



The Aural Tradition Of The Order Of Nine Angles Part One

Over the past four decades, the Order of Nine Angles (ONA/O9A) has published many items dealing with what has become known as its aural tradition. For instance, details concerning Esoteric Chant, The Dark Gods, and the septenary system of occult correspondences, as described in various early typewritten MSS, were published in 1989 in *Naos*. Other traditions however - such as that concerning the ancient one of 'empathic magick' mentioned by Anton Long in *The Satanic Letters* {1} - remained mainly aural even after, with the advent of the internet, O9A MSS became widely circulated.

In 2011, as research for his now published book *Mysticism in the 21st Century*, Professor Connell Monette privately submitted a list of questions to Anton Long, shortly before AL (as befitted a Magus) retired from all public and private duties. One of these questions concerned the aural tradition of the O9A, and in his reply AL mentioned that he had already begun to set down, for future generations, some of the remaining aural traditions.

Question: Given that ONA is now international, it's unlikely that many nexions will ever have direct access to the Old Guard (so to speak) {2}, and so a certain aural component of the tradition may be available to those in the UK, but not necessarily those in (say) Europe or Asia. Does this matter, or is the 7FW sufficient enough in itself that the aural traditions are not necessary for the development of Masters around the globe?

Answer: This is an interesting and relevant question which - curiously - I discussed only last year with a few of the few people I have personally guided over the past three decades. Naturally, such aural traditions will still be related person to person in the old manner but that, quite naturally and as you intimate, still only covers a limited geographical area: the British Isles and in more recent years a few

countries in Europe.

My view was, and is, that for the global Order a lot of our aural traditions are important, partly because they provide perspectives, esoteric information, and advice, that are unavailable by means of the printed (and now, viewed) word. Therefore, I decided to directly write about, or hint at, some of these traditions in a few articles and in some correspondence with certain individuals.

One example I mentioned in my last answers to you, when I made reference to the *Ancient Wisdom of the Isles of Briton* section of a recent article of mine {3}. A tradition relating to not naming gods, spirits, and the like - that is, the empathic knowing (naturally, as in a Rounwytha, or learned, as in our tradition) of the undivided wholeness of which we as individual human beings are properly a nameless part: a connexion to our family, our ancestors, our close friends, our community, to the land, and thence to Nature and thence to the Cosmos (the heavens) beyond. A connexion born out of a shared pathos, of living in an area with such folk, year after year after year - not born out of some religion or even some belief in some metaphysical abstractions.

Another example is the traditional Camlad Rite of The Abyss, in the pdf compilation *Enantiodromia - The Sinister Abyssal Nexion*. But I do still expect individuals - if interested, motivated, and sagacious enough - to work some things out for themselves [...] Other examples of - and hints about - the aural traditions are in some other articles I have written in the past year. Causal Time, and other factors, permitting, I may write some more such articles. [Another] particular example, dealing with dating festivities and Samhain, is quoted in the article *The Rounwytha Tradition*.

Among the items subsequently penned by AL that mentioned, or detailed, or hinted at, aspects of the hitherto 'secret' O9A aural tradition were the following texts: (i) *The Rounwytha Way In History and Modern Context*; (ii) *Denotatum - The Esoteric Problem With Names*, and (iii) *Alchemical Seasons and The Fluxions of Time*. {4} In addition, he wrote in some detail - and from personal experience - about 'the sinisterly-numinous'; that is, about the knowing, the perception, that can be discovered by someone venturing into and successfully exploring The Abyss, the sinister abyssal nexion; something he had only previously (decades earlier) hinted at, for example in some of the novels of The Deofel Quartet {5}; and only hinted at previously probably because he had yet to experience it for himself.

In another private comment on O9A aural tradition - sent to an Internal Adept in 2011, and openly published for the first time in 123 yfayen - AL made the following interesting observation:

"As befits and becomes an Occult group where there are traditional, secretive, nexions whose members still follow the initiatory Seven Fold Way - there are some matters still transmitted and discussed aurally, as there are a few MSS still publicly unavailable. Those who understand, who appreciate, what is sinisterly-numinous, ancestral, and genuinely esoteric, will know and feel why this is so and necessary, and why revealing the majority of these by a mundane medium such as 'the world wide web' is just something we are not prepared to do." {6}

This is understandable because the reasons for this lack of revealing are three fold. First, as AL mentioned in his reply to Monette, individuals - if interested, motivated, and sagacious enough - are still expected to work certain things out for themselves. Second, and in line with O9A methodology, it is (i) practical experience, and (ii) the cultivation and development of certain occult faculties/abilities (such as acausal thinking and esoteric empathy), which teach and through which some of what has not been, or will not be, openly revealed can be discovered and understood {7}. Third, much of what has not been openly revealed cannot be meaningfully expressed via the medium of words, given the limitations of ordinary language {8}, and therefore requires the individual to learn an esoteric language or two and which esoteric languages include The Star Game (and thus the cultivation of the ability of acausal-thinking) and the non-verbal, non-symbolic, communication between humans that esoteric-empathy, and skill in esoteric-chant, enable.

Given that the cultivation and development of such a skill, such an evolved ability, as esoteric-empathy is the aim of the grade ritual of Internal Adept - particularly the extended, circa six month long version - and the month-long Camlad rite of The Abyss, it is the Internal Adept, and the Master/Mistress, who are, as a result of their practical esoteric and exoteric experiences extending over a period of a decade and more, in a position to discover and to understand 'the secrets' that remain, and which 'secrets' are in truth only the accumulated, the communal, occult pathei-mathos of those who have over the centuries either (i) followed the way of the Rounwytha or (ii) ventured on that perilous journey, that anados, up through the seven spheres, and which septenary anados is now, in our times, re-presented by the O9A's hermetic and sinister 'seven fold way', a way outlined in texts such as *The Requisite ONA* and *Enantiodromia: The Sinister Abyssal Nexion*.

R. Parker
December 2013 ev

Notes

{1} Letter to Lea, dated 23rd September 1990 ev, in *The Satanic Letters of Stephen Brown*. Two volumes, Thormynd Press, 1992.

This 'empathic magickal' tradition is, of course, the way of the Rounwytha, for which see Part Two.

{2} The 'old guard' - otherwise known as the Inner ONA and sometimes designated by the appellation omega9alpha - are:

"A select group of individuals who while now part of The Order of Nine Angles, in many ways pre-date - in tradition, practices and way of life - the formation of the ONA from the three pre-existing groups: the Fenland/Cantabrigian Noctulians, the northern Temple of The Sun, and the Shropshire/Marches Camlad. In many ways, the Inner ONA is a continuation of Camlad.

It is from noble cultured - gentlemanly or lady-like - Adepts (qv. *Noble Guide to The Dark Arts*) that modern candidates for the Inner ONA are recruited. The Inner ONA basically consists of individuals, known to each other personally, and from traditional nexions, of the Grade of Internal Adept and above, who possess the faculty of dark-empathy (aka esoteric empathy aka sinister empathy) and who possess certain other personal qualities.

These individuals have therefore all had some personal guidance, over a period of many years, from one of our kind familiar with the Rounwytha tradition, and thus the inner ONA is akin to an extended family who maintain and who continue, on a personal basis, the esoteric Rounwytha (Camlad) tradition. This tradition was, according to aural accounts, that of the primal (but not necessarily then always dark) tradition maintained by rural sorceresses who lived in a certain area of England: that is, Shropshire and the Welsh Marches.

Given the requirements and this tradition, it is perhaps not surprising that the majority of those in the Inner ONA are women."

{3} The article in question is Part One of *Diabological Dissent - Being Dissension From Some Mundane Misconceptions Relating to Certain Esoteric Matters*.

{4} These texts are given in Part Two below. In respect of the *Alchemical Seasons and The Fluxions of Time* text, it should be noted that some of the aural tradition re 'time' was hinted at in early ONA texts. For instance in the 'Time and Being' section of *Naos* where a 'causal perception' and an 'acausal perception' of Time are mentioned; and also, in the section discussing adeptship in relation to Jungian individuation and the three basic alchemical forms (qv. pp.167-8 of the pdf compilation *The Requisite ONA*) where it is stated, that "the ego has no perception of acausal time - but is unconsciously affected by acausal energies; the self has some perception of acausal time and is less affected by acausal energies. The Adept has learnt to control the personal acausal energies of the psyche - there still remains, however, the Aeonic energies which affect even the self. Control/mastery of these takes the individual beyond the Abyss."

{5} From the novel *The Temple of Satan*:

"She was suspended between her past with all its charisma and power and the future that might have been possible if she had surrendered to Thurstan's love. She was aware of herself only through the images of the past and her barely formed feelings for Claudia: detached from the realness of her body and personal emotions. The power being invoked seemed to be drawing her toward the Abyss and the spaces beyond the Abyss where she had never been.

The Abyss was within her, within Claudia, within all those in the Temple and all those outside it. It was primal awe, terror, and intoxication [...]

[Then, an answer.] It was an answer without words - a feeling that drew her beyond the cold Abyss to where a new universe waited. She was drifting in this universe, floating among the stars and galaxies of love, sadness, sorrow and joy, and as she consciously drifted, her body tensed and tears came to her eyes. Images and feelings rushed through her as a whirling system of planets and stars forms from chaos and rushes through a galaxy past other stars when time itself is compressed. The images were of her past but the feelings attached to them were not the original feelings. There was sadness instead of exultation, love instead of anger, grief instead of joy."

