

9.5.3. Elements of religious philosophy part III, p. 301 to 447

Through the biological body in the whole ecosystem of all that is biologically alive, through the soul body (etheric and astral; E.RF. 150 (196): the form of the person).

The animistic system -- as we saw, especially since its revelation in Tantrism (E.RF. 154 (World or Universe Soul))--is thoroughly titanic-olympic and satanic (E.RF. 156),--especially when one awakens the kundalini or sex power outside the Holy Trinity.

The history of descent (E.RF. 63 (Tôlodôt); 86; 156; 308);-- 83 (Conceptionist Totemism)) involves the fact that, in addition to the ancestors (biologically speaking), deities -- couples -- also determine the nature of the mother earth.

Well, to the extent that both ancestors and deities-producers ('Urheber', said N. Söderblom) live outside yes, against the Holy Trinity, to the same extent they suck out flesh-and-blood soul(dust). And so they create vampirism.

The animistic system, outside the supernatural life that begins with Mary and Jesus who were received immaculately (i.e. who received their soul body not from the earth but directly from the Holy Trinity), is fundamentally a vampiristic system. Especially when it engages in occultism (i.e. the supernatural or dynamised degree of life force).

Consequence: an Eugénie who is strongly occult gifted and actively practices it, must necessarily either live a very trinitarian life (which is obviously not true) or suck it up! Whoever knows the animistic axiomata can make the deductions! That is the real reason why e.g. the churches, with the Bible, warned so strongly against occultism.

R. Villeneuve, *Loups-garous et vampires*, (Werewolves and vampires), ed. J'ai lu, 1970-2, 77/144 (Le vampirisme), says what follows.-- O.c., 78.

A definition.-- The individual either living or dead who, by radiation or osmosis (note : imperceptible suction), absorbs the life of another living being in order to possess it himself either for selfish reasons or for altruistic motives, is a perfect vampire(s).

This definition appears to be very accurate. What may surprise you is the fact that altruistic people can also be extortionists: indeed, with the life forces of fellow human beings that they unconsciously extort, they sometimes do a lot of good.

S. Francis Xavier (1506/1552)

He was one of the first Jesuits, “the apostle of India and Japan”, died on 02.12.1552. The body was placed in a rather large coffin filled with quicklime. The lime served to quickly desgasify the corpse so that the mere bones could be transported to Goa.

On 17.02.1553 the coffin is opened: the body was fresh and pink like someone who sleeps. No decay to be seen. By cutting away a bit of flesh fresh blood is released! The corpse gave off a very pleasant “smell of holiness”.

In 1612, the corpse was still as supple and pink as ever, and blood flowed from it.-- This is mentioned by R. Ambelain, *Le vampirisme*, 112/113.-- Anyway, the holy Jesuit did a lot of good but apparently sucked off fellow men just like the vulgarest vampire in the Balkans.

Ambelain, o.c., mentions in the same sense the Maronite holy monk Charbel Makhlof (1828/1898) whose tomb always, for years, gave off a stream of fresh blood.

Note: People who are not sufficiently familiar with the animistic system as it still operates are somewhat quick to conclude “signs of sainthood” where they apply to signs of vampirism.

Stigmatised.

R. Ambelain, o.c., 150/186.-- One is familiar with Catholic figures such as St. Francis of Assisi (1182/1226; founder of the Franciscan order), the first known stigmatized in the West, or closer to us a Therese Neumann or Bernadette Soubirous, the visionary of Lourdes.

Definition.-- A man or a woman receives, on a certain day, suddenly and with great pains, the stigmata, i.e. the five wounds of Jesus (hands, feet, left breast (spear thrust) bleed, -- sometimes the forehead (crown of thorns)). With many stigmatized people, an invisible figure (angel, saint, -- even Jesus) is seemingly present.

Note: The question is: “Where does the blood come from? The question is: “Who is the invisible figure?”. And the fact is: even non-saintly, hysterical people suddenly get the five wounds.

In other words, everything points to a vampiric phenomenon. This impression is reinforced by the heavy feeling of fatigue and exhaustion left by all too direct contact with such creatures.

The primal couple Shiva/ Shakti as the tip of the animistic iceberg.

Please reread E.RF. 153 (Tantrism).

-- C.J. Bleeker, *The Mother Goddess in Antiquity*, The Hague, 1960, 133v. (Kali) says what follows:

1.-- Shiva.

This god is 'demonic', i.e. he gives life and destroys it (= harmony of opposites (cf. W.B. Kristensen)). On the one hand he is a fertility god; on the other hand he is the mortal, half naked, smeared with ashes (E.RF. 305), meditating surrounded by skulls.-- Sometimes he is depicted as an orgiastic dancer; then again standing on a vanquished demon in a circle of flames dancing as a world-destroyer.-- This runs in tandem with the return of the same (rise/fall).

2.-- Durga / Kali.

His shakti, i.e. female energy source, is Durga, the goddess holding a blue lotus flower in her hand, a young girl. Then she is called 'Uma', the benevolent one, or 'Gauri', the golden one.-- But the titanic-unruly one considers - says Bleeker - that is then Kali, the black one, or Cendi, the impetuous one. As Kali she is portrayed as an ugly old woman, with four arms, with snakes and skulls around her neck.-- "Kali fights and conquers - as an enchantress - the demons". (O.c. 134). This is then according to the axiom "similia similibus".

But - says Bleeker further - in essence she is a horrible goddess who takes pleasure in war and destruction,-- who demands bloody sacrifices. The cult that the people devote to her has a dark and gruesome character. So much for Bleeker.

Basically, all the extra-biblical higher beings are of exactly the same nature. But the myths sometimes hide it. Or a clergy. Or black magicians/magicians who do not want to let the horrible truth come to light.

Or naive people who do not want to thoroughly explore the true nature that is harmony of opposites.

Only with Jesus, the son of Mary, does the deity as only good show itself, like a thunderbolt in the clear sky of the animistic system.

Conclusion. He who eats my flesh and drinks my blood has eternal life and I will raise him up on the last day" (John 6:54).

After the bizarre chapter on vampirism, we now understand Jesus' language more clearly. He who eats/drinks the flesh (meaning the life force of the flesh) and the blood (meaning the life force of the blood) of Jesus, the Man of God, only finds true eternal life, without ascendancy or descendancy.

Sample 55.-The werewolf as out-of-body experience (304/ 308).

Let us begin with the root of the soul(est) in each one of us.

-- Monique Thiollet, trad., *Dictionnaire de la sagesse orientale (Bouddhisme/ Hindouisme/Taoisme/Zen)*, (Dictionary of Eastern Wisdom (Buddhism/ Hinduism/ Taoism/ Zen),), Paris, 1991-2, 304 (*Kundalini*), teaches us what follows.

By itself, the kundalini (sex force) is a latent, undynamised energy at the root of the spinal column. - If this energy is activated by some method, then - so say the Eastern Experts - one sees it, mantically, rising in about five different ways. Note that each time it is an animal.

Like an ant crawling up the spine; like a fish swimming happily in an ocean of ecstasy; like a monkey suddenly jumping on the head of the person activating the energy; like a bird hopping up from branch to branch; like a snake crawling up in a zigzag above the head.

And now our theme: the werewolf. Note: it could just as well be a weather tiger or a weather bird or something. But the term, metonymically, indicates all possible animals with 'wolf'.

Bibliography: since it is a matter of appearances, we first read works like:

- I. Bertrand, *La sorcellerie*, (Witchcraft), Paris, s.d.;
- A. de Rochas, *L'envoûtement*, (Bewitchment), S.E.C.L.E., s.d.
- Celia Green/ Ch. McCreery, *Apparitions*, London, 1975 (a masterpiece).
- Fr. Hamel, *Les animaux humains (Loups-garous et autres métamorphoses)*, Paris, 1972 (// Human Animals (Werewolves and Other Transformations), N.Y., 1969);
- Cl. Lecouteux, *Fées, sorcières et loups-garous au moyen age (Histoire du double)*, (Fairies, witches and werewolves in the Middle Ages (History of the double)), Paris, 1992 (a very thorough study of the 'double');
- Ad. Douglas, *The Beast Within (A History of the Werewolf)*, London, 1992 (a.o. 41/63 (The Bloodline Begins: on Petronius' horror story));
- R. Villeneuve, *Loups-garous et vampires*, (Werewolves and vampires), Bordas, 1991 (13/79 (La lycanthropie));
- Reay Tannahill, *Vlees en bloed* (Meat and blood) (The history of cannibalism), Amsterdam, 1975 (153 / 192 (Werewolves and vampires));
- Then. Logan, *America Bewitched (The Rise of Black Magic and Spiritism)*, New York, 1974 (156: Werewolfism).

The term 'lykanthropia' means the same as 'werewolf phenomenon'.

An Ethnological Fact (305/ 306)

-- A. Douglas, *The Beast Within*, 21f . --

The Banyang of today, who live in a forest-rich region of western Cameroon, have a rich and complex belief in a range of were-animals ('werewolves'). They call them 'babu'.

1.-- Although the Banyang occasionally relate that they have seen physical transformations of people into animals, which differ little from those seen in contemporary werewolf movies, they usually have a much more spiritual - note: numinous - understanding of what a werewolf is. It happens that someone is said to be "a werewolf".

This means that he/she has a double passage that can be transmitted at night while the owner is sleeping.

Note: Exactly the same applies to our western witches and benandanti. We are talking about an out-of-body experience with apparent death. Cf. E.RF. 201 (The shape of the pp.).

2.a.-- Opinions differ as to how one first acquires a were-animal.-- Usually the Banyang claim that "it" passes from parent to child. Others maintain that one can acquire were-animals.

Note: Read E.RF. 253 (Réant); 251 ('Philip').-- Or also that special herbal preparations must be prepared before one can conceive the were-animal within.

2.b.-- In western movies, for example, the werewolf is definitely evil. Different were-animals are considered to be capable of both good and evil (the famous axiom of the harmony of opposites (Kristensen)).

Although the person who displays a were-animal does not consciously use it for evil or selfish purposes, he/she may still get into trouble.

(1) A leopard or panther

This happens most often when the were-animal is a leopard or panther, -- the animal closest to our wolf in the Banyang. Like the wolf, the leopard or panther is a killer whose raids are particularly feared among herdsmen.

Note: In the minds of the Banyang -- as elsewhere in Africa -- a leopard or panther is a hermaphrodite.

On the one hand, the animal is the noble symbol of rule and political authority. On the other hand, as a butcher of goats and other domestic animals, and occasionally of human beings, it is believed, it becomes what it is: a vicious beast of weather.

Again: the axiom of harmony of opposites (reread E.RF. 310 (Shiva/ Kali): what Bleeker calls 'demonic', we call, with Kristensen, 'harmony of opposites').

The unfortunate 'owner' of a leopard or panther sometimes experiences that he is accused of damage caused to the livestock by leopards or panther.

(2) A range of evils

The one who owns a leopard or panther is believed to suffer from a range of ailments (E.RF. 251 (Une nervuse); 288 (Pale, lean and exhausted)). These ailments are injuries he/she has received in advance in the guise of a disembodied beast.-- Cf. E.RF. 201 (ad.4.: Physical contact with the departed phantom).

Note: Indeed, what happens to the disembodied phantom or doppelganger has a rebound (E.RF. 255: The paralyzed legs) or reverberation in the biological body.

Seen this way, the Banyang do nothing but confirm what Western and other occultism know very well.

In the case of the Banyang: the relentless running in the disengaged form - like a panther running for prey for hours - can express itself in the biological body of the possessor/possessor of the weather animal as weather bumps in the form of breathlessness or coughing.

The conclusion.—The author claims that the Banyang live in a world of thoughts in which the mind (double) of a person can roam outside the biological body.-- Furthermore, animals may play a leading role as the term 'babu' suggests. A great variety of animals thus become intimately intertwined with the thought life of the Banyang.

A medical view. (306/308)

-- Daniele Starenkyj, *L' allergie au soleil (La photosensibilité, les porphyries et la carbothérapie)*, (Sun allergy (photosensitivity, porphyrias and carbothérapie)), Richmond (Québec), Canada, 1986.

The author begins her purely medical exposé by referring to the phenomenon of 'werewolfery'.

An allergy to sunlight.

Here, in short, is what it is all about. Since antiquity, by Herodotus, Virgil, Pliny, especially since the Middle Ages, on all continents (South America, Asia, Africa, Europe (especially South Germany)) bizarre stories about werewolves have been circulating. This is how Starenkyj begins.

Today there are those who claim that the 'werewolves' are the first cases of a still current phenomenon, namely the extreme form of an allergy to sunlight.

They refer to L. Illis, *On Porphyria and the Aetiology of Werewolves*, in: *Proceedings of the Royal Society for Medecine* 57 (1964): January.

Werewolves are surprisingly reminiscent of those patients who suffer from an inherited disease, porphyria (Gunther's Disease).

