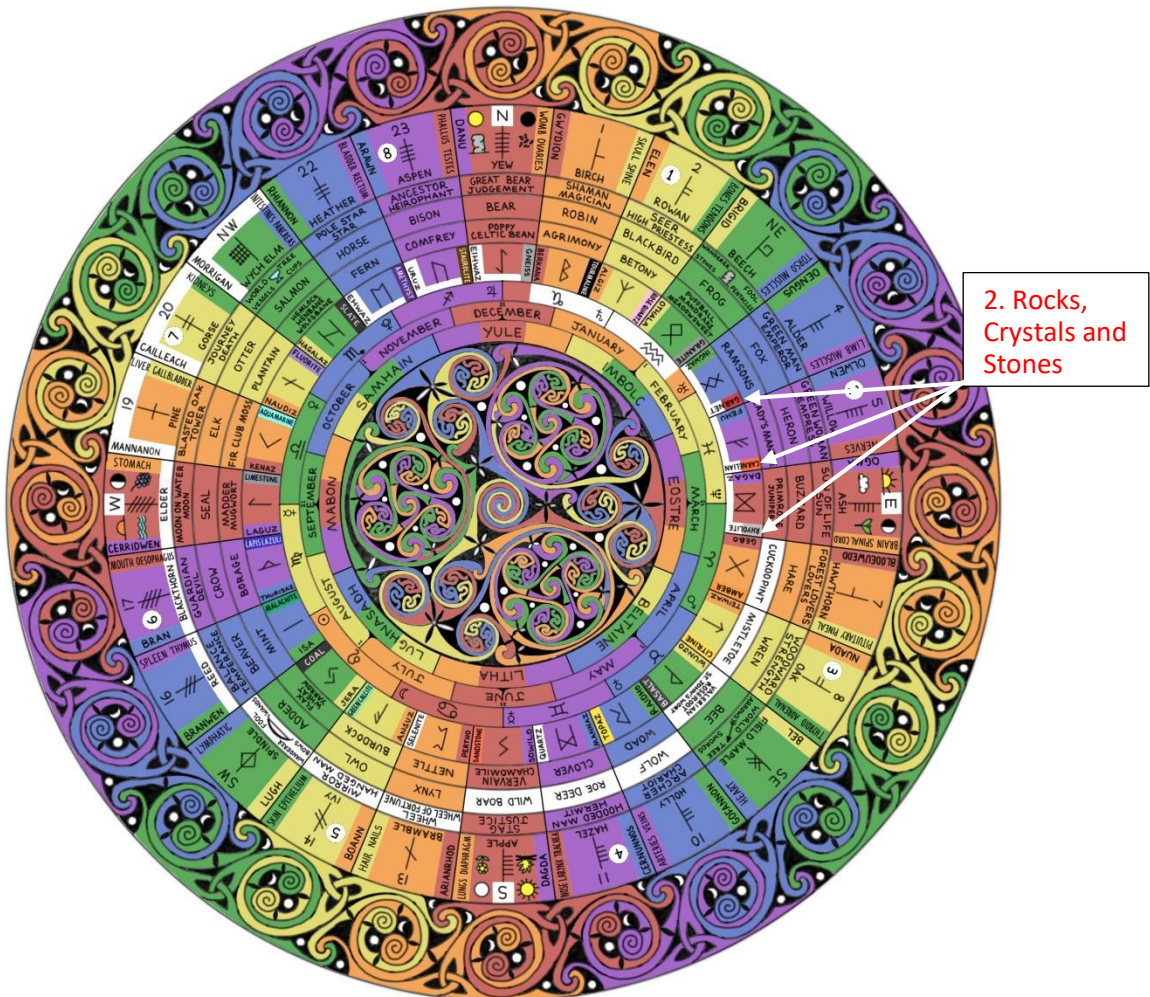


Figure 1. The Rocks, Crystal and Stones realm is chosen when the divination stick lands in segments 4, 5, or 6, highlighted in white on the Nature Ritual Wheel

Divination Method:

The 'two turns' method of divination, as described in the 'Quick Guide to Nature Ritual Wheel', is used for the Rocks, Crystals and Stones realm. The **first turn** of the Wheel indicates which '**nature realm**' is chosen, and the **second turn** of the Wheel indicates which '**nature being**' within that nature realm is chosen.

If the divination stick lands in segments 4, 5, or 6 on the first turn of the Nature Ritual Wheel (See Figure 1), then the Rocks, Crystals and Stones realm is chosen for that divination.

The second turn of the Wheel will then choose one of the 24 rocks, crystals, and stones around the Wheel (See Figure 2). For example, if the stick lands in segment 9, then the Basalt rock has been chosen. Alternatively, if the stick lands in segment 10, then the Topaz stone has been chosen.

You can then explore the meaning of the rock, crystal or stone chosen, through the online links in the 'Guide to Resources' section below.

The Rainbow of Minerals:

It can be seen in Figure 2. that the crystals and stones have been arranged around the Nature Ritual Wheel to represent a rainbow of colours, which also influences their traditional meanings and ascribed healing properties. For example, 4. Garnet is red, 5. Carnelian is orange, 7. Amber is honey coloured, 8. Citrine is yellow etc.

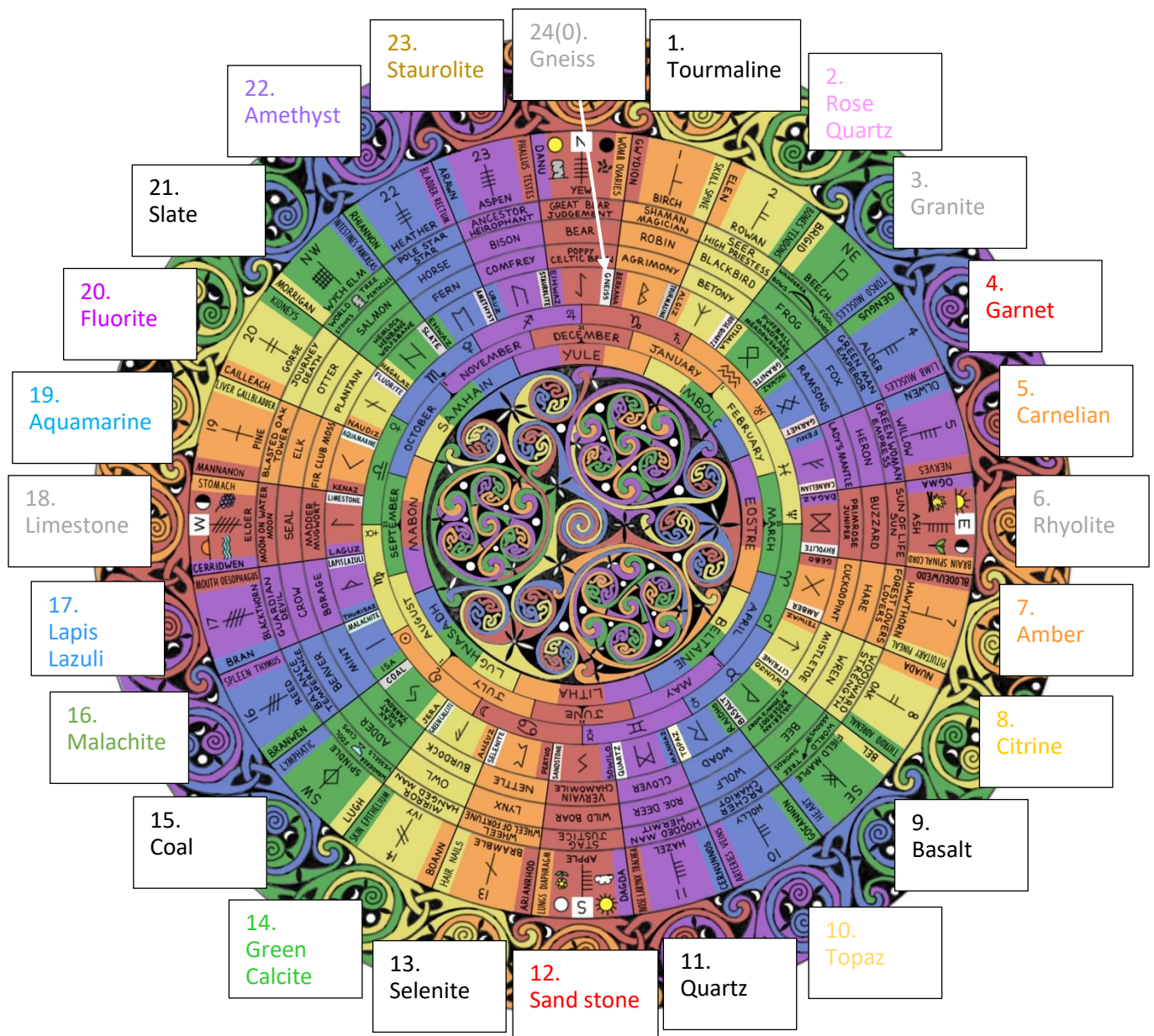


Figure 2. The 24 Rocks, Crystals, and Stones, highlighted in white around the Nature Ritual Wheel (see white arrow)

The Rock Cycle:

The Nature Ritual Wheel has also been designed to show what is known geologically as the 'rock cycle' (See Table 1). The segments of the Wheel coloured red and green roughly follow the rock cycle (See Figure 2). It starts (and ends) with the deep metamorphic rock, Gneiss, in segment 24, rising up with the magma, to form the intrusive igneous rock, Granite, in segment 3, and is exploded out into

the atmosphere with to form the extrusive igneous rock, Rhyolite, in segment 6, then worn down by the elements to form sedimentary rocks such as Sandstone in segment 12 etc. This is necessarily a very simplified representation of a very complex and multifaceted process, but it is fascinating, and in keeping with the rest of the Wheel, that the mineral realm also follows a great cycle, through immense periods of geological time. The 'Guide to Resources' section below provides links to relevant websites if you would like to learn more about the rock cycle.

Table 1. The Rock Cycle in the Nature Ritual Wheel:

Position on the Wheel	Direction on the Wheel	Name	Type of Rock
24(0).	North	Gneiss	Metamorphic
3.	Northeast	Granite	Igneous - Intrusive
6.	East	Rhyolite	Igneous - Extrusive
9.	Southeast	Basalt	Igneous – Extrusive
12.	South	Sandstone	Sedimentary - Clastic
15.	Southwest	Coal	Sedimentary - Organic
18.	West	Limestone	Sedimentary – Chemical/Organic
21.	Northwest	Slate	Metamorphic

Guide to Resources for the Rocks, Crystals, and Stones

Meanings and Healing Qualities of Crystals and Stones:

The following website provides an accessible and detailed description the traditional healing qualities ascribed to the stones and crystals contained in the Nature Ritual Wheel:

Website: <https://meanings.crystalsandjewelry.com/a-to-z-list-of-crystal-meanings/>

This is another excellent website with comprehensive descriptions of the qualities of stones and crystals. The resource is also available on their YouTube channel where there is a link to a free e-book that you can download. They also provide a nice free app where you can view the crystal meanings from your phone or tablet:

Website: <https://www.crystalgemstones.net/>

YouTube Channel: <https://www.youtube.com/c/rockncrystals>

Google App: <https://play.google.com/store/apps/details?id=net.crystalgemstones.app>

Apple App: <https://apps.apple.com/us/app/crystal-gemstones/id1445942315>

'The Encyclopedia of Crystals' by Judy Hall, also provides a description of the traditionally ascribed healing qualities of the stones and crystals in the Nature Ritual Wheel, and is available as an inexpensive E-book on Amazon Kindle:

E-Book: https://www.amazon.co.uk/Encyclopedia-Crystals-New-Judy-Hall-ebook/dp/B06Y5H178M/ref=sr_1_2?crid=ER0HIKUHW3Z&dchild=1&keywords=the+encyclopedia+of+crystals&qid=1599053942&sprefix=the+encyclopedia+%2Caps%2C144&sr=8-2

Rock Cycle and Physical Properties of Rocks:

For those interested in the rock cycle, the following Geological Society website gives a very accessible and visual description of this natural cycle:

Website: <https://www.geolsoc.org.uk/ks3/gsl/education/resources/rockcycle.html>

The following E-book, although aimed at a young readership, gives a very accessible description of the rock cycle, as well as a comprehensive description of the physical properties of rocks and minerals:

E-Book/Book: https://www.amazon.co.uk/Awesome-Field-Guide-Rocks-Minerals-ebook/dp/B07YZS36YH/ref=tmm_kin_swatch_0?encoding=UTF8&qid=1612017360&sr=8-1

The Geology.com website gives comprehensive descriptions and photos of the physical properties of the rocks, minerals and crystals contained in the Nature Ritual Wheel:

Website: <https://geology.com/rocks/>

These resources therefore provide a range of different ways to connect with the rocks, crystals and stones of the Nature Ritual Wheel when they are chosen in a divination using the Wheel.

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3. Plants

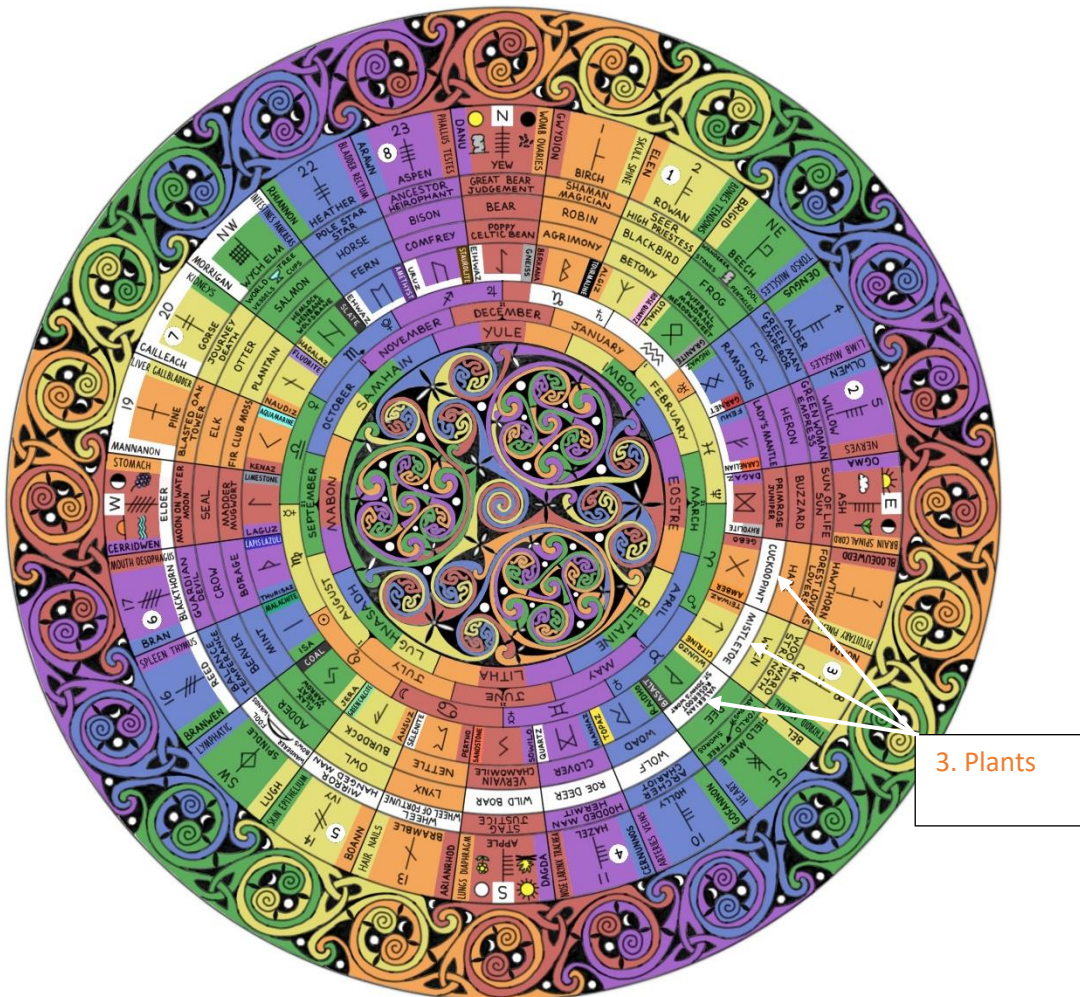


Figure 1. The Plant realm is chosen when the divination stick lands in segments 7, 8, or 9, highlighted in white on the Nature Ritual Wheel

Divination Method 1:

The 'two turns' method of divination, as described in the 'Quick Guide to Nature Ritual Wheel', can be used for the Plant realm. The **first turn** of the Wheel indicates which '**nature realm**' is chosen, and the **second turn** of the Wheel indicates which '**nature being**' within that nature realm is chosen. A **third turn** of the Wheel can also be used to further narrow down the divination when there is more than one plant in a single segment (See below).