{6} *Myths, Legends, Dark Gods, and Occult Mystique*. The text is given in full in Part Two below.

{7} This emphasis on practical learning via personal experience is mentioned in many early - 1970s and 1980s - O9A MSS. Thus in the Wheel of Life section of *Naos* - qv, p.161 of the pdf compilation *The Requisite ONA* - it is stated that "in the seven-fold way Initiates are taught to experience the reality of [occult] forces rather than slavishly follow 'teachings' or 'traditions'."

In respect of the nature of 'the dark gods' it is stated, also in *Naos* - qv, p.142 of the pdf compilation *The Requisite ONA* - that they can be perceived either "as merely symbols which re-present the energies of the acausal" or as "physically existing in themselves. Which of these (or neither of them) is correct, the Adept discovers during the ordeal of the Abyss."

{8} See the 2011 text *Concerning Esoteric and Exoteric Languages*. The Star Game as an esoteric language was mentioned in the 1980s vintage ONA MS *The Forbidden Alchemy*, first published in an early issue of *Fenrir*, and subsequently included in *Naos*. See also the letter to Ms Vera dated 27th May 1992 eh in *The Satanic Letters*.

Part Two

Selected Texts Relating To The Aural Tradition Of The O9A

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1. Myths, Legends, Dark Gods, and Occult Mystique

As mentioned in some early Order of Nine Angles texts - now several decades old - our esoteric aural traditions are just that: aural, with few if any explanations or elucidations, aural or written. In many instances, these aural traditions are just stories and tales, akin to folk myths and legends, and - again, as mentioned in early Order of Nine Angles texts - they are to be accepted, or rejected, on that basis, with their being no demand that our people 'must believe' in them or that they are accurate and/or describe historical events.

One of these aural traditions is of The Dark Gods; another is 'the septenary system of correspondences' as transcribed in Naos; another concerns alchemical seasons; another tradition is Esoteric Chant; another concerns the esoteric use of a quartz crystal. Yet other traditions concern ceremonies such as The Giving (as outlined toward the end of the text The Giving) and the training of the Rounwytha (of the hereditary and English sorceress). And so on.

These traditions all add to, and have added to, the Occult mystique - to the sinister-numen - of The Order of Nine Angles, as was intended, and thus they are interesting and, in some ways, are and were esoterically significant.

Nearly all of these traditions were related to me in a short duration of causal Time by a certain lady and her daughter, and then - following their departure to the Antipodes - by the two members of the Shropshire Camlad group I had been introduced to. [As I was to learn, there were only three members of that group in total.] A few traditions, however, derived from other sources, such as the

Yorkshire-based Temple of The Sun group.

With the exception of a few brief notes and diagrams, from the Camlad group, and a handwritten copy of *The Black Book of Satan*, from the avowedly satanist Temple of The Sun, all these traditions were aural.

In the 1970's CE, I spent a long time transcribing and sorting through these traditions, adding to and extending the then rather meagre ONA corpus, and experimenting with and refining various Occult techniques - some of this tradition, some of my own devising - as well as recruiting some suitable individuals. Thus, and for example - and as mentioned elsewhere - I revised, through trial and error, the traditional three months (the one alchemical season) alone in the wilderness to allow candidates in places such as England the use of a tent and purchasing local victuals in place of the traditional way of building one's own shelter and living in an isolated forest (or in the mountains) by hunting/gathering, a tradition somewhat impractical in England (and even in Scotland, Wales, or Ireland) in the 1970's but still possible in some other places, such as parts of America and Russia.

By the early 1980's, some - although not all - of this work of mine was made more generally available, for instance in (1) *The Black Book of Satan* (Part One) - which derived from the Temple of The Sun but to which I added a few additional chapters; (2) in various articles about The Dark Gods mythos in Occult zines, such as *The Lamp of Thoth*, and *Nox*; (3) in some of the stories I told to and read aloud in Shropshire nexions and which stories later became part of The Deofel Quartet; (4) in ONA xeroxed bulletins and newsletters such as *Exeat*, and *Azoth*; and (5) in MSS compilations such as early (private) editions of *Hostia* and *Naos*. [1]

In respect of the aural traditions, in nearly all instances I just recounted what I myself had been told, without embellishment. For instance, as in the 'names' of the various Dark Gods and their 'meanings' and origins (as now available in published works such as *Naos*) and as in stories regarding a possible Shropshire connexion to the legend of King Arthur.

There was in those now distant years an intention by me to research, in a scholarly manner, various aspects of this aural tradition - in particular the origins of The Dark Gods mythos, the origins of the 'nine angles', the origin of Esoteric Chant, and the origins of the Septenary System - and thus add the results of such research to the ONA corpus. But exeatic living - and Wyrd and some other stuff - got in the way with the result that I only seemed to have causal Time sufficient to delve into the origins of 'the nine angles', and which delving took me, with the assistance of a gay lady friend, on various travels to the Middle East and beyond, to thus discover and study MSS such as *Al-Kitab al-Aflak* and *Shams al-Ma'arif wa Lata'if al-'Awarif*.

Thus there were and are many things left unexplained, and several esoteric subjects which someone or some many, sufficiently motivated and interested enough, might usefully research.

Yet, in respect of mythos and Occult mystique, it should be noted that:

" Mythos is affective, esoteric, and numinous. That is, it inspires, it provokes, it motivates, enthral, and presences acausal energy. It is wyrdful - a means of change for human beings, and outlines or intimates how such wyrdful change can be brought-into-being.

The so-called objective, cause-and-effect, 'truth' of a mythos - stated or written about by someone else - is basically irrelevant, for a mythos presences its own species of truth, which is that of a type of acausal-knowing.

Thus, to seek to find - to ask for - the opinions, views, and such things as the historical evidence provided by others, is incorrect. For that is only their assessment of the mythos, a reliance on the causal judgement of others; whereas a mythos, and especially an esoteric mythos, demands individual involvement by virtue of the fact that such a mythos is a type of being: a living presence, inhabiting the nexion that is within us by virtue of our consciousness, our psyche.

Hence, the correct judgement of a mythos can only and ever begin with a knowing of, a direct experience of, the mythos itself by the individual. To approach it only causally, inertly, with some arrogant presumption of objectivity, historical or otherwise, is to miss or obscure the living essence of a mythos, especially one derived from an aural tradition. It is to impose, or attempt to impose, a causal (temporal) abstraction upon some-thing which has an acausal (that is, non-temporal) essence.

Such a presumption - and even worse, the demand for it to be shown to have "objective evidence" in its favour - reveals a lack of initiated, esoteric insight. For the real "truth" of an esoteric mythos lies in what each individual finds or discovers in it - and thence within themselves. In simple exoteric terms, a mythos can not only re-connect the individual to both the numinous and to their own psyche, but it can also lead them to an individual, and an initiated (esoteric), understanding, of themselves: to a dis-covering of what has hitherto been hidden, especially by un-numinous, causal, abstractions."

Lovecraft, The Dark Gods, and Fallacies About The ONA(121 yfayen)

Quite recently - initially as a result of discussions with various ONA people

(most from traditional nexions) and then with a few academics and because I am now a few years beyond three score - I revealed some information about some hitherto still esoteric aural traditions, since:

"...for the global Order a lot of our aural traditions are important, partly because they provide perspectives, esoteric information, and advice, that are unavailable by means of the printed (and now, viewed) word. Therefore, I decided to directly write about, or hint at, some of these traditions in a few articles and in some correspondence with certain individuals." *Presencings Of A Hideous Nexion* (122 yfayen)

However - and as befits and becomes an Occult group where there are traditional, secretive, nexions whose members still follow the initiatory Seven Fold Way - there are some matters still transmitted and discussed aurally, as there are a few MSS still publicly unavailable. Those who understand, who appreciate, what is sinisterly-numinous, ancestral, and genuinely esoteric, will know and feel why this is so and necessary, and why revealing the majority of these by a mundane medium such as 'the world wide web' is just something we are not prepared to do.

2. Diabological Dissent

Being Dissension From Some Mundane Misconceptions Relating to Certain Esoteric Matters Part One

The Ancient Wisdom of the Isles of Briton

Esoterically - that is, according to our aural tradition, deriving from the Camlad Rounwytha association - it is a mundane misconception that some or all of the indigenous population of the lands now known as the British Isles worshipped or made homage/sacrifices to specific named deities, divinities or spirits, in the manner - for example - of the Greeks and Romans, or the ancient Egyptians.

According to this aural esoteric tradition - which as always is to be believed or not, according to one's own perception and empathy - there was no naming *per se*, since such a naming of specific entities is a contradiction of that undivided and empathic knowing of the natural world which formed the essence of the ancient wisdom of these Isles. An empathic knowing which by its nature is word-less and deems it unwise (an act of what we now term hubris) to give names to that-which or aspects of that-which (such as Nature) which is beyond

the power of ordinary mortals to control (or even completely understand). This is a knowing of what is mysterious and numinous as such a mysterium is; that is word-less, unspoken.

This is the knowing - the ancient wisdom - of the natural balance; a knowing of *mimesis*, of community, and of propitiation: of us as mortals as living, as being balanced, between the earth and the heavens and thus not being separate from Nature. This is the knowing of such balance being necessary for good fortune, for good health, for good crops, and - importantly - of being natural and necessary for our immediate family and the extended family that is our community.

