



Marcheyre Rhinings

Being Some Writings Relating To The Rounwytha

Introduction

This collection of essays is concerned, in the main, with part of the aural Rounwytha (or Camlad) tradition of the esoteric association known as The Order of Nine Angles. The recent essays by me included in this compilation had their genesis in questions asked of me by some academics interested in the ONA and our aural traditions, and also in the desire by some long-standing ONA folk for me to pen some scribblings about the Rounwytha tradition itself thus making this tradition more known, especially given the world-wide expansion of the ONA itself over the past decade or so.

In one or two of these essays - for example, the one entitled *The Rounwytha Way - Our Sinister Feminine Archetype* - suggestions have been made as to how this tradition might usefully be developed.

The Rounwytha Tradition was and is part of the aural tradition of a few pagan individuals - mostly women - who had their rural living in the border area between England and Wales, and in particular in parts of rural South Shropshire, and areas around the Camlad and Trefyclawdd.

According to aural accounts, in origin this tradition - which tradition it should be remembered was that of a small local area - dates to before the Roman conquest of Albion; to the *tyma* of small clans and tribes, and small rural communities of 'free men and women'. It was, however, not a static but a dynamic tradition, slowly changed in some ways over millennia but retaining its esoteric, pagan, essence.

The Rounwytha (*var.* Rhinwytha) was an individual, regarded as wise, who was skilled in certain common esoteric matters, such as foreseeing, charms, and curing ailments - especially those attributed to what came to be called effluvia [1] - but who and importantly was also considered as an essential and balancing link between the seen (the ordinary) world and the strange world or worlds beyond the seen (the known). Thus it was the Rounwytha who knew the propitious *tyma* for certain communal

celebrations and propitiations. And all this because they were naturally gifted - or had developed - the skill, the secret, of empathy: *of sympatheia with fluxions* [2]; that is, they possessed an acausal-knowing of all Life: human, animal, of Nature, and of 'the heavens' (the Cosmos).

As mentioned in one of the essays included here:

" 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*

In addition, as I wrote elsewhere:

"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 [...] 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."

Thus we make no claim as to the veracity of such traditions, historical or otherwise, it being for each individual to assess and thence to accept or reject such aural traditions. All we claim is that they are our aural traditions; are esoterically interesting, and - for us - are esoterically relevant and Aeonically important. They also in many instances are somewhat heretical, challenging as they do Magian archetypes and abstractions, Magian Occultism, and also the beliefs and assumptions of the Occulte *status quo*.

A few other non-Rounwytha essays - such as *The Noble Guide To The Dark Arts* - have also been included here, for context.

In addition:

" The ONA employs a variety of specialist esoteric terms, such a nexion, presencing, acausal, Tree of Wyrð, and so on. It also needs to be understood that the ONA uses some now generally used exoteric terms - such as psyche, and archetype - in a particular and precise *esoteric* way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung."

Thus those unfamiliar with ONA terms are advised to consult *A Glossary of Some ONA Terms*, ≥ v. 3.03

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Notes:

[1] That is, the egress into and out from the body of some imperceptible and harmful *ðing* or *ðingges*; what today we might describe as 'energies/emanations' and what more Nazarene-inclined folks might describe and have described as 'demons', but which in olden times were just viewed as 'unlucky' wyrd, often considered caused by some deed or by some transgression.

[2] Fluxions are described in the essay, included here, entitled *Alchemical Seasons and The Fluxions of Time*.

Denotatum - The Esoteric Problem With Names

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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 *pathei-mathos* 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.

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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.

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/suppliations 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/suppliations 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.

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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/known 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 Aeonic 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, noght 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.

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 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.

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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 opfer 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 calander - 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*.



Questions From A Rounwytha Initiate

Would I be right in thinking that in practical terms the Rounwytha principle means the Order of Nine Angles puts great emphasis on women?

Yes indeed. We always seem to have more women than men, at least pre-Internet, and certainly still do in our traditional nexions following the Seven Fold Way. Partly because of a knowing of and respect for the natural abilities of certain women, their character; partly because of the Rounwytha ethos that is central to the ONA, past, present and future, and also because our Way demands a genuine, sharing, empathic, and equal partnership between men and women, and because of our acceptance that Sapphism is natural and, to an extent, esoterically important.