In the course of the disease, the tissues become saturated with an abnormal amount of molecules called porphyrins. The result is photosensitivity, i.e. an increased inability to tolerate the sun's rays - or even fluorescent light, such as that emitted by a television screen. This is because the porphyrins can accumulate light energy and are activated by it.

This causes serious lesions on the skin -- where the sun can reach. After healing, unsightly wound marks remain. - Since the porphyrins are red, they turn the organs in which they accumulate and the urine in which they are expelled red.

Porphyria sufferers are often anaemic, making the epidermis greenish or yellowish.-
- Among the diagnostic traits, a triplicity is also mentioned (o. c., 71), i.e. abdominal discomforts or pains, nerve problems and psychiatric traits. As for the latter, it is now known that porphyrins poison the nervous system and induce insanity.--

Since those suffering from inherited porphyria are very quick to sense that the sun is doing them harm, they like to stay at home during the day and go out when night falls.

Inherited porphyria is a rare disease.-- But it is the worst degree of a whole range of porphyrias which, bad enough, are not only hereditary but can be contracted from too strong or prolonged a contact with chemicals,

including medicines (anti-fertility pill, barbiturate products, etc.), drugs (alcohol, etc.) and petrochemicals (such as pesticides, for example).-- Which, of course, makes the problem very topical. And over-complicated. - So much for something that can shed new light on an ancient matter.

The opinion of Lecouteux.

The books of Cl. Lecouteux:

-- *Fantômes et revenants au moyen âge*, (spirits and those returning from the other world during the Middle Ages), Paris, 1986,

-- *Les nains et les elfes au moyen âge*, (Dwarves and elves in the Middle Ages), Paris, 1988,

-- *Fées, sorcières et loups-garous au moyen âge*, (Fairies, witches and werewolves in the Middle Ages), Paris, 1992

These books deal primarily with the Nordic (Scandinavian-Germanic) way of life and the strong animism that characterized the Nordic people.

O.c., 136ss., he talks about William of Auvergne (1180/1228; Bishop of Paris, who in his *De universo* writes about a werewolf.

Lecouteux compares the popular belief of the time and the clerical viewpoint as follows.

1. Popular belief.

A person has the capacity to emit a double. Such a person isolates himself to prevent his seemingly dead body from being touched. The double takes on the form of a wolf. Such a person knows that he/she has a wolf double at his/her disposal. After leaving the body, the doppelganger re-enters the biological body, which comes back to life after having been seemingly dead.

2. The clerical viewpoint.

An evil spirit takes possession of such a person. "The devil" throws such a person into a lost corner and leaves him/her for dead. "The devil" enters a wolf or surrounds himself with its form. Such a person believes that he 'is' a wolf. A saint awakens such a person and frees him/her from this possession.

According to Lecouteux, the clerical world of the time, imprisoned in its axioms, projects all that it cannot understand as devils into a demonology (devil theory).

We must not disregard this opinion. For the mid-century clergy was, in its way, rationalist,--prerationalist. This prerationalism - which is so well felt by e.g. our Eastern Christian brothers and sisters - cloaked itself in part of the Bible. Note: a part of it! As a consequence, the missionaries did not understand animism as animism and tried to Christianize it, but as pure demonism that had to be brutally suppressed (e.g. in the witch hunts).

Sample 56.-- Intrusion. (309/311).

We now touch on a delicate theme. On the one hand, it was constantly present underground. On the other hand, we could not discuss it explicitly because one must first get to know the whole animistic system thoroughly.

Fortunately, with the end of the previous chapter - Lecouteux's opinion - we are forced to bring it up as soon as possible. Here we go.

Bibl. s.: Fr. Sagnard, D.P., trad., Clément d'Alexandrie, *Extraits de Théodote*, (Clement of Alexandria, Extracts from Theodotus), Paris, 1970.

Saint Clemens of Alexandria (140/230)

This saint is practically the first thinker of note in rising Christianity. He was, however, considerably surpassed by his brilliant pupil Origen of Alexandria (185/251).

One of the evils the first Christians had to face was gnosis. The gnosis of that time - for there is still a strong, yes, steadily growing gnosis today - was a neo-Platonizing tendency which postulates 'gnosis', (occult) insight, as a basic axiom whose domain is the overall reality (it is thus an ontology) but with a strong accent on the sacred in all its forms.

Among many theses, we emphasize one, the radical distinction between 'pure' and 'impure' ('tarnished'). (What they call) 'god' is pure. The rest is impure, unless that rest somehow becomes one, thanks to gnosis, with that pure god.

Three types of matter.-- Gnostics, at least the movement to which Valentinus (+ 100 /161) belongs, distinguishes

- a. 'hylic' matter, i.e. the coarse matter that is mortal because cursed,
- b. 'psychic' substance, i.e. fine or tenuous, fluidic substance, but which shares in the accursed mortality of the coarse or hylic substance,
- c. 'Pneumatic' substance, which is tenuous, fluidic substance but 'pure', uncontaminated and therefore immortal, because uncursed.-- One sees that the duality "pure/unclean" also divides the substance into two.

Now - according to Valentinus - the ordinary Christian is still subject to (hylic and) psychic dust. But the Valentinian Christian, because of his "gnosis" concerning dust, is elevated above it for his soul is purely pneumatic, uncursed, pure dust and thus immortal in the true sense.

You see, that type of gnosis is a kind of animism. But dualistic, i.e. governed by the duality “pure/impure”.

Types of Gnosis (Gnosticism).

In the muddle of thinking characteristic of the multicultural world of the time, one could:

- a. a purely pagan one,
- b. a Christian one (Clemens, Origenes),
- c. a Christian-kettle one (Valentinus,-- Simon the magician, Basilides, Carpathians, Marcion),
- d. a Jewish and
- e. later an Islamic gnosis.

This in itself proves that the Gnostics were addressing a true problem of the time. That problem was: the correct relationship of the rising Biblical (Jewish and Christian) religious thought and life to the waning pagan animism in all its forms. The problem with which this course has been wrestling all along.

Eastern, Hellenistic-Roman, Old and New Testament elements were cobbled together by the Gnostics into - sometimes very fantastical - systems. This ‘syncretism’ (mixing religions) was certainly one of the most decisive reasons why the clergy of the Church - the Catholics - so radically rejected all gnosis.

However, this did not prevent a Clement of Alexandria from leaving us his notes following the reading of a work by Theodotos, who acted between 160 and 170, with the intention of doing something about it. The notes are all that remains.

From these notes we now extract a fragment which is of decisive importance for the whole course. -- O. c., 206/207.-- Note: at that time baptism was still by effective immersion.

See what the gnostic Theodotos says.

But since unclean spirits (“akaktharta pneumata”) often descend with the baptism and at the same time acquire the sacramental seal - something that makes such spirits uncontrollable in the future - joy is thus turned to fear out of concern that only someone who is pure will descend into the baptismal water.-- In view of this, fasting practices, supplications, laying on of hands, bending of the knees, etc. have been introduced.

That is the text that is very important to us. It exposes what a large part of the (Jewish, Christian and later Muslim) clergy does not see!

O.c., 231.-- A second text repeats in other terms: “The evil spirits - ‘energoun’ - make man an obsessed person. So much so that they often allow themselves to be baptized along with the person being baptized.

Or o.c., 238.-- The peculiarity of the demons that - after descending into the baptismal water with the person baptized - also receive the mark (i.e. of Christian baptism).

An intrusion.

The story took place in West Flanders a few years ago -- a couple, whose wife was a teacher and already had three children, had a fourth -- a flower of a girl. Very healthy. After a while, the mother could even teach in the daytime without any problems. His uncle, a priest, was given the honor.

From that day on, as soon as night fell, the child wept... until the morning. The family doctor, later the pediatrician, comes into play: “The child heard too much noise at the family baptismal party”. Medication. No result. Until a visionary is consulted -- desperate.

The woman, somewhat suspicious because she sees a priest in the crowd, says what she ‘feels’ (“You don’t have to believe me, but I stand firm”): “I see, when I concentrate on the rite of pouring the baptismal water (E.RF. 74 (“The Mantic Form of Attention”), the spirits, black forms, which, with the baptismal water, penetrate into the child.

So let it be worked on by someone who can master such a thing - ‘conjure’ perhaps - but - I emphasize - work on it in that precise sense”. -- The couple fell for a priest who performed a rite “in that precise sense”. From that day on, the girl slept normally again.

Note: When gnosis, occult knowledge, gives rise to ghostly, syncretistic systems, it must be radically rejected. But when the same gnosis or occult knowledge sees things as they really are, such as, for example, the intrusion of unclean, God-fearing spirits into the very structure of a sacrament - it also occurs with the other sacraments (in view of the ignorance of the ministers) - then it is wrong to dismiss this carelessly.

This is all the more so since unclean spirits (by participating in the sacraments in a false manner) harden themselves against further conversion or combating, as Theodotos correctly observed, and thus undermine Christianity.

Sample 57. -- Theürgie. (312/316)

Since J.W.E. Mannhardt (1831/1880), a.o. with his *Wald- und Feldculte*, (Forest and field cults), paved the way for thinkers like J.G. Frazer, Herm. Usener, S. Reinach a.o. classics, people like Festugière and Dodds are conceivable.

This broadened study of classical philology (language, literature and history) allows us to engage in a responsible discussion of theurgy. This is often contrasted with goetry (E.RF. 264). This is open to many reservations, for even goëty acts on the deity if need be, e.g.

Fusika dunamera.

This term, the title of an ancient book, means - “natural philosophy concerned with occult phenomena”.

-- R.P. Festugère, D.P., *La révélation d’Hermès Trismégiste, I (L’astrologie et les sciences occultes)*, (The Revelation of Hermes Trismegistus, I (Astrology and the Occult Sciences)), Paris, 1944, 194 / 201, gives us the background.

Bolos Van Mendes: occult philosophy of nature

This Egyptian magician-thinker lived around -200 and is considered the first to unite philosophy and occultism in a formal way. He wrote a lot of works,-- such as: *Paignia* (= Psychic magical precepts), *Bafika* (Alchemy), etc.. He also wrote about astrology, of course. And compiled a book on *Thaumasia* (Miracles; an aretalogical work (E.RF. 44;- - 19)).-- Especially his “fusika dunamera” occult philosophy of nature, had great aftereffects.

Theourgia.

Bibl. S.:

-- E.R. Dodds, *The Greeks and the Irrational*, Berkeley/ Los Angeles, University of California Press, 1966, 283/311 (Theurgy), deals explicitly with theourgia.

-- E.R. Dodds, *Der Fortschrittsgedanke in der Antike*, (The idea of progress in antiquity), Zürich/ Munich, 1977 (// *The Ancient Concept of Progress*, Oxford University Press, 1973), 188/239 (Paranormale Phänomene in der klassischen Antike), mentions telepathy and clairvoyance, precognition, mediumnism and related phenomena.

In this work, o.c., 234, Dodds says: “The similarities between ancient theürgy and modern spiritualism seem too numerous to be dismissed as mere coincidences”.

Theürgie’ means that magic which takes as its target numinous or sacred beings,-- deities, spirits of all kinds, souls of the dead.

Wherever ‘theologians’ speak of the deity and the like, the ‘theürgs’ work on them. More than that, they create them (E.RF. 251 (Philip)).

Dodds situates the 'theurgy' in the strict sense in the life and work of Ioulianos the Elder, who lived under Emperor Marcus Aurglus (121/180) and who wrote *Logia di' epon* (lat.: *Oracula chaldaica*). A work also with great after-effects.

Ioulianos the younger, the son of the previous one, is - as Dodds believes he knows - the first to be referred to as 'theourgos', theürg.

From Porfurios of Turos (233/305), a pupil of the Neoplatonist Plotinos (who still thought too rationalistically to include theurgy in the very structure of his philosophical and theological thought), theürgy and the occult physically become a regular feature of late antique theosophies (Neoplatonisms).

Festugière's typology.

O.c., 282 / 308 (L' hermétisme et la magie). ((Hermeticism and Magic)), -- He sees following types.

1.-- The magician makes the deity (spirit, phantom) appear on his own.-- Either during a soul journey, where the double of a person leaves the body, "knows himself lifted up to heaven", where he/she sees the deity (spirit, phantom) appear.

Or the deity (spirit, phantom), after having been summoned by means of a number of magical images and words, descends to earth and appears in person. This in the course of a dream or in full day consciousness.

2.-- The magician makes the deity appear indirectly -- For example, in a gross material thing (= the flame of a lamp or torch ('lychnomancy') or the water in a container ('lekanomancy'). -- Also in the person of the magician(s) - meson, medium - who receives inspirations (in the form of a dialogue), in a transported state.

3.-- The magician makes the deity (spirit, phantom) reveal her thoughts and so on by fixing herself in an object that makes the deity (spirit, phantom) move or change its properties.