If the divination stick lands in segments 7, 8, or 9 on the first turn of the Nature Ritual Wheel (See Figure 1), then the Plant realm is chosen for that divination.

The second turn of the Wheel will then choose one of the Plants around the Wheel (See Figure 2). For example, if the stick lands in segment 8, then Mistletoe has been chosen.

You can then explore the meaning of the plant chosen, through the online links in 'Guide to Resources' section below.

Why there are 36 Plants in the Plant Realm:

The Plant realm is different from the other nature realms in that there are 36 plants placed around the Wheel instead of the usual 24 (See Figure 2). This is because the Plant realm closely follows the 36 medicinal plants used in the 'The Druid Plant Oracle' which is a highly recommended card and book set, or phone app, written by Philip and Stephanie Carr-Gomm, and beautifully illustrated by Will Worthington (See Appendix below, or the overall 'Guide to Resources for Nature Ritual Wheel' for links to this card and book set).

Divination Method 2 - A third turn of the Wheel:

In order to include all of the 36 medicinal plants of the Druid Plant Oracle in the Nature Ritual Wheel, there are 2 plants in segments 6, 12, 18 and 24, corresponding to the East, South, West and North directions of the Wheel. There are also 3 plants in segments 3, 9, 15 and 21, corresponding to the Northeast, Southeast, Southwest and Northwest of the Wheel (See Figure 2).

This therefore means that if the divination stick lands in one of these segments, then either 2 or 3 plants will have been chosen for that divination, instead of the usual 1. The plants in these segments have been gathered together for their related qualities, so their meanings can be read together for the divination. However, it is also possible to narrow down the divination to just one of the plants in the segment by doing a **third turn of the Wheel**.

1. When there are 2 plants in a segment:

For example, if the divination stick lands in segment 12, then both Vervain and Chamomile have been chosen. In this instance, the Wheel can be divided into two equal halves, segments 1 to 12 = Vervain, and 13 to 24 = Chamomile (or alternatively, Vervain = odd numbers and Chamomile = even numbers). Then a third turn of the Wheel can be done. If the stick lands in the segments 1 to 12 (or on an odd number) then Vervain has been chosen for this divination. If the stick lands in segments 13 to 24 (or on an even number) then Chamomile has been chosen.

2. When there are 3 plants in a segment:

For example, if the divination stick lands in segment 9 then Valerian, Roseroot, and St. John's Wort have all been chosen. In this instance, the Wheel can be divided into equal thirds segments 1 to 8 = Valerian, 9 to 16 = Roseroot, and 17 to 24 = St. John's Wort. A third turn of the Wheel can then be done. If the stick lands in segment 6 (1 to 8), then Valerian has been chosen for this divination etc.

It can be seen therefore how a third turn of the Wheel can choose between 2 plants or 3 plants that are placed in a single segment of the Wheel.

Dreamers, Restorers, Harvesters, and Transformers:

In, the 'Druid Plant Oracle', Philip and Stephanie Carr-Gomm gather together three plants; Valerian, Roseroot, and St. John's Wort, under the collective heading of 'The Restorers' because these three plants all have restorative qualities. They also gather together the three plants; Hemlock, Henbane and Wolfsbane, under the collective heading of 'The Banes' because of their transformative, but also poisonous qualities (I have called them 'The Transformers').

I gathered together three plants with similar qualities in two more segments, and using a bit of intuitive poetic licence, I gave them the collective headings of 'The Dreamers' (Puffball fungus, Mandrake, Meadowsweet) and 'The Harvestors' (Flax, Wheat, Yarrow).

These plants are therefore gathered into the Dreamers (segment 3), Restorers (segment 9), Harvesters (segment 15), and Transformers (segment 21). These are the segments which correspond to the Northeast, Southeast, Southwest, Northwest directions, and the Celtic cross-quarter festivals of Imbolc, Beltaine, Lughnasadh, and Samhain respectively (See Figure 2). This indicates some of the deeper correspondences and meanings within the Nature Ritual Wheel, which I won't elaborate on here for the sake of brevity.

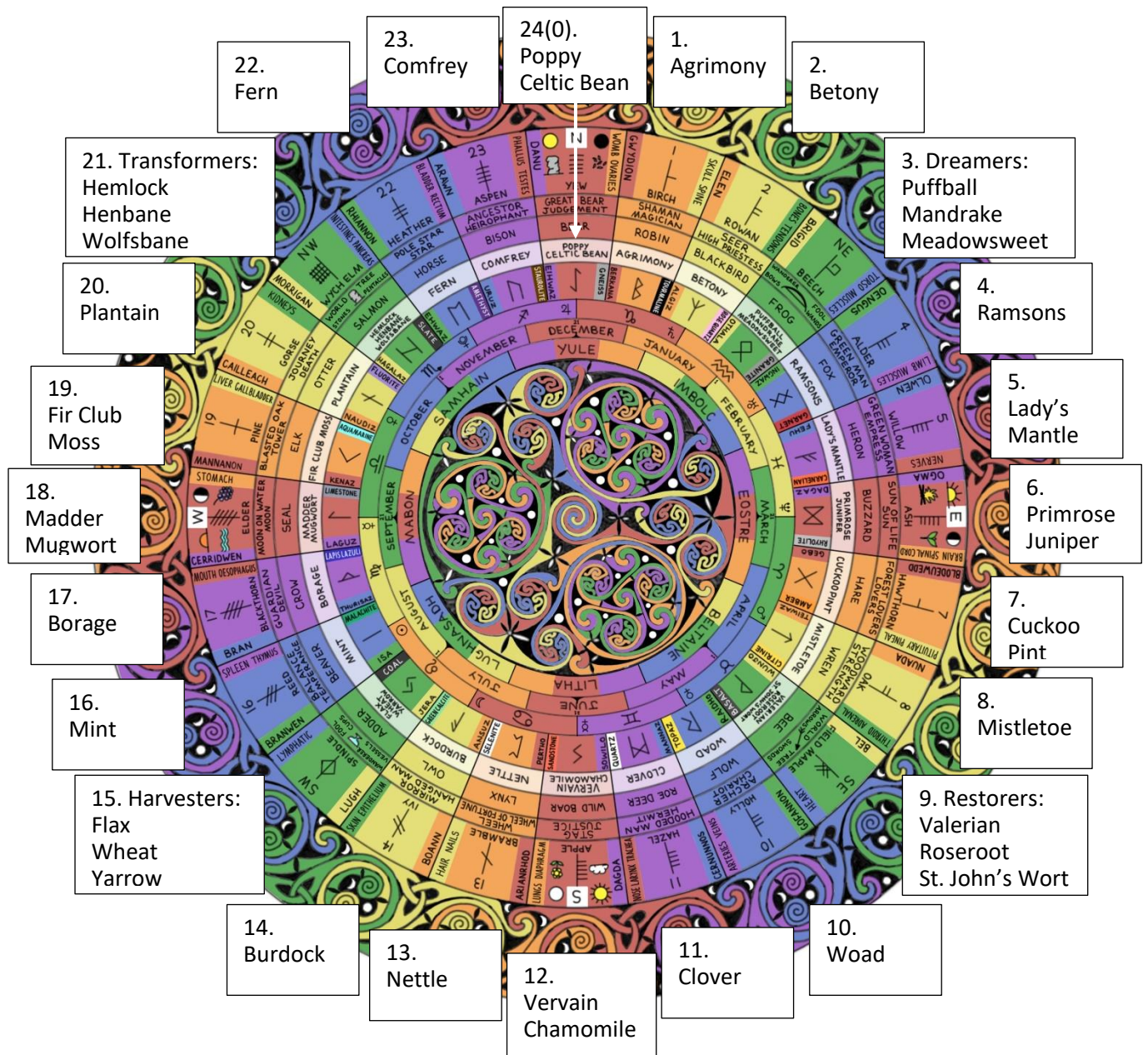


Figure 2. The 36 Medicinal Plants, highlighted as the white circle in the Nature Ritual Wheel

Guide to Resources for Plants

The medicinal plants and herbs used for the 'Plant Realm' of the Nature Ritual Wheel are closely aligned with, and inspired by, the 'Druid Plant Oracle.' The wonderful, informative, 36 card set and accompanying book by Philip & Stephanie Carr-Gomm, and beautifully illustrated by Will Worthington, are available here:

Card Set/Book: <https://www.philipcarr-gomm.com/book/the-druid-plant-oracle/>

The same card and book set are also available very inexpensively (£4.99) as an app, which also includes the 'Druid Animal Oracle' by the same authors and illustrator and includes most of the animals used for the Animal nature realm in the Nature Ritual Wheel. This one app therefore provides an excellent guide to meanings for the two nature realms:

Google App: <https://play.google.com/store/apps/details?id=com.foolsdog.druidoracles&hl=en>

Apple App: <https://apps.apple.com/gb/app/druid-oracle-cards/id613282790>

All the medicinal plants can also be easily typed into an online search engine such as Google to discover their particular healing properties and qualities. The following Wikipedia page provides the healing properties of quite a few of the medicinal plants and herbs used in the Nature Ritual Wheel. I haven't found a single website that covers all the medicinal plants used in the Wheel. The app above is definitely the best option:

Website: https://en.wikipedia.org/wiki/List_of_plants_used_in_herbalism

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4. Animals

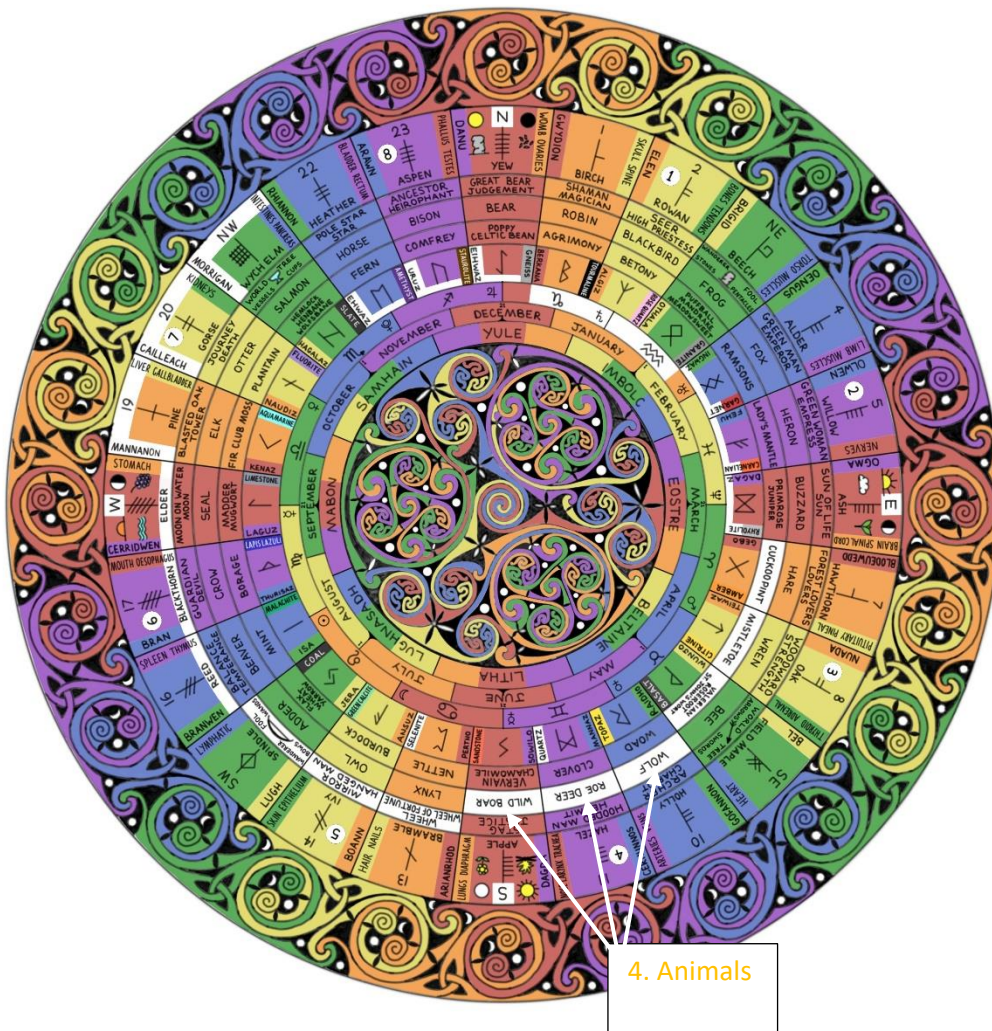


Figure 1. The Animal realm is chosen when the divination stick lands in segments 10, 11, or 12, highlighted in white on the Nature Ritual Wheel

Divination Method:

The 'two turns' method of divination, as described in the 'Quick Guide to Nature Ritual Wheel', is used for the Animal realm. The **first turn** of the Wheel indicates which '**nature realm**' is chosen, and the **second turn** of the Wheel indicates which '**nature being**' within that nature realm is chosen.

If the divination stick lands in segments 10, 11, or 12 on the first turn of the Nature Ritual Wheel (See Figure 1), then the Animal realm is chosen for that divination.

The second turn of the Wheel will then choose one of the 24 Animals around the Wheel (See Figure 2). For example, if the stick lands in segment 4, then the Fox has been chosen.

You can then explore the meaning of the animal, through the online links in the 'Guide to Resources' section below.

Animals native to Europe:

The 24 animals chosen for the Animal realm are all native to Northern Europe because the Nature Ritual Wheel has been developed out of nature ritual experiences in the British Isles. Some of the

animals have become extinct in the UK, but as a strong advocate of rewilding and returning our native species to their former home, I have included them in the Wheel in the hope, wish, and expectation, that one day they will return.

Choosing Animals native to your location:

If you live in another part of the world from Europe, then you might like to choose animals similar to the ones on the Nature Ritual Wheel, but native to your country, and substitute them, so that the Wheel remains more relevant to your own local nature experience. For example, when I went travelling in East Africa, I temporarily substituted African animals for the European ones, as I was closer to the African animals for that time. You could also choose more locally relevant nature beings for other nature realms such as the Plant and Tree realms if you so wished.