This is the knowing of some deeds being unwise because they can and do upset the natural and very delicate balance that exists between us, our ancestral communities, and Nature. This is the ancient knowing that pre-dates the separation of us - as an individual with individual desires and goals - from our ancestral community with the duties and obligations which such a natural belonging entailed.

A specific naming of specific entities, with individual personal evocations/supplications of and to them - implies that loss of this intuitive and ancestral knowing of ourselves as part our community, our folk; as part of the flow, the changing, of Nature. Such a loss is associated with and often derives from the move away from a shared rural agrarian communities (of free men and women co-operating together) to a more urbanized regimented way of live where there was often some kind of slavery or serfdom.

The majority of what have been assumed to be named entities of an indigenous British/Celtic tradition reveal either: (1) the influence of Roman culture, beliefs and practices, based as this culture was - at the time of Roman influence in these Isles - on a more urbanized, imperial, way of life where slavery, and division, and individual notions of being and thus of personal 'destiny' were the norm; and/or (1) later (post-Roman) Celtic/Irish myths and legends, or those of later invaders, such as the Vikings and Saxons.

Instead of individual personal (or even communal) evocations/supplications of and to specific named entities, there was in the ancient ancestral way only two essential things: (1) communal celebrations and 'givings' at certain times of year (determined by the cycle of Nature in relation to crops and seasons, often marked by the first seasonal rising of certain bright stars); and (2) the individual following of certain traditions and customs and which traditions or customs were said to bring good fortune or be able to divert misfortune. Among the former would have been the forerunner of our 'harvest festivals' where certain produce was set aside and left (often at certain sites of ancestral importance) as offerings, as gifts - a common folk custom all over the world.

Among the later would have been the carrying or the obtaining of certain charms - again, a common folk custom all over the world.

Importantly, such gifts and such charms were, in living ancestral cultures, understood as means to maintain or regain the natural and necessary balance - often to placate or to please Nature, and those always un-named 'spirits' or sprites which were part of Nature, and/or the spirits of our own ancestors and those of our relatives.

These things arose from - were part of - how the individual functioned, lived; for their being - their knowing of themselves - was in such ancestral living cultures and communities not that of some named separate individual with a possible personal 'destiny' or some personal goal or aim of personal happiness, but rather as a natural, necessary, functioning part of the whole formed from their family, their folk community, the land where they dwelt and from Nature which gave that land, their community and they themselves Life. Thus, they felt that what they did affected not only them but Nature, their family, the folk community, and their dead ancestors. And it is this non-individual connexion - this dependency, human, of Nature, and of beyond - which is the essence of the ancient wisdom of these Isles, of other living cultures, and of what has come to be called 'paganism'.

In respect of named entities assumed to be part of an indigenous British/Celtic tradition, let us consider, for instance, the name *Maponos*. This has come to be regarded, by some people involved in or studying esotericism, as some British/Celtic divinity similar to Apollo. The early inscriptions and texts of this name are either in Latin or reveal a Latin influence. Furthermore, the modern etymologies given for this name are purely speculative, based on tenuous comparatives or even more tenuous suppositions - for example, some even giving the root, rather fancifully, as from the Celtic *mab*.

One therefore has the ridiculous spectacle of some esoterically-inclined folk in these Isles actually believing - on the basis of some Roman and post-Roman inscriptions and on the basis of some speculative etymology - that *Maponos* (or some such name) was a Celtic/Britannic divinity - 'the divine son' or some such nonsense - and therefore using this name in some rites they or others have concocted for some alleged or assumed esoteric aim.

However, those aware - empathically or otherwise - of the ancient wisdom of these Isles will know that the very naming of such a specific entity reveals both a non-indigenous influence (in this case, that of Rome) and also a move from the way of the communal, the tribal, the kindred, toward the cult, the idea, of the self and thence to the isolated rootless often urban 'nuclear family'. That is, a move away from the pagan numen toward the material ethos of the Magian.

3. Alchemical Seasons and The Fluxions of Time

Introduction

Most of the following axioms and brief elucidations form part of the Camlad aural tradition that was, some forty years ago, incorporated into the esoteric association The Order of Nine Angles. The remainder are my own elucidations and development of the tradition, with some of these elucidations of mine using the terminology and ontology of causal, acausal, and nexions. ^[1]

In the text *Auf dem Wasser zu singen: Yet Another Interview with Anton Long* - first distributed 114yf/2003eh - I briefly mentioned alchemical seasons in reply to a question asked of me:

"An alchemical season is a natural process which occurs in Nature, and also in we ourselves, who are beings of Nature. They are Change; a natural dialectic... There are also, of course, Cosmic alchemical seasons, some of which we know - in terms of their beginnings and their ending - by various observed astronomical events, often relating to star or planetary alignments..."

Both before and after the distribution of that text - as now, and especially since the publication of Naos in 1989 ce - there was and is much speculation about, and some misunderstandings concerning. alchemical seasons; speculation and misunderstandings which this new text should go some way toward dispelling.

The particular/peculiar numbered layout of the axioms and elucidations in this text is my own, and which layout is much less formal in the section concerning Alchemical Seasons, since there I have often simply recounted or retold the aural tradition itself. The particular/peculiar numbered layout was originally employed by me, decades ago, as a personal *aide-mémoire*.

I have included an un-numbered section of my own devising which gives some explanation of alchemical seasons.

It should be noted that by *alchemical* here is meant the esoteric science associated with *azoth* and other such esoteric 'things'. This is the science of the changing/alteration/understanding of living beings, and other substances, by a symbiosis/interaction between alchemist and such beings/substances. Which is 'the forbidden alchemy' of some Occult traditions, and which type of alchemy,

and such symbiosis, has been the subject of, or mentioned in, several ONA MSS during the past forty years. For instance:

" The secret of the Magus/Mousa who lies beyond the Grade of Master/LadyMaster is a simple unity of two common things. This unity is greater than but built upon the double pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, azoth, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens - it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna bringing Exaltation. Whomever takes this Elixir will live immortal among the fiery stars..."

Which in essence means that "from the double pelican comes Azoth".

One particular example of such a symbiosis - of such alchemy - is the esoteric 'perfume' Petriochor [qv. *Sinister Tradition - Further Notes* published in Fenrir Vol.3 #2]. The production of this 'perfume' during a particular alchemical season is difficult, and takes a certain duration of causal Time, but what imbues the final product, after distillation, with esoteric worth - with acausal energy/the sinisterly-numinous - is the interaction/symbiosis that occurs between the alchemist and the substances, and which substances are all part of the living being that is Nature..

Time

1. Time is Numinous ^[2] - that is, of living beings, and thus biological not linear (of-causality). Therefore Time cannot be re-presented or measured by a fixed causal calendar, solar, lunar, or otherwise.

1.1 Thus, Time varies according to Physis. That is, varies according to the nature, the character, of the living entity that manifests - presences - it.

2. There are a variety of different species of Time.

2.1 Thus, our species of Time differs from that of the other living entities/beings /emanations, Earth-dwelling or otherwise.

3. Time is a Fluxion ^[3]. That is, Time is already inherent in living beings, part of their physis.

3.1 Each living being has a Fluxion appropriate to - which re-presents/manifests /presences - its physis and thus which is appropriate to/manifests its

type/species of life.

3.1.1 Thus, linear time - as measured by a fixed causal calendar and/or as defined by such things as the ratio of distance and velocity of a physical object - is Appearance/Abstraction not Reality.

3.1.2 Such linear time thus re-presents only the causal physis/nature of material objects/matter and thus manifests the physis/nature of the causal.

3.2 A Fluxion manifests what is a-causal. That is, how a particular living being changes/develops/manifests.

3.2.1 A Fluxion has an outer (exoteric) appearance and an inner (esoteric) nature/physis.

3.2.1.1 The outer appearance is how the being is perceived to change/develop /grow/decay.

3.2.1.2 The inner nature is how the being may, might, or could, change/develop /grow/decay by the use of traditional/esoteric/alchemical arts/skills.

3.2.1.2.1 A knowing of this inner nature is a gift of the Rounwytha.

3.2.1.2.1.1 This gift can be cultivated by the development and use of esoteric-empathy.

3.3 Since Time is a Fluxion, and alchemical, a Rounwytha may be able to alter/change/manipulate/weave Time.

Alchemical Seasons

4. An Alchemical Season is a means of measuring/determining/knowing fluxions, and thus a means of knowing living beings and how they change or could be changed.

5.1 Thus, an Alchemical Season is often what is the best/appropriate 'season' to know/get-to-know/celebrate particular emanations presented to us as living beings, or particular collocations of such beings, and/or the 'season' to initiate a particular change or changes.

6. This 'season' varies according to the nature/species/type of being/living-entity /emanation, and often differs from individual emanation to individual emanation of each type/species.

7. Knowledge of Alchemical Seasons is both traditional/aural and found/discovered by each Rounwytha.

8.1 It is for each Rounwytha to determine the veracity or otherwise of such aural tradition by their own personal knowing.