It is clear that 2 and 3 involve intrusion phenomena.--We will now clarify these with the help of a contemporary example. D. Fortune, *Psychische zelfverdediging* (Psychic self-defense) (A Study in Occult Pathology and Crime), Amsterdam, 1937, 91/92 (Ms. E.).

An imbibed soul. (314/315).

Dion Fortune assumes the possibility of a disembodied soul (phantom) 'intervening'. But - she says - 'intervention' does not mean 'attack'. An entity or being that causes post-mortem nastiness ("post mortem" = after death) may be a soul in distress and thus missing "the eternal rest" (the requested in funeral masses, for example).

The background.

One of the reasons is that the deceased is not sufficiently prepared for the afterlife: he/she wanders around in "another world". At the first opportunity he or she clings to a living person who appears to be beneficent. This living being loses his/her life force (because the clinging soul lacks it and sucks it out). This manifests itself in such phenomena as all kinds of ailments, compulsive thoughts, phenomena of possession. - So much for the background.

The foreground.

The 'immediate' reason for clinging to, indeed for penetrating, a living being is often - according to Dion Fortune - friendship or eroticism.

Miss E.

Her fiancé was killed during the war.-- At first she overcame the grief. But six months later she collapsed (depression). Since then she has been neurasthenic (E.R.F. 246; 294; 306).

(1). Intrusive experience.

-- At night - never during the day - she feels her body losing any ability to "perceive itself". Cfr. E.R.F. 195v. (Perception). "I have the feeling that I am slowly freezing".

Note: The out-of-body person literally empties her body of its life force or fluid.

Sometimes she overcomes the freezing cold, sometimes she does not.--although she is fully conscious, she stiffens and becomes immobile. The infiltration usually ends "in a kind of sleep state". -

Note: Compare apparent death with this.

(2) Soul journey. - In that state of sleep she goes through "all possible experiences".-- Sometimes she visits strange places, talks to strangers. Sometimes she experiences a kind of "paradise state" that comes across as "indescribably beautiful". Sometimes she feels she is falling, yes, drowning, but can always "move again in the air". Sometimes she has the impression of "travelling", "floating around without any particular purpose".

(3) Return, from soul-searching.

When Mrs. E. comes to, she remains still for some time, motionless.--Then she experiences tingling in the limbs. She stands up. But... usually mortally exhausted.

Final result. - The strange experience itself sometimes seems no worse than waking up. Yet it undermines my health and happiness. So it cannot be good. Thus says Mrs. E.

Theoretical Therapy.

Dion Fortune says that the 'spell', i.e. the elimination of Ms E's unpleasant experiences, was not directed at her but at the entity causing the disorder, the deceased fiancé.

Theürgic Therapy –

This 'obsessor' ('obsession' is a lesser degree of possession or intrusion) tried to prevent her from recovering from those soul journeys. Dion Fortune says he was "turned heavenward" so that he no longer accosted Ms. E.

Note: The strictly biblical experience of such intrusions - which are much more common than one would think, especially where one grieves for the deceased - teaches that New Testament dogma (axiom), i.e. the fact that Jesus as glorified descended into hell (i.e. into the world of departed souls), is more decisive than a vague "heavenward direction".

The entity (315/316)

In early 1983, after an immense success in the USA, the film *The Entity* was released in French cinemas.-- A girl is tormented ("Bullied",-- bullying is one of the favorite pastimes of titanic-olympic and satanic beings) and even "raped" by an entity.

De Felitta, the film's creator, met Carla Moran, a girl who had been suffering from an intrusion for years, in 1977 in California.-- Howard Long, an American specialist, treated Carla. With other researchers from the University of California, de Felitta witnessed the scenes. Phenomena: multicolored light forms the aura; in the lab itself one sees an eerie shadow that forms (a degree of materialization) and throws itself on the young woman.

Those present film the event: the entity leaves behind on film multicolored light phenomena and a shadow! -- The medical report is formal: Carla is physically tortured (nail scratches on chest; completely torn shoulder; injuries between the thighs) and ...raped.

In passing: in other circumstances but after identical scenes, Carla is found to be pregnant three times.

De Felitta, at first extremely septic, was impressed: both the 1977 film footage and the medical reports showed more than just “sexual neurosis”.

The phenomenon was then interpreted as the intrusion of an ‘incubus’, the mid-century term for he who lies on top during sexual intercourse. This is a male being that has sex with women, including in the form that Carla Moran experienced it.

Sinistrari d’Ameno, in a work on ‘*demoniality*’, writes in the XVIIth century as follows:

(1).-- *The first mode of incubus sex*

They call upon either an incubus or a succuba (she who lies under in sexual intercourse). They enter into a kind of magical union with it.

Due to this sexual-magical union, the numinous beings behave sexily with the magician or magi woman who likes to undergo this... in order to gain ‘life force’ for their purposes.

(2).-- *The second way of numinous sex*

This concerns those people who are completely and utterly outside of any magic. Who are thus victims not only of an ordinary intervention - to speak with Dion Fortune - but of an attack as a rule.

Bibl. s.:

-- F. Boutet, dir., *Dictionnaire des sciences occultes*, (Dictionary of occult sciences), Paris, 1937 -1; 1976 2, 183s..

According to J. Degas, *L’emprise*, in: Nostra 563 (27.03.1983, 12s.), the mystery in Carla’s case is total. The “scientific” treatments to which she was “expertly” subjected aggravated the troubles of the intrusion, and the exorcisms (apparently in one or another traditional form) were without result.

Note: Thorough experience shows that such “sexy harassment” occurs much more - in our pornographic-permissive culture - than “decent people” know. And then: in order to master an erotic intrusion, one must have much more than the traditional incantations!

Why? Because - if one is not thoroughly mantically gifted and relies only on the Holy Trinity - while conjuring, beings penetrate into the conjurer and the conjured, beings who are thoroughly hardened against the merely traditional formulas. One has to come from much further.

Sample 58. -- Intrusive, penetrating ancestral spirits. (317/321).

Naive spiritualism puts the deceased relatives at the center of its attention. This is - in the lives of most non-rooted people - normal: who easily forgets his beloved father or mother or a friend?

That is all “very clean” but those same “loved ones” can - note the caveat or modality: can - pose very serious problems. It is true that all those whom we have known to be good, once they have died, accompany us, help us, inspire us, as so many people experience - in silence and far from all ‘scientific’ researchers - as a privately undeniable fact.-- This does not prevent us from dealing with the other, the shadow side.

Psychogenealogy. (317/319).

Bibl. s.:

-- *Psycho (Les fantômes de l'inconscient)*, (*Psycho (The ghosts of the unconscious)*), in: *Fémina (Geneva)* 224 (27.09.1992), 75/81.

The article - in a journalistic and therefore simplistic-sensational manner - begins as follows: “Our soul is inhabited by ‘revenants’, literally: beings who return, who give us their voice and even dictate our behavior. “They are our ancestors”.

What that slogan says for the reading public’s attention may - note: may - be true in the literal sense. But that is only one aspect of the problem.

In Haiti, one speaks of “l’ héritage”, the inheritance: this means all those beings who, as soon as we are received in the mother’s womb, accompany us, yes, penetrate us.

Psychogenealogy can be defined as “the study of that inheritance”. When one researches the history of the family tree, one finds: behaviors (expressions, facial expressions, sensible or nonsensical traits), happy or unhappy events (choice of career, choice of partner, choice of friendship, -- accidents), good and bad qualities (propensity to smoke, aptitude for a profession), gifts and faults, all of which can be found in the descendants.

-- Dr. Alain de Mijolla, *Visiteurs du moi (Visitors of the self)*, (Ed. des Belles-Lettres), attempts to expose, as responsibly as possible, “the visitors to our self” as the creatures of our family tree.

That is ‘psychogenealogy’ or ‘pedigree psychology’. It is as J.W. Goethe already clearly knew, as if something of our predecessor(s) revives in us.

Note: We say, in the title, “ancestral spirits”. But this is to be understood metonymically, i.e. as mentioning the part for a more comprehensive whole.

Nathan Söderblom (1866/1931; Lutheran Archbishop of Upsala; phenomenologist of religion), in his still masterly book *Das Werden des Gottesglaubens (Untersuchungen über die Anfänge der Religion)*, (The Becoming of the Belief in God (Studies on the beginnings of religion)), Leipzig, 1926-2, 54, says the following.

Edgar Reuterskiöld and Uno Holmberg tell of the magical power or ‘might’ among the Finns and the Laplanders.

Vaki’ (‘vahi’) can mean ‘people’. In earlier times, this term was used of the spirits inhabiting water, earth, fire, etc. -- now, according to Holmberg, the same term denotes ‘power’. As an alternate term, ‘voima’ (magic power, life force) can be used to denote the power or life force of water, earth, forest, thunder, etc. All those who practice magic know how to use vaki or voima for their purposes.

Well, one should not forget that - especially where magic, especially intense magic, has been practiced - not only the spirits of ancestors in the narrow sense or those of neighbors, friends etc., but also the associated nature spirits of all ranks and kinds constitute the (invisible, numinous) inheritance.

The mode of transmission.

We leave it to the framer to find out in great detail whether it is the genes or some mimetic ability or some innate memory or ... penetrating spirits that make us all sometimes so similar to those who have gone before us.

Dr Mijolla: “We are brought into the world with a genetic inheritance, but also framed in a family that breeds true, distorted, imagined or kept secret stories -- genetics and family history go hand in hand”.

The Returnees.

Bibl. s.: -- Régis Boyer, trad., Henrik Ibsen, *Les revenants (Gengangere)*, (The returnees (Gengangere)), Les Editions du Porte - Glaive, Paris, 1989.--

Gengangere is a family drama in three acts.-- Boyer explains.-- If one reads the drama superficially (as well as Ibsen: A Doll’s House, The Pillars of Society), it seems to be an application of the rule (understand: axiom) “The sins of the ancestors weigh on the descendants”.

Note: That, in addition to the good qualities, ethical deviations also count, was very clearly felt in the Old Testament, as Jerem. 31:29/34 (“The fathers have eaten sour grapes and the sons’ teeth taste bitter”).

By the way: The appearance of two immaculate conceptions, Mary and Jesus, like a thunderclap in a clear sky, intervenes profoundly in the transmission process, as the prophet Jeremiah clearly predicts, on the other hand.

Boyer further: Henrik Ibsen (1828/1906; Norwegian literary scholar) was thoroughly familiar with the Icelandic sagas, which served as a model for more than one of his works. Cfr. E.RF. 85 (The Nordic Magic). Especially E.RF. 86 (Tôledôt).

Thus Ibsen knew the ‘daugr’ or ‘returner’. This is a deceased person who, as a frustrated person, is dissatisfied in the hereafter.

For example, someone who has died without his legal situation being touched - someone is murdered, but the murderer walks around unpunished - think of the film, a blockbuster: Ghost.

The breach in the family’s ‘honor’ - meaning ‘magical power or life force’ - has not been righteously repaired. The soul of the murdered does not have “eternal rest” and so, if it is occultly strong enough, it will cling to anything related to the injustice done. It will “reverberate”, among other things, through penetration.

Occult inheritance. (319/321)

Bibl. s.:

-- P. Bauer, *Horoskop und Talisman (Die Mächte des heutigen Aberglaubens)*, (Horoscope and Talisman (The Powers of Contemporary Superstition)), Stuttgart, 1963, 169/171 (*Okkulte Behaftung*), (Occult attachment).

The axiom reads: occult activity - magic, conjuring, yes, a conscious contact with the devil - may cause severe psychological disorders (with all that goes with it).

Explanation.

Occult activities develop on the one hand medial abilities (clairvoyance for example, being stronger than) (E.RF. 215). On the other hand, this leads to “an unsuspected ‘other’ world”, against which he/she might not be able to cope adequately (this occult world, with its sometimes dangerous or at least bizarre creatures, is stronger than he/ she is).

Which then, on the other hand, brings with it bizarre effects such as sometimes (rarely) ghostly phenomena - poltergeist - but especially psychiatric disorders like depression, melancholy of all kinds, 'spleen' (inconsolable fatigue), in German 'Schwermut', split personality.

"As in neuroses (nervous diseases) and psychoses (soul diseases)", says Bauer in the wake of Kurt Koch, *Seelsorge und Okkultismus*, (Pastoral care and the occult), Wüstenroth, 1960-4.

Indeed: the titanic-olympic and especially satanic world of pro-, extra-, and most strongly anti-Christian animism is thoroughly threatened by psychiatric illnesses of one degree or another -- neuroses, psychopathy's (the behavior of what are called 'psychopaths'), psychoses. Cfr. E.RF.156.

One model.

Bauer mentions.-- A family of hefty farmers.-- A young woman -- it is pre-eminently the women who most clearly (not worst) expose the night side of the occult by being, as it were, more translucent -- complains of:

- a. psychic attacks,
- b. fatigue,
- c. anxiety attacks

(E.RF. 232). The doctor is powerless.-- She then goes to a - apparently valued by her - priest. Koch.-- The anamnesis (clarifying all the elements) shows the following:

1.-- The great-grandfather was a peasant cultist ("Besprecher"). ("Discussor"). He hanged himself.