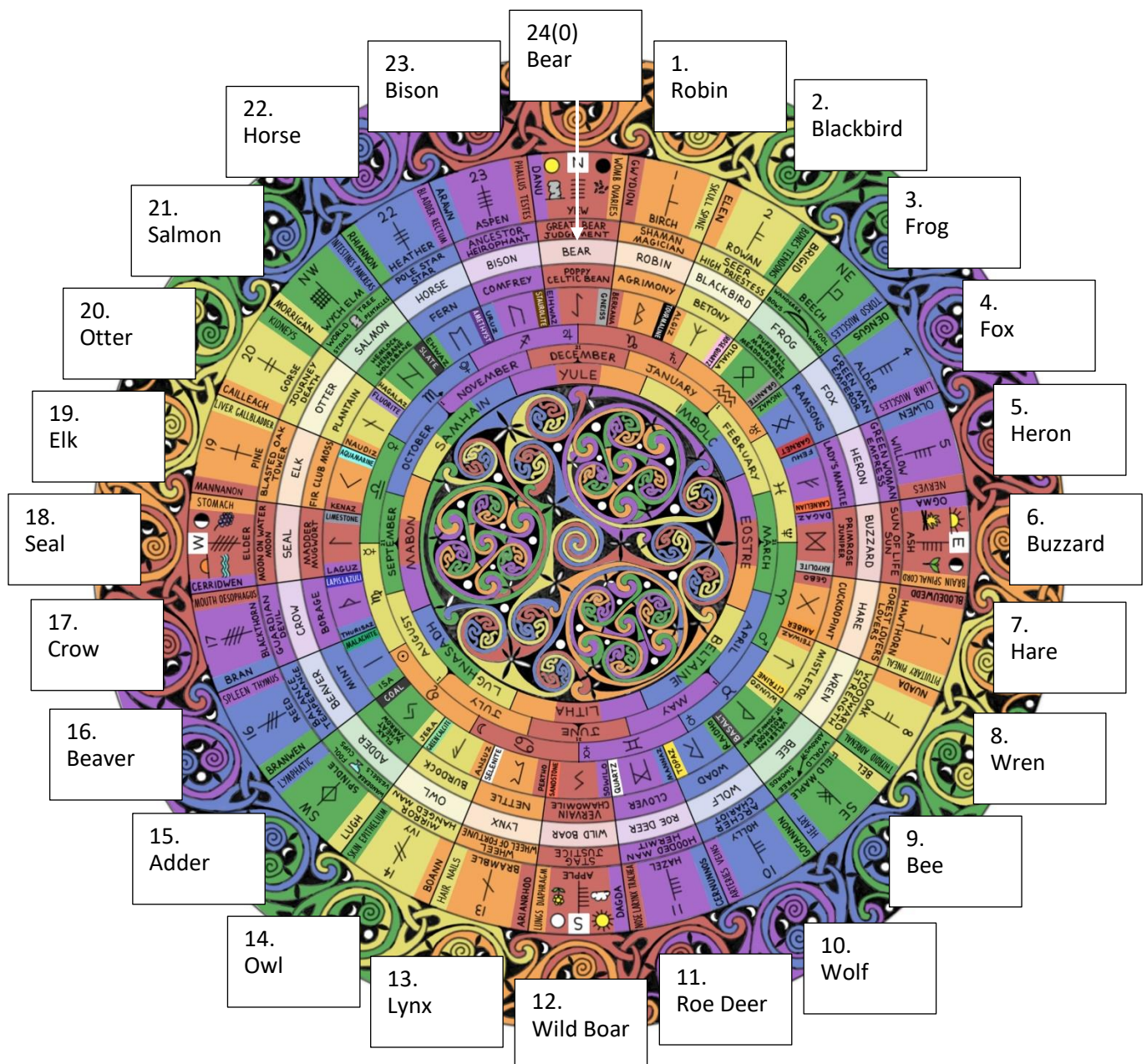


Figure 2. The 24 Animals, highlighted in white around the Nature Ritual Wheel

Animal Representatives:

The 24 animals chosen for the animal realm are necessarily a very small selection of the many possible animals that could have been chosen. To widen the scope of the animals represented in the Wheel, certain animals can be seen as representing similar animals in their 'family' of animals (See Table 1):

Thus, the Frog in segment 3 (Northeast), can be seen as representing all the amphibians; the Bee in segment 9 (Southeast) can be seen as representing all the insects; the Adder in segment 15 (Southwest), can be seen as representing all the reptiles; and the Salmon in segment 21 (Northwest), can be seen as representing all the fish. This allows a feeling of connection with the wider families of animals with which we share the world.

Table 1. Animal Families in the 4 Cross Directions of the Nature Ritual Wheel:

Segment of the Wheel	Direction on the Wheel	Animal Representative	Animal Family
3.	Northeast	Frog	Amphibians
9.	Southeast	Bee	Insects
15.	Southwest	Adder	Reptiles
21.	Northwest	Salmon	Fish

Other animals on the Wheel can also be seen as representatives of similar animals. For example, the Buzzard in segment 6, can be seen as representing the other native birds of prey such as kestrels, red kites, peregrine falcons, golden and white-tailed eagles etc. The seal in segment 18, can be seen as representing the other marine animals, such as dolphins, porpoises and whales etc. The roe deer can be seen as representing the other local deer species such as fallow and red deer etc.

Guide to Resources for Animals

'The Druid Animal Oracle' is a wonderful 36 card set and accompanying book, by Philip & Stephanie Carr-Gomm and beautifully illustrated by Will Worthington, which provides a very informative guide to potential meanings for many of the animals in the Animal Realm of the Nature Ritual Wheel:

Card Set/Book: <https://www.philipcarr-gomm.com/book/druid-animal-oracle/>

The same card and book set are also available very inexpensively (£4.99) as an app, which also includes the 'Druid Plant Oracle' by the same authors and illustrator, that includes all of the medicinal plants used for the Plant Nature Realm in the Nature Ritual Wheel. This one app therefore provides an excellent guide to meanings for the two nature realms:

Google App: <https://play.google.com/store/apps/details?id=com.foolsdog.druidoracles&hl=en>

Apple App: <https://apps.apple.com/gb/app/druid-oracle-cards/id613282790>

The 'My Spirit Animal' website also provides a free, informative, and comprehensive guide to the qualities, and potential meanings of the many of the animals in the Nature Ritual Wheel:

Website: <https://whatismyspiritanimal.com/spirit-totem-power-animal-meanings/>

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5. Human Realm – Tarot:

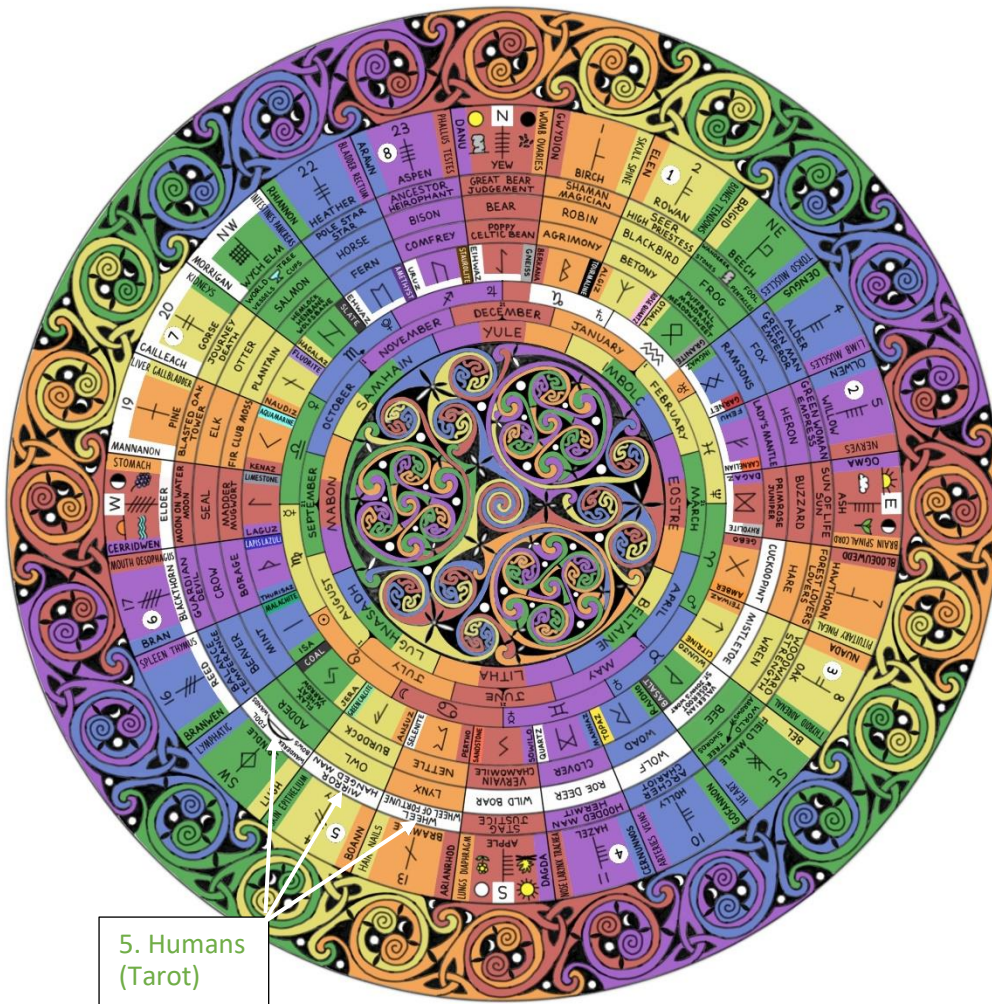


Figure 1. The Human (Tarot) realm is chosen when the divination stick lands in segments 13, 14, or 15, highlighted in white on the Nature Ritual Wheel

The Human Realm's association with the Tarot:

The Human realm is about deepening our connection with our own human nature, our relationships with others, and our wider human communities. The Tarot has been traditionally used by many as a method of divination for finding meaning in our own lives, and relationships with others. For this reason, the Nature Ritual Wheel associates the Human realm, with divination using the Tarot.

The Wildwood Tarot:

The Wildwood Tarot is a highly recommended card and book set (also available as an inexpensive phone app), written by Mark Ryan and John Matthews, and beautifully illustrated by Will Worthington (See 'Guide to Resources' section below). It has a wholly nature-based theme, and its lore, illustrations and iconography are based on the mystery and experience of the wild woods. For this reason, it is a very good fit for the Nature Ritual Wheel and is therefore used for tarot divination in the Human realm. However, as many will be more familiar with the traditional tarot, the traditional tarot card names are

placed under the corresponding Wildwood Tarot names (See Figure 2), so they can be cross-referenced depending on one's own personal preferences.

A Change to the order of the Tarot cards:

The order of the tarot cards around the Nature Ritual Wheel is slightly altered from the order of the traditional, and Wildwood, tarots. This has been done so that the meanings of some of the tarot cards can remain consistent with the meanings of the other nature beings within certain segments of the Wheel. It will be seen, when working with the Wheel, that nature beings from different nature realms, have related meanings within each segment of the Wheel, so that each segment, begins to take on its own deeper meaning in the Wheel. I shall leave this deeper aspect of the Nature Ritual Wheel for a later discussion, as I only wish to indicate here the reason why the traditional order of the tarot cards around the Wheel has been slightly changed to fit the deeper meaning of each segment.

Divination Method 1 – Major Arcana:

The 'two turns' method of divination, as described in the 'Quick Guide to Nature Ritual Wheel', can be used for all the 'Major Arcana' of the Tarot for the Human realm. The Major Arcana are the most familiar of the tarot cards such as the 'Magician' ('Shaman' in the Wildwood Tarot) or the 'Wheel of Fortune' ('Wheel' in the Wildwood Tarot) for example.

The **first turn** of the Wheel indicates which '**nature realm**' is chosen, such as the **Human (Tarot) realm** in this instance, and the **second turn** of the Wheel indicates which major arcana **tarot card** within that Human (Tarot) realm is chosen.

Thus, if the divination stick lands in segments 13, 14, or 15 on the first turn of the Nature Ritual Wheel (See Figure 1), then the Human (Tarot) realm is chosen for that divination.

The second turn of the Wheel will then decide which of the 22 major arcana tarot 'cards' around the Wheel is chosen (See Figure 2). For example, if the stick lands in segment 2, then 'The Seer' ('High Priestess' in traditional tarot) has been chosen.

One important thing to note is that the 'Wanderer' ('Fool'), and the 'World Tree' ('World') tarot cards both appear twice in the Nature Ritual Wheel so that the 22 tarot cards of the major arcana fit into the 24 segments of the Wheel. The Wanderer (Fool) is placed in the 3rd (NE) and 15th (SW) segments of the Wheel, and the World Tree (World) is placed in the 9th (SE) and 21st (NW) segments of the Wheel (See Figure 2).

The particular placement of the Wanderer (Fool) and World Tree (World) cards on the Wheel indicates their special status in the tarot card 'journey'. The Wanderer (Fool) is traditionally placed at the beginning of the tarot card journey around the 'wheel of life', and could therefore be imagined as truly placed at the centre of the Wheel. The World Tree (World) is traditionally placed at the end of the tarot journey, and could therefore be imagined as representing the circumference of the Wheel containing the rest of the Wheel. In such a view, the Nature Ritual Wheel can be seen to represent a microcosm of the whole wheel of life and cycles of nature.

You can explore the meaning of the tarot card chosen in the divination, through the online links in the 'Guide to Resources' section below.

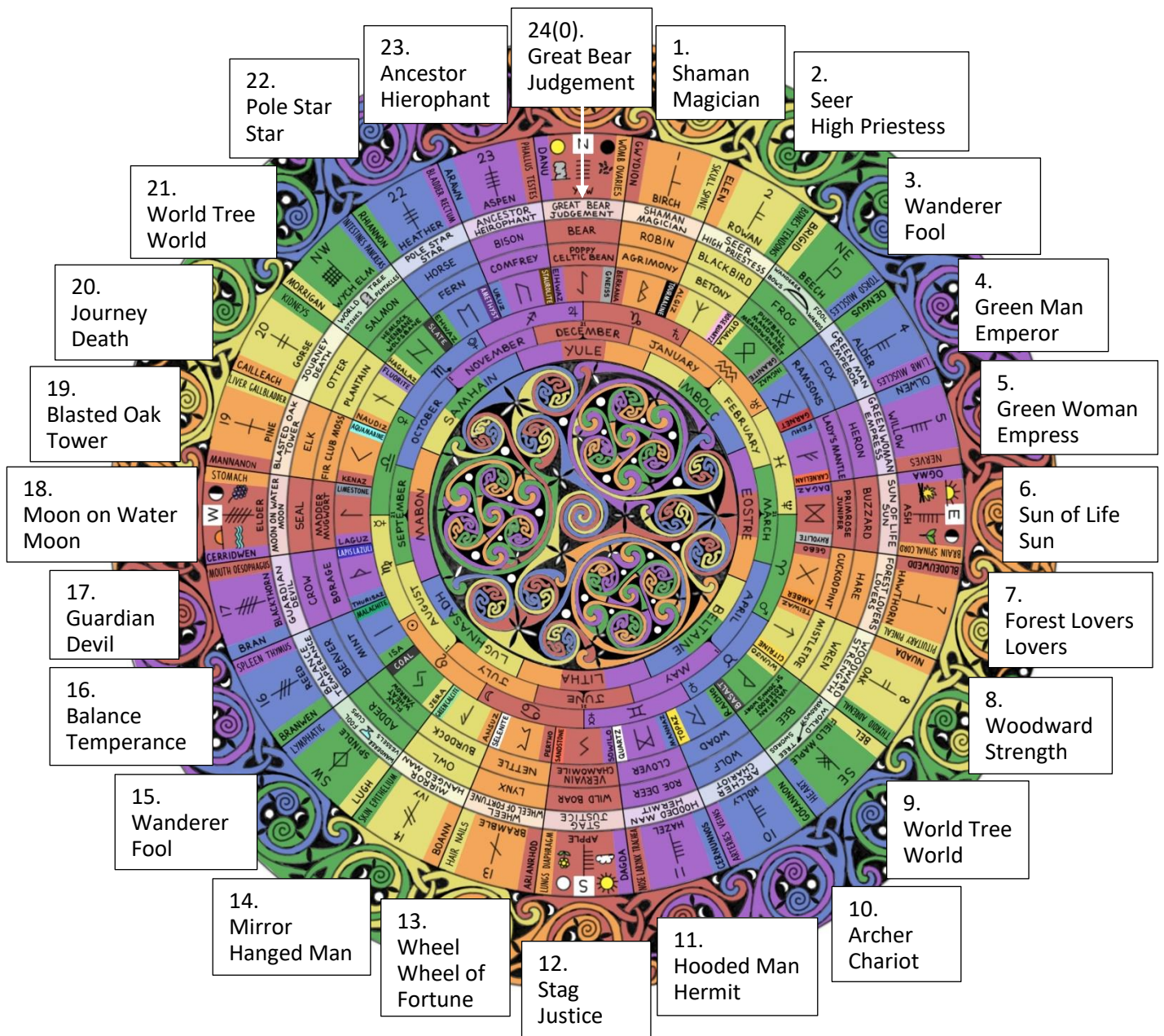


Figure 2. The 22 Cards of the Wildwood Tarot (top) and traditional Tarot (bottom), highlighted in white around the Nature Ritual Wheel

Divination Method 2 – Using the Full Tarot Card Deck:

A second divination method can also be used to access the meanings of both the major and minor arcana, as would be done with a full tarot card deck. This method requires more turns of the Wheel and is a little more complex. However, using this full divination method, even though it requires a bit more learning, allows the divination to more completely follow the probabilities of choosing a particular tarot card from a full tarot card deck.

