

A Reasoned Response

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Introduction

We present here a selection of recent responses - by those associating themselves with the O9A movement (sub-culture) - to the anti-O9A campaign started in early 2019 by a political advocacy group. In contrast to the propaganda of the anti-fascists these responses by O9A folk are measured, reasoned, and provide copious reference to the O9A corpus and to primary O9A texts.

The current focus of the anti-fascist campaign is the allegation that the O9A - according to Labour Member of Parliament Stephanie Peacock - "promotes some of the world's most hateful, misogynistic beliefs out there, targeting women with the worst forms of cruelty and violence."

However, a study of primary O9A texts - such as *The Deofel Quartet*, the pro-Lesbian novel *Breaking The Silence Down* {1} and items such as the 2017 *On The Anti-Patriarchal O9A Ethos* {2} - reveals the exact opposite, as does the O9A praxis named The Rounwytha, which option is explained in the text *The Seven Fold Way Of The Order Of Nine Angles: A Modern Practical Guide* {3} where men are the exception, women the rule. In addition, the O9A has always had Sapphic nexions {4}. See also the 2013 article *The Rounwytha Way* which is included here as an appendix.

The anti-fascist campaign also promotes the common misunderstanding that the O9A has "members" whereas being an esoteric anarchistic-nihilistic movement, or philosophy, {5} it cannot have members only those inspired by that philosophy or those who associate themselves with it.

As described in the text *The Order Of Nine Angles: Beyond Nihilism And Anarchism* (5), where references are provided to Plato and Aristotle,

"It is obvious to those who have studied the O9A corpus from the 1970s to the 2019, 300 page, trilogy titled *Seofonfeald Paeth*, that the O9A considers National Socialism – both as a political ideology and in practice – to be a useful tool, a means, to be used, via an Insight Role, by individuals who associate themselves with the O9A movement. A tool, a dialectical means, whereby they (i) can in however small a way disrupt the status quo and possibly persuade others to do the same, and (ii) can personally learn from the experience of being a practical, a real-life, modern day heretic, since according to the status quo – that is, according to all current Western governments and educational institutions – National Socialism is the epitome of evil with the myth of the "holocaust" a sacred dogma which should not be challenged, often, in some Western lands, on pain of imprisonment.

As mentioned in the above text, *The Alleged National Socialism Of The O9A*, the O9A thus consider National Socialism, and all ideologies be they political or religious, as an idea, or

ideal, *ιδέα/εἶδος*, with Plato's *ιδέα/εἶδος* understood – via Aristotle and others – not as Plato himself believed as an 'abstract' (true, ideal) essence or type of being which is independent of us – but as a posited causal abstraction by someone or by some others. That is, the O9A conceive of National Socialism, and all ideologies be they political or religious, not as an "essence" and not as something "true" or essential or necessary, but as a fallible human abstraction, a technique or tool, a *φαντασία*, and one which can be usefully used by individuals just as the O9A itself is or can be a *φαντασία* to be used to achieve a personal and esoteric *pathei mathos*.

That this O9A view is an expression, a manifestation, a presencing, of nihilism has so far only been understood by a select few is, for the sagacious, the Occult cognoscenti, comment enough on our modern Western societies and their peoples, and comment enough on how the O9A is mis-perceived, especially by those mundanes who call it "neo-nazi" and campaign against it and who demand it be made illegal as a so-called 'terrorist' organization.”

Further, as noted in an article included here, *An Example And A Test*, regarding the recent deluge of anti-O9A propaganda:

"In Aeonic terms – and in terms of O9A strategy – this is advantageous, and necessary. For the few – the very few – who discover for themselves the reality of, for example, the decades-long Seven Fold Way and of O9A esoteric philosophy, as manifest for example in the *Seofonfeald Paeth* trilogy, are those suitable to begin the quest for Lapis Philosophicus. An individual quest, by a select few, which is the essence of the third phase of O9A Aeonic strategy."

For as one person recently said in a podcast about the O9A, all the O9A needs is that one person out of a thousand. {6}

To provide context, we also include a text dating from 2018 which explains the apolitical nature of the Deofel Quartet.

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{1} Available from <https://omega9alpha.wordpress.com/deofel-quartet/>

{2} Included in the 300 page 2019 compilation *Seofonfeald Paeth*, available at <https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

{3} The text is included in the compilation *Seofonfeald Paeth*, available at <https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

{4} See, for example, <https://omega9alpha.wordpress.com/sapphic-sorcery/>

{5} See the text *The Order Of Nine Angles: Beyond Nihilism And Anarchism* included in the compilation *Seofonfeald Paeth*, and also available at <https://omega9alpha.files.wordpress.com/2020/04/o9a-nihilism-anarchy.pdf>

{6} <https://wyrdsister.wordpress.com/2020/08/12/the-sfk-phenomenon-and-the-order-of-nine-angles/>

Order Of Nine Angles Primary Texts

In terms of scholarship and knowledge, a primary text is an original document created contemporaneous with, for example, the event or theory being studied and thus has valuable information about the topic. Primary sources generally enable a person to appreciate such an event or theory.

Secondary sources generally contain the opinion or conclusions or generalizations of those who may have read a few – not all – of the relevant primary texts but which sources often summarize the opinion or conclusions or generalizations of others.

In terms of the O9A (Order of Nine Angles) primary texts include the manuscript *Naos* {1}, the Satanic Letters of Stephen Brown {2}, *The Deofel Quartet* {3} and *Breaking The Silence Down* – all written by Anton Long – and the manuscript *Diary Of An Internal Adept* {4}. All the texts were written by those with a decades-long practical experience of O9A theory and praxis, and before the medium of the Internet became used as a source of information. Another important text is *The Last Writings of Anton Long* {5} which includes two short essays summing up his life-long occult quest.