2.-- The grandfather walked in his wake: he was crushed to death under a tilting hay wagon.-- His brother was killed by an unfortunate hoof-beat of a horse.

3.-- That brother's son was a successful farmer's coccultist on cattle,-- always consulted by the farmers (the three-fourths of the stables were magically worked by him). His life ended balladically: he strangled his wife and committed suicide.-- The sister of that brother jumped into a 'Ziehbrunnen' (a fountain) and drowned herself.

The young woman is already suffering from mental attacks, fatigue and anxiety attacks.-- The pedigree balance: one murder, two fatal accidents, three suicides! She weighs up, that balance.

The night of an initiate.

Not the virtuous pastoral work of a Bauer but Dr Philippe Encausse, *Sciences occultes et déséquilibre mental*, (Occult sciences and mental imbalance), Paris, 1959-3, comes in handy here. The book by the son of a famous French occultist was awarded by the Académie de médecine.

As a model we quote: M. Magre, *Les interventions surnaturelles*, (Supernatural interventions), Paris, 1939, 137/138 (Le coup à l' âme). (*The blow to the soul*), -- Note: the title speaks of 'surnaturelles': we translate by 'extra-natural' of course.

It is about l' abbé Fournié, pupil of Martines de Pasquallys (1727/1774), the founder of "les francs-maçons christiques" (les Élus de Cohen), (the Christic Masons" (Cohen's Chosen) whom he met through Louis Claude de Saint-Martin (1743/1803), a pupil of the Pasquallys.

In time, Fournié had become a seer: very often he had "faces" (which he attributed to the Pasquallys). At the same time, he experienced serious doubts about God's existence: an inner voice kept saying "There is no God. There is no life after death" (o c., 137).

One evening, around 10 p.m., Fournié knelt down: he heard the voice of his teacher Pasquallys, who had been dead for more than two years. It seemed to come from the garden, but immediately he 'saw' Pasquallys standing before him,-- in the company of his long-dead father and mother and also of another being who was not a human being.- - He had a long conversation with them.

But Fournié went through a terrible night. "Among other things, I was lightly struck in my soul by a hand that struck a blow right through my body. "Le coup de l' âme". That blow caused me a pain that cannot be expressed in human language and that originated more in time than in eternity.

"My God, if this is your will, make sure that I never suffer such a blow again. For that blow was so terrible that, in spite of the twenty-five years that have passed since then, I would gladly give the universe with all its pleasures not to suffer such a blow again, if only just once".

Note: This is the numinous heritage that Reverend Father Fournié inherited when he was initiated into the Masonic Lodge, even if he wanted to be "Christian". The blow of the soul speaks volumes.

Note: If one considers that, according to prehistory and paleontology, man has existed on earth for at least a few million years, one can suspect what numinous legacies have been able to form unnoticed. With the unpleasant but also the favorable consequences thereof.

Sample 59.-- The secret societies. (322/327).

We have already met them, the secret societies (E.RF. 200 (Voodoo and 217 (Bwiti), as well as 257 (Sphere of Doppelganger).-- We now briefly expose the background (Satanism) and the structure (secrecy).

The “elements of the(them) world”.

The term “stoicheia” (lat.: elementa) is - together with the term “archai” (lat.: principia) - one of the basic terms of ancient Greek thinkers (scientists, philosophers, orators). It means ‘all that makes intelligible’, as a premise or axiom of a given, a domain, which is represented and made intelligible by it.

This world or the world, in biblical language, means the material cosmos, either pure in itself or as the domain of all that is morally and therefore immediately physically evil. This depends on the context.

The term “elements of the(ish) world or cosmos” occurs in Coloss. 2:8 and 2:20, where it refers especially (not only) to the pagan elements underlying this cosmos, and Galat. 4:3 and 4:9, where it refers especially (not only) to the Jewish elements that found this cosmos.

Element is everything that makes something into something.

This world in which we live is made up of elements that make it what it is. These are first and foremost all things that are purely ‘cosmic’: coarse and tenuous matter, spiritual realities, for example.

But in Paul’s view (and that of many other people at the time), ‘element’ also means anything that, as a (cosmic) - causer/causer (N. Söderblom: Urheber(in)), helps to make something what it is, in this case: this world. More precisely: the ‘angels’ or higher beings. These are threefold, according to Philippians 2:10: (the highest of) heavens, this earth, and the underworld or hell.

In Colossians and Galatians Paul lays considerable stress on the beings who ‘cause’ this world from the heavens (Eph. 1:20f.; 3:10) or from ‘the air’ (Eph. 2:1f.), i.e. sidereal (astro(theo)logical or atmospheric).

But from Mark. 1:12/13 we know that they are also very active on earth (in the desert e.g.) and thus ‘cause’ 1 Petr 3:18/22 we know that they rule and thus ‘cause’ in the ‘hell’ or underworld.

The kingdom of Satan.

Let us read Matt. 12:22/26.

Immediately we think of Ps. 82(81) and Ps. 58(57), in which the enabling role of the sons of God -- powerful beings who 'cause' us and our biotope -- in government (legislation, government, justice) is discussed.

Then a possessed person (E.RF. 315 (The Entity)) was brought to Jesus who was blind and mute. He healed him so that the 'mute' could speak and see. - The whole crowd was amazed: "Would He not be 'the son of David' (i.e. the expected Messiah or savior)?"

When the Pharisees heard this, they said: "He only casts out the devils through Beelzebub, the prince of devils. But Jesus - who knew their thoughts (note: Jesus was apparently what would now be called "a clairvoyant") - said: "Every kingdom that is inwardly divided will be destroyed. Every city or dwelling that is inwardly divided will not stand... So if Satan casts out Satan, he is fighting against himself, how will his kingdom stand?"

Note: The whole reasoning of Jesus hinges on the term "kingdom of Satan, the prince of demons", who does, within the animistic preconceptions, restore evil ("Hō trosas iasetai", the one who founded evil, will restore it,-- according to the experienced ancient Greeks), but under no circumstances, like Jesus, in the service of the kingdom of God (i.e., the exercise of God's royal "causation") does he cast out demons that make one dumb and blind (their causation type). This would cause His kingdom to burst open and split!

Remember this text well. It is confirmed by John 12:31 ("the prince of this world") and 2 Cor. 4:4 "the god of this world".

From these it is abundantly clear that Satan, as the causer - co-creator - of this world, being what he is, must not be thought unworldly, but very worldly.

What is clearly confirmed in Matt. 4:1 /11 (Jesus is tested by Satan himself,-- especially by the offer of "the kingdoms of the world with their glory" (understandable from Dan. 7:1f. and from Dan. 10:13 and 10: 20/21 (The angels of Persia and Yavan (Ionia, Greece))).

In other words: the 'great' and international politics (with all that goes with it in economy e.g. (the evil mammon)) is also included in the causal domain of "the prince of this world" who is the core of the "elements of this world".

Intrusion.

The preeminent type of causation, insidious but highly effective, is the intrusion. John 8:41 (The Jesus-hating Jews perform the works of their father);

John 8:44 says: “Ye live by the devil, your father. It is the desires of your father that you want to carry out”.

In other words: in the depths of their souls an usurper - ‘father’ - is at work, Satan! Notwithstanding the law and the prophets, the Jews are subject to the intrusion of Satan (and his unclean spirits), -- so that while they think they are serving God consciously, in fact they are unconsciously carrying out Satan’s will and thus causing -- with him causing -- this world.

That Christianity too is subject to satanic intrusion we have learned E.RF.310v..

Thus, for example, it is explicable that the clergy on the one hand preaches charity and on the other hand tortures and burns alive witches (and other deviants), as the Inquisition did for centuries.

The term “secret society” (324/326)

Bibl. s.:

-- *L’Europe des sociétés secrètes*, (The Europe of secret societies), Sélection du Reader’s Digest, Paris, s.d. (Templars, Knights of Malta, Teutonic Knights, Cathars, Guilds, Rosicrucians, Freemasonry, Mafia are discussed with the occultism associated with them);

-- J. Weiss, *La synarchie* (Selon l’oeuvre de Saint-Yves d’Alveydre), Paris, 1976 (The concept of ‘synarchy’ dates from Saint-Yves d’Alveydre (1842/1909), an occultist who contrasted ‘anarchy’ (= orderlessness) with ‘synarchy’ (strict order));

-- Raymond Bernard, *Rencontres avec l’insloite*, (Meetings with the insloite), Villeneuve-Saint-Georges, 1976-1; 1981-4 (in which the leader of amorc (Rosicrucian Order) describes his encounters with ... mysterious beings from the unseen who help to determine the course of this world but mysteriously, i.e. without the possibility for ordinary people, who are partly controlled by them, to have any say in it; he also describes his acquaintance with the secret order of the Druze (Lebanon));

-- J.-P. Régimbal, O.S.S.T., *Le Rock ‘n’ Roll (Viol de la conscience par les messages subliminaux)*, (Rock ‘n’ Roll (Rape of consciousness through subliminal messages), Sherbrooke, Québec (Canada), 1983 (showing that at least part of rock culture is secretly controlled by the Illuminati (founded in Bavaria in 1776; an anarchic system)).

A separate mention deserves Baird T. Spalding, *De meesters van het verre Oosten, hun leven en hun leer*. (The masters of the far East, Their lives and their teachings), 's-Gravenhage, s.d. (// Life and Teachings of the Masters of the Far East), which is a kind of 'account' of a reconnaissance trip in the Himalayan region where one became acquainted with mysterious figures who 'influence' our world from the invisible (Buddhist but with a kind of absorption of 'Christ').

Note: A strange but fascinating book is and remains: Jac. P. Van Term, *Van heidendom tot paganisme (Studiën over de vrijmetselarij)*, (Paganism (Studies in Freemasonry)). Hilversum, Brand, 1925. The 'old' paganism with its sexual magics of all kinds ('Teelkrachtreligieën') stands in the foreground as a kind of trail in which Freemasonry runs in time.

Note: That Freemasonry plays a role, is shown by Prof. Dr. D.H. Wester, *Goethe the Freemason*, Amsterdam, Schors, 1932-1; 1981-2 (which gives a better understanding of his Faust and the magic connected with it).

Neo-paganism.

We have just heard: "from paganism to paganism"! In our post-modern and above all post-Christian culture, the new - sometimes very aggressive - paganism is taking hold:

-- Raymond Abellio, *Vers un nouveau prophétisme (Essai sur le rôle politique du sacré et la situation de Lucifer dans le monde moderne)*, (Towards a new prophetism (Essay on the political role of the sacred and the situation of Lucifer in the modern world), Bruxelles/ Paris, Diffusion du livre, 1947;

-- J.-L. Brau, *La sorcellerie*, (Witchcraft), Paris, 1986 (from o.c., 160, *the new paganism* (new witches, La Vey, Nietzsche and Alain de Benoist) is discussed).

Nazism.

The extreme right and especially National Socialism (which, according to Hermann Rauschning, after his conversations with Hitler, should have been called "magic socialism") exhibit the structure of secret societies and magic.

Bibl. s.:

-- J. Mabire, *Thulé (Le soleil retrouvé des hyperboréens)*, (The recovered sun of the Hyperboreans), Paris, 1978 (Thule played a role in the 1919 revolution in Munich);

-- J.-M. Angebert, *Hitler et la tradition cathare*, (Hitler and the Cathar tradition), Paris, 1971 (Hitler, Rosenberg (Der Mythos des zwanzigsten Jahrhunderts), (The Myth of the Twentieth Century), Himmler would have been inspired by the Cathars);-- --

-- W. Gerson, *Le nazisme société secrète*, (Nazism as a secret society), Paris, 1969;

-- especially: Nicholas Goodrick-Clarke, *Les racines occultistes du nazisme*, Paris, 1989 (// The Occult Roots of Nazism (1985)), a solid work.

Note: Martin Heidegger (1898/1976; Fundamentalontology), man of the ‘Destruktion’ of the Platonic-Christian tradition, star of post-modernism (at least in part), was a Nazi until his death. It is said - in order to whitewash him - that he was higher. That may be, but he must have known about the concentration camps: he never felt the need to explicitly distance himself from them as an anti-platonic and a-Christian thinker.

Bibl. s.:

-- Victor Farias, *Heidegger et le nazisme*, (Heidegger and Nazism) Verdier, 1987 (a book that is partly controversial but apparently revealed a truth,-- an alètheia, to use Heidegger’s words).

Note: One more work:

-- D. Beresniak, *Fascisme/ Intégrisme (Les cavaliers noirs de l’ésotérisme)*, (Fascism/Integralism (The Dark Riders of Esotericism), Paris, Detrad, 1988. A number of ‘modern’ achievements - democracy, pluralism (multi-culture), personal freedom - are condemned ‘in the name of’ some religious or pagan ‘integrism’ or fascism as failures of a sacred ‘order’.