As in the first method, the **first turn** of the Wheel indicates that the ‘Human (Tarot) Realm’ has been chosen if the divination stick lands in segments 13, 14 or 15.

The **second turn** of the Wheel will this time indicate whether the major or minor arcana is chosen for the divination. If the divination stick lands on a segment coloured red or green, then the major arcana is chosen for this divination. If the stick lands on any of the other coloured segments (orange, yellow, blue or violet) then the minor arcana is chosen.

If the major arcana is chosen for this divination, then a **third turn** of the Wheel will indicate which of the major arcana is chosen for this divination depending on which segment of the Wheel the divination stick falls on the third turn (See Figure 2).

If the minor arcana is chosen for this divination, then another two or three more turns of the Wheel will be required to choose a particular card from the minor arcana. Turning the Wheel for the **third time** will now choose which of the four 'suits' of the minor arcana will be chosen (See Figure 3):

- I. If the divination stick lands in segments 1 to 6 then the suit of 'Stones' ('Pentacles' in the traditional tarot) has been chosen for this divination.
- II. If the divination stick lands in segments 7 to 12 then the suit of 'Arrows' ('Swords') has been chosen.
- III. If the divination stick lands in segments 13 to 18 then the suit of 'Bows' ('Wands') has been chosen.
- IV. If the divination stick lands in segments 19 to 24 then the suit of 'Vessels' ('Cups') has been chosen.

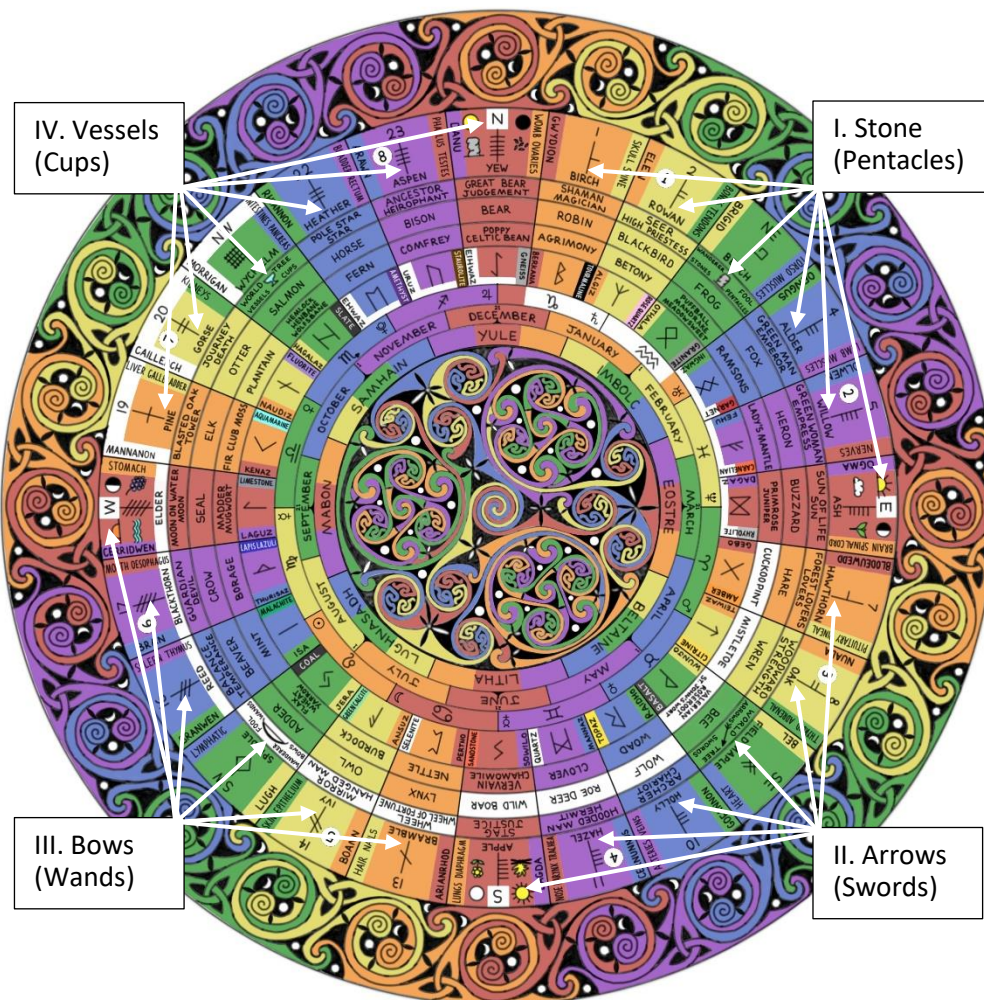


Figure 3. Segments indicating which suit of the minor arcana is chosen on the third turn of the Wheel

In Figure 3 above, it can be seen that a small visual symbol for the different minor arcana suits (bow, arrow, vessel and standing stone) is placed in the green segments around the Wheel, which helps to indicate which minor arcana suit has been chosen when the divination stick lands in that quarter of the Wheel from the orange to the red segments on either side of the green segment.

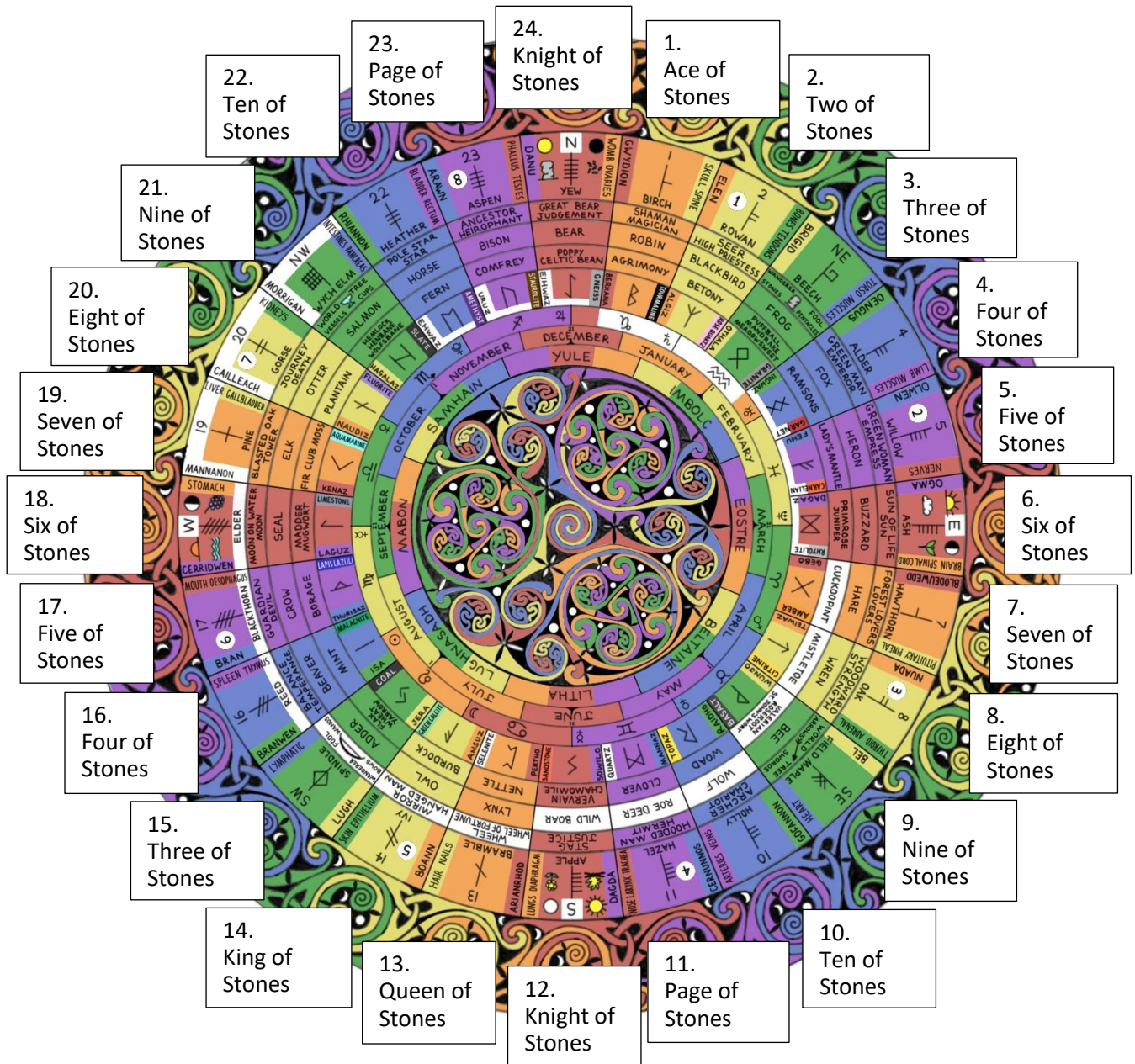


Figure 4. The suit of Stones of the minor arcana as they correspond to the segments of the Nature Ritual Wheel following the fourth turn of the Wheel (the same numbers can be applied for all the suits; Stones, Arrows, Bows and Vessels)

Minor Arcana Cards – 4th Turn of the Wheel:

Once the suit of the minor arcana had been chosen, a **fourth turn** of the Wheel will now choose which card within that suit will be chosen. Figure 4 above shows which card of the suit will be chosen depending on which numbered segment the divination stick lands after the fourth turn of the Wheel.

It can be seen in Figure 4, that most of the cards of a particular suit appear twice on opposite sides of the Wheel. For example, the six of Stones appears in segments 6 and 18. Thus, the Wheel can be read as a 24 hour clock, so that if the divination stick lands on segment 18, then that is 6 'O' clock on the 24 hour clock, and therefore also represents 6 in the suit of cards.

However, it can also be seen in Figure 4, that the 1. Ace of Stones, 2. Two of Stones, 13. The Queen of Stones and 14. The King of Stones, only appear once around the Wheel. Therefore, in order to keep roughly the same probabilities of choosing one of these four cards as all the other cards around the Wheel, it would be necessary to do a **fifth turn** of the Wheel to decide which of the two cards on opposite sides of the Wheel will be chosen.

For example, if the divination stick lands on segment 2. then another turn of the Wheel will be necessary to decide whether the Two of Stones or the King of Stones (on the opposite side of the Wheel) has been chosen. This can be done by dividing the Wheel into two halves. If the stick lands on one of the segments between 1 and 12, then the 2 of Stones has been chosen. Or, if the stick lands on one of segments between 13 and 24, then the King of Stones has been chosen. The same method can be used to decide between the Ace of Stones and the Queen of Stones which also lie on opposite sides of the Wheel.

In this way the Nature Ritual Wheel can be used to choose a tarot card from the complete tarot card set, including both the major and minor arcana, when an actual tarot card set is not available. It is a more complicated method of divination compared to the simple 'two turns' method for just the major arcana, but works well once you have taken the time to learn the method.

Guide to Resources for the Human Realm – Tarot

Wildwood Tarot:

The 'Wildwood Tarot' (with the traditional Tarot written underneath) which is another wonderful card and book set by Mark Ryan and John Matthews, with beautiful illustrations by Will Worthington. The Wildwood Tarot's meanings and illustrations are closely associated with the nature, and ancestry of the wild woodlands, using the symbolism of the 'wheel of the year' which makes it a lovely fit for the Nature Ritual Wheel:

Card Set/Book: <https://www.amazon.co.uk/Wildwood-Tarot-Mark-Ryan/dp/1859063187>

As with the 'Druid Plant and Animal Oracles', the Wildwood Tarot is also available as an inexpensive app (£3.99):

Google App: <https://play.google.com/store/apps/details?id=com.foolsdog.wildwood&hl=en>

Apple App: <https://apps.apple.com/gb/app/wildwood-tarot/id532202817>

Traditional Tarot:

There are many websites that give meanings for the traditional Tarot. The 'Biddy Tarot' website gives very good, concise and eloquent descriptions of the traditional Tarot card meanings:

Website: <https://www.biddytarot.com/tarot-card-meanings/>

There are also apps which give meanings for the cards of the more familiar, traditional Tarot if that is your preference:

Google App: <https://play.google.com/store/apps/details?id=com.trustedtarot.app&hl=en>

Apple App: <https://apps.apple.com/gb/app/trusted-tarot/id1441553118>

This is a good E-book for traditional Tarot meanings that is currently only 99p on Amazon Kindle:

E-Book/Book:https://www.amazon.co.uk/Tarot-Beginners-Psychic-Reading-Meanings-ebook/dp/B00SX6JS3I/ref=tmm_kin_title_sr?encoding=UTF8&qid=1612124541&sr=1-7

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6. Trees – Celtic Tree Ogham