One of the manifest errors – distortions – of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called ‘might is right’ and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies – that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced – and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general. For many of these male specimens, women are there for enjoyment; to satiate one’s lust; to bear children and look after children – and often to look after the man, to care for the man if and when the man allows them. That is, women are viewed by such male creatures as useful, and even occasionally as necessary, in terms for example of certain sexual instincts, appetites. But women are not viewed as complimentary to such a man; certainly not as an essential, a needed, complimentary, as an equal and necessary partner.

Thus, and excuse the generalization, but most of these male specimens of Homo Hubris do not think about women as close personal friends; of wanting a woman as a best friend, or women as their best friends – for they, these ‘real men’, have ‘their mates’ for that, and for most such male specimens the very thought of such a thing as having women as best mates makes them uncomfortable.

That is, for these specimens of Homo Hubris physical prowess and ‘manly competition’ are important, often to the extent that physical prowess, ‘manly competition’ and having mates, and being aggressive, defines them – is a measure of their self-identity, their ‘manliness’. Thus are they basically still primitive, still barbarians; still prone to the dishonourable blood lust and uncontrollable rage of such barbarians and still adhering mostly unconsciously to the doctrine of so-called ‘might is right’.

The truth is that many women are naturally gifted with qualities that many men still lack – qualities necessary in men for balance, both esoteric and exoteric. And qualities certainly required for someone to become an Internal Adept of our tradition and then pass into and beyond The Abyss, and thus qualities required to bring forth an entirely new and more evolved species of human being.

You’re talking feminine qualities here? About empathy, right?

Yes, female qualities; natural female abilities. About natural empathy among other qualities. Natural empathy being one of the most important – and meaning having or developing a sensitivity to other people – to their feelings, their thoughts – and having

or developing a sensitivity to other life, especially Nature. Natural empathy being the genesis of our esoteric-empathy, and which esoteric-empathy is thus a refinement and development of such natural empathy.

So yes, qualities hitherto most often associated with the female of our species, and not generally, for the most part, hitherto, associated with most men.

What other female qualities, apart from empathy, then?

Intuition, for one. Intuition as not only a foreseeing, an intimation, but also as interior self-reflexion. Charm, for another. Subtly, for another.

You mentioned developing them, these qualities. How?

Firstly by understanding our potential, and part of which understanding is of ourselves, of a man and of a woman, having both a sinister and a numinous character within them, and sinister and numinous abilities. For, in a simplified - very inexact way - and to an extent in an unconscious archetypal way, we might speak of these particular female qualities as natural expressions or intimations of the ur-numinous, and manly blood lust, rage, and competitiveness, as natural expressions or intimations of the ur-sinister. [1]

So development means developing and expressing what is missing or lacking, and also developing what is there or already expressed, and then melding what is so developed and using this meld, this amalgam, as the genesis of a new human being. It is in this new being, this new type of life, that our potential becomes manifest.

Our Dark Arts are an effective way to do this, to develop certain qualities and abilities and then this alchemical, living, amalgam. These Black Arts of ours include Grade Rituals such as Internal Adept and the traditional Rite of the Abyss, as well as Arts such as The Star Game and Esoteric Chant.

What do you mean - Esoteric Chant a Dark Art and means of developing empathy?

Not empathy, *per se*, but as a means of self-development, of self and acausal discovery, as intimation, and as a presencing of certain acausal energies.

For example, Esoteric Chant aids the necessary, for us, ability of self-reflexion as it can aid and develop an awareness of the numinous, and also - when for instance used in certain esoteric ceremonies [2] - it can provide an awareness of the sinister.

Sorry, but I don't see how singing or chanting can do that.

To learn and become proficient in Esoteric Chant takes time and effort. Unless of course you are already musically gifted and a trained singer and experienced in performing choral works!

But for most it takes many months, often a year or so, to become proficient, to train the voice, to gain the necessary experience of singing with others. In effect, it is rather like an extended Grade Ritual but one undertaken with others of a similar interest and a similar ethos, and with some or many of these necessary others being women. At the very least it requires the help of one's partner, one's partner in sorcery, although it is preferable, more effective, to both learn and perform Esoteric Chant with at least three other individuals.