Synarchies (319/320)

The animistic system - core of all primordial religions - is somewhere always strictly ordered. We have already seen this in passing E.RF. 241 and especially 242 (a strict hierarchy).

Bibl. s.: -- Serge Hutin, known for his good book *Les sociétés secrètes*, (Secret societies), wrote *Gouvernants invisibles et sociétés secrètes*, (Invisible rulers and secret societies) Paris, 1971.

We take from it the essence that interests us here, namely the term ‘synarchy’.

A.-- A hierarchical structure

O.C. 98- In all secret societies that are really active and very powerful, one finds a hierarchical structure: the different degrees or levels are strictly separated from each other. So that the leading figures can, at will, run the whole system.

Parts, groups and cells of the whole must take all orders and advice seriously “from on high” - without knowing the leading figures. From higher to lower one knows all. From lower to higher one knows all that is higher, not or hardly.

B.-- Synarchies.

O.c., 93/99.-According to the initiatory conception of a Saint-Yves d’Alveydre, *the cosmic laws* -- a mysterious concept -- must be made visible in secret societies.-- With which he revived, among other things, a dream of the Knights Templar.

Saint-Yves d'Alveydre (L'archéomètre) is the father of the concept of 'synarchy', i.e. the balanced merging or harmony of the legislative, executive and judicial powers as the visible but mysterious effect of 'cosmic' laws.

Typology.-- Hutin distinguishes three types.

1. The initiatory or inaugural synarchy.

This was the type advocated by d'Alveydre himself. It was realised in martinism (o.c., 282; 289 (Papus o.c.)).

2. The cadresynarchy.

O.c., 282.-- V. Blanchard and C. Chevillon advocated e.g. an economic-political-military synarchy. This variant is nationalistic and extreme right-wing. Think of Vivian du Mas (Synarchy of Empire).-- She recruits in the cadres.

3. The terrorist or extremist synarchy.

For example, "La Cagoule". Two 'works' - leaked - are presented as the ethics of the synarchic movements by Hutin: *le Pacte de synarchie* (the Synarchy Pact), and especially *The Protocols of the Wise Men of Zion*. The latter was discovered in 1905. The first is a French document.

Hierarchy.

Hutin's work is one long journey through the meagre leaked signs of the existence and of such secret societies as the synarchy(s) and of the extraterrestrial, invisible beings who make use of these secret societies to control life on earth,--of all of us, but especially of the world empires (E.RF. 333: the world empires with their glory), in rock-hard directions. By all means. Machiavellian.

As Walther Rathenau (1867/1922) experienced. He was a chemist but also, in 1921, a minister who promoted the Versailles and Kapallo treaties. He was murdered by "the National Socialists".

His last words were an allusion to "the seventy-two who lead the world". According to Hutin, these are "the invisible rulers who control this world". O.c. 27; 35.

Concluding remark.-- There is a curious similarity as to structure between the intrusion (possession) and the invisible, government: both proceed in secret! Whoever is subjected to it does not know how and by whom exactly. He/she undergoes but gropes in the dark.

Sample 60.-- The harmony of opposites. (328/332).

The Bible - Gen. 2:17 - says: “But of the tree of the knowledge of good and evil you (Adam and Eve) shall not eat, for from the day that you do eat of it you shall be subject to death”.

The serpent, a mask for an enemy of God, persuades Eve and along with her Adam to eat from that tree: Gen. 3:3 says: “Your eyes will open, and you will be like deities who know good and evil”.

The myth - for it is a myth - says that, as soon as Adam and Eve, the ‘first’ human couple, had eaten, “their eyes were opened and the paradisiacal situation was obliterated”. All kinds of miscalculations - bad work, injuries and illnesses of all kinds, death - came in the wake of that knowledge of good and evil.

A radical autonomy

La Bible de Jérusalem, on Gen. 2:17, says: it is about the radical autonomy of good and evil, i.e. the appropriation of the absolute right to decide for oneself, without God, yes, against God and creation, what is called ‘good’ and ‘evil’.

Now we know, from the previous chapter, that “the elements of this world” - at the head of which stands Satan - help to cause the world as we find it. And this is according to the basic axiom of the serpent, namely, the radical autonomy with regard to good and evil.

That is why the term ‘world’ - in well-defined contexts - has a pejorative, sin-embracing meaning.

In this chapter we will consider one of the basic consequences of the main axiom of this world and its elements or causal factors. In particular: the fact that W. B. Kristensen’s brilliantly presented axiom “the harmony of opposites” (where “harmony” means “flowing together”).

From contradictory axioms still the same result.

No one has drawn the main conclusion from the harmony of opposites as practically as Rianne van der Smitte-Groenendijk, *Als het licht duisternis is*. (When light is darknes), (A gripping testimony and revealing facts about New Age and occultism), Hoornaar, Gideon, 1989.

Rianne is ex-new-Age! She knows it “by standing in it”, for years and thoroughly. With her partner -- both were, in a New Age context, both gifted and successful.

O.c. 92/93. -- Astrology, as Rianne van der Smitte-Groenendijk got to know it, is partly based on astronomical data, but also partly on erroneous 'assumptions'. The conclusions are thus - she says - based upon partly misleading data.

Remarkable is that, although the background information of astrology does not match with what really happens in the firmament, the astrologer can still draw amazing conclusions from the horoscope drawing.

But this is not a conclusion drawn from science and from the mind, but it is a conclusion drawn with the help of a paranormal talent.

The astrologer (note: she means the one who really gets results) needs a psychic ability to interpret the horoscope.

In astrologers' circles, this is rather referred to as "feeling capacity" (but in the end it means the same thing).

The horoscope is used as a "medium", as an "entrance" (note: it would be better called "infrastructure"; E.RF. 183v.) to be able to say important things about the owner/proprietor of the horoscope -- all kinds of contradictory (note: harmony of opposites) astrological systems - in which astrologers/astrologers also fight each other - nevertheless produce correct statements. "How is that possible?"

So much for Rianne van der Smitte-Groenendijk. She speaks - we emphasise - from accurate experience.

"How is that possible?" (329/332).

Dr. Margaret Millard, *Cases from the Practice of a Medical Astrologer*, Amsterdam, Bark" 1984 (// Casenotes of a Medical Astrologer (1980)).

This woman has better articulated the problem we are dealing with. - Or rather let it be expressed by J. M. Addey, in the introduction. Here is how he puts it.-- Pay very close attention because what he says applies to all mantic (and immediately magical) acts.

1.-- Modern astrology: Axioms? Yes or no?

Modern astrology is at a sort of crossroads.-- Two directions dominate the thinking of astrologers at the moment.

2.1.-- On the one hand, there is a considerable 'corpus' (set of texts, resp. axiomata) of traditional knowledge from past times. This corpus was constantly updated, refined, -- even with depth psychological insights for example.

2.2.- On the other hand, a number of astrologers think that the old “rules” - axiomata - are too much subject to doubt and distortion and that it would therefore be better to put them aside and start again from scratch. We should not take anything for granted but try to rebuild the basic astrological knowledge step by step and in a verifiable way.

So much for Addey, who adds that Margaret Millard’s approach is also traditional, but nevertheless septic.

Addey: as few preconceptions as possible but at the same time “an open point of view”. Which of course, on a theoretical level, is the same as ‘feeling’. As the ability to interpret. Which then boils down to a hermeneutics or interpretation skill.

He highly appreciates the expert medical knowledge of the writer. “A rarity” he says.

Note: It is obvious that medical knowledge in medical astrology produces nothing but good.

Addey: “In spite of my deep conviction that astrology needs a drastic reevaluation and fundamental research (note: fundamental research or research on axiomata that properly define the domain), I have never been able to side with those who find it wiser to reject the tradition”.

Note: Shaky axiomatics and yet confidence! From what? Because it is not the axiomata but the changing and shifting interpretations from moment to moment. On reading Millard’s book, his conviction remains “that we still know very little and that we need to re-examine the principles”. (o.c., 8).

Conclusion.-- The axiomata are there and are necessary. Otherwise one does not begin. But at the same time they are - while one is at it - changing! And thus: hermeneutic or interpretive capacity! The ability to interpret from moment to moment, from individual case to individual case. Even if there are permanent and unchanging axioms! “How is that possible?”

Science and animism, or animistic methods.

Here we grope for the real reason why animism will always be and remain non-commonly manageable. This is the very reason why it will continue to exist.

After all, the actual reality is, in a number of cases (i.e. the purely animistic ones), volatile in terms of axioms and thus a matter of interpretation through the changes of assumptions, -- based on the factual data, -- which in turn are also volatile animistically speaking!

Kristensen on this. (324/325)

-- W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*, (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947.

The whole book is one long illustration of the basic axiom that axiomata are necessary but also to some extent incidental. This is due to “the elements of this world” (E.RF. 322) and in particular to the “Urheber/ Urheberinnen” (N.Söderblom) who belong to these elements and who also determine our fate.

“The demonic deities of the totality” O.c. 272 --

These dominate Babylonian mythology. What is most striking, says Kristensen, is the contradictory nature of the factors (or elements) that make up totality.

For example: “In Anu, the Babylonian god(s) of the universe, the father of the seven gods, all divine energies were united. He was the absolute determiner of destiny: salvation and calamity emanated from him. (...). Human wishes and ideals were no law for the world leader. His nature was ‘demonic’ (in the religious sense of that word), i.e. inscrutable and incalculable; super-rational and super-ethical”.

With this last it is said that Anu, as the destroyer, has no fixed structure regarding axiomata: what “the mind” (our intellect) and “the conscience” (our conscience) says, he can accept or not accept. He eats from the tree of knowledge of good and evil, as Genesis says.

As a result, “His will was the fate that brought fear and confidence to men”. Fear because of the incalculable. Trust for the calculable, if one had the discernment to ‘guess’ what he was up to.

The totality of life

This is what Kristensen calls ‘totality’, i.e. the being together of both salvation and calamity, of true and false, of calculable and incalculable.

O.c.. 273. -This type of representation of deity was known to most ancient peoples, especially the highest deities.

“The god of Job, the Greek Zeus, the double Fortuna in Rome, the Indian Varuna, once even Ahura Mazda who encompassed both heavenly spirits, all exhibit the nature of the Babylonian Anu. Salvation and calamity came from him,-- downfall and upfall”.

Note: Also the Old Testament god of Job?

Kristensen forgets that Yahweh knew very well this 'totality' or harmony of opposites because of his 'sons of God' and 'daughters of God' (the latter being the goddesses), who together with him determine the fate of the cosmos, and tolerated it to a certain extent.

So much so that 'Satan is called "the prince of this world or cosmos",-- in Jesus' own mouth. Or "the god(s) of this 'aion' lat. saeculum, 'century' (this is: complete age)" as Paul calls him.

But precisely because of this, Yahweh (and the Holy Trinity) shares in the unpredictability of the sons and daughters of God! Hence the impression e.g. of a "Deus otiosus", (a supreme being with holiday), yes, as since Nietzsche, of a "Gott ist tot" (God is dead). It is as if Yahweh or the Holy Trinity were not there!

O.c., 273. -- "Righteous in the ordinary sense of the word, the deities (of antiquity) were not: by their conduct they denied the laws which they had laid down for mankind.-
- The ancients were perfectly aware of this contradiction in the divine nature.

Some of the most impressive pieces of religious literature in our possession bear witness to this: the book of Job, the Babylonian Lamentations, the (myth of the) bound Prometheus".

Linguistic.-- Thus we better understand certain terms of destiny. -- Words - says Kristensen - like 'justice' and 'wisdom' meant what we, with our intellect and our sense of conscience, understood them to mean.

But - says Kristensen - at the same time these words were 'cosmic' or 'divine' (meaning demonic) concepts "which went beyond human understanding and sense of fairness". The divine (meaning demonic) counsel - e.g. the 'moira' or determination of destiny, the share of happiness and misfortune which is allotted to us,-- e.g. the 'harmonia', the interlocking of salvation and misfortune, are examples of this.

C. A. Meier, *Antike Inkubation und moderne Psychotherapie*, (Ancient incubation and modern psychotherapy), Zürich, 1949, 17, formulates the optimistic side of what we are discussing.

"Similia similibus curantur", "Ho trosas iasetai", the (demonic) deity or element of the world that founded the evil, will also restore it! I.e. if and insofar as it, unaccountably, 'pleases' the causer.

Sample 61- Life in the animistic system (333/341)

We have, all through these chapters, come to know the universe in so far as it is an animistic system, i.e. an aggregate of souls and spirits bathed in the universe fluid (world soul).

We have come to know, especially since our introduction to Tantrism (E.RF. 156), the animistic system as both a titanic-olympic (pagan) and a satanic (biblical) system run by “the elements of the world!

That is the fact. And now the question: how to (over)live as a conscientious and believing person in such a system? We try to give (an outline of) an answer.