O9A primary texts also include the *Seofonfeald Paeth* trilogy {6}, written by students of the Occult who for many years studied with Anton Long, thus revealing as many of the included texts do for the first time many aspects of O9A aural tradition, such as the historical origins of the septenary system; the relation of the seven-fold way to Hellenic hermeticism; the historical and esoteric context of *Insight Rôles*; Renaissance parallels to the *Tree Of Wyrd* and *The Star Game*; the relation between empathy and the numinous; the metaphysics of masculous and muliebral and the acausal; the O9A use of the term *καλὸς-κἀγαθός*; archaic spelling in O9A esoteric tradition; non-English names and terms in O9A tradition; the O9A *Art Of Shrenching*; the *Somnium Scipionis* of Cicero and the septenary system; sorcery in Virgil's *Aeneid*; Alchemy and the O9A's Sinisterly-Numinous tradition; Arabic influences such as *Kitab Al-Alfak*, and the *Ruhaniyyat*. And so on and so on.

Thus, to fully understand and appreciate the O9A – beyond the opinion or conclusions or generalizations or the allegations of others – a study of such primary texts is necessary.

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{1} A facsimile of the original typewritten text is available at <http://www.o9a.org/wp-content/uploads/naos-practical-guide-to-modern-magick-1.pdf>

{2} Facsimile copies of letters to and from the Order of Nine Angles, Michael Aquino, Diane Vera, et al, dating from the 1990s, available at <http://www.o9a.org/2013/09/the-satanic-letters/>

{3} Digital copies made by Anton Long in 2008 from the original typescripts, available at <https://omega9alpha.wordpress.com/deofel-quartet/>

{4} <https://omega9alpha.files.wordpress.com/2019/11/diary-internal-adept-v1.pdf>

{5} <https://omega9alpha.wordpress.com/the-enigmatic-truth/>

{6} <https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

Analysing Anti-Fascist Prejudice And Propaganda In Relation To The O9A

Prejudice is “preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement.”

Propaganda is “the systematic dissemination of information, especially in a biased or misleading way, in order to promote a political cause or point of view.” {1}

In respect of the O9A (Order of Nine Angles), a reading of the “O9A” section of a 2019 report issued by a particular anti-fascist organisation is sufficient to (i) reveal that they are spreading disinformation and propaganda, and/or (ii) reveal their ignorance about the O9A, and/or (iii) reveal their prejudice. A revealing evident in their subsequent writings about the O9A.

Why prejudiced? To write or to speak about a matter or about a person or about a group in a reasonable, non-prejudiced way, is to have actual experience of the matter, person or group, or to be probative regarding the matter, person or group: that is, to have actual proof or evidence which validates what is written or said. Valid evidence would be evidence from primary O9A source material {2} and placed into the context of the O9A corpus thus avoiding the common errors of the fallacy of *secundum quid et simpliciter*, the fallacy of *argumentum ad verecundiam*, and the fallacy of Incomplete Evidence, fallacies which some academics commit {3} {4} and which propagandists invariably commit either deliberately or out of ignorance.

In the matter of the O9A, the anti-fascists in question have no actual proof or evidence from primary sources which validates what they have written about the O9A. When they do quote O9A material or alleged O9A material they provide no references to the text, printed or on-line; do not give the author of the original material; often misattribute the quote, and fail to provide context (vis-a-vis the O9A corpus) and thus, either propagandistically or due to ignorance, commit the fallacy of illicit transference. {5}

In respect of their Prejudice and their Propaganda they, for example, wrote:

§ *In the 1990s the leadership of the O9A was taken over by Richard Moulton*

This reveals a bias because there is no evidence to support the claim that the O9A has or had a “leader” with voluminous O9A texts from the 1980s onwards clearly stating that the O9A has no leader – and thus is a leaderless, non-hierarchical, Occult movement or sub-culture {6} – with the author of most O9A texts, the pseudonymous “Anton Long”, never making any claim regarding his authority and power, and even writing to Michael Aquino of the Temple of Set that in the O9A there is “no acceptance of someone else’s authority” and that “I claim no authority.” {7}

Furthermore, one of the foundational principles of the O9A sub-culture is the anarchist “principle of the authority of individual judgment”, which means that anyone, associating or identifying themselves with the Occult sub-culture that is the O9A, is free to interpret and to manifest O9A Occult philosophy in whatever way they choose. {8} This principle in practice also means:

(i) that no author, no individual, no nexion, can present or represent the view or the opinion of the entity

termed the Order of Nine Angles,

(ii) that the O9A does not have, never has had, and never will have an “official policy” about anything, and never has, and never will make “official statements” about anything; and

(iii) that the only authority which is meaningful for the O9A is the individual one which results from the exoteric and esoteric pathéi mathos of each individual who is part of or who associates themselves with the O9A.

In effect, the anti-fascists in question were (i) producing and spreading disinformation – deliberately false information – or (ii) they were revealing their ignorance regarding the Occult philosophy and the praxis of the O9A, or (iii) expressing their prejudice, their partiality, their unreasoned dislike, their hostility, about and regarding the O9A.

If they were spreading disinformation, it reveals their prejudice, their bias. If they were revealing in public their ignorance about the O9A then they were also revealing their prejudice, their unreasoned, ill-informed dislike of the O9A.

In another example they wrote, in respect of Moulton and Myatt:

§ Rather than true conversions, they were following what they themselves describe as “insight” – a deliberate ploy to infiltrate, explore and subvert other organisations and religions, especially those that offer recruits the chance to learn violent skills

This reveals prejudice, a bias, for three reasons. First, because the anti-fascists provide no evidence for their claim that those “conversions” were not genuine; second, because they provide no evidence for their claim that either Moulton or Myatt, in respect of the O9A, named and described something termed “insight”; and third, because the use of the term “insight” by such anti-fascists either (i) reveals that they were spreading disinformation about the O9A or (ii) reveals their ignorance about the O9A.