There thus develops, or there should develop, a harmony and a *sympatheia* with others, and thus an appreciation of such Chant as a manifold nexion. As not only one particular type of nexion – an act or acts of sorcery involving necessary others – but also as a nexion within one's self. A practical learning therefore of the connexions that esoteric-empathy makes us aware of and also a self-reflexion, a self-discovery and a self-learning.

Simply expressed, in order to learn and become proficient in Esoteric Chant – in order to experience just what this Art is and does – you require the aid, the help, the assistance, of others. You have to interact with, and perform with, them in certain ways. If you don't do this, the Chant won't work.

Again, simply expressed, working, learning, living, in this way in pursuit of such an esoteric goal for a year or more moves a man far away from the brutish way of 'might is right' – especially as the very Chant itself is quite affective; that is, numinous, quite cultured. Intimations of a more cultured, a more refined, realm of human existence.

But didn't you say it was also sinister?

Yes indeed, Esoteric Chant can be sinister when used as part of a specific ceremonial Rite. But the performance of such a ceremonial Rite of necessity means belonging to an organized traditional nexion following the initiatory Seven Fold Way, and so such an experience is not that common today among those who use our methods or are inspired by our ethos [...]

I guess, in general, we're not talking here about men becoming kind of effeminate and women becoming masculine!

Au contraire. We're talking about what lies beyond and before such abstracted illusive opposites. About our potential, and about our real human nature, hidden and distorted for so long by religions; by urbanized ways of life; by the domination of barbarians; then by notions about imperialism and conquest and personal destiny. Then by *-isms* and *-ologies*. Now by The State. And so on.

In effect, we're talking about nurturing, developing, entirely new types of human beings, far removed from Western stereotypes. Types of human beings for whom the societies of modern nation-States are not a natural or even comfortable home but which may provide them with opportunities, resources, and so on. Especially since honour and the developed senses and skills that esoteric-empathy and acausal-thinking provide manifest their different, unique, way of life, and thus how they interact with and react to other human beings.

Can you be more specific, give examples of such new type of woman?

Only in a generalized way. One good illustration would be women of our kind, living by honour – those who were ready, willing, and able to defend themselves and rely on themselves and thus who possessed attitude, and skill enough, and/or carried weapons enabling them to, defeat a strong man or men intent on attacking or subduing them.

One example known to be personally – a friend of someone involved with us – is a female police officer of many years experience based in an American city. She is tough, ‘street-wise’, has used her firearm a few times in the line of duty, is skilled and experienced enough in self-defence and physical restraint techniques to be able to take down a man much bigger than her, and yet she has empathy, can be exceedingly charming, is well-read, and very feminine, a femininity quite noticeable when she is off-duty and enjoying herself with friends and which femininity would make the causal observer unaware of her inner character, her skills, her toughness, and her experience.

Another example may be of interest. A certain person I know very well once learnt, in his youth, a certain Martial Art, and on one of his subsequent travels as a still young man he made the acquaintance of and for a short while trained with a certain lady of Asian origin. This young lady, though slim of stature and rather slight of frame, could easily defeat him and also several muscular men. And yet she was also full of grace; elegant, cultured, well-mannered. Not a woman trying to be masculine in a macho Homo Hubris type of way, just someone who had – according to a tradition, a living culture, she was part of – developed her potential and certain skills while retaining and enhancing what made her feminine. In short, she had acquired a natural balance within herself and was quite different from, inwardly and in skills, from the majority of other women around her although to the causal observer she did not outwardly appear that different.

The type of woman who could put a specimen of Western Homo Hubris in his place!

Most certainly! The type our societies need. A new female archetype if you will, different from the harshly competitive, materialistic, career-type women, and the ladette type, and the man-dependant, man-needing, lover/wife/mother type, that Magian ‘political correctness’ and capitalism seek to encourage, and also different from the men-imitating rather strident type that an increasingly trendy, Magian-derived, so-called feminism seeks to foster.