9.1.1 This knowing derives from esoteric-empathy.

10. One such collocation of emanations/living-beings is Nature.

10.1 This particular collocation contains a wide variety of types of being.

11. Another such collocation of emanations is the Cosmos.

11.1 This particular collocation contains entities/life having acausal emanations/acausal-being, entities having causal-acausal emanations/being, and entities manifesting causal emanations (a causal-being).

11.1.2 Acausal-causal beings/emanations are nexions between causal and acausal.

12. The beginning and the ending of certain Alchemical Seasons are often associated with, or intimated by, certain observed natural or cosmic phenomena.

12.1 These associations and intimations are often locale-dependant and usually subject to Cosmic and Aeonie drift.

12.2 Such observed phenomena include those connected with Nature and those connected with 'heavenly bodies', that is, with the Cosmos.

12.2.1 Those connected with Nature include the behaviour of Earth-dwelling living beings, sentient and otherwise; the fluxion of Nature's seasons, and certain patterns of or certain phenomenon of 'the weather'.

12.2.2 Those connected with the Cosmos include the observed rhythm of star-collocations (constellations); the occultation of Sun by Moon, and of certain stars by Moon; the observed rhythm of observable planets; and the first rising of certain stars above the horizon of the Rounwytha as determined by the fluxion of Nature's seasons.

12.3 Such associations with observed natural or cosmic phenomena do not mean or imply that such phenomena cause or are the origin of the changes, the fluxion, of living-beings.

12.4 Associations/intimations connected with Nature are sometimes known as Earth Tides.

12.4.1 Associations/intimations connected with the Cosmos are sometimes

known as Cosmic Tides.

13. Certain Alchemical Seasons form the natural calendar used by the Rounwytha.

The Nature of Alchemical Seasons

It will be thus be seen that Alchemical Seasons are of various kinds, and serve or may serve different functions.

For instance, certain Alchemical Seasons are and were how the Rounwytha determined - knew and understood - the changes of Life around them. That is, how they reckoned Time, and the fluxions of Time that were made manifest as living beings - for instance, the life, the ailing, the foreseeing of death, of humans; and the natural rhythms of Nature and the Cosmos.

This knowing 'of propitious times' aided, and often enabled, their sorcery; their use and manipulation of certain energies - emanations, or fluxions - for a variety of purposes, as it also enabled them to use their skills in respect of such matters as ailments and their cures.

For example:

" A certain knowledge of herbs was/is a useful Rounwytha skill, and some of this knowledge could be, and sometimes was, acquired from an older Rounwytha. But in essence such knowledge is a knowing arising from the development and use of skills such as esoteric-empathy so that such learned knowledge (causal knowledge) would only and ever compliment the personal knowledge (the acausal knowledge) such skills imparted. Esoteric-empathy, combined with the ability of intimation, would enable the nature, the character [the physis, the essence] of living-plants to be dis-covered and thus their personal qualities known and appreciated. Similarly, a knowing of what might ail some person is, for the Rounwytha, just such an acausal knowing - arising from employing the skills, abilities, and qualities, of a Rounwytha, and not something learned from someone else or from books.

Hence, the Rounwytha needs no props, no outer causal forms, no esoteric ceremonies, rituals, chants, or whatever. They just *are* - they just are uniquely themselves, with their gifts, their abilities, their foibles, their knowing and their skills." *The Rounwytha Way - Our Sinister Feminine Archetype*

Like such skills, the calendar of the Rounwytha - their weaving of the seemingly disparate fluxions together, their accounting of fluxions - was derived from their

personal esoteric-knowing, their empathy with the beings of Nature, with the being of Nature, and with the being of the Cosmos, and by their connexion to their local rural community. That is, of those whom and that which, they personally know, and of that which they personally observe and experience.

Thus - given that the Rounwytha tradition was germane to a certain area of what is now known as Britain - some of the most important alchemical seasons, and thence their seasonal ('yearly') calendar, were those connected with the flux, the rhythm, of Nature where they dwelt, since the season of daily and communal and local life - the life of small, rural, kindred, communities where the skill and knowing and advice of the pagan Rounwytha found favour and was often relied upon - would be one where such matters as the seasons of growing and finding food were important, as were the stages of life of an individual, as were certain celebrations and propitiations.

The favoured 'time' in Spring, for instance - the traditional seasonal time of sowing, seeding, and planting - would be known, discovered, locally by the Rounwytha using their skill, their empathy, and, being a fluxion of Nature in their locale, such a favoured 'time' would in its arrival vary from year to year. Similarly with the seasons beginning/ending with what are now known as Summer and Winter Solstice, the longest and the shortest days in such northern locales. They would not be found - 'known' - by some causal calculation or by watching the Sun alignment with some stones in some circle (or whatever) but rather would be what they naturally are, which is mid-Summer and mid-Winter, and which vary according to when Spring arrives, and Summer arrives, and Autumn arrives in a particular locality. ^[4]

Similarly with a celebration such as The Gathering, which would mark a successful harvest:

" The celebration - the gathering, remembrance, and feast - that is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have

somewhat different priorities and so their date for such a communal Gathering might differ from other communities. Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways." *Denotatum - The Esoteric Problem With Names*

What all this means is that Alchemical Seasons are a way of 'seeing' the world; of understanding, knowing, Nature, ourselves, and the Cosmos. Of understanding our various connexions. As well as a knowing of when certain actions, activities - such as sorcery - may have a better chance of success, given how such actions, activities, are just aspects of the flux of Nature, of Life, of the Cosmos: are emanations of our own microcosmic nexion. Or Alchemical Seasons reveal when it is wise - a balanced deed - to celebrate some-things.

There is thus a very pagan - a quite natural and traditional - way of knowing devoid of linear, limiting 'time, and devoid of abstractions.

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Notes

[1] My elucidations are mainly of terminology or word-expression. Thus, I have substituted some old/vernacular/obscure and occasionally alchemical terms for Greek or later English ones, a case in point being my use of a Greek term such as Physis. I have however retained several older terms.

My axioms are as follows: 3.1.1, 3.2, 3.2.1.2.1.1, 9.1.1, 11.1, 11.2

Incidentally, as mentioned elsewhere, Rounwytha - as its etymology makes clear - was just a local, dialect, word for a type of hereditary sorceress: for 'the wise, cunning, woman' of British myth and legend.

[2] Despite the now common belief that the use of the word 'numinous' is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English

- so far discovered - is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward - a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter - emigrated to Massachusetts in 1634 ce.

[3] The term *fluxion* dates from the sixteenth century (ce) and implies both a change that occurs naturally and one that arises from or because of itself, i.e. an effluvium.

"If the fluxion of this instant Now Effect not That, noight wil that Time doth know." John Davies: *Mirum in Modum*, 1616 ce. John Davies was a scholar at Queen's College, Oxford; an antiquary, and a professor of Law.

[4] Exact causal calculations of such phenomenon were irrelevant to such ancient rural communities, and the belief that they were important or necessary is just retrospective re-interpretation and the projection of modern causal abstractions onto such communities.

Such communities did not dwell in a world determined by fixed, measured, durations of causal time; but rather by fluxions. By the natural flowing of a living, numinous, Time which dwelt with them, and within them and their own local communities. Thus their work began when it began, and ended when it ended, determined by weather, daylight, what needed to be done, or what was required, in that particular fluxion, that 'season'. Thus their 'year' was marked by the flux of seasons, so that for example they might refer to their age in terms of how many harvest gatherings they had known, or how many Summers had past since their birthing.

It was that other un-numinous world - of empires, of tyrants, of kings, of governments, of abstractions, of planning and supra-personal organization, of hierarchical dogmatic religions - which brought fixed, measured, durations of causal time as a means of control, regulation, conformity, and to unnaturally apportion life and living.

4. Denotatum - The Esoteric Problem With Names

ONA Esoteric Notes - Rounwytha 3

The esoteric problem with denoting, by means of an ascribed name or a given expression, is essentially two-fold. First, esoteric-empathy [1] inclines us toward a knowing of the numinous essence that such a denoting obscures or hides, and part of which essence is a revealing of ourselves as but one nexion to all other Life, sentient and otherwise. The second problem with denoting is that there

exists in various ancestral cultures world-wide (including some Indo-European ones) [2] an older aural tradition of how it is not correct - unwise - to give names to some-things, and of how some 'names' are 'sacred' because their very use is or could be an act of what we would now describe as sorcery/magick and which naming and which use of such names often tends toward disrupting the harmony between individuals, family, community, land, ancestors, 'heaven and earth', that many folk traditions were designed to aid.

Thus there is a different and almost entirely unrecorded folk tradition which is unrelated to the tradition of myths and legends about named divinities, be such divinities Sumerian, Egyptian, Pheonician or whatever, and which myths and legends we are all now familiar with and which traditions of myths and legends include, for example, the fables and stories of the Old Testament with their notions of a people who regard themselves as the chosen ones of some creator-god being persecuted, threatened and tempted by satans and the-satan.

This aural tradition is pagan in both the historical sense of that term and in the later usage of that term: paganus, someone who belongs to a rural community and whose traditions, ethos, and weltanschauung are not that of the religion of the Nazarene, deriving as that religion did from the fables and stories of the Old Testament.