For what O9A texts repeatedly mention are *Insight Rôles*, not “insight”, and which rôles form part of the tasks of an External Adept and only last for between one year and eighteen months, after which the person moves on to other tasks. {9}.

Thus, the claim that the decades later “conversions” of Moulton and Myatt were “insight” – that is, Insight Rôles – is nonsensical in the context of the O9A, since no one O9A undertakes Insight Rôles in their later years, as a study of O9A texts would have revealed.

In another example, the anti-fascists wrote:

§ Myatt has also publicly left the O9A

This reveals prejudice, a bias, for several reasons. First, they provide no evidence for their claim that Myatt publicly left the O9A. Where are the public texts written by Myatt where he states he has publicly left the O9A? Where are the public texts written by Myatt where he claims to have been O9A? There are no such texts.

Second, even if their defence is the claim that Myatt was the pseudonymous “Anton Long” then neither they nor anyone else has provided any evidence – any facts based on primary sources or documents – to substantiate such a claim, such a malicious allegation. It is thus a preconceived opinion, or disinformation, or the unreasonable repetition of rumours; in all of which cases it amounts to bias, to prejudice, to being unfair.

In addition, they conveniently did not balance their unproven claims about Myatt by mentioning that three academics have expressed doubts about Myatt being the pseudonymous “Anton Long”, with (i) George Sieg writing that he considered it to be “implausible and untenable based on the extent of variance in writing style, personality, and tone” between Myatt and Long’s writings {10}, with (ii) Jeffrey Kaplan stating that Myatt and Long are separate people, {11} and with (iii) Connell Monette writing that it was

quite possible that ‘Anton Long’ was a pseudonym used by multiple individuals over the last 30 years. {12}

All people who have claimed or who claim that Myatt was the pseudonymous “Anton Long” present and rely on are two things: (i) forgeries such as the two manuscripts titled *Diablerie* and *Bealuwes Gast* {13} and (ii) the analysis by Senholt in a Master’s thesis, later updated and included as a chapter in the book *The Devil’s Party: Satanism in Modernity* {14} with Myatt in a section of his essay *A Matter Of Honour* sub-titled *The Logical Fallacy of Incomplete Evidence – A Case Study*, {15} having analysed in some detail the claims made by Senholt, concluding that the claims are not tenable. As in the matter of the O9A, no one in the case of Myatt has studied and provided as evidence of involvement primary sources relating to his life {16}.

In another example the anti-fascists wrote:

§ but again this is highly suspect as Moulton recently admitted that the two remain in regular contact

This is not a rational statement because they provide no evidence for their claim as to why it is “highly suspect”. Does the fact that two friends are in “regular contact” mean something suspicious or sinister is going on? No, it only means that two friends are in regular contact unless and until there are facts – evidence – to the contrary. Until there are such facts the statement remains either disinformation or prejudicial. In either case it causes or can cause prejudice.

In yet another example they wrote:

§ the presumption must be that he is still actively involved in the nazi occult organisation he has spent almost 50 years supporting and leading.

Their bias is obvious in three things. First, that their presumption “must be”. It is unreasonable to claim that a presumption “must be” since a presumption is just a presumption, and thus is “the action of taking for granted or presuming something; assumption, supposition.” This statement that their supposition “must be” is therefore either wilful propaganda or ignorance.

Second, obvious bias in the statement “still actively involved”, because no evidence, no facts based on primary sources, are or have been presented, by that anti-fascist group or by anyone else, that he – Myatt – was ever involved with the O9A in the first place.

Third, obvious bias in the claim that “he has spent almost 50 years supporting and leading” since yet again no evidence, no facts based on primary sources, are or have been presented regarding such supporting and such leading.

On balance, therefore, it is reasonable to conclude that the entire statement is biased and misleading propaganda.

While many more examples of their bias and/or of their ignorance could be presented, sufficient have been presented here, and elsewhere {17}, for us to arrive at a reasonable conclusion in the matter of the pronouncements made about the O9A by a particular anti-fascist group.

Conclusion

It seems reasonable to conclude that the anti-fascist group in question is, in regard to the O9A, either deliberately spreading disinformation or is making statements and assumptions which are unreasonable because they are not evidential, that is, not based on a knowledge of the facts, on an unbiased study of primary O9A sources {2} and thus reveal either a basic ignorance of the nature of the O9A sub-culture or an unreasoned, an unethical, dislike; that is, a prejudice.

For a group which prides itself on offering “hope” rather than “hate”, their ignorance about or their bias,

their prejudice against the O9A, and their ignorance about or their bias in respect of Mr Moulton and Mr Myatt, contradicts their claim to champion “hope”. For ignorance, prejudice and disinformation, are often the genesis of hate.

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June 2019

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{1} The definitions are taken from the complete Oxford English Dictionary, second edition (20 volumes), Oxford University Press, 1989.

{2} In regard to O9A primary sources, these consist of the O9A corpus – written by “Anton Long” from the 1970s to 2011, and later (2011-2019) by the “inner ONA” – and thus range from the 1980s *Black Book of Satan to Naos*, and *The Deofel Quartet*, to post-2011 works such as (i) *The Pagan O9A*, 2015, (ii) *The Esoteric Hermeticism Of The Order Of Nine Angles*, 2016, and (iii) *A Compilation Of Some Recent O9A Texts: 2017 – 2019*.