Instead, the type for whom personal honour is the key to living and to dying, and who – as I said – possesses attitude and skill enough to take care of and defend themselves, and take revenge, without relying on ‘the law’ or on others, and who does not, unconsciously or otherwise, need a man in order to make her happy or fulfilled. Someone, that is, who is not a slave to their desires, their feelings, their needs. Whose happiness, whose fulfilment, is her own, deriving from a consciously made and a consciously understood choice and who, having understood natural desires and feelings, is in control of them but who can enjoy and indulge herself as she pleases; and choose her direction, her goals, and even her sexual orientation. And also

someone who has a developed empathy, heightened intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced woman. A unique individual. Beyond predator and prey. Beyond wife, lover, and mother. Someone tough, skilled, and of inner strength, but still feminine, as that Asian young lady I previously mentioned was.

What about men, then? An example of the new type? Not pacifist, surely!

Someone for whom personal honour is the key to both living and to dying, and who – as a woman of our type, our new breed – has attitude and skill enough to take care of and defend themselves, and take revenge, without relying on ‘the law’ or on others. And someone who has empathy, intuition, and an awareness of and a feeling for the numinous.

In brief, an enhanced, more complete, man, and a unique individual. Beyond Old Aeon masculinity with its primitive doctrine of so-called ‘might is right’ and beyond the role of predator to prey. Someone who, while tough, prefers combat to war because combat is a personal choice, founded on honour, whereas war is the choice, the method, of some supra-personal entity, such as some State, some government, or some leader one is expected to be subservient to and obey without question.

Someone who naturally complements, and who resonates with, the new enhanced woman, and who prefers such strong, tough, yet still feminine, women, to the women of the species Homo Hubris. A partnership of respectful equals. Of man and woman. Of woman and woman. Of man and man; and even of woman-woman-and-man. Already a few such partnerships exist, aided, nurtured, by such individuals having followed our Seven Fold Way or having lived and chosen the life of what we now term ‘a niner’ or ‘a drecc’.

In essence, these are the people – the men and women – who learn from personal experience, from pathei-mathos, and who willingly endure such experiences, and thus who develop a very individual personal judgement and a very individual personal character. Those who have liberated themselves from causal abstractions, and the effects, psychological and psychic, of such causal abstractions, manifest as such effects often are in these mundane, Magian, times of ours in such new archetypes as have been manufactured or have arisen from Magian causal abstractions.

So, we are not talking pacifism, non-violence, or certain moralities here – only of control and aims, and new ways of living. We are not talking about the cessation of desires, or what-not. Instead, of controlling, mastering, and developing, our instincts, and if necessary using them in a directed way to achieve some specific aim or goal, esoteric or exoteric. We are talking most emphatically of personal choice, about individuals making conscious choices. Of individuals being, well, individual.

We are also talking about acquiring and developing new skills, new arts of living, so that we become – we appear to be, to mundanes, to Homo Hubris – as presencings of a hideous nexion [3]. That is, a new species – *orible dragones*, *baeldracas* – emerging from the pit that leads to acausal Hell and thence to a Paradise at first here on terra

firma and then on new worlds among the stars of our galaxy, and beyond. A Hell and a Paradise that have lain dormant within us, for centuries.

A Hell and a Paradise that we can dis-cover and experience by becoming unique sinister-numinous emanations, and becoming such emanations by living and by striving according to our code of kindred honour, by individual exoteric and esoteric pathei-mathos, as well as by means of undertaking such esoteric striving as is waymarked by The Seven Fold Way.



Anton Long
Order of Nine Angles
122 yfayen

Notes

[1] The prefix *ur* from the German usage, as in *ursprache*, implying *the* or *a* primitive/early form of some-thing.

[2] Such as *The Ceremony of Recalling* with *opfer* ending, as given in *The Grimoire of Baphomet (Dark Goddess)*.

[3] Hideous, as in some-thing that by virtue of being partly acausal is, when discovered, first felt as immense and which it is felt conceals hideous things. As, for example, in this quote from the 14th century (CE) work *Gesta Romanorum*:

“He saw at the fote of the tree an hidowse pitte, ande ane orible dragone pere in.” Harl. MS 5369. xxx. 110

Sapphic Sorcery - In Praise of The Feminine

We seek to be with – and to love – girls and women because they are feminine; because they are not men. We desire girls, and women, because we like, we love, we enjoy, their delicate softness – the touch, the taste of their lips; the smell of their breath, their body; the warm softness of their breasts and of their arms as they

embrace us and hold us close. We love, we enjoy, their very femininity; that which makes them female.

