

Well & Tree Seidh was established July 12, 2004 as a service of Hammer of Thor Kindred.

The Seidh team operates under the leadership of its Godhi, Drew Ward. It is governed by its own Seidh team rules and by the bylaws of Hammer of Thor Kindred, led by Chieftain & Godhi Stefn Thorsman.

In addition to information on the Kindred, the rules and bylaws may be read in their entirety on our website: www.hammerofthorkindred.org.



Our Philosophy

Well & Tree Seidh exists to honor the Gods and serve the Folk. The Gods we honor are those of the ancient Norse-Germanic religion of Asatru.

The primary manner in which we serve the Folk is by presenting the particular form of seidh (magic) known as spae, an oracular rite.

The structure of our rite respects the traditions of the lore of Asatru while serving people who attend it in a manner appropriate to life in the 21st Century.

We minimize the time devoted to ritual elements and do not utilize singing. Our rite does include the use of drums and sounding horns as well as text unique to Well & Tree.

Those who attend our rite come with questions for the Seers, and the rite is composed to maximize the amount of time that is dedicated to answering those questions.

Logistics & Ground Rules

We set space for the rite and ritually **honor Gods** that always include Freya, Odin, Thor, and Heimdall. Hela is acknowledged and patron Deities of team members may also be invoked.

Our team members fulfill the **functions** of Seer, Guide, Warder, and Chair Stander. Individual team members may be trained to fulfill more than one function.

Only the Seer makes the **trance journey**. Participants attending our rite must maintain their grounded conscious state and not “follow” the Seer.

While you may be familiar with rites in which every Seer uses the same journey formula, it is a tradition of Well & Tree for each Seer to compose and utilize their own unique trance journey.

The Guide directs the progress of the rite, and monitors the Seer’s condition to ensure safety and gauge stamina. The Guide also manages the flow of questions.

Warders are available for the support participants may need, and protect the space and all within it.

The Chair Stander, if requested by the Seer, keeps the High Seat stable and protects the Seer.

As was traditional in ancient times, **participants may enter and leave** the rite at times of their choosing. Please be sure to check in with a Warder as you leave.

You will see **four chairs** near the High Seat. Those are for participants with questions. As prompted by the Guide, participants move forward to those chairs and ask their questions in turn. You are not obligated to go ahead with asking a question if you change your mind.

If there are specific **specialties, or restrictions** on questions for a particular Seer, the Guide will announce these so that you can plan your questions accordingly.

If you seek an answer from a **Deity**, there is a particular form you must follow in asking your question. Say to the Seer “I have a question for (name of Deity), may I ask?” Never address your question directly to a Deity – this presents a danger to the Seer.

If you receive a **life-changing answer**, such as ending or starting a serious relationship, accepting or leaving a job, dealing with a health crisis - always get a second opinion before taking action based on the answer.

Get a rune reading, consult with a competent practitioner of another method of divination, consult a trusted friend or professional.

Seidh/Spae in the Lore

There are few detailed accounts of how Seidh was practiced in the ancient Norse world, and the most complete is found in Erik’s Saga.

The following excerpt illustrates some of the elements we incorporate in our rite out of respect for the ancient traditions, and some of the damage being done to the spiritual life of the Folk with the imposition of Christianity, at the time of the Saga’s writing.

We view our practice as a gesture of restoration, and as a provision of an important element of the Folk’s true spiritual practice as embodied in Asatru – the religion “true to the Gods” of Northern Europe, particularly the German-Scandinavian region.

At this time there was a great famine in Greenland; men who had gone out fishing and hunting made poor catches, and some never came back. There was a woman there in the Settlement whose name was Thorbjorg; she was a seeress and was called the Little Sibyl. She had nine sisters, but only she was left alive. It was Thorbjorg’s practice of a winter to attend feasts, and those men in particular invited her to their homes who were curious to know their future or the season’s prospects. Because Thorkel was the leading householder there it was considered his responsibility to find out when these hard times which now troubled them would come to an end, so he invited her to his home, and a good reception was prepared for her, as was the custom when a woman of this kind should be received. A high-seat was prepared for her, and a cushion laid down, in which there must be hen’s feathers.