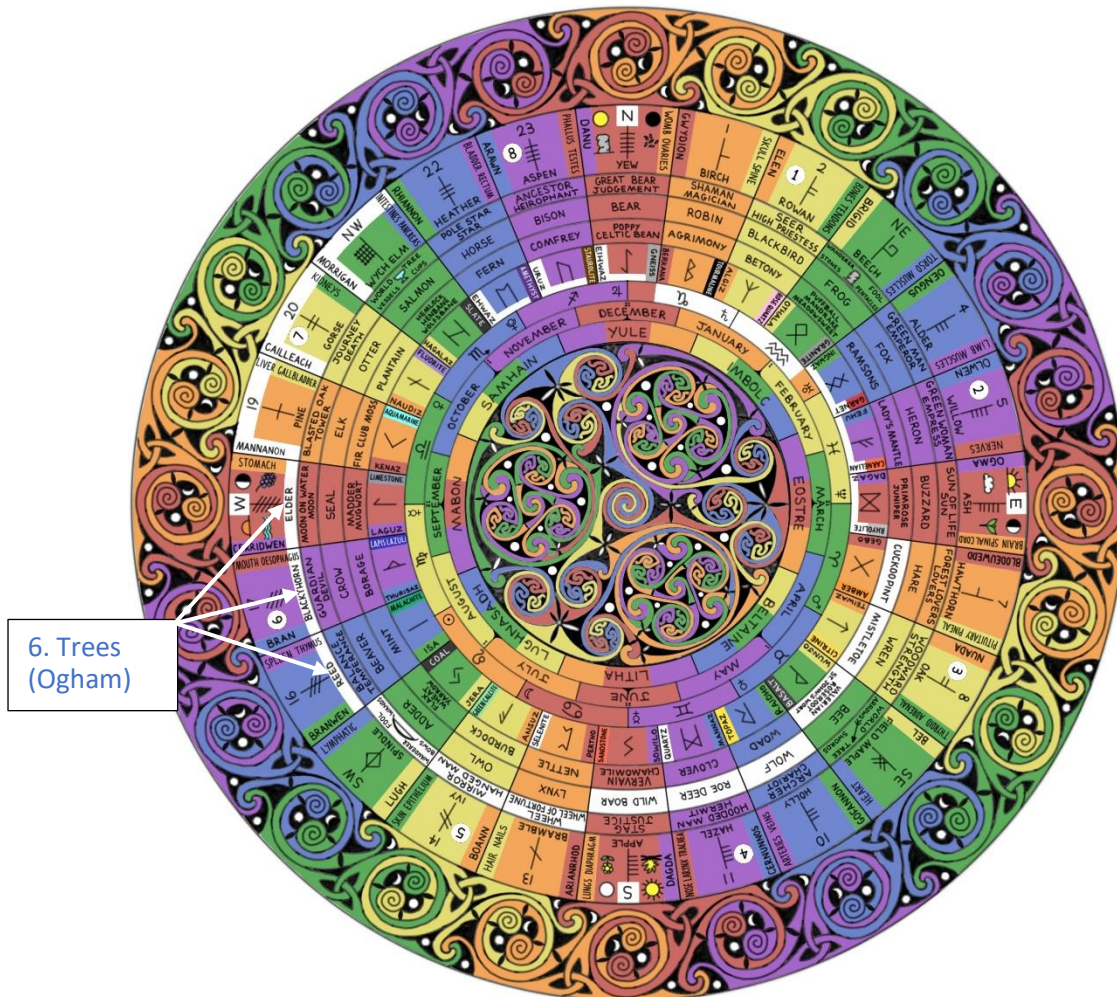


Figure 1. The Tree realm is chosen when the divination stick lands in segments 16, 17, or 18, highlighted in white on the Nature Ritual Wheel

Divination Method:

The 'two turns' method of divination, as described in the 'Quick Guide to Nature Ritual Wheel', is used for the Tree realm. The **first turn** of the Wheel indicates which '**nature realm**' is chosen, and the **second turn** of the Wheel indicates which '**nature being**' within that nature realm is chosen.

If the divination stick lands in segments 16, 17, or 18 on the first turn of the Nature Ritual Wheel (See Figure 1), then the Tree realm is chosen for that divination.

The second turn of the Wheel will then choose one of the 24 Trees around the Wheel (See Figure 2). For example, if the stick lands in segment 8, then the Oak tree has been chosen.

You can then explore the meaning of the tree through the online links in the 'Guide to Resources' section below.

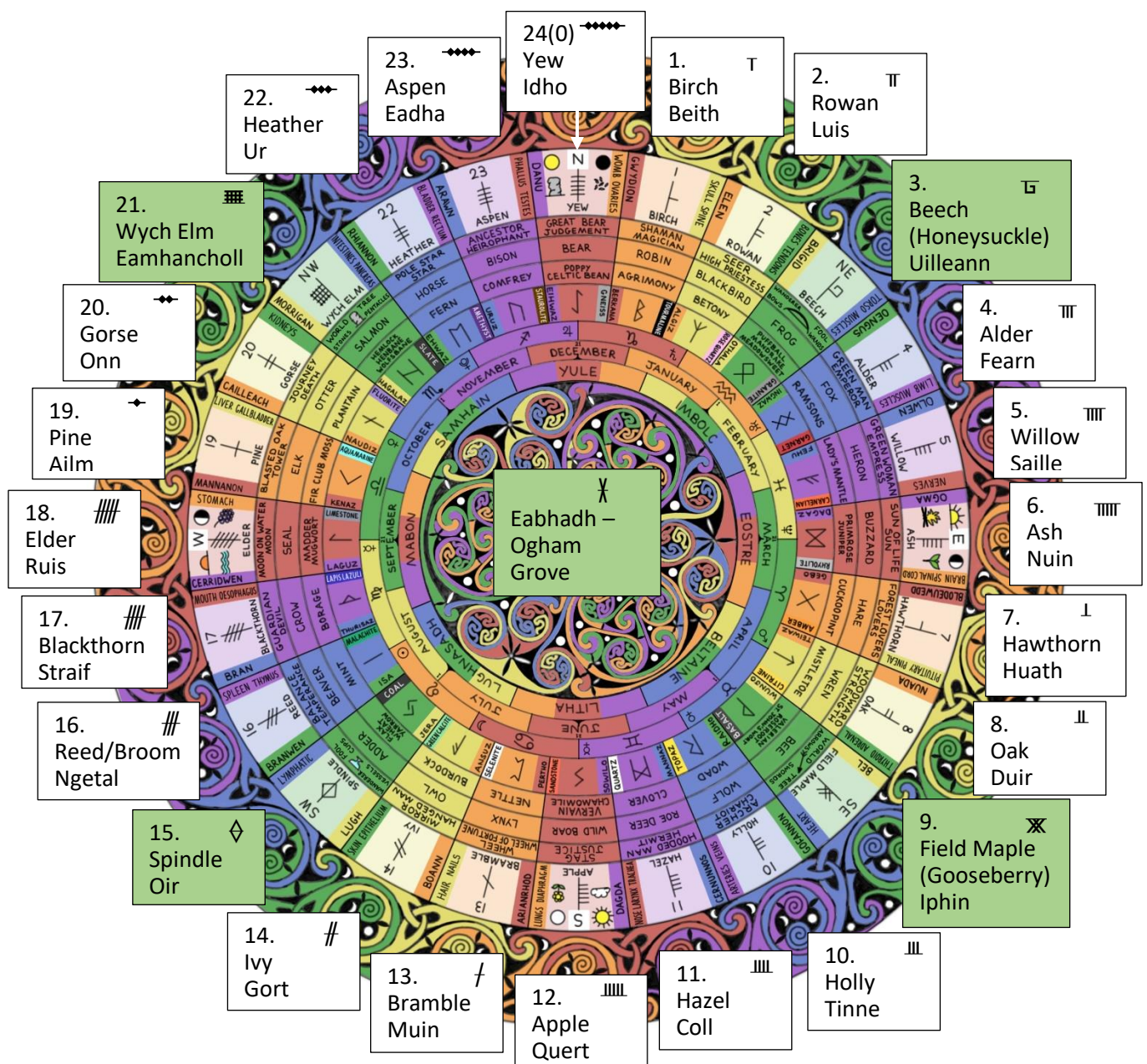


Figure 2. The 24 Trees of the Ogham, highlighted in white around the Nature Ritual Wheel, along with each Ogham tree symbol (The five Forfeda are highlighted in green)

The Wisdom of the Trees:

It was through my ritual connection with trees, and sitting under two ancient Yew trees who live locally, where I first received the guidance and inspiration, which gave me the impetus to begin my work on the Nature Ritual Wheel. It is said that much knowledge is stored in books, but that much more original knowledge is stored in the living trees before they are cut down to make those books, and I believe this to be true.

The Celtic Ogham Tree Calendar:

The trees placed around the Nature Ritual Wheel follow the Ogham, or 'Celtic tree alphabet.' The Ogham is an ancient script that was carved vertically into stones, most prevalent in Ireland and West Wales, but also found in Scotland and England. The alphabet was mainly used to write in old Irish and Welsh and originally consisted of 20 letters, which all have a 'tree-like' appearance with their letters drawn like branches coming off of a central line or 'trunk'. These 20 letters are called 'feda', meaning trees, which were then grouped into four groups of 5 letters called 'aicme', meaning 'family or tribe'. A further 5 letters called the 'forfeda' are generally believed to have been added at a later date (See online links in the 'Guide to Resources' section below for more information).

There is much academic debate about the ancient origins of the Ogham alphabet and how far back it dates. The stone Ogham carvings are believed to date from 4th to 6th centuries AD, with written manuscript sources dating from 6th to 9th centuries AD. However, the Ogham alphabet is generally assumed to have been carved on wood long before this date, which would have since perished. Old Irish literature describes characters writing Ogham messages on sticks to record information and to do magic.

Medieval manuscripts are the first known sources to associate the Ogham alphabet with particular trees. Again, it is debated which trees are assigned to which Ogham letters, and whether this association of the Ogham alphabet with trees goes back much further in history, or whether it is a more recent association.

In a manuscript called the 'Ogam Tract', the Ogham alphabet is said to have been invented by the ancient Irish god, Ogma, who was a god of learning, skilled in speech and poetry.

It is also believed by many, including myself, that these letters of the Ogham alphabet, and their association with native trees, functioned as powerful symbols with deep significance and meaning to those that used them historically.

Divination:

There is also a tradition of using the Ogham trees to derive meanings from divinatory practice, and this is how they can function within the Nature Ritual Wheel.

There are many books which outline the traditional meanings of the Ogham trees for divination (See 'Guide to Resources' section below), and this can be a really helpful way to build a deeper and more meaningful connection with our native trees.

It can be seen in Figure 2 that I have placed the 20 trees of the Ogham in their original order around the Nature Ritual Wheel, starting with 1. Birch and ending with 24. Yew.

The Five Forfeda:

I have also included the extra 5 forfeda letters of the Ogham alphabet in the Nature Ritual Wheel, and had the intuitive inspiration, to place 4 of the forfeda in the Northeast (NE), Southeast (SE), Southwest (SW), and Northwest (NW) directions on the Wheel, which are also aligned with the Celtic cross quarter festivals of the solar year; Imbolc, Beltane, Lughnasadh, and Samhain respectively (See Table 1). These are seen as 'transformation' or 'liminal' points on the Wheel. This placement of the forfeda in the Wheel was partly inspired by a diagram in the Book of Ballymote (1390) which actually shows the 5 forfeda placed in the 'cross quarter' directions on a wheel (See image 1.)

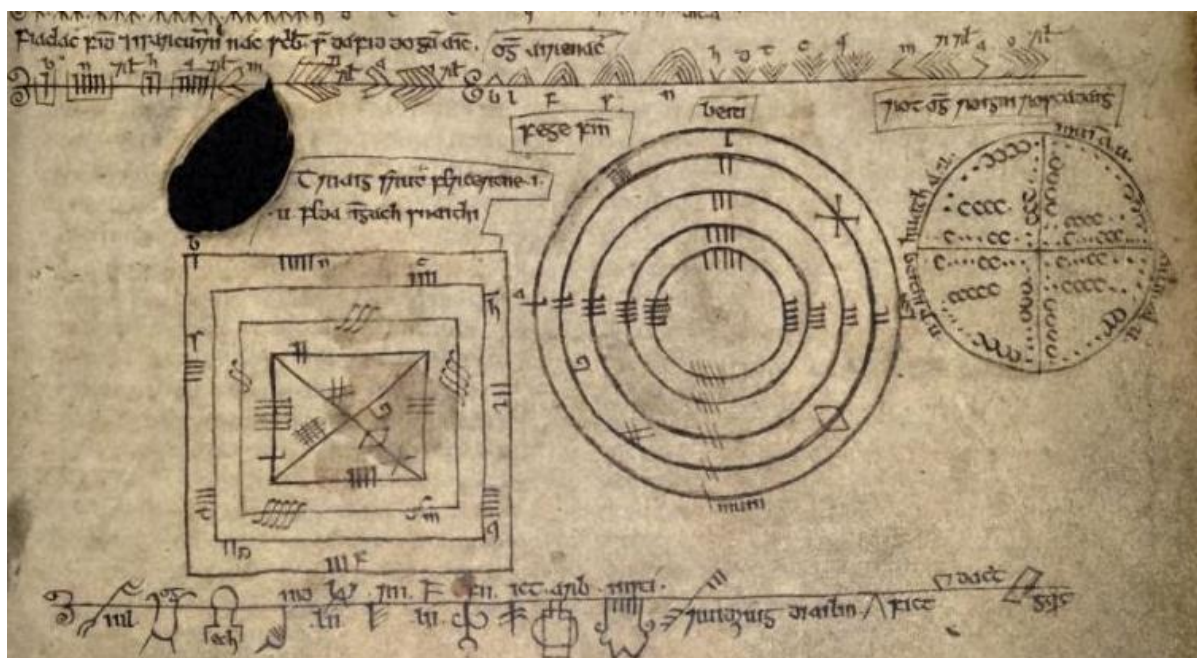


Image 1. From the Book of Ballymote (1390)

Number and Direction on the Wheel	Celtic Cross-quarter Festival	Forfeda Letter/Symbol	Traditional Association	Association on the Nature Ritual Wheel
3. Northeast	Imbolc	U	Uilleann: Honeysuckle or Beech	Beech
9. Southeast	Beltane	X	Iphin: Gooseberry or thorn	Field Maple
15. Southwest	Lughnasadh	◇	Oir: Spindle tree or Ivy	Spindle
21. Northwest	Samhain	■	Emancholl: 'Twin of Hazel'	Wych Elm
The Whole Ogham Grove	The whole solar year	Y	Eabhadh: Aspen	Centre of the Wheel

Table 1. The 5 Forfeda as they are positioned in the Nature Ritual Wheel (See Figure 2)

It can be seen in Table 1. that I have used some 'poetic licence' in associating Iphin (X) with Field Maple, Emancholl (■) with Wych Elm, and Eabhadh (Y) with the whole Ogham grove at the centre of the Wheel. The other two letters have been associated with their more traditionally associated trees: Uilleann (U) with Beech, and Oir (◇) with Spindle.

I therefore wanted to be transparent as to where I have used my own intuition and 'poetic licence' in assigning the Maple tree and the Wych Elm to the forfeda in a non-traditional way, as well as assigning

one of the letters, Eabhadh, to represent the whole Ogham grove of trees at the centre of the Wheel. It felt important to me, to include our native maple tree, the Field Maple, and our native elm tree, the Wych elm, among the tree beings of the Nature Ritual Wheel, and it felt intuitively fitting to put them in those positions on the Wheel.

Honeysuckle and Gooseberry bushes are also more traditionally associated with Uilleann (𐌚) and Iphin (𐌗) respectively, so you can substitute these bushes for the trees associated with these two Ogham letters depending on your preference (See Figure 2).

Add Your Own Favourite Tree if it's not already in the Nature Ritual Wheel:

There are many other native trees that are not included in the traditional Celtic Ogham tree calendar. If you have a favourite tree that is not included, you could always add another tree to a particular segment, such as adding Sycamore to Field Maple as they are both trees of the acer family for example.

I add the Chestnut tree to segment 20. Gorse, and the Horse chestnut to segment 22. Heather, as another example.