This world psychopathologically seen. ((333/334)

When the kundalini current is disturbed - in pieces, for example, or ‘emaciated’ - then, in addition to physical (‘somatic’) symptoms such as exhaustion, there are also and even especially psychological symptoms. In psychiatry they can be summarized in three terms: neurosis (nervous illness), psychopathy (a trait that disturbs the whole psyche without causing psychosis), psychosis (soul illness: manic-depressive syndrome, schizophrenia, etc.).

Note: We cannot go into any more detail about this now. However, many “elements of this world” - gods (sons of God) / goddesses (daughters of God), ancestral souls, many nature spirits - are simply psychiatrically disturbed in one of the variants just mentioned. It is therefore not surprising that they, as causal agents (especially through intrusion), pass on their psychiatric illnesses in this world.

All those who practice tantrism and thus work with kundalini, in itself a good energy (inherent to the earth-motherly shadow that, at the moment of conception, rises from the earth and becomes the life-soul of the fertilized egg-cell), know this in an incompetent and careless way.

Yet this

S. Kierkegaard, *Kritik der Gegenwart*, (Criticism of the present), Basel, 1946, 21, says: “The distinction between good and evil is invalidated by a light-hearted, ‘presumptuous’, theoretical knowledge of evil, -- by a haughty cunning which knows that all that is good is not appreciated in this world. So that it is ‘stupidity’ to begin with”.

Note: We believe that the father of existential thought and life herewith typifies both our time and, unconsciously, “the elements of our world”!

Paul Diel, *Psychologie curative et médecine*, (Healing Psychology and Medicine), Neuchâtel (CH), 1968 (in the new edition: *Psychologie, psychanalyse et médecine*, Paris, 1987).

Diel formed a whole school in France, although he was Austrian, classifying cynicism, i.e. cool-headed, highly critical thinking and living, under the title 'neurosis', because - according to his method - a cynic is a psychic disturbance,--just as much as the ordinary neurosis. Yes, perhaps worse but with the semblance of "being normal" (which, in our cynical, shame-free world as Kierkegaard outlines it, is called "normal").

Well, whoever knows the animistic system in its high elements knows very well that the 'Urhebers' Causers operate and - what is more - are cynical to a very high degree.

Conclusion

Given: this world as it is, i.e. thoroughly disturbed and cynically disturbed,-

Asked/Sought: How to live and survive in such a world as a conscientious and believing human being?

Salvage-historical position.

Sacred or 'holy' history, which exposes our animistic situations as the domain of God's interventions (apocalyptic; E.RF. 19; 139; 218; 242) teaches us what follows.

F. Gils, C.S.Sp., *Jésus prophète (d'après les synoptiques)*, (Jesus the prophet (according to the synoptics)), Louvain/ Leuven', 1957, 100, expresses it clearly: "For the ancient prophets - including the 'apocalyptic' writers (note: here the term 'apocalyptic' is understood in a narrower sense) - the Messianic community (note: those who believe in the Messiah) could only consist of 'pure' (note: in their deeper souls god-friends).

Jesus predicts that this will be so in the final phase of the Kingdom of God after the last judgement. But - he also predicts - this same kingdom will begin on this earth and, during this first phase, sinners and the 'righteous' (i.e. conscientious) will live together".

Note: This mixture gives rise, among other things, to God as *deus otiosus* and as God-is-dead (as we saw E.RF. 332). "It is as if God does not care about this world.

The Holy Trinity.

Bibl. s.:

-- O. Odelain/ R. Séguineau, *Concordance thématique du Nouveau Testament*, (Thematic concordance of the New Testament.), Paris, 1989, 205s., lists the texts that describe God - Yahweh - as Father/ Son (Jesus) / Spirit.

Since, in our post-Christian midst, most people are still baptised “in (the name of) the Father, the Son (Jesus) and the Holy Spirit”, we presume to be familiar with the dogma (i.e. salvation-historical basiaxiom) of the Trinity.

This implies that identifying, for example, our Holy Trinity with some sacred triad or trinity from some mythology (the Hindu myths, for example) is a complete mistake. Why? Because the Holy Trinity is absolutely both transcendent (transcending everything finite and created) and yet at the same time immanent (omnipresent). What the deities of the myths are not at all: they are simply ghosts within the animistic system, -not outside or above it.

Bibl. s.:

-- J. Lebreton, *Les origines du dogme de la Trinité*, (The origins of the dogma of the Trinity), Paris, 1919-4 (a dogmatic-historical study with depth);

-- M. Brauns, S.J., *Het geheim der divine persoonlijkheden (Een Drie-eenhedsdogmatiek)*, (The Secret of the Divine Personalities (A Trinity Dogma)), Bruges, 1958 (a study of traditional dogmatics on the subject but personalistic).

Given:

The intermediate stage of the realm of the Holy Trinity in which it tolerates very permissive action, from “the elements of this world”.

Asked:

How as a conscientious and Trinity believer to live - survive in such a world?

Mysticism (335/339)

As Fr. Staal, *Het wetenschappelijk onderzoek van de mystiek* (The Scientific Investigation of Mysticism), Utr./Antw., 1978 (// Exploring Mysticism (1975), 225/235 (Mysticism and Religion), says: the methods, identifiable in the history of religion -- what we call “animistic methods” -- lead both to supernatural abilities (think of manticism and magic) and to mystical experiences.-- We take this as an axiom.

Reference is also made to Gerda Walther, *Phänomenologie der Mystik*, (Phenomenology of Mysticism), Olten/ Freib.i.Br., 1955 (E.RF.133), a book that confirms Staal's thesis;

-- Br. Borchert, *Mystiek* (Mystic), (History and Challenge), Haarlem, 1989;

-- M. Grandjean, *Rush sur les mystiques, (Rush on the mystics)*, in: Journal de Genève/ Gazette de Lau-sanne 24.12.1992 (interview with A. Vaucher, following his La sainteté en occident aux derniers siècles du Moyen âge (1988-2)), in which Vaucher says: “The more our students/ studentes are de-Christianised, the more there is a rush to the history of religion”.

Let this be said, among others, to our ‘critical’ theologians who are still in the throes of secularisation and demythologisation. The counter-current is there,--unquestionable.

The plural nature of mysticism.

Steel still rigorously distinguishes - so it seems - manticism and magic from mysticism.-- They are, however, intertwined. But distinguishing, indeed, separating mantic and magic from mysticism stands or falls with the definition (= axiomatics) of mysticism.

1. Borchert.-- ‘Mysticism’ - according to his phenomenology - is:

a. immediate encounter (with what?)

b. encounter which - so he says to our amazement - is brief but deeply transforming (transforming the essence of the personal soul)

c. with the universe as a coherent whole, so that mysticism - he says - is “vague and all-embracing”.

Here, as so often in the world of mysticism, he emphasizes the emotional life. Love’, experiencing love as much and as intensely as possible! Just like newly lovers: they never have enough of the blissful world of feelings - not bound to “a vague and all-encompassing whole” but to the beloved. But then, life is more and different than mere bathing, swimming in all kinds of love experiences: ‘aridity’ lurks everywhere,--with its listlessness, its dark nights.

2. -. Santeria.

Bibl. s.:

-- Migene Gonzalez-Wippler, *The Santeria Experience (A Journey into the Miraculous)*, St. Paul, MN, 1992-2.

Santeria is an African-American religion similar to nourishment. Originally a clandestine religion, because of the intolerance of the whites (missionaries for example), it is now a widespread religion throughout South, Central and even North America. Up to and including Canada. Strongly Spanish in character.

As a white child, the author got to know it from home, because Maria, a follower, was in her home as a nanny and ... ‘initiated’ (in the literal sense) her from her earliest childhood.

Santeria is a mixed phenomenon: “When the Yoruba (a Negro-African people from W.-Africa (Nigeria,-- Benin, Togo) came to the new world (note: as slaves) -- the ‘orishas’ (the ‘saints’ who make up the numinous world) followed them, -- disguised as Catholic saints. Thus it came about that blacks worshipped the orishas in the church without conflict with the white man. Thus Mary explains.

So much for a background view.

The basic axiom of the 'santeros' reads as follows.

Destiny begins before birth in Ilé-Olofi, i.e. "the house of god", heaven.-- Long before Obatala (the Father of the orishas, the founder of peace and purity, disguised as Our Lady of Mercy) finishes his work of forming the baby in the mother's womb, the child's life is predetermined by Olorun-Olofi ("Olorun" = God; "Olofi" = the source of the orishas and the creator of human beings) and the other orishas.

Note: One can see that Söderblom's basic concept of 'Urheber causer/ creator' is perfectly recognisable here.

The author continues. -- Like the Babylonians, the Yoruba believe that we are "children of God" -- race, language and place of birth are of secondary importance to the orishas: they encompass the whole world with their divine powers and regard all people as "their children".

Note: Here we come across the biblical concept of "tôledôt" (E.RF. 81; 83), descent, for "to cause" is "to beget". Hence the central role of the sex force (called 'kundalini' in India).

O.c., 30.-- Mary to Migene.-- "The orishas are not like us. We are like them! Remember what "the good book" (the Christian Bible) says: "Man is the image of God".

Cfr. E.RF. 153 ("God created man in his own image"). Cfr. also E.RF. 265. By which, unsaid, man and woman are rooted in God.

Note: Deus otiosus.-- O. c., 21.-- Mary. -- Olorun (God) - Olofi (God as causer of orishas and men) is papa dios, god the father.--

Olofi created the whole world and the sun and the stars. Then he created the orishas: they were to take care of things here on earth while he was at work elsewhere in the universe".

One cannot say it more plainly: God, in the beginning, created all things finite. He created the first of the orishas, Obatala, the father of all orishas as well as of all of us. Obatala is always dressed in white because he is "a very pure spirit".

Then the orishas could be like God's court council. As Job 1:6 says. The sons and daughters of God form with Yahweh the causal power that controls the universe.

Note: O. Willmann, *Geschichte des Idealismus*, (History of Idealism), Braunschweig, 1907-2, III, 1032, puts it in the words of the great, classical Christian Platonism.-- Willmann, a Christian Platonist through and through, sees it as threefold, namely, being created.

a. Through mysticism we have direct contact (which does not yet mean perfect contact) with the causal power of God (Yahweh/Holy Trinity).

b. Through our thinking mind we have contact, direct though not perfect, with the nature of (created) things as emanating from God.

c. Through our conscience we have contact, direct though sometimes very groping, with God and the reality (including ourselves) caused by him, as a binding given in conscience.

The mystical aspect is obscured by atheism and materialism (secularism). The thinking aspect is cancelled out by anything that obscures pure, real thinking. The ethical or moral aspect is diminished by the lack of conscientious action - in the form of 'autonomous' and willful self-determination of what is good or bad (the snake in Paradise), above all.

Note: Willmann thus formulates in his own way a structure that constitutes the essence of every true religion. Willmann, who was brought up an enlightened rationalist by birth but later became a Christian-platonist, remained, however, stuck in modern rationalism from two points of view:

i. he did not sufficiently see the enormous role of the orishas, the sons and daughters of God (Job 1:6);

ii. he almost radically disregarded any form of (even legitimate) occultism, failing to see the true (religious-historically clearly proven) animism, like all true rationalists.

Conclusion -- Once the popular woman Mary is thought through philosophically, a "Christian Platonism" is exposed.

A 'real' concept of 'mysticism'.

Mysticism', if lived like a Maria like santera, experienced and phenomenologically defined in the form of the reality axioms, is anything but emotionalism and "vaguely comprehensive" experience!

Mysticism, as seen in this way, is knowing oneself in the depths of the soul (G. Walther's basic being) somewhere with both God (Yahweh/Trinity) and e.g. the guardian angel, to put it purely biblically.

After all, the guardian angel is also a 'son of God' or daughter of God. He/she causes our life together with God. Our destiny is caused by that mystical aspect through and through.

This manifests itself especially in the grasping of data that contain a problem (demanded, wanted) that asks for a solution, through which the religious man, one with God and the angel for example, becomes 'real' (problem-solving).

Prayer as mysticism. (339/401)

St. Paul, in his assessment of the charismata (socially oriented divine gifts of grace such as healing, counselling, conjuring, etc.), says in 1 Cor. 15: "I will pray 'in the spirit' (op.: charismatically moved). But I will also pray with understanding. I will say a hymn with "the spirit" (op.: charismatically moved), but I will also say it with understanding".

Ecstatic mysticism is rather close to the charismatic way of experiencing God. Paul is not opposed to this. But he does emphasize praying with the intellectual mind! -- Let us go into that type of prayer.

Bibl. s.:

-- Friedrich Heiler, *Das Gebet (Ein religionsgeschichtliche und religionspsychologische Untersuchung)*, (Prayer (A study in the history and psychology of religion), Munich, 1921-3 (a masterpiece);

-- Alfonso di Nola, *La prière (anthologie des prières de tous les temps et de tous les peuples)*, (Prayer (anthology of prayers from all times and all peoples)), Paris, 1958 (// La preghiera dell' uomo (1957));

-- A. Lefèvre, *La religion*, (religion), Paris, 1921, 531 . /We give just one copy,-- chosen in such a way that it again clearly shows that magic and religion are intertwined.