When she arrived in the evening, along with the man who had been sent to escort her, this is how she was attired: she was wearing a blue cloak with straps which was set with stones right down to the hem; she had glass beads about her neck, and on her head a black lambskin hood lined inside with white catskin. She had a staff in her hand, with a knob on it; it was ornamented with brass and set around with stones just below the knob. Round her middle she wore a belt made of touchwood, and on this was a big skin pouch in which she kept those charms she needed for her magic. On her feet she had hairy calf-skin shoes with lengthy, strong-

looking thongs to them, and on the thong-ends big knobs of lateen. She had on her hands catskin gloves which were white inside and furry.

Now when she came inside everyone felt bound to offer her fit and proper greetings, which she received according as donors found favor with her. Master Thorkel took the prophetess by the hand and led her to the seat which had been made ready for her. Thorkel then asked her to run her eyes over household and herd and likewise the home. She had little comment to make about anything. During the evening tables were brought in, and what food was prepared for the seeress must now be told of. There was porridge made for her of goat's beestings, and for her meat the hearts of all living creatures that were available there. She had a brass spoon and a walrus-ivory handled knife mounted with a double ring of copper, with its point broken off. Then when the tables were cleared away farmer Thorkel walked up to Thorbjorg and asked what she thought of the household there and men's state and condition, and how soon he would be informed as to the things he had asked her and which men wanted to know. She replied that she would have nothing to announce till the following morning, when she had slept there the night through.

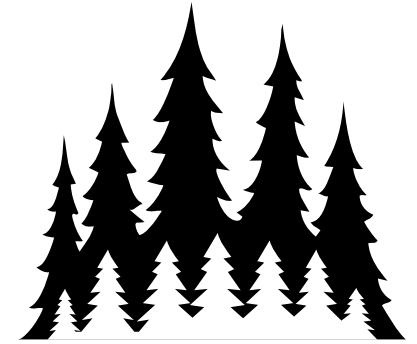
But on the morrow, in the latter part of the day, she was fitted out with the apparatus she needed to perform her spells. She asked too to procure her such women as knew the lore which was necessary for performing the spell, and bore the name Varblokur (Spirit-locks). But no such women were to be found, so there was a search made right through the house to find whether anyone was versed in these matters.

"I am unversed in magic" was Gudrid's reply, "neither am I a prophetess, yet Halldis my foster-mother taught me in Iceland the lore (chant) which she called Varblokur." "Then you are wiser than I dared hope," said Thorbjorg. "But this is a kind of lore and proceeding I feel I cannot assist in," said Gudrid, "for I am a Christian woman," "Yet it might happen," said Thorbjorg, "that you could prove helpful to people in this affair, and still be no worse a woman than before. Still, I leave it to Thorkel to procure me the things I need here."

Thorkel now pressed Gudrid hard, till she said she would do as he wished. The women now formed a circle all round, while Thorbjorg took her seat up on the spell-platform. Gudrid recited the chant so beautifully and well that no one present could say he had ever heard the chant recited by a lovelier voice. The seeress thanked her for her chant, saying that she had attracted many spirits there who thought it lovely to lend an ear to the chant – spirits "who before wished to hold aloof from us, and pay us no heed. And now many things stand revealed to me which earlier were hidden from me as from others. And I can tell you that this famine will not last longer than this Winter, and that the season will mend when Spring comes. The sickness which has long afflicted us, that too will mend sooner than was expected. As for you, Gudrid, I shall repay you here and now for the help we have derived from you, for your future is now an open book to me. You will make a match here in Greenland, the most distinguished there is, yet it will not prove of long duration; for your ways lie out to Iceland, where there will spring from you a great and goodly progeny, and over this progeny of yours shall a bright ray shine. And so, my daughter, farewell now, and happiness go with you."

After this men approached the prophetess and inquired one by one about what they were most concerned to know. She was free with her information, and a small part indeed of what she said failed to come true. Next she was sent for from another house, and off she went, and then Thorbjorn was sent for, because he was not prepared to stay in the house while such heathendom was practiced. The weather quickly improved with the advent of Spring, just as Thorbjorg had announced.

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