The point is really to connect with the trees of the tree realm in a way that works for you. It is more about the process of connecting ritually with the tree realm that is important, rather than getting too bogged down in the different traditional associations, and the academic debates over whether the Ogham letters were originally associated with trees at all.

However, that being said, it does seem to me and others (See Yuri Leitch, in 'Guide to Resources' below), that the positions of the Celtic Ogham trees around the wheel of the solar year, align very well with the seasonal festivals, and the cycle of the solar year, so I do believe that their ordering in the traditional Celtic Ogham Calendar has very deep and significant roots that tap down into ancient meaning, mythology and lore.

Guide to Resources for Trees

The Wikipedia page for the Ogham gives a very comprehensive historical description of the Ogham alphabet and its various uses, with accompanying photos, diagrams and illustrations and is a good place to start:

Website: <https://en.wikipedia.org/wiki/Ogham>

There are several websites that give the traditional meanings of the trees that form the Celtic Tree Ogham. This page on the 'Learn Religions' website, gives quick and concise descriptions of the traditional meanings assigned to the Ogham Tree symbols:

Website: <https://www.learnreligions.com/ogham-symbol-gallery-4123029>

The 'Eco Enchantments' website gives lovely detailed descriptions of the healing properties, mythology and uses of the Ogham trees. It uses Lunar symbolism to order the trees rather than the solar wheel of the year used in the Nature Ritual Wheel. There is no 'right or wrong' about this, just different ways of finding patterns and correspondences in the Ogham tree calendar:

Website: http://www.ecoenchancements.co.uk/myogham_applepage.html

The author, Danu Forest, has written a superb book on the Tree Ogham, with detailed and comprehensive descriptions of the lore, uses, healing, and meanings of the Ogham trees. This book is my personal 'go to' resource for Tree realm:

E-Book/Book: https://www.amazon.co.uk/Celtic-Tree-Magic-Ogham-Mysteries-ebook/dp/B00NJ2U6E6/ref=sr_1_4?dchild=1&keywords=tree+magic&qid=1612188703&s=digital-text&sr=1-4

Author and Illustrator, Yuri Leitch, also writes about, and illustrates beautifully, the Tree Ogham, relating it closely to the wheel of the solar year, as does the Nature Ritual Wheel. He has written several books on the subject, has a YouTube channel, does Zoom talks, and also has a very vibrant Facebook group page on the Ogham Grove, all of which I would highly recommend for inspiration:

E-book/Book: https://www.amazon.co.uk/Ogham-Grove-Celtic-Druidic-Sun-Faced-ebook/dp/B07GZ66YSF/ref=tmm_kin_swatch_0?encoding=UTF8&qid=&sr=

Facebook Page: <https://www.facebook.com/groups/1484986271796692/>

YouTube Channel: https://www.youtube.com/channel/UCw4ZFmS1WCN_AQxAlwfd9NQ

Glennie Kindred has written a really wonderful, short, illustrated book on the Tree Ogham:

Book: <http://www.glenniekindred.co.uk/booksprints/thetreeogham.html>

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7. Gods and Goddesses

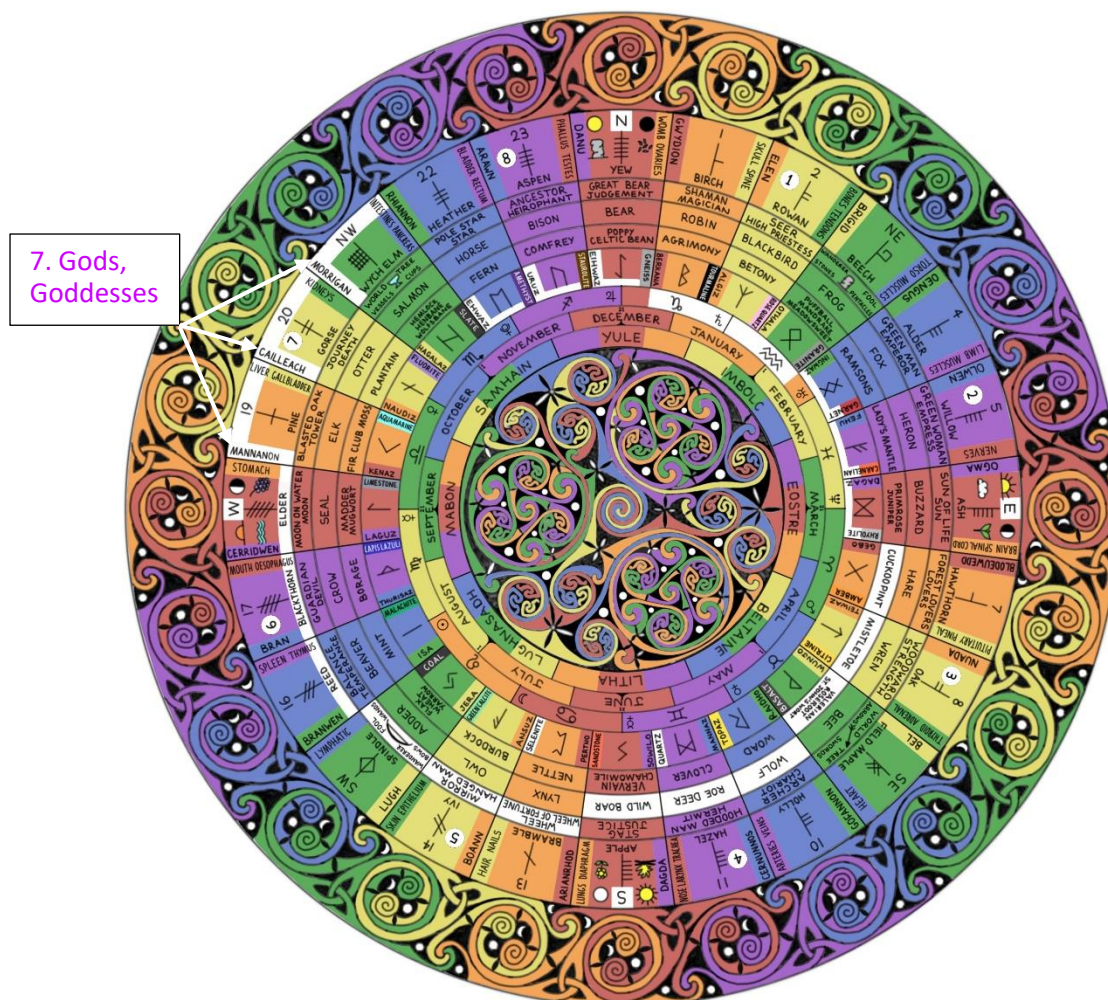


Figure 1. The Celtic Gods and Goddesses realm is chosen when the divination stick lands in segments 19, 20, or 21 (NW), highlighted in white on the Nature Ritual Wheel

Divination Method:

The 'two turns' method of divination, as described in the 'Quick Guide to Nature Ritual Wheel', is used for the Gods and Goddesses realm. The **first turn** of the Wheel indicates which '**nature realm**' is chosen, and the **second turn** of the Wheel indicates which '**nature being**' within that nature realm is chosen.

If the divination stick lands in segments 19, 20, or 21 (NW) on the first turn of the Nature Ritual Wheel (See Figure 1), then the Gods and Goddesses realm is chosen for that divination.

The second turn of the Wheel will then choose one of the 24 Gods and Goddesses around the Wheel (See Figure 2). For example, if the stick lands in segment 18, then the goddess Cerridwen has been chosen.

You can then explore the meaning of the god or goddess, through the online links in the 'Guide to Resources' section below.

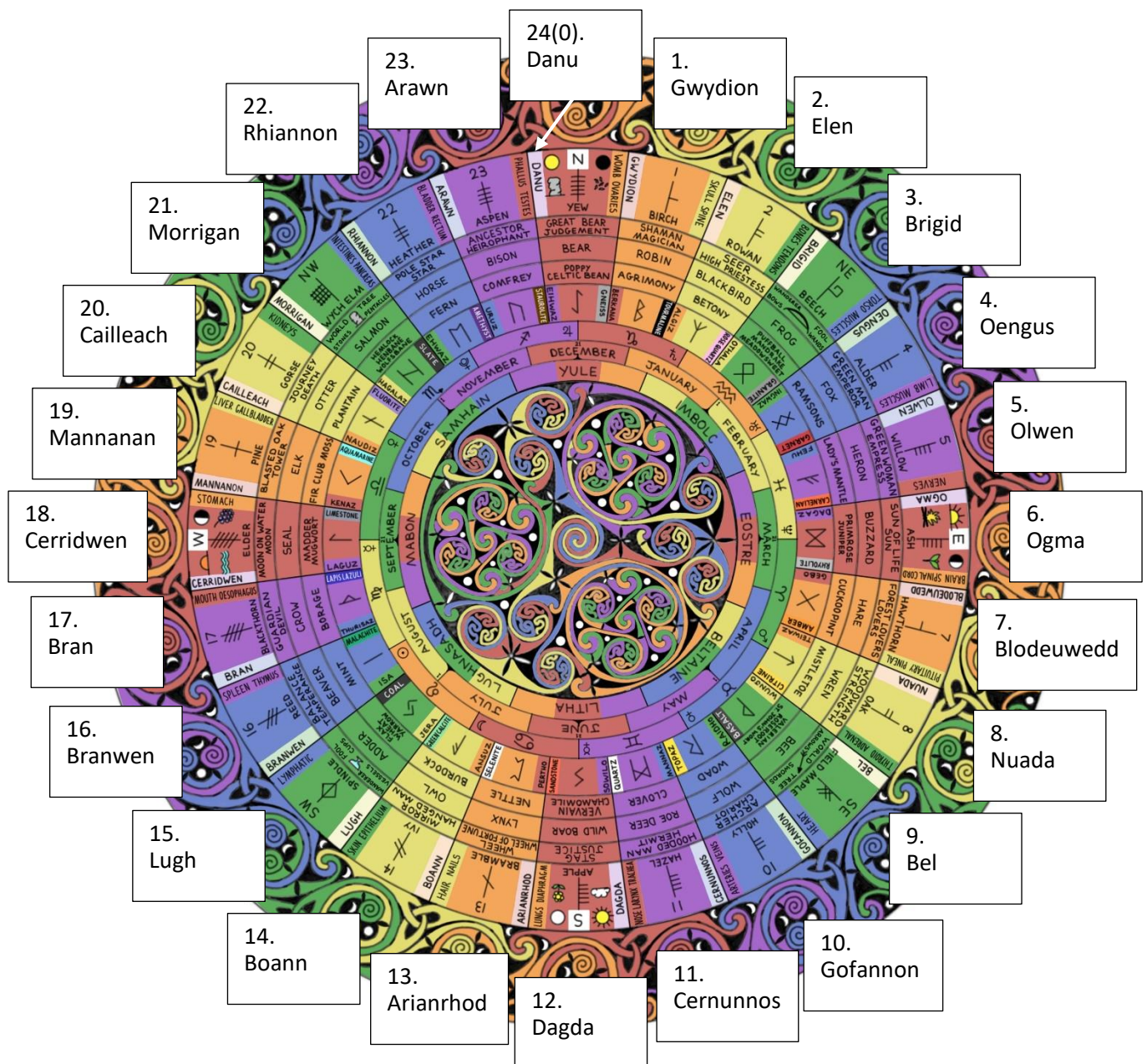


Figure 2. The 24 Celtic Gods and Goddesses, highlighted in white around the Nature Ritual Wheel

The Irish and Welsh Celtic Gods and Goddesses:

The Nature Ritual Wheel has been developed in relation to the Celtic heritage of Ireland and the British Isles, as can be seen from the visual imagery used in the Wheel. Celtic Irish and Welsh gods and goddesses have therefore been chosen for this nature realm.

As these gods and goddesses are drawn from the rich history, literature and mythology of both the Irish and Welsh mythological traditions, they do not follow any pre-existing template in their positioning on the Wheel, but their position was ascribed on the basis of their association with particular seasonal festivals, their particular qualities and abilities, and an intuitive sense of where they should sit on the Wheel. So, their position on the Wheel is significant and meaningful, and is

based on reading and learning, but their overall placement is not based on any historical or literary tradition.

The Conscious and Unconscious Placement of the Celtic Gods and Goddesses in the Wheel:

As in many aspects of the creative development of the Nature Ritual Wheel, the placement of the Celtic gods and goddesses around the Wheel has both a conscious and an unconscious component. I felt that allowing the intuitive and unconscious component to be in play at all stages of the development of the Wheel, enabled the nature beings themselves to have a formative role in where they were placed in the Wheel. This then led to some profound and surprising correspondences in the positioning of the Celtic gods and goddesses to emerge when I referred to them in their mythological stories. This shows how the Nature Ritual Wheel contains far more wisdom of the nature beings than I actually possess myself. This has been proven many times over when using the Wheel for nature ritual practice and divination.

One memorable example of this was when I discovered a number of significant correspondences of the gods and goddesses across the Wheel, when the goddess, Arianrhod, called to me from the Wheel after one particular divination.

I began exploring the meaning of Arianrhod calling to me from the Wheel, and read more about her in a mythological story from the fourth branch of the Welsh collection of stories known as the Mabinogion, which may date back as far as the 4th century BC in oral tradition.

See this Wikipedia page for a nice summary of this mythological story of Arianrhod:

<https://en.wikipedia.org/wiki/Arianrhod>

I then discovered a number of correspondences of the related characters in this story with their placement on the Nature Ritual Wheel as follows:

1. The god Gwydion is the troublesome brother of Arianrhod in this story and sits directly opposite to Arianrhod in the Nature Ritual Wheel (See the orange segments 1. and 13. in Figure 2). I had no conscious memory of placing them in this relationship across the Wheel.
2. One of Arianrhod's twin sons, is called Dylan ail Don (Dylan the second wave) who was also known as Dylan eil Mor (son of the sea). His Irish counterpart god is Mannanan mac Lir, another 'son of the sea.' Mannanan (Dylan), sits at the cross quarter of the Wheel to Arianrhod and Gwydion (See the orange segment 19. in Figure 2). Again, this correspondence was unknown to me until I discovered it in the story.
3. Finally, Gwydion, breaks a curse that Arianrhod places on her other twin son, Lleu Llaw Gyffes, that he would never have a wife from any race that is on this earth now, by creating a woman made of oak blossom, broom and meadowsweet, who became the flower goddess, Blodeuwedd, and Lleu Llaw Gyffes' wife. Blodeuwedd sits at the remaining cross quarter segment of the Nature Ritual Wheel, opposite Manannan/Dylan (See orange segment 7. in Figure 2). This was another correspondence on the Wheel that I was completely unaware of.

So, it turns out that the four relations in the mythological story, Arianrhod, Gwydion, Dylan (Mannanan), and Blodeuwedd, all sit opposite each other in a Celtic cross in the Nature Ritual Wheel, and this was a four-way correspondence that I had no knowledge of when I was first intuitively placing these gods and goddesses around the Nature Ritual Wheel. It could of course be a complete coincidence, but my strong feeling is that I was often guided by a wisdom much greater than my own when placing nature beings in their positions around the Wheel.

I have also discovered many other previously unknown correspondences in the Nature Ritual Wheel across the different nature realms, and I'm sure that there are many more yet to be discovered. Please do let me know if you discover any through your own nature ritual practice and divinations using the Wheel.

The Nature Ritual Wheel as an educational tool:

The above example shows how using the Nature Ritual Wheel can connect us more deeply with the many nature beings, through the process of learning about their qualities, stories, and meanings after they call to us from the Wheel. Thus, the Nature Ritual Wheel also functions as a powerful and enjoyable educational tool.