It is possible - as the Rounwytha tradition intimates - that this aural pagan tradition had its natural origins in the way of life of small rural communities of free men and women (such as existed for instance in pre-Roman Britain and for a while in post-Roman Britain) in contrast to the tradition of myths and legends about named divinities and which naming tradition may well have had its origins in that type of living where there is some powerful king or authoritative leader and a more urbanized way of living (as in Sumeria, Egypt, etcetera) and where there was thus a hierarchical division between kings/leaders, court officials, the people, and slaves. For one feature of such early pagan communities was their lack of slaves and their communal way of making decisions.

What is especially interesting from an esoteric perspective is that the knowing that a developed esoteric-empathy provides confirms this aural pagan tradition in respect of both the unwisdom of dividing 'the heavens'/the unseen by the process of ascribing personal names, and how such a division undermines, obscures, or destroys, our natural place in Nature and the Cosmos, and thus the natural balance both within us and external to us, as individuals and as individuals who are part of a living culture and/or of an ancestral community.

Esoteric-Empathy and Ancestral Traditions

The pagan aural tradition, as recounted in the Rounwytha tradition, is one

lacking in myths and legends about specific named deities. Thus, there are no named gods or goddesses, and there is no division between 'good' deities and 'evil' deities. What there is, instead, are essentially two connected things.

(1) An intuitive, empathic, understanding of natural harmony manifest in the knowledge of ourselves - as individuals, and as ancestral communities - as in a rather precarious balance between earth and the heavens, a balance which can easily be disrupted and which for its maintenance requires certain duties and obligations both individual and communal. For instance, a certain reverence for one's ancestors; a reverence for certain places traditionally regarded as numinous, 'sacred'; a certain respect for one's own mother and father and elderly relatives; a certain loyalty to one's kin and community; and a certain respect for other but unseen and always unnamed emanations of life, the heavens, and Nature, manifest as this respect was, for example, in the practice of leaving offerings of food in certain places lest some of these unseen and unnamed emanations of life (spirits, sprites) be offended and cause personal or communal misfortune.

In addition, there was the knowing that certain individual deeds were unwise - not because they would offend some named and powerful god or goddess, and not because such deeds contravened some law or decree said to be divinely inspired or laid down by some king or by someone who claimed authority from some god or gods, but because such deeds indicated the person doing them was rotten, and thus, like a rotten piece of meat eaten, might cause sickness. Or, expressed another way, because the person doing such a deed was diseased, and which disease, which infection, might spread and so harm the family and the wider community. Hence why it was that such rotten individuals - known by their rotten deeds - would be removed from the family and community by being, for example, exiled or culled and thus by their culling end the infection and aid the restoration of the balance their unwise deeds had upset.

This knowing of the un wisdom of some deeds is quite different from the 'evil' which organized religions pontificated about, and serves to distinguish the aural pagan tradition from the now more prevalent causal knowing manifest in myths and legends about divinities and in organized religions based on some god or gods, or on some revelation from some deity, or on reverence for some enlightened teacher.

For such a causal knowing is inseparably bound up with the manufactured division of an abstract and codified 'good' and 'evil' and also with the separation of the individual from their own ancestral, rural, community.

In the natural ancestral pagan tradition the individual - and thence their self-identity, their self-awareness - is communal, whereas in organized religions, and in identity derived from myths and legends about divinities and from

obedience to some king or to someone who claimed authority from some god or gods, identity becomes more personal, less communal, and related to the 'salvation' of the individual, and/or to their personal existence in some posited after-life, with the individual constrained not by duties and obligations willingly and naturally accepted, to their family and local rural community (of shared hardship and shared ancestral *pathei-mathos*) but instead restrained by some imposed (by others or self-imposed) abstract criteria often manifest in some laws or decrees said to be of some god or gods or backed by some king or by some powerful overlord.

This separation is also manifest in the giving of personal names to both assumed or believed in divinities, and to individuals, a naming which marks a loss of the intuitive, empathic, pagan understanding of natural harmony manifest in ancestral traditions and cultures.

Thus in old pagan cultures an individual was referred by a particular skill they may possess (a skill useful to their community), or by some outstanding deed they had done, or by their family (their clan) place of residence or even by some trait of character or some physical feature. That is, there were no personal names as we now understand such names, and such a naming as existed related the individual to some-thing else: their place of local dwelling, what may have distinguished them from others of their community, or to some work that aided the community. A tradition still in evidence even in recent times in parts of Wales where someone would be referred to locally as, for instance, Jones the butcher or Jones ab Eynon (Jones the anvil).

(2) An intuitive wordless understanding of what may be described by the term *mimesis* (from the Greek *μίμησις*). That is, the use of certain actions and deeds - and thence by certain rituals and ceremonies - which are believed to re-present/manifest/presence the natural harmony and which thus can connect/reconnect individuals and their community to what is felt or known to be numinous and thus beneficial to them.

One obvious example here would be the custom, in northern European climes, of lighting a bonfire around the time of the Winter Solstice [3] and which celebration was one of re-presenting the warmth and light of the life-giving Sun in the hope that Winter, as in the past, would give way again to Spring, the season of sowing crops and of livestock able to forage outdoors again and have fresh grass to sustain and fatten them.

Another example might be that of removing a rotten person from the family and community by the *mimesis* of culling them, with such a culling being undertaken because it imitated/represented the natural process of how Nature culled or allowed to be culled some living being in order that others of those beings may survive and prosper.

For this understanding – this mimesis – was of the connexions that existed between the individual, the community, the wider realms of Nature and of the heavens (the cosmos) beyond, and thus of how the actions of one or more of these affected such connexions. That is, it was an ancestral, a pagan, knowing of the natural balance.

In general, therefore, it was considered that to 'name' – to denote by some personal name or even to attempt to describe in words – particular aspects of the connected whole would be unwise because there were (as empathy and ancestral tradition revealed) no such divisions in the natural world, only transient emanations 'of heaven and earth' with the individual and their communities one part of, as transient emanations of, one undivided flow of life, and which flow was not – as was later believed – some causal linear 'history' of some past to some future abstraction or some idyll and which 'history' is marked by some assumed progression from 'the primitive' to something more 'advanced' and which assumed progression is what has been denoted by the term 'progress'.

Hence the respect, in such pagan cultures and communities, for tradition – for the accumulated pathos of one's ancestors; a respect lost when manufactured abstractions, denoted by some name or by some given expression, were relied upon, striven for, used as the basis for an individual identity, and as a means of understanding Reality.

The very process of denoting by naming and attempting to express meaning in terms of so named and manufactured abstraction denoted by some name or by some expression, is a move away from the wisdom that ancient ancestral cultures expressed and sought to maintain, and a loss of the wisdom, of the acausal-knowing, that esoteric-empathy reveals. A process of denoting that has culminated in the lifeless, un-numinous, illusive division that has been named 'good' and 'evil', and which denoting is also now manifest in the un-wisdom and the religiosity of The State with its abstraction of 'progress', with its manufactured lifeless urban 'communities'; where a striving, a lust, for a personal materialism and a striving for a personal idealized happiness replaces belonging to a living ancestral or numinous culture; where the individual is expected to respect The State and its minions (or face punishment); and where self-identity is measured and made by State-approved abstractions and/or by some State-approved ideology or religion, instead of by a knowing of one's self as a transient emanation, both sinister and numinous, dark and light, 'of heaven and earth'.

Esoteric Dating and Aural Traditions

The dating of certain esoteric celebrations by means of a fixed and manufactured solar calendar – something which has become commonplace in

the lands of the West - is another example of how the error of causal knowing (manifest, for instance, in naming divinities) has come to usurp the intuitive wordless understanding of aural pagan traditions and the empathy that pagans, in resonance with Nature and themselves, were either naturally gifted with or could develop under guidance.

Thus those committing this error of using a solar calendar rather inanely believe that a celebration such as that now commonly named Samhain occurs on a certain fixed calendar date, to wit October the thirty first; that a fixed date such as March the twenty first (named the Spring Equinox) marks the beginning of Spring, and that sunrise on what has been denoted by the expression Summer Solstice is some "important pagan date".

Esoteric-empathy and ancestral pagan cultures and aural traditions - such as the Rounwytha one - relate a different tale. This is of the dates and times of festivities, celebrations and feasts being determined locally by communities and families and sometimes (but not always) on the advice of some Rounwytha or some similarly attuned skilled individual. Two examples may be of interest - Spring and Samhain.

Those part of such ancestral cultures - as well as those who possess the benefit of such aural traditions or who have a natural esoteric-empathy - know that what in northern climes is called Spring does not begin on what has been termed the Spring Equinox nor on any specific day, whether that day be marked by some fixed calendar, solar or lunar. Instead, the arrival of Spring is a flow that occurs over a number of days - sometimes a week or more - and which days are marked by the changes in the land, the fields, the air, and by the behaviour of wildlife, birds, and insects. This arrival varies from year to year and from location to location, and usually now occurs, in the land of England, from what the solar calendar now in common use names late February to what the same calendar names early March. Thus someone who knows their locality - who belongs to it - will know and feel the changes which occur in Nature during the season when the days are becoming longer and the weather somewhat warmer with the Sun rising higher in the sky in relation to Winter.

This natural flexibility - in relation to a fixed solar or lunar calendar - is why certain esoteric folk of certain aural pagan traditions (such as the ONA Rounwytha one) often write and talk about 'alchemical seasons' and not about some fixed seasons determined by some solar calendar.

In the same way, the celebration - the gathering, remembrance, and feast - that is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter

had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have somewhat different priorities and so their date for such a communal Gathering might differ from other communities.

Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways.

On the day of The Gathering there would a feast – a celebration of the bounty which Nature, the earth and the heavens, had provided – and also and importantly a remembering; a remembering of those no longer there as they had been the previous year (and not there for whatever reason, such as death from illness or old age) and a remembering of those long-departed, such as one's own ancestors. Thus there was, as with most such celebrations, a natural balance born from remembrance and respect for the past and from hope and anticipation; here, hope and anticipation of the new warmer fertile seasons to arrive after the coming darkness of what would most probably be another bleak cold and dark season of snow, frost, and ice. For The Gathering also heralded that season when some form of almost daily heating in family dwellings would most probably be required.

As for a communal bonfire, it was simply practical, not symbolic of whatever; that is, a cheery presence (most people in northern climes love a good bonfire), a focus for the celebration (and such dancing as invariably occurred during such pagan festivities), a source of warmth and light, and a place where offerings of harvested produce and other gifts could be placed, such offerings and such gifts – as was a common folk tradition throughout the world – being to ancestors, to land and sky, as well as to the always unnamed spirits, sprites, and the also unnamed guardians of sacred natural places.

Epilogos

The aural pagan tradition – as, for example, in the Rounwytha one – is of a perspective, a weltanschauung, a way, a culture, quite different from those where myths and legends of ancient named divinities/deities played a significant role, and where there was a hierarchical structure of rank and privilege and, later on, some fixed celebrations based on a solar or lunar calendar.

The Rounwytha way that lived in a specific area of the British Isles was the culture of an empathic knowing where such celebrations as were undertaken were natural, local, and communal ones, devoid of mystique, and which occurred on an unfixed day/evening as and when circumstances allowed and somewhere near what was regarded as the propitious time/season. This was the way of transient 'sinister-numinous emanations' where there was no perceived division into abstracted opposites, either within ourselves, within Nature, or within the Cosmos – and where there was no naming of deities or natural spirits.

The cultivation and development of esoteric-empathy is one means whereby this type of knowing, this natural pagan perspective, can be (re)gained. In addition, this type of esoteric knowing leads to – or can lead to – an understanding of how the naming of an entity called satan and all such entities, understood both archetypally/symbolically and as actual living beings in the acausal, are what they are: an un-numinous denoting that obscures Reality and which obscuration led to and leads to the de-evolution manifest in the illusion of and the striving for causal opposites and causal abstractions.

Order of Nine Angles
122 Year of Feyen

Notes

[1] Esoteric-empathy is an Occult Art, an esoteric skill, and one of The Dark/Esoteric Arts of the ONA, and is a specific type of empathy – that which provides a certain perspective and a certain knowledge. This is 'acausal-knowing' and is distinct from the causal knowing arising from the perception of Phainómenon. In essence, esoteric-empathy (aka dark empathy) is the knowing of life qua life – of the acausal energy which animates all causal life; of how all life is connected, of how living beings are by their nature nexions; of how Nature is not only a living being of which we as individuals are a part, but also one aspect of cosmic life manifest on one planet orbiting one star in one galaxy in a cosmos of billions of such galaxies.

The Grade Ritual of Internal Adept – and particularly the extended six-month version (over two alchemical seasons) – is one means of cultivating and developing the Occult Art of esoteric-empathy.

[2] One of these European aural traditions was that of the Rounwytha tradition centred on the Welsh Marches and especially rural South Shropshire. This Rounwytha tradition was incorporated into the Order of Nine Angles in the early 1970's CE and thereafter was mostly taught and discussed aurally, although some aspects of the tradition have been mentioned in various ONA MSS over the decades and the ONA Rite of Internal Adept was for the most part based on the tradition of an aspirant Rounwytha having to spend at least three months (usually six or more months) alone in isolated forests or mountains. In addition, The Camlad Rite of The Abyss, as recorded in the compilation *Enantiodromia – The Sinister Abyssal Nexion*, was another traditional part of the training of a Rounwytha.

[3] See the section below, *Esoteric Dating and Aural Traditions*, for how ancestral pagan cultures – as recounted and intimated by the Rounwytha tradition – ascertained the dates of communal celebrations, a tradition of dating totally different from that based on a solar calendar.

Credits

Words/Forms. This article had its genesis in: (1) private discussions, earlier this year (2011 CE) with two Internal Adepts (one of whom was based in Scotland), and which discussion was continued by private correspondence, and (2) in some private correspondence (during October 2011 CE) with someone living in Africa who, having been acquainted with the ONA for over a decade, sought to elucidate certain esoteric matters relating to the ONA tradition, and one of whose questions related to the aural tradition of the ONA.

Thus, in many ways this, and similar articles – such as the recently published *The Discovery and Knowing of Satan* – represent some of, or some part of, the aural ONA traditions that have, for the past forty years, been revealed on a personal basis.

5. The Rounwytha Way In History and Modern Context

What has been termed The Way of the Rounwytha is locally referred to as the Camlad Rouning [1], or simply and most often as The Rouning, with those of this way known as Rounwytha. It is an aural pagan tradition found in a few rural areas of South Shropshire and Herefordshire together with a few enclaves in the marches areas of Sir Faesyfed and Sir Drefaldwyn. According to the few extant adherents of this tradition, the numbers of people involved were never large – rarely exceeding a dozen people at any one time – with the tradition itself being an hereditary one, passed down from one person to another, often

within the same family; and with this tradition said to be so old there are no stories relating to such events, although the consensus is it certainly pre-dates the arrival of the faith and the folk of 'the risen crist'.

This aural tradition is of 'pagan things and pagan ways' [2] and was primarily a tradition of women-folk who were for the most part either reclusive individuals or who lived in small cottages or on small farms with their 'extended' families.[3]

The Rouning tradition was and is one centred on certain gifts, certain skills, and is distinct in many ways, for instance:

- i) There are no named deities or divinities or 'spirits'. No 'gods', no 'goddess'. No demons.
- ii) There are no spells or conjurations or spoken charms or curses; no 'secret scripts' and no 'secret teachings'; indeed no teachings at all.
- iii) There are no 'secret book(s)' or manuscripts; indeed, there are no writings.
- iv) There are no ritual or Occult or 'wiccan' or 'satanist' elements at all.
- v) There is no calendar, as calendars are usually understood, and thus no set dates/times for festivities or commemorations.
- vi) There are no oaths made, no pledges written or said.
- vii) There is no organization, no dogma, no codification of beliefs, no leader(s), no hierarchy, and no stages or grades of 'attainment'.

Four other distinctive features of this Way are perhaps worthy of note: (α) that there is no interest in, no concern with, matters beyond one's family, one's local area of dwelling, and beyond such problems of one's neighbours that they personally bring to one's attention because they may require some help or assistance; (β) that it is rooted in and nourished by a specific rural Marcher area of a specific country and cannot easily be transplanted elsewhere, as it most certainly cannot live - be lived - in any urban area; (γ) that men are the exception, women the rule; and (δ) that there is no conformity to conventional social/moral rôles but rather certain accepted practices.

(α) means that the external world beyond such boundaries is unremarked upon because there is little or no interest in it, certainly no desire to acquire 'news' concerning it, and certainly no desire, no need, to become 'involved in changing it'. It also means that there is no desire, no need, to 'expand the tradition', to recruit people elsewhere, with 'new recruits' thus being rare (a few per generation) and for the most part family members or locals or some acquired and trusted friend. (β) means that no transplantation elsewhere, of the traditional way, is sought or desired, and that if anyone do leave the area, their heart, their being is always there within the old Rounwytha boundaries with them unhappy, lost, unless until they find a similar place to dwell. (γ) means that the few men involved tend to be of a certain nature; possessed of a particular and sensitive/artistic character. (δ) means that women often tend to

run/govern/provide for the family/farm; that relationships between two women – and between siblings and cousins – are not unusual, and if and when they occur are not condemned and are not even remarked upon; and that there was/is no distinction of social class between those 'of the gift'.

The Gift of The Rounwytha

The main gift of a Rounwytha – what makes and marks a Rounwytha – is a particular and a natural sensitivity: to human beings, to Nature (and especially the land, the weather), to living-beings (especially animals) and to the heaven/Cosmos. A wordless, conceptless, feeling of connexions, and of the natural balance that we mortals, being unwise, have such a tendency to upset. An intuitive knowing of the wisdom of a natural propitiation: of us as mortals as living, as being balanced, between the earth and the heavens and thus not being separate from Nature. This is the knowing of such balance being necessary for good fortune, for good health, for good crops, and – importantly – of being natural and necessary for our immediate family and the extended family of our friends and neighbours who accept us as we are and thus are well-disposed toward us.

This is the gift of knowing that some deeds be unwise because they upset the natural and very delicate balance that exists between us, our locality, our community, and Nature. This is the ancient knowing that pre-dates the separation of us – as an individual with individual desires, a name, and goals – from our dwelling with Nature. This is the knowing that the very land, as we ourselves, is alive, part of us and aware of us, affected by us: sleeping, dreaming, wakeful, joyful, sad, sick, hopeful, recovering, needful, just-being. That this living – of theirs, of that special unhuman kind – can aid or harm us, and (despite what many moderns have come to believe) is not composed of 'named' individual, characterful, spirits, or 'demons', or governed by some god or goddess, or whatever, whose 'names' we should or must know in order to 'control' them or 'propitiate' them or whatever.