Di Nola, o.c., 29. "O thou who art the master of force,-- thou, spirit of the male energy. Thou canst do all things, and without thee I can do nothing. -- I who am devoted to thee, I who am attached to thee, spirit, from thee comes my strength, my power. You have given me the gift.

Spirit of strength, to you I cry: graciously respond to my song. You 'must' obey, for I have given you what you asked for, spirit. For the sacrifice was accomplished, sacrifice in the forest.-- Spirit, I am at thy disposal. Thou art at my disposal. Come.

Note: The sacrifice referred to here may have been a human sacrifice.

Note: All the self-possession, which so many theologians and religious specialists talk about, is clearly absent here. and yet it is a truly magical prayer, for it is about the donation of energy,-- male then.

In passing, the prayer comes from the culture of the Fang (West Africa, Gabon).

Magical prayer. -- reread E.RF. 224 ff. (Thoughts and thought forms) because prayer is having thoughts, cherishing them, expressing them.

And thus create thought forms - thoughts in a fine or rarefied 'form'. Think of our models: E.RF. 247 (Réant);-- 248; 251; 298; 305).

Well, as J. Murphy, *La prière guérit*, (Prayer heals), Paris, 1975 (// Techniques in Prayer Therapy), 22, says: "What we can visualize with the eye of our mind, already exists in the invisible regions of our mind". The imaginal element that converts a thought into images is underlined by Murphy. And he is right.

So, by praying at the same time, one can situate the image-converted thought in God's perspective.

A model.-- We are with a visionary. Before her are two people. The woman comes to complain about her distress:

- My husband here is a builder. He is a real careless one, a daredevil. Breaks things. Falls. He intervenes in an unfortunate way. For the workmates "a burden".

- I ask him every day to be careful. But, yes, he comes home and it's the same thing all over again. With a wheelbarrow, for example. -- What should we do? My parents say "Leave him. We don't know any more".

- The visionary: "Do you still love him?"

- She: "Yes, I love him, still. But I am desperate.

- The visionary: "Are you religious?"

- She and he: "Yes".

She looks at the woman. To scan her kundalini. She is lucky: the female is 'gifted. She sees her kundalini flowing up out of the fire of the earth and through her tailbone into her. As good as intact.

On a beautiful piece of paper, the visionary offers a prayer. The female, on her recommendation, places the coccyx chakra of her left hand on it (E.RF. 179 (Drawing)).

- The seer: "Try to have contact with God. Pretend to coincide with Him. Look upon the problem with His gaze. Pretend you have already been heard by God. Then see how the chakras of your husband look like.

- Concentrate on the female. (Cfr. E.RF. 72; 95; 134; 158; 203; 247; 284.) After a while: "I see the energy flow".

- "What color?" asks the seer.

- Black.

- "That is the sign of his thorough lack of energy, his source of happiness. With such a kundalini current, he just can't have any luck. And he may show uncontrolled behavior. Now silently pray to God. That He will tackle the problem radically. Pray slowly. With complete certainty. Now pray that your husband will be restored in his kundalini current."

- The female concentrates. Slowly. She is not used to this. She believes, even practices. But magical praying, -- nobody ever taught her that. After a while:

- "His kundalini flow is green-lighted now. With circles around it." She looks at the seer to know what she thinks of that.

- "Thou hast saved him for the time being. Now look from where that stream comes to you," says the seer.

Concentration.

After a while:

- "From the earth. Very deep from the earth. I see a great fire in the centre of the earth. From it a white stream rises up through my tailbone into me.

- "Good. And now find out from where the stream comes to your husband".

- Concentration. Again after a while: "It comes from me! She is surprised, for she expected it to come from the earth as it did from her. The visionary: "Indeed, when two people are united by true and genuine love, the man's kundalini flow also comes from the earth but through the woman.

Note: Now reread E.RF. 153 ("active energy, -- the feminine").

- "Keep your left hand with the tailbone chakra but well on the prayer. Say your prayer briefly, inwardly. E.g., "Save us, Father," And now look into the future: how does your husband look (note: visualize) a year from now?"

-- The female concentrates. For a long time. Suddenly she says: "His kundalini looks black!"

- "What does that indicate, do you think?"

- The female prays again, mumbling. Concentrating. Suddenly she says, amazed: "I have to check daily how my husband's kundalini looks. That is given to me. Is that right?"

- The visionary: "Yes, that is correct. If one doesn't see anything, then, for instance, a hunch comes through. Sometimes that inspiration is suspicious. Then you repeat the prayer, pretending to look at the matter with God's eyes, and try to see or hear.

So the first thing you do when he comes home is to check his chakras. When one comes home from work, the chakras are usually black. Our world of work especially lives in thick darkness. So don't be surprised if your husband comes from his work with black powers.

So concentrate daily (you will soon learn). Pray, but pray quietly. At home, alone, you will find it more difficult. But keep your courage.

Sample 62. Christian prayer. (342/348).

Just before, we saw that a visionary, God-fearing, gifted woman helps to pray “to God” (without explicit mention of the Holy Trinity which, biblically speaking, is the true revealed essence of God).-- Let us elaborate.

“Ouk estin ouden euchès dunatoton, ouden ison” (Nothing is more powerful than prayer. Nothing is equal to it). So says Saint John Crisostom (344/407; Eastern Church Father).

-- Fr. Heiler, *Das Gebet*, 495, mentions this maxim. Note the term ‘dunatoton’ in which the term ‘dunamis’ (life-force) sticks out!

A practical model.

When one thinks of the real situation of the whole animistic system (with its titanic-olympic and above all, Biblically speaking, satanic structure), it is not surprising that Jesus says “One must always pray and never stop”.

Here is a model.-- “ + (All problems).-- Father. Son. Holy Spirit, Holy Trinity.-- Father. + (All problems).

Intervene directly with your Trinitarian (Father/ Son/ Holy Spirit) life-force, - relying on the Ten Commandments (Decalogue), - believing in the history of salvation (we die and resurrect with you, Jesus; we are overshadowed with you, Mary, by the Holy Spirit), - sharing in your understanding of all that was, is, and will be, - sharing in your control of all that is immaterial, fine and coarse.

For which, in the absolute certainty that we have already been heard in your spirit, we are eternally indebted to you.

This formula is overloaded. Because it reveals the structure of the magically active prayer.

We will now explain that structure in more detail. So, keeping in mind the same axioms (expressed in the above formula), one can safely simplify the wording,--without violating the structure.

The naming of names.

One sees the repetitions. Especially the first person is named repeatedly. Why? Because profound occult experience proves that the Father is the person who controls the sacred/ occult with the Son and the Spirit, yet acts as the leading figure within and outside the Holy Trinity.

Bibl. s.:

-- E. Vanden Berghe, *Het noemen van zijn naam* (The Calling of His Name), (*Over het vaderschap van God*), (On the fatherhood of God), in: *Collationes* (Vlaams Tijdschr.v.Theologie an Pastoraal) 15 (1985): 1 (March), 33/ 53.

Especially a.c., 38/39 is interesting where it concerns Jesus' prayer that begins with 'Abba' (Father). Note: Jesus prayed, prayed a lot, prayed continuously. He lived one with his heavenly Father (which is his healthy form of 'mysticism') and from that oneness he performed 'the works' (the term, especially in John's case, indicating his healings, his incantations and his counsels ('teachings')).

In other words, Jesus stood before data - diseases, possessions (in today's terms psychopathological cases), religious ignorance - which again and again contained problems (the demanded or wanted in the data), and which he wanted to solve: in unity - mystical unity, active unity - with the active Father, whom he addresses as the children in Israel address their father, with 'abba', fatherly. So that the heavenly Father is actually, in Jesus' language, our dear Father.

Note: E.RF. 19 taught us the term 'apocalyptic'. This is the revealing in an earthly context of things that literally belong to "the other world" (often as a result of soul-searching).

Jesus summarizes his works, in unity with his Father, in the term 'apocaluptein', revealing the invisible.

Matt 11:25f. -- "I bless you, Little Father, Lord of heaven and earth, because you have hidden 'that' (note: the mysteries or the occult side of his works) from the 'wise' and the 'knowledgeable' and have revealed it to the little ones. Yes, Father, thou hast done well!"

Revealing' in the apocalyptic sense, i.e. revealing what is hidden (occult) most of the time - that is what Jesus says again in Matt. 11: 27 - was given to Him by the Father.

His works or signs (signs of the invisible, revealing that invisible) betray his mystical unity with the Father. Jesus literally acts "from the Father, his Little Father", literally sees the data, the problems with the eyes of his Little Father and solves them with his Father, his 'abba'.

That is the sonship or 'childship' (for women it is called 'daughterhood') of God, as the sons and daughters of God (the angels or saints, as the Old Testament calls them) sometimes display it in a poor way -- with Jesus in a degree that surpasses all others.

The fact that Jesus' works reveal the Father - his Father - - apokalupsis, lat.: revelatio - as at work through Jesus, shows that the animistic system has serious gaps. His works reveal these lacunae by exposing them as problems following data.-- As a matter of fact, all of sacred history does!

Note: The term 'apocalyptic'.

There are two definitions in circulation, a narrower one, which connects 'apocalyptic' with end-time disasters, and a broader one, which we now describe.

-- S. Reinach, *Cults, myths and religion* III, Paris, 1913-2, 284.-- "An apocalypse is essentially -- as the Greek term 'apokalupsis' puts it -- a revelation of facts which escapes the knowledge of men: it is the story -- by a privileged person -- of something which was seen but of which the privileged person is the only witness or at least the only guarantee.

-- This broad definition is brilliantly confirmed by C. Kappler et al., *Apocalypses et voyages dans l' au-delà*, (Apocalypses and journeys into the afterlife), Paris, Cerf, 1987 (especially o.c., 31/37 (La notion d' apocalypse).

-- Worth reading also on this point is G. von Rad, *Theologie des alten Testaments*, I and II, (Theology of the Old Testament, I and II), Munich, 1961 (e.g. in II, 314/318 (Daniel und die Apokalyptik), (Daniel and the Apocalyptic), where von Rad emphasizes that the world of the apocalyptic differs quite a bit from the rest);

-- Fr. Bovon *Révélation et écritures (Nouveau Testament et littérature apocryphe chrétienne)*, (Revelations and scriptures (New Testament and apocryphal Christian literature)), Geneva, Labor et Fides, 1993 (o.c., 113/146 (apocalypticism) and 163/ 178 (mysticism)).

The remarkable thing is that Jesus places his intimate relationship with the Father, as briefly sketched above, at the center of his apocalyptic or revelatory work.- This mystical side is extensively explored in the following chapters.

This mystical side is discussed at length in J. Huby, *Mystiques paulinienne et johannique*, (Pauline and Johannine mystics), DOS, 1946.

The intertwining of apocalypticism and mysticism is abundantly clear among our Eastern brothers in faith, as Julius Tyciak, *Morgenländische Mystik*, (Oriental mysticism), Düsseldorf, 1949, brilliantly (and comparatively (comparing East and West)) reveals.

Let us now look at the axioms that govern "the godly calling of names"-- they are expressed in two prayers.

1.-- The Decalogue (Ten Commandments) (344/346)

We will now let the free translation (an update) follow.

a. Above all, love the triune God.-- Do not swear in vain, neither curse nor mock.-- Always sanctify the Lord's liturgy.

b. Parents, children shalt thou honor.

c. Kill not. Do not give offence.-- Never do what is unchaste.-- Flee from stealing and cheating.-- Also from backbiting and lying.-- Always be chaste in your mind.-- And never covet anyone's good.

Note: Culturologists (ethnologists) observe that, in all archaic civilizations, the moral code has the same structure, with variations.

In other words: what the Bible expresses is not so much a set of advices alone, but a structure or set of commonplaces of advices, which set the way to a conscientious - 'righteous' - behavior.

Note: Already within the Bible there are two versions: Exod. 20: 1/17 and Deut. 5:6/ 21. Which indicates that the structure counts.

Bibl. s.: There is, of course, an enormous amount published on the Decalogue. Yet the following.-- E. Fuchs, "*Le décalogue? Connais pas!*" ("The decalogue? Don't know it!"), in: *Journal de Genève* 14.04. 1990 (an article by a Swiss theologian who observes that, because of the thorough secularization of families and schools, young people have not even heard of the Ten Commandments; which points to the religious and moral degeneration of our culture).

-- Fernand Nicolay, *Histoire des croyances, superstitions, mœurs, usages et coutumes (selon le plan du décalogue)*, (History of beliefs, superstitions, morals, habits and customs (according to the plan of the Decalogue)), Paris, s.d. (= three volumes that offer a science of religion by examining how the Ten Commandments were interpreted across the planet; -- a gold mine of information).