[Guide to Resources for the Celtic Gods and Goddesses](#)

Typing the name of a particular God or Goddess into an internet search engine will bring up multiple websites which describe the qualities, histories, and mythological stories ascribed to a particular god or goddess.

The 'Mythopedia' website provides quite a comprehensive guide:

Website: <https://mythopedia.com/celtic-mythology/>

The Wikipedia website also gives a comprehensive list of the different Celtic gods and goddesses with links to more Wikipedia pages with descriptions of their ascribed qualities and myths:

Website: https://en.wikipedia.org/wiki/List_of_Celtic_deities

Judith Shaw's contributions on the 'Feminism and Religion' website provide wonderful descriptions and illustrations of different Celtic goddesses and their mythological stories. You can type the name of the goddess in the 'search box' on the right-hand side of the webpage to see if Judith Shaw has an article on that particular goddess:

Website: <https://feminismandreligion.com/author/judeshaw/>

John Matthews' book, 'The Celtic Shaman' includes brief descriptions of the qualities of many of the Gods and Goddesses included in the Nature Ritual Wheel, as well as many other aspects of the wheel of the year, totem animals, the tree ogham and much more. It's a wonderful book:

E-Book/Book: https://www.amazon.co.uk/Celtic-Shaman-Practical-Guide-ebook/dp/B009IJZAR2/ref=sr_1_1?crid=K11L52ZOACVT&dcld=1&keywords=the+celtic+shaman&qid=1612190590&s=digital-text&sprefix=the+celtic+shaman%2Cdigital-text%2C143&sr=1-1

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8. The Runes

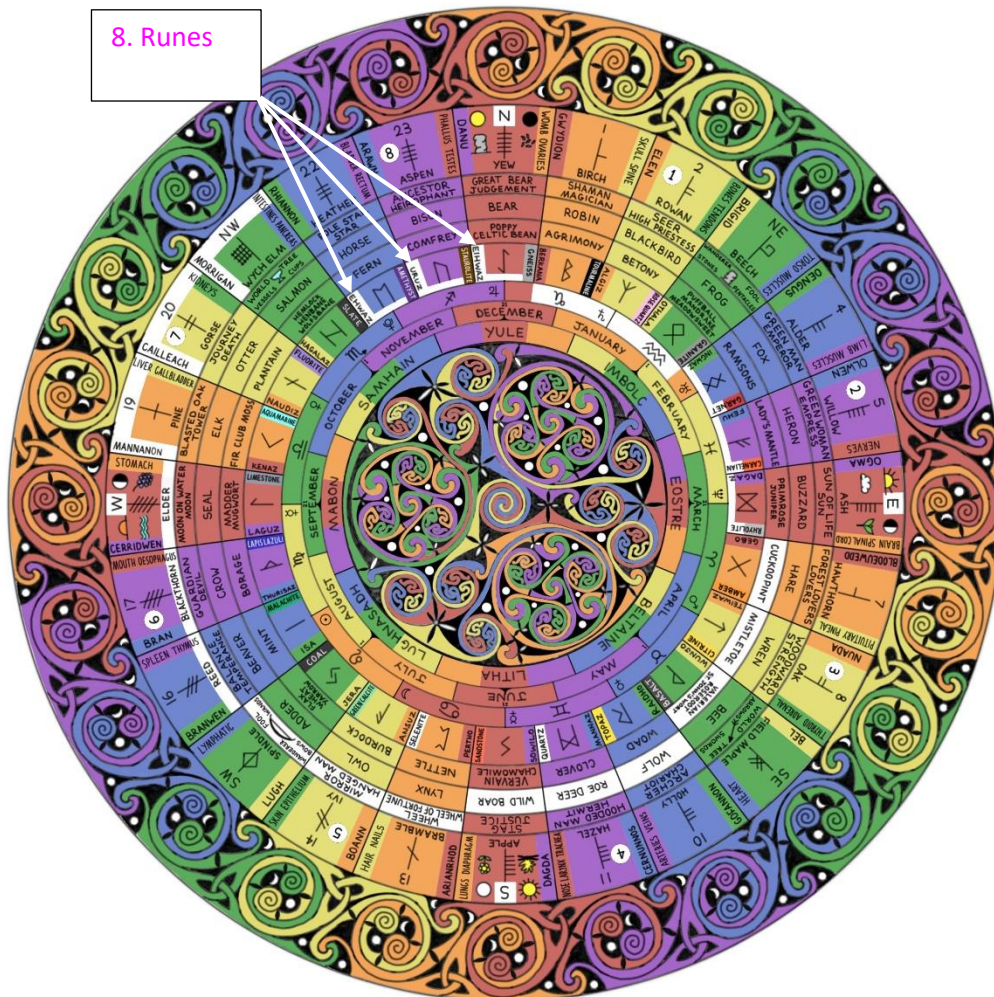


Figure 1. The Runes realm is chosen when the divination stick lands in segments 22, 23, or 24, highlighted in white on the Nature Ritual Wheel

Divination Method:

The 'two turns' method of divination, as described in the 'Quick Guide to Nature Ritual Wheel', is used for the Runes realm. The **first turn** of the Wheel indicates which '**nature realm**' is chosen, and the **second turn** of the Wheel indicates which '**nature being**' within that nature realm is chosen.

If the divination stick lands in segments 22, 23, or 24 on the first turn of the Nature Ritual Wheel (See Figure 1), then the Runes realm is chosen for that divination.

The second turn of the Wheel will then choose one of the 24 runes around the Wheel (See Figure 2). For example, if the stick lands in segment 6, then the rune 'Dagaz' has been chosen.

You can then explore the meaning of the rune, through the online links in the 'Guide to Resources' section below.

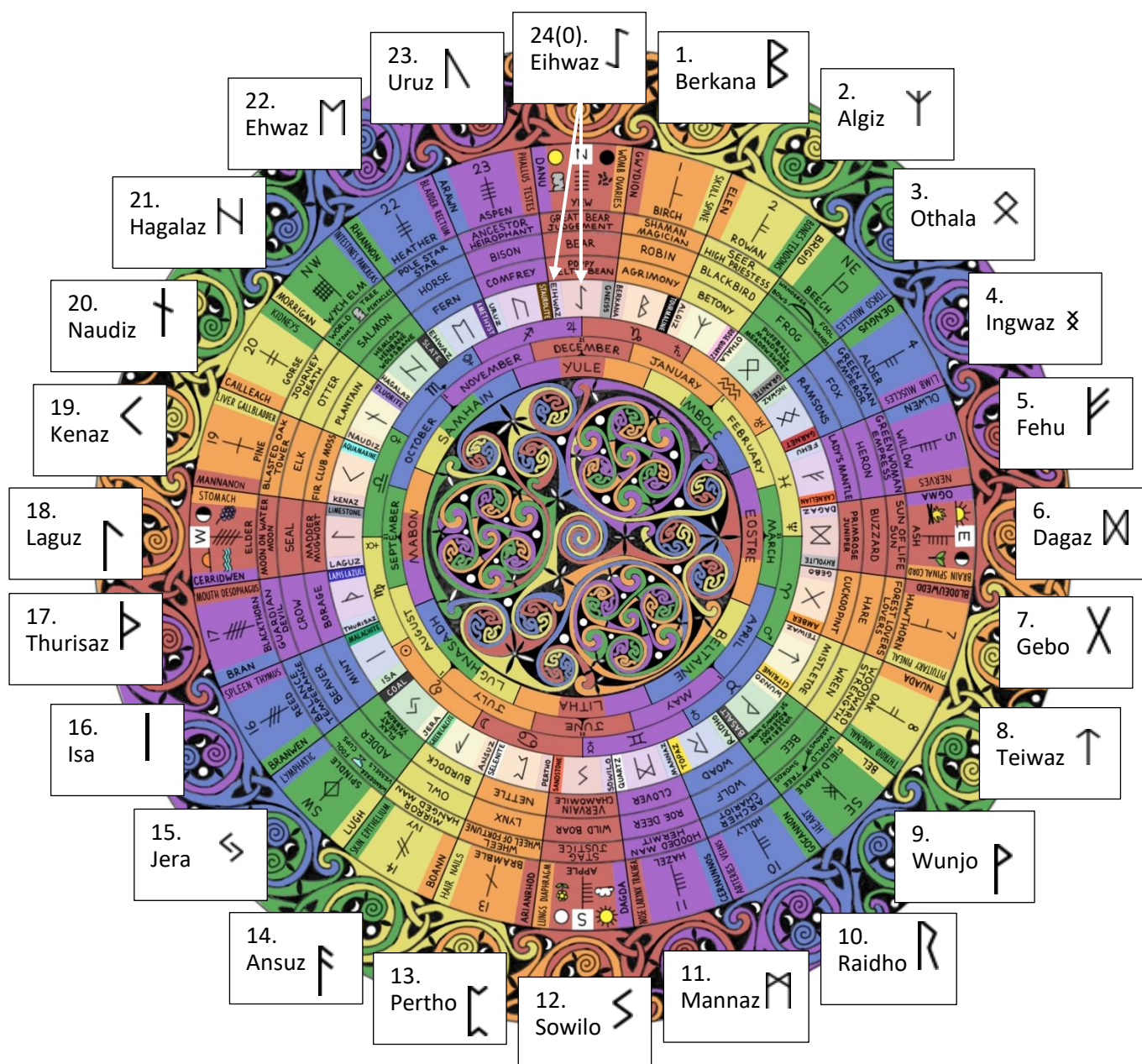


























Figure 2. The 24 Runes and their symbols, highlighted in white around the Nature Ritual Wheel

What are the Runes?

The runes are letters from several ancient related alphabets used across Northern Europe from at least as early as the first and second centuries AD. The word 'rune' is generally translated from its Proto-Germanic root word, as meaning 'mystery' or 'secret' which points towards the runes' deeper symbolic significance for the people that used them. The set of runes used in the Nature Ritual Wheel are known as the 'Elder Futhark', which are believed to have developed into their standard form between 150-550 AD. The Elder Futhark consists of 24 runes, which were subdivided into three groups of eight runes, known as Aetts (See Table 1).

Table 1. The 24 Elder Futhark runes divided into 3 Aetts of 8 runes:

Name	Symbol	Meaning
The 1st Aett - Freya		
Fehu		Cattle, wealth
Uruz		Aurochs
Thurisaz		Thor
Ansuz		Odin's rune
Raidho		Ride, Journey
Kenaz		Torch
Gebo		Gift
Wunjo		Joy
The 2nd Aett – Heimdall, Hagal, Hel		
Hagalaz		Hail
Naudiz		Need
Isa		Ice
Jera		Seasons of Year, Harvest
Eihwaz		Yew tree
Pertho		Hearth, Pear of fruit tree
Algiz		Elk
Sowilo		Sun
The 3rd Aett - Tyr		
Teiwaz		God Tyr or Tiwaz

Berkana		Birch tree
Ehwaz		Horse
Mannaz		Man or Humankind
Laguz		Water, lake
Ingwaz		God Ing, or fire
Othala		Property, Possession, Heritage, Homeland
Dagaz		Day, Daybreak

The Runes used for magic and divination:

Norse mythological and other written sources attest that the runes were more than just letters of an alphabet with vocalised sounds, and that they had a much deeper symbolic and magical significance for the people that used them.

The early Norse poem, Havamal, describes how the god Odin was the first to discover the runes, after hanging from a branch of the world tree, Yggdrasil, and staring down into the Well of Urd for nine days and nights, until the runes eventually revealed their forms and meanings to him from the depths, after accepting his great act of self-sacrifice. He was then able to use his knowledge of the runes to accomplish great magical feats.

The Roman historian, Tacitus, gives an account in 98 AD, of how early Germanic people's used chips of wood marked with signs that were thrown at random onto a white cloth in a divinatory practice, where three strips were then picked up without looking, and interpreted for meaning. These chips of wood could well have been marked with early runic inscriptions, although not enough detail of the markings or the nature of the wood chips is given in Tacitus' account to be certain.

Medieval inscriptions, 'charm words,' and other old Norse literary sources, such as the 'Poetic Edda', also provide strong indications that the runes were used for magical purposes and had much deeper meaning and significance, although their use for divination is still debated in academic circles, so that we are left to follow our own intuitions and judgements about this.

In the modern day, runic meanings are generally derived from their traditional naming (See Table 1), and their use for divination has been popularised by contemporary authors such as Ralph Blum in his book, 'The Book of Runes: A Handbook for the use of an ancient oracle', which also provided a bag of rune imprinted, small tiles for divinatory use.

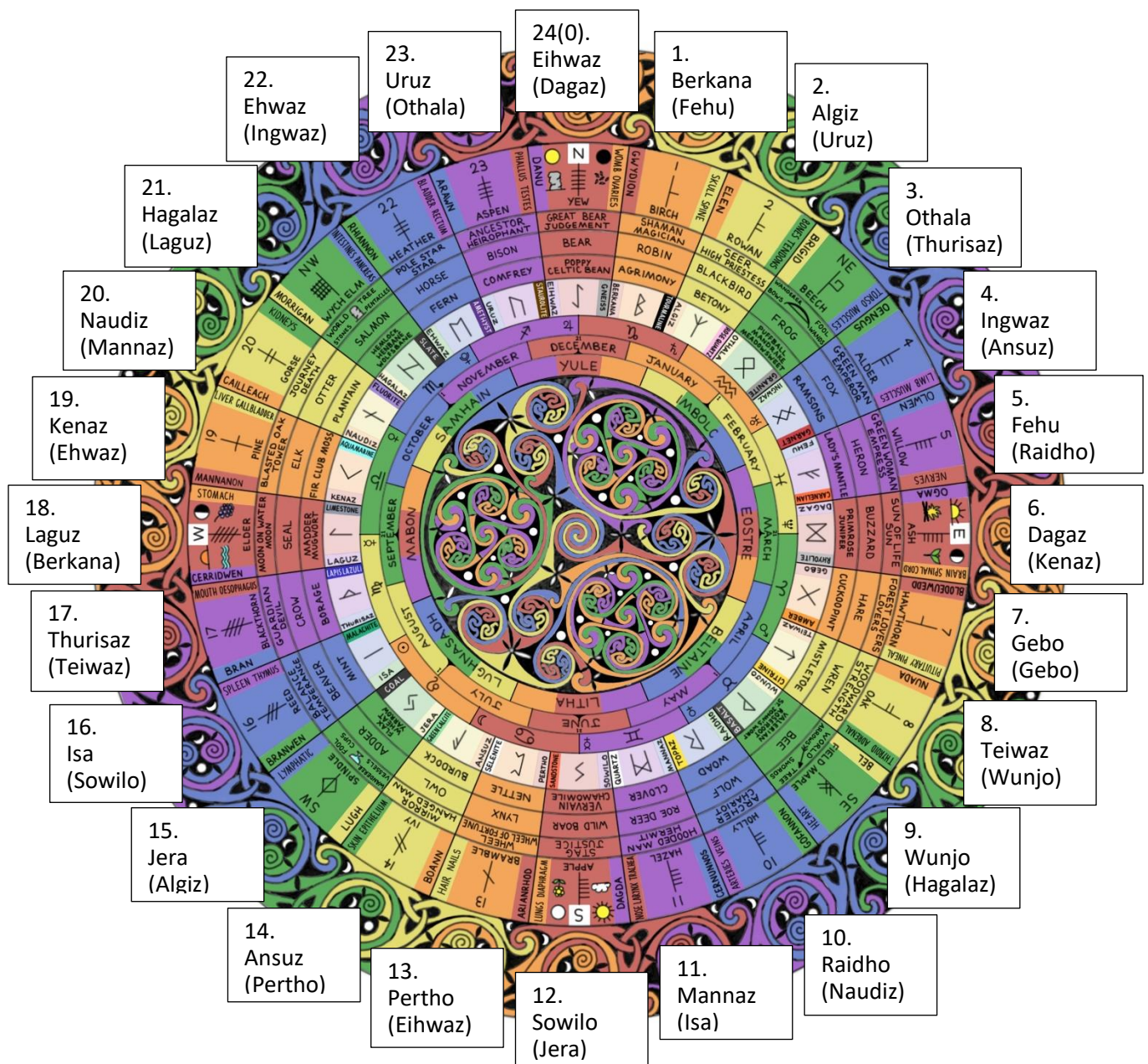


Figure 3. The order of the 24 Runes around the Nature Ritual, alongside the traditional ordering of the Runes in brackets for comparison.