Rather, there is a way of living, by the Rounwytha few, which balances, which makes/resumes/re-establishes the necessary fluxion of that-which-is through *we-who-so-dwell-here*, and thus which is/who are or who become the balance and so can pass that gift to aid, to heal, to mend, or possibly to harm what might so need such harm.

For this is the way – the gift – of also knowing the nature of the rotten: human, animal, land. Of the need, sometimes, to cleanse, perchance to cull. As when there was the knowing that a certain individual doing a certain deed was bad, rotten – and not because they had offended some named and powerful god or goddess, and not because such a deed contravened some law or decree said to

be divinely inspired or laid down by some sovereign or by someone who claimed authority from some god or gods or 'government', but because such a deed signed that person as rotten, and who thus, like a rotten piece of meat eaten, might or most probably would cause sickness, or spread disease, among us, among the land. Hence why their removal - by exile or by cull - would end (cure) the sickness, restore the balance their rotten deeds and they themselves had caused to be upset, restoring thus the natural flow, and gifts, of Life: of health, fecundity, happiness, good fortune.

The Learning of a Rounwytha

The traditional learning of a young Rounwytha was simple; direct and personal. There was the knowledge aurally acquired quite young from an older Rounwytha - a mother or grandmother perhaps - concerning such obvious things as plants and herbs, cures for ailments, human and animal.

Then there was the wordless learning, the gift either acquired or (more usually) nurtured when somewhat older, by the two simple tasks. The first of which was to spend two whole seasons alone, in woods or hills: to learn to see, to hear, to listen, to sense earth below, sky above, and so be, become, quiet, nurturing, and still. The second, and later and last and when adjudged the season was aright, to spend one whole lunar month alone in some cave or cavern, with only candles or a lantern for light, little or nothing to do, with such meagre food and water as required regularly left by a trusted friend who you would have to trust to enter and bring you out at this last learning's lunar end, more or less for weather permits a few days either end.

Three Recent Examples

One aural recalling, recounted, and written here:

The first Rounwytha met was, in the late nineteen-seventies, in her eighth decade of mortal life, who lived alone not that far as the Raven flies from the Long Mynd in a small cottage set in a hollow with a small stream nearby and who owned some acres of the land around. She kept some chickens, geese, and cows, living mostly in one room in the cottage whose effective heating was from a range at one end of the room and on which she did what little cooking she did, mostly stews. No electricity, and neither did she need nor want any. Her only concession a cold water tap, installed only because her hand-pumped nearby well had finally gone beyond repair. In those days, a few local and mostly older people still on occasion sought her advice, bringing simple gifts in payment; a few candles, a bar of soap, perhaps the luxury of tea. Once a fortnight, more or less, and in her well-worn

clothes, she might have to trundle along the lane, mostly walking beside her old rusty bicycle whose tattered baskets, front and rear, would convey her few purchases back from that nearest village store. And when as might be in Winter needed, a farmer red of face and about her age might bring her some bails of hay. No one knew why, or if they did they would not say, but I suspect it might recall some aspect of her youth as when, fair and comely, she did (as gossip so related down the pub) for several minutes paralyse a young man who had annoyed her, just by staring at him.

The second meet, also in those late seventies times: a young woman, home-schooled, quiet but giggly, dwelling with her grandmother not that far from where an edge of Wenlock Edge ended to potter down to level to seep to be land that came to edge a certain river. Not that tidy of hair, body, dress, but pretty still, she would spend some hours some days a-cleaning; walking narrow lanes upward to where that surfeit of houses grew, plentiful with shops, bedevilled by cars. So she would, in several houses, clean, and well, with mood mostly cheery, such few lapses of no account. For she had this gift, this skill, you see as when that frail almost bed-bound lady whose house was one she cleaned would sit before her and she would pass her hands around, above, the knees, not touching, and the elder - happy, smiling - would walk away, no pain for weeks to come. Once and long ago, or so that story go, when young some village boys tried to taunt her for her dress and manner, she thumped them all so hard neither they, nor any, ever dared, again.

The third, some thirty years later, more or less. A married women - broad, strong - and two young children, who ran farm with husband; eighty ancestral acres some would say though no one knew for sure. Mostly dairy, but some beef. And chickens, a few pigs, three dogs, horses, and that motley barnful gaggle: gently-fiercely (and mostly) rat-killing cats, though two were rather lazy. She herself, that lady, slow of walk, and slow to smile but when she did it was as if the Sun had broke that gloom of day. She just had this way, with animals and men, you see; no words needed, required. She felt good, calming, just to be near; but no desire there within as men know and so need desire, at least while sap be rising and they winnowing with the wind. So sometimes the few who knew and, being trusted, might bring to her some life sick, injured, or which ailed. Child, pet, animal of house, field, barn, farm, it made no difference. She saying nothing, only smiling, touching, was left some gift. Often - and enough - the ailing, or that sickness, left; and if - when - not, the bringers cast no hurt nor blame for that was just the way they knew it was. That ring of gifts,

given, taken, reaped, harvested, sown. Buried, born, and grown.

One interesting thing - possibly - is all that three could not drive a motor vehicle, and did not want to. One, possibly because in her youth they were new fangled, unreliable, things; and a horse and cart did all was needed, and better. Another, possibly because she loved horses, owned horses, and people came to her. The third, because 'they confused her', she felt uncomfortable shut away, moving so unnaturally fast; no sky above, no trees, no bush nor field around; no earth to touch with feet still often blessed by being bare...

Perhaps I in person might add a fourth. A rather wealthy lady of a quite large house of well-established many-acred gardens. Musical, patroness of the Arts, graduate of a certain ancient English university, who had some second house in Shrewsbury. She also - as her daughter - so many locals came to for assistance, help, advice...

No Deities, No Calendar

Since there are/were no deities, and nothing was named, there were no ceremonies needed to evoke/invoke/pray-to or feast/remember them and no 'special days' to do these and similar silly things.

But one duty which some Rounwytha-kind sometimes undertook was to suggest when certain celebrations or commemorations or tasks might propitiously take place. For example, a good period to sow crops; a good day to celebrate a successful gathering-in; a good - a needed - season to sow some human gift of blood.

There was no given, static, calendar - solar or lunar - to guide the Rounwytha about the onset of such occasions. No division of life into years, months, weeks, or even days of fixed number of hours. No calculations. No 'astronomically aligned stones'; no sacred knowledge.

The day began at Dawn; night began at dusk and ended at Dawn. There was no 'week' since there were no 'special days' - such as a Sunday - to be reckoned and no given, set aside, 'days of rest'. Work was done until it was completed, or daylight ended and then begun again next daylight, weather permitting. There were no months; just the flow, the changing, of seasons. A time to sow; a time to nurture; a time to reap. A time when animals might need fodder and when they might again have fresh grass in pasture or meadow. A time for living, to rest, to work, to sleep, to smile, to breed to laugh to die.

Those still part of the land know that what in northern climes is called Spring does not begin on what has been termed the Spring Equinox nor on any specific day, whether that day be marked by some fixed calendar, solar or lunar. Instead,

the arrival of Spring is a flow that occurs over a number of days – sometimes a week or two weeks or more – and which days are marked by the changes in the land, the fields, the air, and by the behaviour of wildlife, birds, and insects. This arrival varies from year to year and from location to location, and usually now occurs, in the land of England, from what the solar calendar now in common use names late February to what the same calendar names early or even middle March. Thus someone who knows their locality – who belongs to it – will know and feel the changes which occur in Nature during the season when the days are becoming longer and the weather somewhat warmer with the Sun rising higher in the sky in relation to Winter. They will thus know, will feel, will sense, when the occasion – the time – is right to do certain things, such as planting.

Furthermore, for such people, mid-Summer (and especially the sunrise on some particular day) is irrelevant. What is relevant is the work, the tasks to do, the life to lead, and the coming Autumn, which again will be sensed, known, and which again will vary from year to year and locality to locality; and while this onset of Autumn might be indicated – intimated – by the appearance in the night sky of certain stars, such as the evening rising of the bright star Sirius, that was all they were and are: intimations; one sign among many.

In terms of unfixed celebrations, consider, for example, the ancient celebration – the gathering, remembrance, and Autumnal feast – that the Rounwytha tradition simply called The Gathering. This also varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. The day of its occurring being to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season.

Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. On the day of The Gathering there would probably be a feast – a celebration of the bounty which Nature, the earth and the heavens, had provided – and also and importantly a remembering; a remembering of those no longer there as they had been the previous year (and not there for whatever reason, such as death from illness or old age) and a remembering of those long-departed, such as one's own ancestors. Thus there was, as with most such celebrations, a natural balance born from remembrance and respect for the past and from hope and anticipation; here, hope and anticipation of the new warmer fertile seasons to arrive after the coming darkness of what would most probably be another bleak

cold and dark season of snow, frost, and ice. For The Gathering also heralded that season when some form of almost daily heating in family dwellings would most probably be required.

As for a communal or family bonfire, it was simply practical, not symbolic, of whatever. Just a cheery presence (most people in northern climes love a good bonfire), a focus for the celebration (and such dancing as invariably occurred during such pagan festivities), a source of warmth and light, and a place where offerings of harvested produce and other gifts could be placed, such offerings and such gifts - as was a common folk tradition throughout the world - being to ancestors, to land and sky, as well as to the always unnamed spirits, sprites, and perhaps those unnamed guardians of sacred natural places.