The O9A corpus amounts to over 5,000 pages of written material. As noted in an academic paper presented at the international conference, *Satanism in the Modern World*, held at the Norwegian University of Science and Technology in Trondheim on the 19-20th of November, 2009,

“the ONA has produced more material on both the practical and theoretical aspects of magic, as well as more ideological texts on Satanism and the Left-Hand Path in general, than larger groups such as the Church of Satan and the Temple of Set has produced in combination [which] makes the ONA an important player in the theoretical discussion of what the Left-Hand Path and Satanism is and should be according to the practitioners.” Archive source:

<https://regardingdavidmyatt.files.wordpress.com/2015/09/senholt-the-sinister-tradition.pdf>

{3} A classic example of the fallacy of illicit transference is the 2017 essay about the O9A by Della E. Champion of the University of Washington. See <https://wyrdsister.wordpress.com/2018/04/24/another-academic-misinterpretation-of-the-o9a/>

{4} A classic example of argumentum ad verecundiam – the fallacy of appeal to authority – is the section on the O9A by Massimo Introvigne in his *Satanism: A Social History* published in 2016. He relies on the opinions about the O9A by other authors, such as Goodrick-Clarke and Senholt.

He also commits another common fallacy, that of illicit transference, by arguing from the particular to the general, referencing one O9A item and then claiming that the opinion of the author in that item represents the opinion of the O9A. As we note later on in respect of the principle of the authority of individual judgment, no author, no individual, no nexion, can present or represent the view or the opinion of the entity termed the Order of Nine Angles.

{5} Examples of their misattribution and their committal of logical fallacies are given in <http://www.o9a.org/2019/03/fake-news/>

{6} A fact confirmed by Professor Monette in his book *Mysticism in the 21st Century*. 2013. Sirius Academic Press. p.89

{7} *Satanic Letters of Stephen Brown*, letter to Michael Aquino, dated 20th October 1990 ev.

{8} In respect of the principle of the authority of individual judgment refer to such texts as (i) <https://omega9alpha.wordpress.com/individual-judgement/> and (ii) <https://omega9alpha.wordpress.com/o9a-authority/>

{9} See for example *A Modern Practical Guide To The O9A Seven Fold Way*, available from

<https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

{10} George Sieg. *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{11} Jeffrey Kaplan. *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Jeffrey Kaplan and Tore Bjørge (editors), *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. 1998. p.115.

{12} Connell Monette. *Mysticism in the 21st Century*. 2013. Sirius Academic Press. p.92.

{13} Refer to (i) *A Skeptic Reviews Diablerie* by R. Parker, a copy of which is available at <https://regardingdavidmyatt.wordpress.com/2013/01/19/a-sceptics-review-of-diablerie/> and (ii) *Bealuwes Gast: A Study in Forgery*, available at <https://regardingdavidmyatt.wordpress.com/bealuwes-gast/>

{14} *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*. “The Devil’s Party: Satanism in Modernity”. Per Faxneld and Jesper Aagaard Petersen (editors). Oxford: Oxford University Press. pp. 250–274

{15} <https://davidmyatt.wordpress.com/about/a-matter-of-honour-2>

{16} Primary sources in regard to Myatt’s life would include original documentation relating to his neo-nazi decades (such as criminal proceedings, police interviews), and documentation relating to his decade as a Muslim and his time as a Christian monk.

Primary currently accessible sources regarding both his life and writings include the following post-2011 published works:

- The Numinous Way of Pathei-Mathos.
- Understanding and Rejecting Extremism: A Very Strange Peregrination.
- Religion, Empathy, and Pathei-Mathos.
- Myngath.
- One Vagabond In Exile From The Gods.
- Sarigthersa.
- One Exquisite Silence: Some Autobiographical Poems.
- Such Respectful Wordful Offerings: Selected Essays Of David Myatt.

{17} Refer to the text *Exposing Twelve Basic Errors: Or, How To Spread Fake News*, which is included here.

An Example And A Test

An Example

The example is how in the modern world – from the twentieth to the twenty-first century – the Magian {1} works to discredit those they deem to be their enemies. One of the many techniques they employ is The Big Lie (große Lüge) where a lie – or several lies – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies as fact even though nothing probative – no evidence based on primary sources – is ever presented.

In the twentieth and twenty-first century two of the means used by the Magian and their servants are “social media” and established newspapers, printed and more recently in digital format. Another means is having a well-financed political advocacy group or groups make accusations about a person, or persons, or a group, and having their followers mindlessly repeat such accusations.

The Big Lie technique has proven most effective, as witness the seventy-five year campaign against Adolf Hitler and The Third Reich, beginning with the myth of the Shoah and culminating in the invention of terms – causal abstractions, pejorative categories – such as “hate speech”, “racism”, and “holocaust denial”. {2}

In respect of the O9A (Order of Nine Angles) the Magian have, since 2019, used The Big Lie technique, having declared the O9A to be “dangerous” {3} and used a certain political advocacy group to spread misinformation and malicious accusations about it.

Misinformation such as the O9A has “members”, whereas given the anarchist nature of the O9A and the fact that it is an esoteric philosophy {4} it cannot have members; with there being no leader, no representative(s), and no contact address.

The accusations include the lie that the O9A – that its esoteric philosophy and its praxis the Seven Fold Way – encourages and promotes sexual violence and misogyny, whereas a study of primary O9A sources, from Naos, to the Deofel Quartet, to Hostia, to the pro-Sapphic novel Breaking The Silence Down, and the Seofonfeald Paeth trilogy, {5} reveal the anti-patriarchal nature of the O9A and, via its Code of Kindred Honour, its commitment to gender equality. As Anton Long wrote, in 2011 and in 1989 respectively,

“This [...] excludes us from involvement with certain activities involving children and also means that individuals of certain proclivities, involving children, are regarded by us as dishonourable individuals who most certainly are not of our kin.” {6}

“The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses – they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their ‘darker’ side. In short, they are weak – and generally rather pathetic – individuals, although they may hide behind a “mask” or a “role”. Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self-overcoming: to knowledge.” {7}

An abuser as a potential opfer is also, via the character of Mallam, one of the themes of the O9A novel ”The Giving” published in 1990.