We love the way they laugh, and how they smile, the very way they look. We love, we desire, them because they are like us – because they know our pain, our vanity, our weakness, our needs, our insecurities and our worries; and because we can share our innermost secrets with them.

We love them, we desire them, because they are not men. For we do not seek to find in them, these our soft feminine lovers, these our friends, what makes a mundane man a man, and while we may sometimes, or rarely, like a man of the non-mundane kind, and may even have a non-mundane man as a friend, we shy away from intimacy with them because of their very manliness; because of that very harshness and often egotistical strength that makes, and marks them as, a man.

Thus do we have no time for those women who profess to be of our Sapphic kind but who imitate, or who want to be like, or who even may dress like or may even be, inside, like a man, a mundane. For they, such women, are not feminine enough, for us; as often – these days – some such women adopt our life as some political role, as some kind of rebellion against the *status quo*.

It is this very status quo – this mundane masculine, paternalistic *status quo* – that has compelled us, generation after generation, for century upon century, to hide ourselves away; to often be a deep well of loneliness, until, perchance, we chance upon someone like us whom we love and whom we may gently coax to love us, to share the joys of such a gentle intimate sharing that most men – perhaps nearly all men – will never know.

For it is the gentle touch of a woman that we desire, that we need. Her delicate, soft, kiss. The very delicate softness of her body, and the very way she may lie in our arms for hours when an impatient man – his sexual often only animal appetite fulfilled – would leave us, alone, as off he went again to some work, to some hobby, to some new interest, or to chase some new desire.

Hence it is that our very way of loving, of desiring, marks our esoteric manner of doing things. There is, then, for us – for those of our kind – that feminine empathy, that fore-seeing, that intuitive wyrdful knowledge, that marks us, so that our Rites are feminine, also. A gentle flowing dance, perhaps, where bodies softly touch, to music. Some spell chanted as we share with our lover the delights of our flesh, naked body to naked body as moonclad under the stars of night, or within some warm and scented room, we, by touch or kiss, bring ourselves to spasm after spasm of joy such as a man may never know.

Even our curses are gentle affairs of mind, body, and heart – as if we have sent forth some Nightingale of Death to carry our message and our meaning as some gentle, beautiful, haunting, yet deadly, song – so that our victims expire as they feel that beauty, that softness, within us, and only too late, far too late, know their lives for the strident wrongness it has been. Death, revenge, enwrapped within a subtle softness and a feminine beauty.

We seduce; we do not, like mundane men, rant and rave. We enchant, with body, dress, perfume, movement, eyes; we do not demand or take by force, for we have no need to. We are subtle, yet strong; we do not make some show of or boast about our prowess, but veil it. For we are what we are, the very embodiment of, the very essence of, woman, and the opposite of present day, and former, mundane men.

Often, there are no need for words; for the verbal diarrhoea of words that mundane men often seem to send forth, pleased as they, the men of the mundanes, often seem to be with their own harsh barking barbaric voices. No, for us there is often and instead that wordless sharing when eyes meet, fingers lightly touch, and the essence of what makes us female seeps out to touch another of our kind, as perfume seeps away from where we placed it on our delicate wrists, or behind the soft lobes of our ears.

We love, we enjoy, delicate softness. We love Nature as She herself is and as we find Her. We do not desire, as men of the mundanes do, to decimate and destroy Her, to dominate Her. Instead, we empathize; we love; we leave Her alone in our reverence, as we tend to try to leave the world of men of the mundanes alone until some harshness or some wrong afflicts or harms us and our kindred, and then, then indeed we are gentle no more; for there is nothing more subtle, nothing more dangerous and nothing more deadly in its passion than us, than our Sapphic and darkly sinister kind, awakened and so empathically aroused.

Sister Morgan
Dark Daughters of Chaos Nexion
2009 CE

The Rounwytha Tradition

The word Rounwytha and the expression Rounwytha tradition occur in several ONA texts. Can you explain what this tradition is?