The Rounwytha Way

It will possibly thus be understood that the old Rounwytha way was a way of living, an attitude to life; a manner of doing things, and of not doing certain other things. Their measuring of the changes around them, in them, in other life, was in terms of fluxions, of how living things slowly flux in their own way from birth toward dying. Thus, for the Rounwytha, their life would not be apportioned out in years, but by how many Summers they had seen; how many Gatherings they could remember.

And yet, even now, this olden way wyrdfully, of necessity, lives on. In a few.

[Written by A Camlad Rounerer]

Footnotes

[1] The spelling of such dialect words as rouning, rounwytha, and so on, is an approximation based on what they sound like when spoken. Since the tradition was and is an aural one, there are no writings, with many adherents - even in recent memory - being unable (or unwilling to learn) to read and write.

[2] Pagan in both the historical sense of that term and in the later usage of that term: paganus, someone who belongs to a rural community and whose traditions, ethos, and ways, are not those of the religion of 'the risen crist'.

[3] Although the Camlad rounerers were incorporated into the ONA/O9A in the early nineteen-seventies, this was 'in name only', for they maintained their independent and reclusive existence. However, today [2011] the few extant traditional members are no longer a part of the ONA.

6. The Rounwytha Way Our Sinister Feminine Archetype

The way of the Rounwytha is the way of the independent, strong, empathic: of those who have developed their natural, their latent, their empathic and muliebral, abilities, qualities, and skills, both exoteric and esoteric [1].

Given the nature of these abilities, qualities, and skills, the overwhelming majority of individuals who follow the Way of the Rounwytha are women - who thus embody our sinister feminine archetype - although a minority are men who, following The Seven Fold Way into and beyond the Abyss, have successfully melded the sinister with the numinous and who thus embody and are that rare archetype, The Mage, with such archetypes, by the nature of such entities, being in constant fluxion. Or, expressed exoterically, being an expression of the uniqueness of such esoteric individuals.

Among these muliebral abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing - praesignification/intimation - and as interior self-reflexion; (3) Personal Charm; (4) Subtlety/Cunning/Shapeshifting; (5) Veiled Strength.

Rounwytha skills and abilities were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Ἀμαζόνες; and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.

It is these skills, abilities, and qualities, and the women who embody them, that the Magian ethos (and its abstractions) and religions such as as Nasrany, Islam, Judaism, and the patriarchal nation-State, have suppressed, repressed, and sought to destroy, control, and replace. It is these skills, abilities, and qualities, and the women who embody them, that the distorted, Magian-influenced and Magian-dominated, Homo Hubris infested, Occultism and 'Satanism' of the modern West - with their doctrines such as the patriarchal 'might in right' or the vapid 'harming none' of modern wicca - have also suppressed, repressed, and sought to destroy, control, and replace.

Esoterically, these skills, abilities, and qualities, were celebrated and maintained by the pagan aural tradition of the British Isles, a tradition mentioned in the ONA text, *Denotatum, The Esoteric Problem With Names*

(ONA Esoteric Notes - Rounwytha 3)

Traditional Rounwytha Rites and Training

According to ONA aural tradition, the Rounwytha way - as the etymology of Rounwytha suggests - is the way of a few wise women who dwelt and who dwell in the Marches areas of the British Isles, and in particular in rural South Shropshire and areas around Trefyclawdd and the Camlad.

There are only three rites of this tradition: one celebratory [2], and two to train, to breed, the Rounwytha. The training is and was simple, and involves the candidate in living, for two whole alchemical seasons [3], alone in an isolated area, as per what is now known as the Rite of Internal Adept, followed - some unfixed causal Time later (sometimes a year later, sometimes longer) - by undertaking the Camlad Rite of The Abyss, and which Rite lasted for a whole lunar month [4].

To these three traditional rites, the ONA added - nearly four decades ago - another, in order to train candidates in certain necessary Martial skills, with this training lasting from six months to (more usually) a year. [5]

Thus, this simple training of the Rounwytha develops in the candidate the necessary esoteric and exoteric skills, abilities, and qualities, and breeds the women (and the few men) who embody them.

To give one, often misunderstood, example. A certain knowledge of herbs was/is a useful Rounwytha skill, and some of this knowledge could be, and sometimes was, acquired from an older Rounwytha. But in essence such knowledge is a knowing arising from the development and use of skills such as esoteric-empathy so that such learned knowledge (causal knowledge) would only and ever compliment the personal knowledge (the acausal knowledge) such skills imparted. Esoteric-empathy, combined with the ability of intimation, would enable the nature, the character [the physis, the essence] of living-plants to be discovered and thus their personal qualities known and appreciated. Similarly, a knowing of what might ail some person is, for the Rounwytha, just such an acausal knowing - arising from employing the skills, abilities, and qualities, of a Rounwytha, and not something learned from someone else or from books.

Hence, the Rounwytha needs no props, no outer causal forms, no esoteric ceremonies, rituals, chants, or whatever. They just *are* - they just are uniquely themselves, with their gifts, their abilities, their foibles, their knowing and their skills, and a knowing how to use all these, in either a numinous or a sinister way, or in a sinisterly-numinous way.

The Future Rounwytha

The traditional Rounwytha, pre-ONA and as manifest in many traditional ONA nexions, can and should be the inspiration for new esoteric and thus archetypal forms. That is, a guide and inspiration for women who desire to or who have liberated themselves from the restrictions of Magian abstractions and Magian-Nasrany made archetypes, and which abstractions include political feminism, since such 'feminists' for example almost always act within 'the law' as made by The State and often demand more State-made laws to ensure 'their rights' (political, social, economic, religious) and which notion of 'rights' is itself an abstraction.

In contrast, our new female esoteric and archetypal ways of living derive from four important things:

(1) Women of our kind living by our code of kindred honour who thus are ready, willing, and able (trained enough) to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carry weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

(2) Women of our kind placing this personal code of honour before any and all laws made by some State, and thus replacing supra-personal authority (of, for example, some State or institution) with their own self-assured and individual authority.

(3) Women of our kind relying on their own judgement, a judgement developed and enhanced by *pathei-mathos*, by learning from direct practical experience, from tough challenges, and one's mistakes.

(4) Women of our kind developing and using their natural, their latent, their empathic and *muliebral*, abilities, qualities, and skills – such as empathy and intuition.

It is no co-incidence that these express the unique, living, sinisterly-numinous ethos of our unique living adversarial, defiant, and anti-State, kulture.

Order of Nine Angles
123 yfayen

Notes

[1] By the term *muliebral* we mean: of, concerning, or relating to the ethos, the nature [*physis*], the natural abilities, of women. From the Latin *muliebris*. We

use this particular term in a precise and esoteric way, as we do with many other terms which also have or have acquired a common, exoteric, meaning - for example, the terms psyche and archetype, qv. *A Glossary of Some ONA Terms*.

This use and definition of such terms, together with ONA-unique terms and sometimes our unique spelling of some words, means that ONA people sometimes speak and write a language (ONA-speak) that is often - and intentionally - obscure or confusing to outsiders, and often - and intentionally - leads such outsiders to make certain unwarranted assumptions.

[2] The traditional celebratory rite was the rite which formed the basis for the ONA's *Ceremony of Recalling* with offer ending. The traditional rite was often called The Giving and often formed part of The Gathering, and is and was simple, involving no Occult or magickal aspects, and consisted of an extempore communal celebration and feast, in the Autumn and generally around a bonfire, at which a chosen young male candidate (willing or unwilling) would be sacrificed and some of their blood sprinkled on the surrounding land to ensure the health and fertility of livestock, crops, and community.

Two fictional portrayals of this traditional rite are in the short-story *Hangster's Gate*, and in the instructional text *The Giving*.

For context, see the ONA text, *Denotatum, The Esoteric Problem With Names* (ONA Esoteric Notes - Rounwytha 3).

[3] The rite is usually begun on the Spring Equinox and ends on the following Winter Solstice (occasionally begun on the Summer Solstice and ending on the following Spring Equinox).

It should be noted, however, that these 'alchemical seasons' are not - as mundanes suppose - determined by fixed calculation deriving from a fixed solar calendar. Thus, the Spring Equinox (or rather the alchemical season whose beginning/ending is associated with what is termed Spring Equinox) is not when some fixed solar calendar determines it is (a certain causal Time on a certain day in March) but rather when the Rounwytha considers mid-Spring (which is what the Spring Equinox is, esoterically, alchemically) arrives, having already and locally known when Spring begins in that particular year. Similarly for what is termed the Summer Solstice. For context, see the ONA text, *Denotatum, The Esoteric Problem With Names*.

Hence, alchemical seasons are not determined by a fixed solar or lunar calendar - or by calculations based on such - but rather individually, according to locality.

[4] That is, for one menstrual cycle of the woman undertaking it. The Camlad Rite of The Abyss has been published in the pdf collection *Enantiodromia - The*

Sinister Abyssal Nexion.

[5] Many, although not all, ONA Rounwytha nexions are Sapphic in nature, and thus celebrate the type of sorcery mentioned in ONA texts such as *Sapphic Sorcery - In Praise of The Feminine*.

cc **Order of Nine Angles ONA/O9A 2013 ev**

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