Changing the order of the Runes for the Nature Ritual Wheel:

While I was bringing the 24 runes of the Elder Futhark into the Nature Ritual Wheel, I spent some time considering whether to keep the runes in their traditional order around the Wheel or whether to align the traditional meanings of the runes with the meanings of particular segments of the Wheel and thereby change the order of the runes. I decided to choose the latter option to keep the coherence of meanings across the nature realms within each segment of the Wheel. I do understand that there is also a lot of meaning in the traditional ordering of the Elder Futhark, but unfortunately, I had to sacrifice one or the other. Figure 3. shows the re-ordering of the Elder Futhark in the Nature Ritual Wheel, alongside the traditional ordering of the runes in brackets below, so that a comparison can be made. Table 1. also shows the traditional ordering of the runes and their groupings into three Aetts.

Here are some example runes that I can point to as to why it made more intuitive sense to me to change the ordering of the runes to fit the meanings on the Wheel:

1. Berkana represents the Birch tree, so it made sense to place it segment 1 with the Birch tree of the Celtic Ogham tree calendar, as it represents new beginnings, and therefore stands in the first segment of the Wheel.
2. Dagaz represents the 'dawn' or 'day' and it therefore made sense to place it segment 6 which lies in the East direction of the rising sun.
3. Uruz represents the, now extinct, ancient wild cattle, the Aurochs, so it made sense to place it with its bovine relative, the Bison, in segment 23.

Similarly, all the other runes are placed in the segments of the Wheel that best suit their traditional names and meanings.

Guide to Resources for the Runes

History:

The Wikipedia pages on the 'Runes' and 'Runic magic' give much more detailed elaborations on the history and uses of the runes, than in my brief description for the tutorial above:

Website: <https://en.wikipedia.org/wiki/Runes>

Website: https://en.wikipedia.org/wiki/Runic_magic

Meanings:

This website provides nice, concise descriptions of the traditional symbolic meanings of the runes:

Website: <https://www.thepeculiarbrunette.com/rune-symbols-meanings-and-uses/>

'Pagan Portals' by Kylie Holmes provides comprehensive descriptions of rune meanings and is currently very inexpensive as an Amazon Kindle E-book (£1.99):

E-Book/Book: https://www.amazon.co.uk/Pagan-Portals-Runes-Kylie-Holmes/dp/1846945313/ref=sr_1_1?dchild=1&keywords=Runes+kylie+holmes&qid=1598965324&sr=8-1

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9. Human Body Realm - Organ Systems:

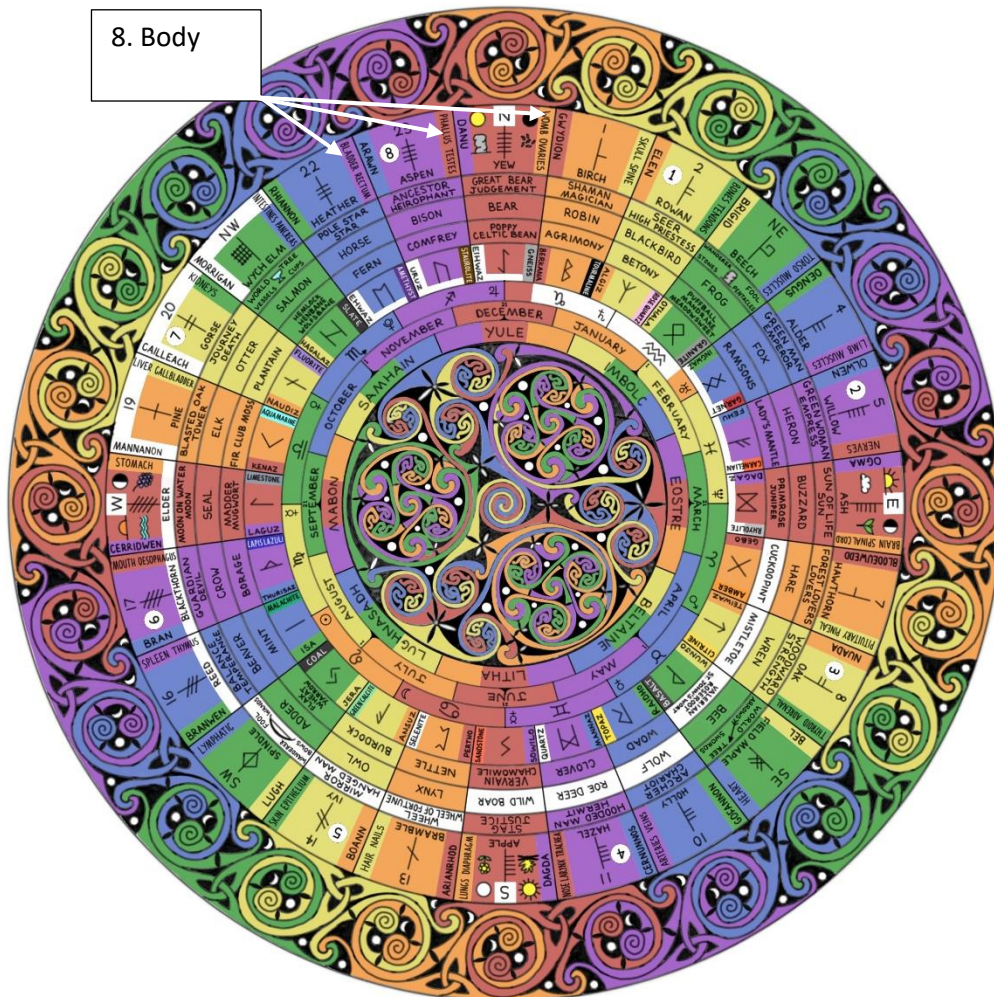


Figure 1. The Body realm can be chosen instead of, or in addition to, the Runes when the divination stick lands in segments 22, 23, or 24, highlighted in white on the Nature Ritual Wheel

Reconnecting with our Human Body Realm:

There is an eighth more 'hidden' nature realm in the Nature Ritual Wheel, and that is the nature realm of our own body (See Figure 2). Although somewhat hidden by not being highlighted in white on the Wheel, it is the most personal nature realm, as it is the closest to us, and always with us.

As I developed my nature ritual connection with the many realms of nature, my own body was actually the last nature realm that I re-connected with, even though it had been with me all along, and carried so much of nature's wisdom for me. This is a deep, but also a very meaningful, irony. Sometimes it is the life closest to us that we miss, because it was always there, and we took it so much for granted that we stopped seeing it at all. This is the perfect metaphor for our cultural disconnect and separation from nature, that we are often so disconnected from the nature realm of our own body.

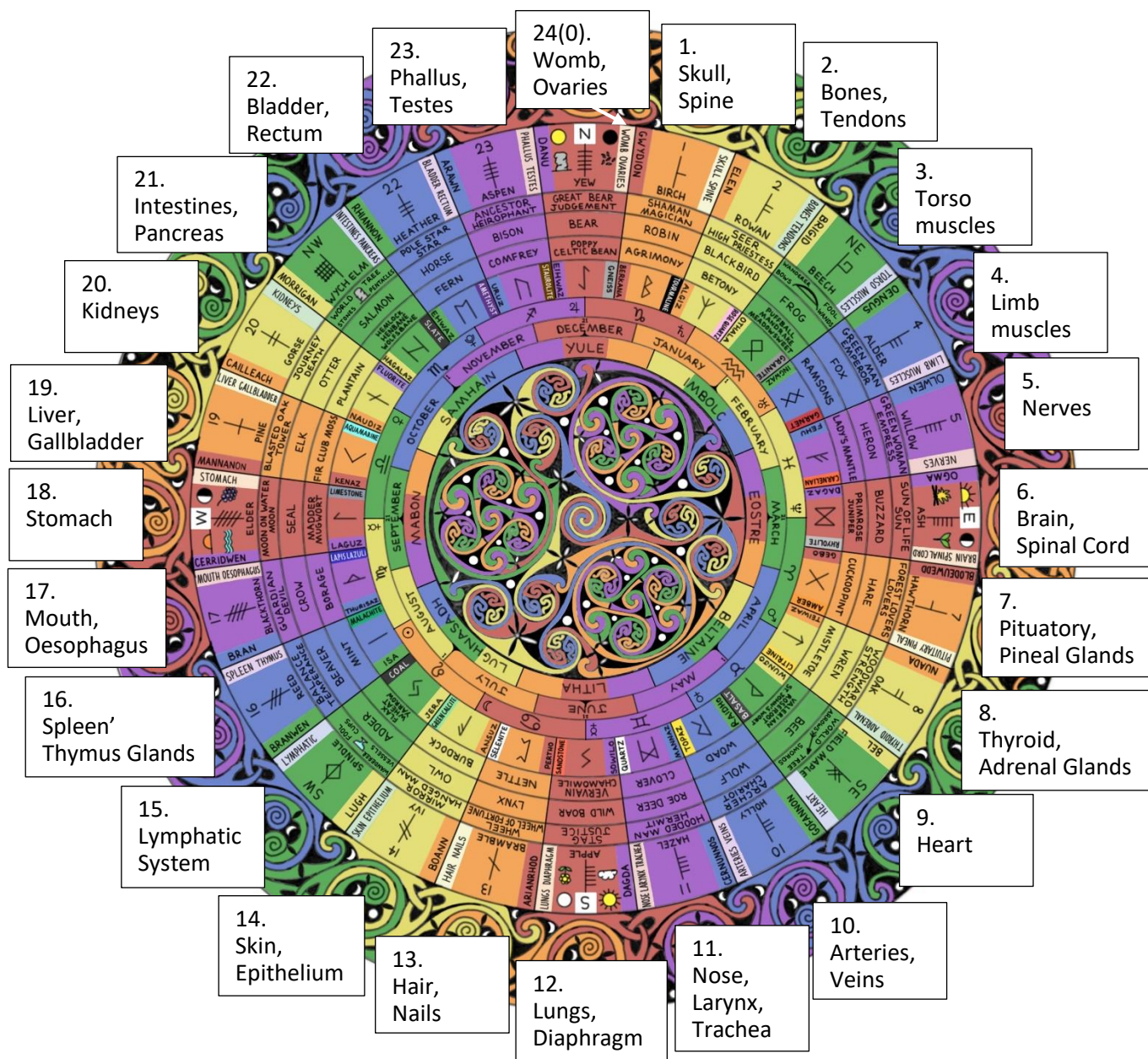


Figure 2. The 24 Human body organ systems, highlighted in white around the Nature Ritual Wheel

I began connecting more deeply with the many nature beings living in my body (See Figure 2), when I developed a daily 'nature ritual meditation' practice. My body, and the shared community of nature beings within my body, became the very foundation of that practice. It is a very powerful, and deeply healing practice when we start to reciprocally communicate with the nature beings of our own body, and start to honour, love, and respect them, and the great wisdom that they hold for us. I never realised how separated I had become from my body, until I started this practice, and re-embraced my own body realm. I won't discuss the deep practice of nature ritual meditation any further here, as the focus of this tutorial is on the divination practice with the Nature Ritual Wheel, but I shall be teaching this nature ritual meditation practice in an upcoming online course for those who are interested:

<https://rewilderart.com/nature-ritual-wheel/>

Divinations with the Body Realm:

The nature realm of the human body is not highlighted in white on the Nature Ritual Wheel (See Figure 1), like all the other nature realms outlined in this tutorial, as it was the last, but certainly not the least, nature realm to be added to the Wheel, and there was therefore no room on the three segment sections of the Wheel to put in the Body nature realm as a separate three segments.

The last three segments of the Nature Ritual Wheel numbered 22, 23, and 24 are highlighted in white to identify the Runes Realm of the Wheel (See the preceding 'Rune Realm' in this tutorial).

As the runes are not a realm of nature as such, but rather an ancient method of magical practice and divination, the Human Body realm can be **substituted** for, or **added** to, the Rune Realm as part of a divination method that would then include the Body Realm, and allow the nature beings of your own body to call to you from the Wheel. I do now do this myself, so that my bodily 'nature beings', or organ systems, can communicate with me through divination using the Wheel, as well as through my nature ritual meditation practice.

Divination Method 1. Substituting the Body Realm for the Rune Realm:

The first method of **substituting** the Body Realm for the Rune Realm, is the simplest method, but does then also sacrifice the use of the Runes for divination using the Wheel completely, which is a loss as the Runes can bring a lot of meaning to the divination process.

In this method, if the divination stick lands in segments 22, 23 or 24 on the first turn of the Wheel (See Figure 1), then the Runes Realm that would previously have been chosen, is just substituted for the **Body Realm**, which is now chosen instead.

The second turn of the Wheel will then choose one of the 24 Body organ systems around the Wheel (See Figure 2). For example, if the stick lands in segment 9, then the Heart has been chosen.

You can then explore the qualities and meanings of the body organ system chosen, through the online links in the 'Guide to Resources' section below.

Divination Method 2: Adding the Body Realm to the Rune Realm:

The second method of **adding** the Body Realm to the Rune Realm for divinations using the Wheel, is a little more involved, requiring a third turn of the Wheel, but does allow both the Body Realm and the Rune Realm to be a part of the divination process using the Wheel.

In this method, if the divination stick lands in segments 22, 23 or 24 on the first turn of the Wheel (See Figure 1), then either the Rune Realm or the Body Realm have been chosen, and a second turn of the Wheel will then be needed to decide whether the Rune Realm or the Body Realm have been chosen for this divination.

On the second turn of the Wheel, if the divination stick lands on an odd number such as 19, then the Rune Realm has been chosen. Or, if the stick lands on an even number such as 20, then the Body Realm has been chosen.

The third turn of the Wheel will then choose one of the 24 Runes or Body organ systems depending on the outcome of the second turn.

Guide to Resources for the Human Body Realm

Learning more about the organ systems of the body, their particular qualities, functions, and the role they play in the body's amazing, complex ecosystem, can help to connect with them, and value the deep wisdom that they hold for us.

The 'Live Science' website also gives a nice summary of the different body organ systems, with links to pages with more detailed descriptions of each system:

Website: <https://www.livescience.com/37009-human-body.html>

The Amazon Kindle E-book 'The Concise Human Body Book: An illustrated guide to its structure, function and disorders' by Steve Parker (DK books), provides very accessible, clear, concise and beautifully illustrated descriptions of the various organ systems of the body:

E-Book/Book: https://www.amazon.co.uk/Concise-Human-Body-Book-illustrated-ebook/dp/B07Z1BJK6V/ref=sr_1_4?dchild=1&keywords=human+body&qid=1599129235&s=digital-text&sr=1-4

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