What we call The Rounwytha Tradition is the muliebral essence that formed the basis of the aural, esoteric, tradition I inherited from my Lady Master. It is a tradition which, it was claimed, was indigenous to the British Isles.

The basis of this tradition was the cultivation and use of what has often been described as the natural and hitherto (at least in most human beings, especially men) latent faculty of empathy. A faculty naturally possessed in abundance in the past in those few women whom the term Rounwytha describes and names.

This natural empathy is basically a particular Occult sensitivity: to human beings, to

Nature, to living-beings (animal and otherwise) and to the Cosmos. The ability of translocation beyond the personal, beyond the immediacy of the moment of one's own passions, desires, thoughts, feelings. What I now describe as being a natural nexion, sensitive to living beings. Part of this natural ability is awareness of and respect for the numinous, as manifest for instance in Life (*ψυχή*), in Nature, in Art and Culture.

Such natural, such Occult or esoteric, empathy is beyond words and terms - and forms the basis of all true 'magick', all genuine sorcery. For instance, the character of Rachael in the story *Breaking The Silence Down* is a fictionalized portrayal of a young Rounwytha developing her skills and using, for example, music to enchant, as a form of sorcery.

Also, few years ago now I gave an example of this natural, this esoteric, empathy in my essay *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*, from which this is a quote:

" One illustration (and here another esoteric secret is revealed) may suffice to show the difference between a genuine Adept (someone who has followed the Seven-Fold Way to at least the stage of Internal Adept) and the pretentious or deluded mundanes who consider themselves knowledgeable about certain arcane, or esoteric, matters and who may even have given themselves some pretentious title (such as Priest, or High Priest, or even "Druid"). This illustration concerns the feast (or festival) which often goes by the name Samhain. According to mundanes pretending to be Occultists, or Wiccans, or Druids, or Sorcerers (or whatever) this feast occurs on the night of October 31st - that is, its date is fixed, and determined by a particular solar-based calender which divides the (allegedly) fixed year into certain specific months of certain durations. Why do these pretentious Occutlists say, write, and believe this? Because - for all their often pretentious (and sometimes well-meaning) drivel - they have no dark-empathy, no real esoteric-empathy, and instead just regurgitate what they imbibed from books or learnt from another pretentious mundane, or because they have deluded themselves that are they somehow and mysteriously "in-tune" with Nature and the Cosmos.

However, those who possess or who have developed the faculty of dark-empathy - who are thus in natural resonance with the abstractionless emanations of Nature and the Cosmos - know that the natural seasons we experience on Earth (such as Summer and Autumn) are not fixed and certainly are not determined by some causal abstraction called a solar calender. Neither are they, for instance, determined by a lunar calender. That is, what in northern climes is called Spring does not start on the Spring Equinox - indeed, and more empathically, the Spring Equinox is often near to mid-Spring, just as the Summer Equinox is often near mid-Summer. Instead, the beginning of Spring varies from year to year, and usually from location to location - an Adept "knows", or feels, when Spring arises in their own particular location, because they are sensitive to, in

balance with, the natural life around them, and thus feel (or rather smell) the change in the air, in the very soil; they sense, they feel, how the land around them – and its wildlife – is changing, coming back to joyous life after the cold dullness of Winter. Which is why, for instance, in esoteric-speak, we often talk and write about “alchemical seasons” – which are not fixed by some abstract solar calender, which depend on one’s location, and so on, and which are often *intimated*, in their beginning, by the first appearance, above the horizon where the Adept dwells, of certain stars. And which is why, for instance, many or most Adepts tend to live in rural areas.

Thus, the particular feast now often known as Samhain – and which in fact is an occurrence when the Cosmic tides (or Angles) are so aligned that it is easier to open a nexion to the acausal – varies in date from year to year and from location to location. How, therefore, does one determine its actual date? A genuine Adept – in natural resonance with the abstractionless emanations of Nature and the Cosmos – will know, and this knowing will be only relevant to their area where that Adept dwells, and cannot be abstracted out from such dwelling and thus cannot become a fixed date for others, elsewhere.