A Test

Given the use of The Big Lie technique against the O9A, the test – the question – is for individuals to discover the real O9A – as evident in its primary texts – from the accusations and lies told and spread about it by the Magian and their followers and servants.

A relevant example is the current (July 2020) Wikipedia article about the O9A which has been taken-over by antifascists intent on censoring the O9A point of view and giving prominence to not only the accusations made by a certain political advocacy group but also to the Media who have repeated such accusations without having their journalists or correspondents research the O9A via O9A primary sources.

Thus the first impression of the O9A that most individuals seeking information about the O9A will be what the Magian wants them to believe. It is therefore likely that 90% or more will then have the impression of the O9A that the Magian wants them to have. Perhaps only 1% – or even less – will go to O9A sources, study them, and discover what the O9A really is, beyond, the lies and disinformation and unproven accusations of the Magian and of their servants and followers.

In Aeonic terms – and in terms of O9A strategy – this is advantageous, and necessary. For the few – the very few – who discover for themselves the reality of, for example, the decades-long Seven Fold Way and of O9A esoteric philosophy, as manifest for example in the Seofonfeald Paeth trilogy, are those suitable to begin the quest for Lapis Philosophicus. An individual quest, by a select few, which is the essence of

the third phase of O9A Aeonic strategy. {8}

In terms of the Magian, and their servants and followers, they may well have some decades – perhaps even a century of more – of triumph. But the wisdom we discover – via *pathei-mathos*, via a quest such as the Seven Fold Way – disposes us to think and live in an acausal way and thus appreciate how causal abstractions, pejorative categories, accusations, propaganda, and misinformation, are irrelevant in Aeonic terms. That the Magian, and their servants and followers, do not understand this makes us smile.

Thus, despite their causal machinations, the O9A – nameless or so named – will continue. When our primary texts are outlawed – as they may well be – and when our websites and blogs are taken down, our “banned books” such as *Breaking The Silence Down*, and the *Seofonfeald Paeth* trilogy, will survive in some format, printed or digital, or otherwise, ready for the few who need to discover them.

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July 2020

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Notes

{1} By the term Magian is meant (i) the ethos – the mythos, the faith, the ideas, the ideology – that has permeated and guided the lands of the West for well over a thousand years. This ethos is manifest, for example, in Judaeo-Christianity – and thus in the Old and New Testaments – where particular ancient Hebrews are regarded as role-models and where there is a belief in an omnipotent deity; and (ii) those who uphold, propagate and aid that ethos – be it Judaeo-Christianity, Judaism, Zionism, or Islam – and be they politicians or religious believers or otherwise.

This ethos still permeates and guides Western nations such as the United States. For example, in 2019 David M. Friedman, the United States ambassador to the Zionist entity that currently occupies Palestine – aka “Israel” – declared that the Zionist entity was “on the side of God”, while also declaring that “the move of the [US] embassy [to Jerusalem] was a validation by the strongest nation in the world, not just strong militarily, strong economically, but strong morally, strong ethically, with a bedrock of Judaeo-Christian values.”

For an overview of the difference between Western paganism – the original ethos of the West – and Judaeo-Christianity, refer to the book <https://omega9alpha.files.wordpress.com/2020/08/myatt-and-paganism-v4-print.pdf>

{2} See for example <https://wyrdsister.files.wordpress.com/2019/08/myatt-philos-in-real-life.pdf>

{3} <https://www.thejc.com/news/uk/home-secretary-urged-to-ban-nazi-satanist-group-that-vows-to-combat-jewish-influence-1.501569>

{4} Refer to <https://omega9alpha.files.wordpress.com/2020/04/o9a-nihilism-anarchy.pdf>

{5} <https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

{6} <https://omega9alpha.files.wordpress.com/2014/04/o9a-and-children-v2.pdf>

{7} The text was reprinted in issue #9, November 1991, of *The Watcher LHP* zine, New Zealand, and was mentioned in the 1998 book by Jeffrey Kaplan, *Tore Bjørge, “Nation and Race: The Developing Euro-American Racist Subculture”*, Northeastern University Press, p.125. The complete text is included as an appendix in <https://omega9alpha.files.wordpress.com/2014/04/o9a-and-children-v2.pdf>

{8} <https://omega9alpha.wordpress.com/gct/>

The Apolitical Deofel Quartet

Those who have studied O9A esotericism in detail, and those who have an intuitive or artistic appreciation of the Sinister-Numinous aesthetic of the Order of Nine Angles (ONA, O9A), know that the O9A in essence is apolitical, regarding all political forms and all political ideologies as causal abstractions, some of which forms may however be useful for a while as exeatic learning experiences – as Insight Rôles – for some individuals in the early years of their decades-long journey along the O9A Seven Fold Way. But all of which causal abstractions – from politics, to religions, to sociological and psychological theories and posited archetypes – are surpassed, left behind, understood as irrelevant – when the individual undertakes and successfully emerges from the ordeal of The Abyss.

Which ordeal reveals The Unity, the affective acausality, beyond the illusive, the mundane, dialectic of opposing opposites; an illusive dialectic exemplified by “choosing sides” such as, in terms of political abstractions, “Left Wing” and “Right Wing”.

Those conversant with O9A esotericism will know that the novels of the O9A Deofel Quartet (written in the 1970s and the 1980s) present

“much of the diverse aural traditions as AL [Anton Long] received them: as stories about people, their interactions; their ‘satanic’ or esoteric views and beliefs; and about certain events that involved those people. In The Deofel Quartet he simply reworked the factual material – as writers of fiction are wont to do – in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details (as in the ‘astral battles’ between goodies and baddies in Falcifer, of a kind now familiar – decades later – from the Harry Potter stories) and concatenated certain events in order to provide ‘action’ in a limited time-frame.

Thus, the fictional stories not only compliment other O9A material but provide a ‘different way into’ the complex O9A mythos; a way that many will find more interesting (and certainly more entertaining) than thousands of pages of sometimes polemical and sometimes ponderous O9A factual texts, and a way that especially places the O9A’s satanism into perspective, Aeonically and otherwise.”

None of the novels of the Quartet concern politics. None of them deal with political revolution or concern themselves with “terrorism”. None of them concern “neo-nazism”. None of them involve “racism” or are “anti-gay” or misogynistic. In truth, the novels – ahead of their time – contain strong female characters (such as Fiona in The Greyling Owl, and Lianna in The Giving) as well as positive gay characters (such as Fenton in The Greyling Owl).

To understand the O9A is to understand how and why The Deofel Quartet presences O9A esotericism: as involving real individuals some of whom (as in Falcifer) may have an interest in Satanism and the Occult, and some of whom (as in The Greyling Owl) are not interested in, or appear not to be interested in, Satanism and the Occult. As readers of such works as Falcifer and The Giving and The Temple of Satan discover, esoterically the O9A is far beyond even the causal abstraction, the causal form, termed “Satanism”.

Thus, as described in The Temple Of Satan,

“All of [the books], and the manuscripts bound like books, were about alchemy, magick or the Occult. He could read the Latin of the medieval manuscripts and books, but what they related did not interest him as the later books brought forth no desire to read further.

Even the Black Book of Satan, resting on the table, seemed irrelevant to him. They were all

compilations of shadow words, appearing to Thurstan to fall short of the aim that the searchers who had written them should have aimed for. His instinctive feeling was to observe in a contemplative way some facet of the cosmos – to stand outside in the dark of the night and listen for the faint music that travelled down to Earth from the stars – rather than to enclose himself in the warm womb of a house to read the writings of others. Demons, spells, hidden powers, the changing of base metal to gold, even the promises of power and change for himself, were not important to Thurstan, and he left the library with its stored knowledge and forbidden secrets and lurking gods, to walk in the moonlit garden.

The stars were not singing for him – or he could not hear them above the turmoil of his thought...

He moved, like an old man pained by his limbs, through the cold and sometimes swirling mist along a path that took him toward the Mynd and up, steeply, to its level summit where he stood, high above the mist, to watch the mist-clotted valleys below.

The heather was beginning to show the glory of its colour, and he walked through it northbound along the cracked and stony road stopping often to turn around and wait. But no one and nothing came to him – no voices, song or sigh [...]

The very Earth itself seemed to be whispering to him the words of this truth. He began to sense, slowly, that there was for him real magick here where moorland fell to form deep hollows home to those daughters of Earth known as springs and streams, and where the Neolithic pathway had heard perhaps ten million stories. No wisps of clouds came to spoil the glory of the sun as it rose over the mottled wavy hills beyond the Stretton valley miles distant and below. No noise to break the almost sacred silence heard. For an instant it seemed as if some divinity, strange but pure, came into the world, and smiled.”

Thus, The Greyling Owl deals

“with a type of ‘hidden sinister sorcery’ that owes little or nothing to what has become accepted as ‘the Western occult tradition’, satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone – in modern parlance – being ‘groomed’ to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

That is, there is a revealing of how the O9A often operates, and has operated, in the real world; and how O9A people are often secretive, with their occult connections, and their interest in the sinister, unknown to colleagues and friends. The title itself gives a clue, for the word greyling is used in reference to Hipparchia Semele (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is ‘a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged’. Hence the title seems to, esoterically, suggest the pairing of the ‘mistress of disguise’ (Fiona) with ‘the owl’ (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the guidance of Fiona) influencing or recruiting people from within his natural academic environment.”

Thus, this paean to Sapphic love, from *Breaking The Silence Down*, the novel often considered as making the Deofel ‘quartet’ into a quintet of esoteric novels:

“Blissful, they returned to their home. The rain ceased with their arrival and in the subdued light in the now cramped sitting room of their bungalow, Rachael sat at her piano to transform herself and the night. Diane listened and watched, entranced. Rachael’s playing created a new world and a new woman, and Diane watched this strange woman create from the instrument

of wood, steel and tone a universe of beauty, ecstasy and light.

Bach, Beethoven – it made no difference what or for how long she played. But, as it always had since that night, Beethoven's Opus 111 fascinated her with feelings, visions, and stupendous, world-creating thought. It imbued her with insight, and a love that wanted to envelope Rachael and consume her.

It was pleasure and pain to watch Rachael transform herself through the act of her playing into a goddess she would die for. No reason touched her while she listened. There was, she knew, no greater life than this, no greater feeling and she wanted to immolate herself with Rachael's ecstasy, immolate world upon world with this glory and passion which no male god described.

Then the silence, while clamoured notes faded and dimmed light framed. There were no more tears Diane could cry and she waited while Rachael slowly rose and offered her hand. She – the goddess within – was smiling and Diane allowed herself to be led. The music in her head, the memories and secret dreams of youth: all were before her, embodied in flesh and she had only to kiss the slightly scented lips or see the secret wisdom hidden in the eyes to reach the summit of her life, slowly, in the dim corners of the bedroom's reflected dark.”

Given that most O9A critics have never bothered to read the O9A “deofel quintet” – or, if they have, have miserably failed to appreciate its esoteric significance – it is not surprising that they have such a biased, mundane, view of the O9A.

TWS Nexion
December 2018 ev

Exposing Twelve Basic Errors Or, How To Spread Fake News

In a recent report much quoted in mainstream Media the anti-fascist ‘special interest’ group calling itself “Hope not hate” devoted two sections (pages 80-85) to the Order of Nine Angles (O9A, ONA) and David Myatt.

The shoddy and propagandistic – the “fake news” – nature of the report is evident in the fact that in those two sections there are over twelve basic, factual, errors ranging from outright fabrications to misquotations.