-- Georg Braulik, *Die deuteronomischen Gesetze und der Dekalog (Studien zum Aufbau von Deuteronomium (he Deuteronomic Laws and the Decalogue (Studies on the Structure of Deuteronomy), 12/26)*, Stuttgart, 1991 (the author tries to show that Deut. 12/26 gives ten texts that elaborate on each of the ten commandments).

--F. Lefevre, *The Ten Commandments (Biblical and Current Significance)*, in: *Collationes (Vlaams Tijdschr. v. Theologie en Pastoraal)* 15 (1985): 2 (June), 161/189; 16 (1986): 1 (Mar), 5/36.

It is evident that, if the Holy Trinity must hear a prayer, this prayer must be said by a conscientious person! Even if this conscientiousness is never perfect (as Our Lord knows very well), the honest will to fulfil the Ten Commandments is a necessity.

Moreover, when God gives the praying person a share in His high life-force - E.RF.141 (Resurrection Soul Body) - He intervenes in the kundalini structure (E.RF. 156: Titanic -olympic nature of the extra-biblical life-force), but this succeeds only when the praying person learns to control the (wild) energies present in the kundalini stream.

This follows a structure:

- a. acceptance
- b. purification (catharsis),
- c. elevation to a higher plane.

The psychic meaning of the Ten Commandments lies there! - Immediately one sees the difference with e.g. yoga: the yogi/ yogini also forms his/her kundalini but by working on it and with it much more directly.

2.-- *The Our (Dear) Father.* (346/348).

Whereas the prayer in the Decalogue was a first listening to the voice of conscience, in all of our depth souls, the prayer in the Our Father is a direct supplication. This is something we have known since E.RF. 54 (The supplication of the black magician) we have already met several times as an important invariant of all religion.

Here is the somewhat clarified text.

Our Father, who art in heaven, with thy Son, and with both thy Holy Spirit, hallowed be thy name, thy kingdom come, thy will be done, as it is in heaven, so on earth. And forgive us our sins, as we forgive those who sin. And lead us not into temptation, but deliver us from evil.

The appeal.

“Our Father!” -- St. John, 1 John 2:12, says that sins are forgiven by the power of “his” name. This is one - and a Biblical - application of the ‘dynamism’ (E.RF. 45/46) or power belief: to call someone - to name them - or certainly to address them is to bring the one who is called, named, addressed, to givenness (E.RF. 01 (Phenomenology)), to call, to make present.

Even more, with that presence - putting oneself in God’s presence (that’s how it was called in the days of the rich Roman Catholic life) - the occult power or fluid comes to givenness. One has contact with this life-force. Thus it can be drawn into you by opening to it. This is the power of prayer.

By the way: precisely because of the dynamism of praying (pleading), especially black magic people apply praying.

Christian idealism.

Idealism' here means "the presupposition of the fact that all that exists, in fact, already 'exists' in God's mind (in the form of a preconstitutive idea)".

Reread E.RF. 337 v. (Willmann's Christian Platonism).

Whoever wants to be mystically one with our Father "in heaven(s)" (i.e. in his high, inaccessible and yet omnipresent reality), pays attention first of all to the fact that in the interiority or spirit of our heavenly Father everything exists beforehand (in the form of a 'preconstitutive' idea existing before the constitution or realization of everything). This is necessary if we are to arrive at a unified view of the given, the demanded and the solution, with Heavenly Father.

This is what is meant by "your will be done, as it is in heaven, so on earth": that will is that (preconstitutive) idea or thought (E.RF 225 (thought). And this is "in heaven", i.e. in the Trinity itself. For the Son and the Spirit share that thought.

Hebr. 11:3 --The text par excellence where this is expressed is Heb. 11:3 -- "Through faith we understand (with our minds) that the 'ages' ('eons', world ages, i.e. all that was, is, will be, "rhèmati theou") came into being through God's (creative) word. Thus, all that is seen comes from what is not seen".

La Bible de Jérusalem comments: "Before they are created, things exist in God (Holy Trinity), from whom all things emanate".

That this is only 'seen' - note: 'seen' - by faith is due to the fact that the penetration of the invisible and the axioms that precisely represent (define) the invisible are denoted by the term 'faith', faith which, biblically speaking, is a kind of seeing of what is.

Vladimir Soloviev on the subject.

Vladimir Soloviev (1853/1900; Russian thinker) in his *La justification du bien* (*Essai de philosophie morale*), (The justification of the good (Essay in moral philosophy)), Paris, 1939, 185, 187, 192, develops, starting from this reality, a theory of evolution.

The stone (inorganic nature), the plant, the animal, the human being, Jesus as Messiah exist from all eternity - as preconstitutive ideas - in God's spirit.

Actual evolution unfolds those ideas in time. But in such a way that the inorganic, vegetable, animal and human kingdoms culminate in the kingdom of God: "your kingdom come". Christianity, if correctly understood, lives in that perspective.

The Lord's Prayer is a salvific prayer.

-- H. Van den Bussche, *The Lord's Prayer*, in: *Collationes Brugenses et Gandavenses* 5 (1959): 3 (Mar), 289 / 335;-- 4 (June), 467/495, explains it extensively and very well founded.

Just now we heard Hebr. 11:3 speak of the 'eons' (worlds, world ages). Indeed, the Holy Trinity continually intervenes in the animistic system "from the foundation of the world" (Matt. 25:34)-focusing and directing everything towards the return of Jesus.

As Van den Bussche very well says: "In function of Christ's return", "between Christ's death and his return" we live, we pray. A.c., 491.

All the parts of the Lord's Prayer are eschatological, end-time (directed to Jesus' return in glory) prayers.

Thus "Thy will be done" is the will of "God's end-time will" (a.c., 470/473). Yes, "We live - says Van den Bussche - in an end time: the world judgment can be accomplished at any moment". (A.c., 491).-- It is in this evolutionary perspective that the Lord's Prayer wants to be understood.

Let us return to the text E.RF. 342. -- The '+' brings to mind Jesus' death on the cross But so that standing at the foot of the cross we think, we concentrate (E.RF. 72 (Consciousness Expansion)), on the problem attached to a fact with which we are confronted. Without bringing the given and the requested into being, praying, occultly, floats in a vacuum! For by concentrating on the demand, one calls forth both the data and all possible beings connected with that demand. By naming the names, the Trinity is brought to the point of being given. In its presence, the requested is exposed.

Once one has reached this point, one can initiate supplication. "Come directly between (...)".

Why 'directly'? Because, while one is praying, evil beings from the invisible -- first and foremost the synarchs (E.RF. 328) -- try to intrude, (E.RF. 317 (Already in the mother's womb); 310 (Already during baptism)) to nip prayer as a source of power in the bud by means of an 'atè', an intervention that diminishes.

They pray, subliminally, along but in a satanic sense, working the change into the opposite -- that is why they always end with 'Father'!

Capita selecta.

From now on we will no longer give systematic texts, but rather individual chapters which have been “selected” (selecta) either for their illustrative value (they clarify what was started above) or for their in-depth value.

Sample 63.-- “Andranga, the ‘wotsi’, (349/360).

Our source: J. Ch. Souroy, *Sorciers noirs et sorcier blanc (La magie, la sorcellerie et ses drames en Afrique)*, (Black sorcerers and white wizards (Magic, witchcraft and its dramas in Africa), Bruxelles, Libr. Encycl. 1952, 81 / 104.

Note: by ‘Afrique’, the author means the former Belgian Congo, now Zaire (Red.: now Congo-Kinshasa). The author is someone who apparently followed the facts very closely.

Precisely because of this - and because he is not a university (and therefore biased) observer and immediately - as the epistemologist of the human sciences quite rightly advocates - expresses himself in the language of those who experience it, we dwell on such reports.-- Here we go.

A field trip.

The author describes an ‘expédition’ of a part of the colonial army of the Belgians. In the course of this campaign, the soldiers pass through the jungle, which was much cooler then, from one village to another,--from one ‘history’ to another.--This is how they come into contact with a ‘wotsi’ (a woman drawn by black magic).-- The story is gripping, yes, raw.

Andranga.

All eyes were suddenly on the entrance to the village. A young negro woman arrived with light trades. She was beautiful. For good reason, she seemed proud of her heavy breasts, which she bared for all to see.

A thick layer of kaolin (china clay) covered her face and the whole body in such a way that the whiteness of the whole was interrupted only by the mouth and the only piece of clothing, a tutu made of raffia fibres that fell to - barely - halfway down her thighs. She stood still by a mango tree,-- apparently waiting for an invitation.

- It is a pity that she is so badly damaged,” D. remarked.
- What age -- do you think -- is this white beauty?” asked the captain.
- “Sixteen/seventeen, Captain”.

The captain, who knew the manners of the Congolese, said:

- “Mbote, Mama” (“Good day, mother”).
- “Mbote” she replied, approaching.
- “What do you wish?”
- “To see you” she said, confidently.

- "One cigarette?"
- "Yes, can't I have two?"

All offered her cigarettes.

- "Why are you rubbed with pembe?"
- Because I am a wotsi.

Then they fetched a soldier's cup. The young woman drank the full mug of whisky in one go:

- A taste that does it! It is flowing fire. Just a little more".

The captain, well aware of the native politeness, then said:

- "Mama adjali?" ("Your mother is still here?").
- Akufi" (She died).
- "Tata?" (Father?).

It seemed as if a cloud passed in front of the woman's eyes. She said nothing.

- "And, thou, what is thy name?"
- "Andranga"
- "Hast thou a mobali (husband, husband)?"
- "Yes".
- "What is his name?"
- "Bandengwe".
- "Have ye children?"

Again the veil in front of her face. But this time she gave an answer that was slightly annoying, as if the question was pointless. And then:

- "No! Look, we cannot have children. What do you want?"

The captain realised that a further dose of whisky would not be without purpose. Eagerly she drank. Her eyes shone.

- "Explain to us a little bit what a wotsi is".
- "It will be a long story. May I sit down?"

A seat was quickly fetched,-- with a new cigarette.

The wotsi story.

Note -- When, in August 1985, Pope John Paul II was in Togo (West Africa), he flew to Lomé to meet with men of wisdom and magi from traditional tribal religions in Togoville, the religious center of the country,. These are still held by about 70 per cent of Togolese. "The meeting highlighted the similarities between the local faith and Catholicism" (according to the international press).

According to Paolo Corazza, an Italian missionary there, the indigenous religion has a supreme being (comparable to our Old Testament Yahweh) and a large number of spirits (deities, among others).

There is also a strong ancestor worship.-- Animal sacrifices are common.-- In some tribes the religion takes on forms reminiscent of voodoo (E.RF. 198;-- 221).

We will now be able to see, in the course of the wotsi story, how, in addition to similarities with Catholicism, very strong differences can be found in the animistic African religions.

Note.-- One may be familiar with Faust by Goethe.

In the translation by C.S. Adama van Scheltern, Mefistofeles' axiom reads as follows:

"I am the spirit who always denies -- and rightly so (E.RF. 331: Basic axiom)! For everything that arises -- is worthy of destruction -- so it is better that nothing should arise -- so everything that you know to be sin, destruction -- in short, evil -- is my peculiar element".

In reading Andranga's story, one should therefore keep in mind "the mind that always denies": i.e. "deconstructs", breaks down, -- all that it cannot submit to itself and to the purely egocentric goals ("thoughts").

With a hesitant voice, Andranga began her story. One even had the impression that, by revealing her story, she feared to cause mischief.

It is - she began - my mother's mother who first wanted to tell me about this. At a certain moment, she realized that I was no longer a little girl,-- that my breasts were attracting the eyes of men,-- that their eyes in particular were no longer making mine look at the ground. She took me alone into the hut and said what follows.

Kwale's misery.

"Andranga, thou art at the age when thy mother, poor Kwale, knew her misery to begin. I must tell you.-- All the village said "the beautiful Kwale". Like you, she was big and strong".

One day, a certain Kelekele began to circle around her. He was already an old man, and if he had offered a handsome dowry, I would have accepted his proposal. But he would not pay anything: he was a powerful magician! For this reason we did not dare to deal with him harshly,--especially as your grandfather had died and your Uncle Sambo was still very young. One day he made me understand what he wanted.

Note--Read E.RF. 112;-- 148; 150; 252; 268; 272). Read especially E.RF. 153 (Active Energy). -

When I told him that if he offered a nice dowry, we could start the palaver (discussion), he answered me that he wanted to pay, but not in advance "Kwale had to go to him!". We would not have responded to anyone else.

But Kelekele was the bearer of the evil eye. His large hooked fingers were already performing strange signs.-- I ended the conversation by telling him to wait another year.

Kamba.

The story of the mother continues.-- Your mother was still too young to worry much. Especially since a young man from the village, Kamba, had already told her that she liked him. By the way, Kamba was a good hunter and a tireless worker.

But I felt that disaster was already lurking around us. