Desperately Seeking Connections

Editorial Note: We present here a selection of assumptions made about Mr Myatt and the Order of Nine Angles (ONA, O9A) by someone who has now [2017] embarked upon a (mostly internet based) crusade against both Mr Myatt and the ONA because they were annoyed by the personal opinions of a few people who had the temerity to question his knowledge about the ONA. {1}

Every one of the conjectures of this internet crusader can be refuted, as the following examples reveal, several of which refutations appeared in the comments section of the blog of this internet crusader, until that is said internet crusader started deleting comments they did not like, resorting then as such internet crusaders so often do, such is their character, to abusive ad hominem. {2}

This selection of assumptions and refutations is presented here because it yet again reveals just how many self-described satanists and modern occultists make assumptions about the ONA and about Mr Myatt and then, rather than doing some actual scholarly research and rather than admit that their knowledge of such matters is limited, they get annoyed and abusive when their assumptions and beliefs are challenged.

One of the most prevalent assumptions made by such people is that Mr Myatt is - must be - Anton Long even though not one of them, nor anyone else, academic or otherwise, has as yet provided any evidence to support this assumption, and even though several academics - among them Monette, Sieg, and Kaplan - are of the opinion that Myatt and Anton Long are different people. For instance, Sieg writes that the connection is "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long's writings, while Monette states that "it is quite possible that 'Anton Long' was a pseudonym used by multiple individuals over the last 30 years."

So prevalent is this unproven assumption about Myatt that our internet crusader, and emotive others, use the names Myatt and Long interchangeably, writing 'Myatt' when they rationally should write 'Anton Long'.

One of their other common (almost religious-like) assumptions is that "everything ONA" is unoriginal and must be derived from other modern occultists such as Crowley, Aquino, Levey, or Grant. Thus do they desperately seek to make connections where none exist.

Assumption (a). Instantiations such as Azathoth are the final nails in the coffin which justify a postulation that would have been tentative without them.

Reply. ° There is no ONA deity or demon or acausal entity named Azathoth. You are confusing Azathoth with the ONA's Atazoth which name is described in ONA texts as meaning "an increasing of Azoth: at-azoth." The ONA go on to explain what the term azoth means in the septenary system, qv. the text entitled Azoth included in the compilation The Esoteric Hermeticism Of The
Order Of Nine Angles.

Anyone who reads what Lovecraft wrote about Azathoth (which is not much), and reads what the ONA wrote about Atazoth, will see there is no connection whatsoever. Where, for example, does Lovecraft and his followers mention that "azoth was the term used to describe not 'mercurius' but rather the stable amalgam of the three basic alchemical elements: mercury, sulphur, and salt." In other words, the ONA had a different tradition regarding azoth than all other modern occultists who accept that azoth means Mercurius and connect it to the kabbalah.

However, in the Ordinall of Alchimy, included in Theatrum Chemicum Britannicum (published in 1652), Norton wrote - in reference to what some Philosophers said - that

ye you shulde take milke for the Liquor to make: And other sort said after their intent, no liquor so good for the Complement, As Water of Lithage which would not misse, With Water of Azot to make lac virginis [...] For she was spiritual, and would revive dead things fro death to live, Shee was Quintessence.
The crucial sentences being "Water of Azoth to make lac virginis...She was Quintessence," which supports the ONA interpretation. See also the first section of the Latin Asclepius: omnia unius esse aut unum esse omnia; ita enim sibi est utrumque conexum, ut separari alterum ab utro non possit.

All you have done - and do - is assume there is or must be some connection because a named ONA deity or demon or acausal entity seems to you to be similar to some other, non-ONA, entity. In all such cases you offer no evidence whatsoever for a connection while ignoring - as in the case of Atazoth - whatever does not fit your assumption (or rather belief) that everything ONA must have been derived from some modern occultist such as Crowley, Aquino, or Grant.

b) Myatt has demonstrated strong familiarity with the Typhonian tradition in Temple of Satan
Wrong again, for the author of that ONA novella described certain occult beliefs held by some individuals merely as background to part of that text. Obviously therefore the author did some research into those beliefs before writing that text. Doing some research for such a novella does not mean that the author was involved with or had been involved with the OTO.

In addition, while the text may have been written by Anton Long, there is as yet no proof that Anton Long is Mr Myatt.

c) The ONA's desire to return to primal religious recognition is also a goal of the Typhonian Tradition.

° Such a desire to return to some previous or assumed primal presencing is common to many weltanschauungen, occult or otherwise, past and present. That does not mean that there is some connection between those weltanschauungen and something called 'the typhonian tradition'.

d) The ONA's belief that Lovecraft's literature exemplified flawed but real spiritual knowledge was previously posited by Grant & Crowley.

° That someone else read Lovecraft and came to a similar - but not identical - conclusion is no evidence of a link to the opinions of Grant and Crowley.

If someone opines that they believe that the music of Stockhausen is flawed and horrid it does not mean that they were influenced by some other critic who also deplored such music.

e) OTO involvement [by Long/Myatt] has been hinted at by a leading nexion.

° Based on what evidence? Until there is evidence it is just one more (internet-trumpeted) rumor. Neither you, nor anyone, has presented any evidence to substantiate such a conjecture that either Myatt or Mr Long was involved with the OTO.

f) Rumors of an original Greek schema which was lost to time are speculative.

° There are not rumors because the Greek septenary schema is mentioned in (and forms the central part of) the Pymander text dating from around the second century CE. It is also referenced in early European alchemical works, and some images from such texts have been reproduced in various ONA texts. Images which clearly show a septenary system, qv. *The Esoteric Hermeticism Of The Order Of Nine Angles*.

g) Myatt's signature appears on multiple original [ONA] manuscripts

° A signature on some old ONA MSS doesn't prove anything. Anyone could have affixed Myatt's name on them at any time and until the original documents are made available and examined in a forensic way by a professional qualified to do so then it's just speculation; just another rumor about Myatt. A forensic examination would involve, among other things, finding the age of the paper, the type of ink used in the signature, comparing
the signature with a documented signature by Myatt.

h) Grant’s book *Nightside of Eden* mentions a septenary system and planetary attributions which is where got his inspiration.

° The Grant book was first published in 1977, several years after the ONA had published details of its septenary system. In addition, the first novella of the Deofel Quartet - Falcifer, Lord of Darkness, published in 1976 - mentions the septenary system.

All Grant does is mention the seven classical planets and draw on late sources similar to Boehme for attributions (for example lead and salt in relation to Saturn).

Thus, Anton Long was familiar with the classical septenary system some time before Grant wrote his book.

As for Myatt, he mentions that he first read the Corpus Hermeticum (the Latin version by Marsilium Ficinus) when he was a Catholic monk: https://davidmyatt.wordpress.com/questions-for-dwm-2014/

i) Anton Long should be discussed as if he were Myatt because no alternative identity for AL exists.

° In fact, there is an alternative identity. An academic, whom the anti-fascist organization *Searchlight* tracked down a few years ago and wanted to interview, which interview the academic declined. His identity is also known to several academics. This person was a friend of Myatt’s in the early 1970s and was for a while involved with the extreme right-wing group the National Front during the time that Myatt himself was involved with Jordan’s British Movement and his own National Democratic Freedom Movement.

In addition, several academics - Kaplan, Sieg, and Monette - have concluded or suggested that Myatt and Long are two different people.

j) The postulation that the term "nine angles" originated in Indic & Persian belief is also false. While Persian and Indic belief postulate a nine-emanation composition of the Cosmos, these are not described as angles.

° The postulation was made by Professor Monette. Have you scholarly - etymological - evidence to disprove his postulation? All you seem to have are assumptions - a belief - that Anton Long borrowed the term from Aquino when it’s clear that they use the term angles in completely different ways.

Anton Long used it - from the 1970s on - as a synonym for emanations (of the acausal in the causal), that is, as a protrusion or projection of the acausal into the causal (cf. the Armenian ankiwn). The term angle as a protrusion or projection is etymologically valid. So the term angle means and implies more than some simple Euclidean intersection of two or more lines, as used by Aquino.

The term angle - ἀγκών - occurs in Iamblichus in relation to the character,
and characteristics, of various gods, and is contrasted with the monad signifying Apollo. Interestingly, in Latin - angulus - is, metaphorically, a "hiding or lurking place".

k) Myatt bounces from Arabic pseudonym to Arabic pseudonym whenever people find out who he is. Someone by the name of K. Scott provided a list of three Arabic pseudonyms which Myatt has taken up.

° Another false accusation. Where is your evidence from Myatt's writings? Myatt only ever used the name Abdul-Aziz ibn Myatt (sometimes just signing stuff with Abdul-Aziz or Abd al-Aziz). Anyone can see this because a lot of Myatt's Islamic propaganda is still available on-line.

Yet again you repeat an allegation by someone else without providing any proof. The person you name also provided no actual evidence, as in actual articles written using those names plus proof that Myatt wrote them.

Thus it remains an unproved allegation about Myatt, regardless of whoever first made it and regardless of whoever repeats it.

l) The incorporation of two divinities from a Typhonian text is just one instantiation of clear influence by Kenneth Grant

° Since you don't name these so-called divinities and don't provide a parallel with any ONA 'Dark Gods', your claim is meaningless. If however one of the so-called divinities you mean is Azathot, then there is no borrowing, no influence - clear or otherwise - from Grant, as we have explained in a previously reply, qv. assumption (a) above.

In respect of divinities, entities, daemons and demons, mentioned in occult texts, anyone who has ever read the ancient Greek magical papyri (in Greek or even in a translation) will know that there are scores of such entities which have been forgotten or have not found their way into Magian/Golden Dawn/modern LHP pantheon, along of course with some which have, such as Abraxis. Here are just two: ἄνοιξις (apparently a female entity) and Arbetho.

No doubt one could find one such entity which has a name similar (but not identical) to the name of some ONA 'Dark God' but such a similarity would not prove that the ONA based their entity on that ancient entity unless there was detailed, scholarly, research into the ONA tradition itself, and the sources of that tradition, and which research so far no one has undertaken.

Three Wyrd O9A Sisters
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{1} A case in point is the speculation made about Afsana, qv.
https://wyrdsister.wordpress.com/2017/01/28/the-rite-of-afsana-and-other-tales/
{2} In respect of transcriptions from internet posts we have on occasion corrected typos, clarified the sense, and/or added to some replies of ours.