In fact, and *apropos* of something such as Samhain, it could be said that the ONA – with its culling, its presumption of a possible acausal existence for mortals, its understanding and use of the faculty of dark-empathy, its belief in acausal-knowing, its emphasis on the feminine, its Dark Goddess, and its testing initiatory system manifest in the Seven-Fold Way – is a far more authentic survival of Celtic Druidism (and/or primal wicca) than any of the pretentious harmless revivals that garnish so much mundane Media attention."

That is, our Way keeps alive, and has extended, a particular ancient tradition, the Rounwytha one, once native to the British Isles.

One aspect of this tradition - of this muliebral thread that binds the nexions and individuals of the inner ONA [1] together and which thus influences the larger ONA and our kindred beyond - is the acceptance of Sapphism as natural and indeed as necessary, which is why for instance that we have and always have had many Sapphic nexions and groups.

Another aspect of this tradition is that many of our nexions and groups are led or guided by ladies of a certain breeding, because they possess qualities that we value and respect, such as manners and charm and are cultured individuals. For our inner ONA has always attached importance to good manners, and to an appreciation of music, literature, poetry, and the Arts in general. In this sense, we are quite old-fashioned, cultured, and somewhat aristocratic, and why many our kind have been and are artists, musicians, artisans, poets, academics and teachers in their exoteric lives.

It is also true to say that we often know our kind instinctively, even if they are not yet

part of our family. For instance, over a quarter of a century ago I embarked upon a quest to find a few suitable individuals to guide on a personal basis; to induct into the tradition, and so expand it in what I considered was a necessary way. Over a period of several years - sometimes wearisome sometimes japerly-fun - I met with perhaps a hundred or more individuals under the guise of advocating an exoteric type of Satanism, employing various practical tests to initially screen them. All of them either failed the tests, or lacked the necessary personal qualities and the quality (if only incipient) of possessing empathy. Then I met at last, and within the space of some six months, two most suitable individuals, one a young man and one a young lady - the young man met at a rendezvous on Shrewsbury railway station, and the lady some months before through a personal introduction. I sensed immediately that both were of our empathic and cultured kind.

These qualities - empathy, manners, culture, charm, an awareness of the numinous - are not qualities that most others (and all mundanes) associate with the Left Hand Path and/or with Satanism, due in part to a misunderstanding or ignorance of what both those causal forms, those causal vehicles, represent. But these qualities are possessed by, are developed by, those involved with our tradition, both pre-ONA name and now, and serve to distinguish us from the egotistical poseurs of other LHP/Satanic groups who believe Magian clichés such as "deification of the self" and "reality is a matter of belief", and which groups unsurprisingly attract vulgar young males and in which groups such male specimens of Homo Hubris predominate. [2]

This also explains why those of our inner Way - why the ONA itself correctly understood beyond such causal forms and restrictive terms as LHP/Satanic - melds a numinous way with a sinister way, as outlined in the first part of my essay *Toward The Sinister Mysterium*. And thus why our sorcery - beyond the external stages - is that of mysteriums and of esoteric empathy, with such mysteriums being our contribution to and development of The Rounwytha Tradition.

You mentioned a muliebral thread that binds the inner ONA and influences the ONA in general. Can you explain this in more detail and what muliebral means?

Muliebral is the word we use, of Latin origin, to describe a particular type of lady, one of our kind - that is, the cultured, well-mannered, lady, possessed of esoteric empathy, who has acquired a particular wisdom through some years of experience both esoteric and exoteric. This is our archetypal Lady Master, aka Mistress of Earth. She who was once a Priestess but who has developed, matured, since then.

In a more exoteric way, she is the still fecund mother of young children, and the person who holds the family together, nurtures the children, and guides them toward being cultured, resourceful, individuals with their own personalities, possessed of esoteric empathy, and yet who have all the skills and the attitude necessary to survive in a hostile world. These skills include the ability to defend one's self, if necessary with deadly force, in a way consistent with our kindred code of honour, and also the ability, the personality, to be ruthless if necessary (again consistent with our kindred

code of honour).

Thus the muliebral thread refers to the influence and importance of such a person and their qualities and abilities, as well as the striving, the quest, to acquire and develop these qualities and abilities. Note that our female archetype is neither the passive, gentle, submissive feminine archetype pedalled by the Magian and those calling themselves Wiccan, nor the strident imitation macho-man archetype pedalled by those often described by the term 'feminists'. Instead, it is just our archetype, developed from our Rounwytha tradition - an inspiration for our new ways of living.

It can therefore be understood why our tradition, and why the Order of Nine Angles, attracts and nurtures so many women, and why our men have qualities and abilities that distinguish them from the imitation LaVey's and the imitation Crowley's that still so dominate certain forms of the Occult that we have become associated with, i.e. the LHP and Satanism. And if there is one expression which might usefully, if only exoterically, summarize our inner way it is that we are clans (kindred extended families) of esoteric-empaths living by our code of honour and following our own unique living tradition.

Anton Long
Order of Nine Angles
122 Year of Feyen

Notes

[1] The Inner ONA basically consists of individuals, known to each other personally, 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, this particular esoteric tradition. Unsurprisingly, the majority of those in this inner ONA are women.

[2] For our inner way refer, for example, to *The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts*.

The Gentleman's - and Noble Ladies - Brief Guide to The Dark Arts

Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude.

” The faculty of dark-empathy is one of the qualities that distinguishes the genuine Adept. Some other qualities of the Adept are self-honesty, self-awareness, and self-control, often manifest as these are in a certain noble attitude and thus in the possession of personal manners. Not for the Adept the ill-mannered behaviour of Homo Hubris, distinguished as such untermenschen are by their lack of manners, lack of empathy, and their uncontrollable need to dysfunctionally express themselves and their emotions in public. In one word, Adepts possess *ἀρετή*. “

Inwardly, the true Dark - the sinister - Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane.

That this has been forgotten - or not understood, or not even known among the many latter-day pretenders and poseurs - is a sign of how few genuine Masters, and Lady Masters, there are.

Thus, there is a beauty in the Dark Arts and an exultation of Life, and certainly not a wallowing in the symbols, symbolism and accouterments of death and decay. Thus, there is a natural joy, which can be and often is both light and dark but which is always controlled. Not for the Gentleman, or the Lady, the loss of mastery, the stupefaction that arises from over-indulgence (which over-indulgence can and which does include personal emotion).

Thus, one of the true archetypes of the genuine Sinister Path: Baphomet, the beautiful, mature, lady (fecund Mistress of Earth) whose beautiful outward serenity masks the deadly acausal darkness within which can be released when she chooses. (Life-Birth-Joy-Ecstasy-Safety-Wisdom-Giving-Darkness-Death.) Thus, another dark archetype: The Master, the true shapeshifter who is and who might not be what they might appear to be; the polite charming gentleman, who might (and who could) kill you or have you killed if there was a good enough reason, but who might reward you (if there was a good enough reason) with beneficence whose source would be unknown to you; the recluse - The Master Acausal Sorcerer - you do not see nor know, except perhaps in dreams, shadows, or fleeting day and night-time glimpses which might perhaps stir a memory, some memory, personal or beyond (Beautiful-Deep-Profound-Wistful-Knowing-Danger-Roborant-Wyrdful-Sad) which inspires, or brings new beginnings or balance or perchance a retribution.

To aspire to - to gain - Mastery of The Dark Arts is to experience, and to learn the lessons of self-honesty and self-control; to strive, to dream, to quest, to exceed expectations. To move easily, gracefully, from the Light to the Dark, from Dark to Light, until one exists between yet beyond both, treating them (and yourself) for the imposters they (and you) are.

Mastery *begins* with Internal Adept, and it is from noble cultured – gentlemanly or lady-like – Adepts that candidates for the inner ONA are recruited.

Anton Long
Order of Nine Angles
119 Year of Feyen

The Inner ONA

The Inner ONA is the exoteric name given to 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 (c.1971 CE) from three pre-existing groups: The Noctulians, The Temple of The Sun, and 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.

Order of Nine Angles
121 Year of Feyen

ONA/O9A

Order of Nine Angles / Order of The Nine Angles

Ordem dos Nove Ângulos / Orden de los Nueve Ángulos
Orden der neun Winkel / Орден девяти углов
Τάγμα των Εννιά Γωνιών

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