Another fundamental – damning – flaw is that various O9A and other articles are quoted but without providing references to the date and place of publication and without giving the name of the author on the original text with some articles which are falsely attributed to Myatt having been written by others.

Other fundamental flaws are that the author of the sections on the O9A and Myatt provided no evidence for their many assumptions (such as that Myatt=Long) and did not balance their claims by asking those they libelled for their comments.

That the mainstream Media published articles which extensively quoted from the pages about the O9A and Myatt in the report yet did not have its journalists ask those maligned by the report for comments, and did not have its journalists check the facts beforehand, is indicative of how even the mainstream Media is complicit in spreading “fake news”.

Had a mainstream journalist or journalists bothered to check the facts they would have found the following.

§ Quote: “For Myatt, satanism and fascism are inextricably linked.” p.84

A fabrication by the author, since Myatt in his extensive critique of Occultism first published in 1997 by Renaissance Press in New Zealand wrote:

“National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other.” {1}

§ The author gives a quote allegedly written by Myatt: “National Socialism is the only real theory in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance. In a very important sense, National Socialism IS contemporary Paganism.” p.84

The author not only misquotes the original text but mistakenly attributes it to Myatt.

° The correct quotation is:

“National Socialism (with the esoteric exception of Traditional Satanism) is the only real Heresy in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance – of all that epitomizes the genuine Western ethos. It is a form that cannot be bought by The System, and thus the only option for the latter is to jail or kill National Socialists, and smash through innumerable legislative variations National Socialist influence, naturally dormant in the Western – or Aryan – people. It is the only form which frightens The System, and is thus the only form capable of achieving System Breakdown.”

The quotation is from a Temple 88 newsletter published in a compilation by Caput Mortuum in May 2004 via a now defunct website. {2}

° In addition and importantly, according to the Anti-Defamation League

“the berserker brotherhood is a relatively new motorcycle division of temple 88, a white supremacist group that describes itself as a brotherhood of white separatists. The berserker brotherhood colors have a skull in the middle of an iron cross, flanked on the right by the number 88. One anonymous berserker brotherhood member claimed on a social networking Web site that temple 88 originally formed in South Carolina’s Allendale Correctional Institute.” {3}

§ Quote: “The three volumes of The Black Book of Satan are considered so extreme that they are kept in a special section of the British Library and not available to the general public.” p.81

In fact, only two versions of the first volume are kept in the British Library. The first version was published in 1984 and is at General Reference Collection Cup.815/51.

The second version was published in 1992 under the title *Codex Saerus* and is at General Reference Collection YK.1994.b.12337.

Other O9A items kept in the British Library include the rare edition of *Naos: a practical guide to modern magick* published by Coxland Press in 1990, available at General Reference Collection YK.1993.a.13307.

§ Quote: “O9A literature regularly advocates ritualised rape, random attacks on innocent victims.” p.81

A fabrication by the author.

A study of the O9A corpus from the 1980s to 2018 – from the pro-Sapphic novel *Breaking The Silence Down* {4} to the essay *The Anti-Patriarchal O9A Ethos* {5} – reveals the O9A attitude toward women, with the O9A code of kindred honour embodying respect for women and gender equality {5} and with the O9A having “more female supporters than either the Church of Satan or the Temple of Set [and] more women with children.” {6}

Nowhere in the corpus of O9A texts written by “Anton Long” between the 1970s and 2011 does the O9A advocate rape.

In fact the O9A consider rapists as suitable candidates for culling {7}.

In addition, nowhere in the corpus of O9A texts written by “Anton Long” between the 1970s and 2011 does the O9A advocate random attacks on innocent victims.

§ Quote: “The ceremony ends with the killing of a chosen one; in a symbolic sacrifice, an animal replaces a person.” p.81

The ceremony in question is *The Ceremony of Recalling* and nowhere is there any mention of sacrificing an animal, which is fabrication by the author. The ceremony is included in the text *Grimoire of Baphomet*.

In addition, O9A texts dating from the 1980s and 1990s reveal that they “despise animal sacrifice.” {8}

§ Quote: “When asked in 2005 if the O9A were posing as nazis to recruit and spread their message, Myatt – writing under the name Darkos Lago – responded: You seem to have missed the point about ONA and National Socialism.” p. 82

Where is the evidence for the propagandistic assumption that Myatt used that or any other pseudonym? The author provides no evidence whatsoever.

In addition, the author not only gets the year wrong but misattributes the quote. The post was published in 2016 on the “right-wing” Stormfront internet forum by Dark Logos not by Darkos Lago {9}.

§ Quote: “To Myatt, Satanism represented the Black Order, the only force that could unlock the stranglehold [of] the White Order.” p. 84

A fabrication, for Myatt does not mention a “Black Order” and a “White Order” in any of his writings, be such writings from his time as a National Socialist (1968-1998), as a Muslim (1998-2009) or as an advocate of his numinous way/philosophy of pathei-mathos (2010-present).

Neither does “Anton Long” mention a “Black Order” and a “White Order” in any of his writings.

§ Quote: “In an interview as recently as 2013, Myatt explained their strategy. “Insofar as I understand the matter, it seems that the ‘satanic’ overtones of the ONA serves several subversive purposes.” p.83.

The quoted text was not an interview with Myatt, was not published in 2013 but was posted in 2016 on the “right-wing” Stormfront internet forum by Dark Logos {9}.

§ Quote: “In the 1990s the leadership of the O9A was taken over by Richard Moul.”

The author reveals a basic lack of understanding of the O9A. For there is not and never was a “leader” of the O9A, as a study of the O9A corpus from the 1980s to 2018 makes clear. {10}

According to Professor Monette the O9A

“is not a structured lodge or temple, but rather a movement, a subculture or perhaps

metaculture that its adherents choose to embody or identify with.” {11}

That is, the O9A is a collection of autonomous cells (nexions) and individuals who follow or who are inspired by the Occult philosophy and practices described in the O9A corpus.

§ Quote: “In 2001 I met David Myatt in a Shropshire pub, close to where he shared a caravan with Richard Moulton.”

The author fabricates where both Myatt and Moulton then lived. At the time Myatt lived in the village of Leigh Sinton near Malvern with his wife and family while Moulton lived with his female partner on a farm near Lydbury North in Shropshire.

These facts were known to both the police and MI5 since Myatt was under surveillance following his arrest by Special Branch in 1998 and his interrogation in 1999 by the anti-terrorist squad in relation to Copeland’s nail-bomb attacks in London. At the time of the interview with Lowles, Myatt was still on bail following his 1998 arrest with one of his bail conditions being that he attend Charing Cross police station on a regular basis.

In addition, the places of residence could be confirmed by County Council tax reports, by tax returns from HM Revenue and Customs, and by other official documents, with Myatt at the time working on a farm near Malvern.

Myatt’s version of the interview with Lowles {12} provides a different version of the events.

§ Errors on pseudonyms.

The author gets the following pseudonyms wrong. He has

- Christos Beast – instead of Christos Beest
- Darkos Lago – instead of Dark Logos
- A. A. Morian – instead of A. A. Morain
- Michael Mouthwork – instead of Michael Morthwork

§ Logical Fallacies.

The author of the sections on the O9A and Myatt commits two basic logical fallacies.

◦ First, he commits the fallacy of Incomplete Evidence, Which is, to quote Myatt, {13} “when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to ‘prove’ a particular point.”

The author thus omits to mention or quote from O9A texts which contradict his assumptions or which place into context the quotations he uses. The author also omits to quote from Myatt’s extensive post-2010 writings about his rejection of extremism and about his mystical, ethical, philosophy of pathemathos; quotations which would provide Myatt’s side of the story.

In the case of the O9A the author does not, for example, in the matter of “culling” mention or quote from O9A texts which reveal that there is wide diversity of opinion within the O9A as to whether O9A culling is real or merely part of its Labyrinthos Mythologicus {14} and thus just

“a test of occult intuition and a test also designed to put many people off, cause controversy and so generate interest in the O9A.” {15}

As Richard Moulton recently wrote:

“Regarding culling: I have always understood this to be a mischievous aspect of the O9A’s Labyrinthos Mythologicus, and during my time associated with its Septenary techniques, I experienced nothing to suggest otherwise.” {16}

The same questions regarding the O9A’s Labyrinthos Mythologicus apply in the matter of the O9A suggesting Insight Roles that may involve criminal acts.

° Second, the author of the sections in the report dealing with the O9A and Myatt commits the fallacy of *secundum quid et simpliciter*. Which is the use of particular individual cases to form a general rule to then use that rule to describe, and thence to blame, or to castigate, or to defame a whole group.

Thus the author uses selective quotes from people who have associated themselves with the O9A and uses his selection to describe and to defame the O9A.

Trusting In Fake News

So many errors and flaws in so few pages exposes the sections on the O9A and Myatt in the report as untrustworthy, as “fake news”, as propaganda designed to discredit written by an author with a particular political agenda.

The sections on the O9A and Myatt are also a masterclass in how to write, distribute, and have the mainstream Media publish fake news, to thus get the public to believe and spread such fake news.

RDM Crew
February 2019
v.1.07

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Note: The on-line texts and web-pages referenced below were available as of 26 February 2019.

{1} Myatt’s *Occultism and National-Socialism* is available at <https://regardingdavidmyatt.files.wordpress.com/2016/10/occultism-and-ns.pdf>

{2} qv. <http://www.the-serpent.pl/ona/>

{3} https://www.adl.org/sites/default/files/documents/assets/pdf/combating-hate/ADL_CR_Bigots_on_Bikes_online.pdf

{4} Available from <https://omega9alpha.wordpress.com/deofel-quartet/>

{5} <https://omega9alpha.wordpress.com/anti-patriarchal-o9a/>

{6} J.R Lewis, *Satanic Attitudes*, in Asbjorn Dyrendal, James R. Lewis, Jesper A. Petersen (editors), *The Invention of Satanism*, Oxford University Press, 2015. p.191; pp. 194–196.

{7} <https://omega9alpha.files.wordpress.com/2015/12/culling-o9a-code-v3.pdf>

{8} qv. R. Parker, *Praxis and Theory of The Order of Nine Angles – A Précis for Critics, Neophytes, and Academics*. 2012.

{9} <https://www.stormfront.org/forum/t872799-5/?postcount=44#post13330543>

{10} An overview is provided in *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, available at <https://omega9alpha.wordpress.com/o9a-authority/>

See also <https://omega9alpha.files.wordpress.com/2017/02/o9a-anarchy-v1.pdf>

{11} Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013. p.89

{12} <https://regardingdavidmyatt.wordpress.com/meeting-with-nick-lowles/>

{13} David Myatt, *A Matter Of Honour*, 2012.

{14} qv. <https://omega9alpha.wordpress.com/labyrinthos-mythologicus/>

{15} The quotation is from *The Question Of O9A Culling*, available at <https://omega9alpha.wordpress.com/o9a-culling/>

See also *Another Academic Misinterpretation Of The O9A*, available at <https://omega9alpha.files.wordpress.com/2018/04/misinterpretation-o9a-v5.pdf>

{16} <https://web.archive.org/web/20190220044334/https://starred-desert.com/statement/>

Appendix

The Rounwytha Way Our Sinister Feminine Archetype

The way of the Rounwytha is the way of the independent, strong, empath: 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 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, 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 pathemathos, 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 calander. 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 calander 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*.

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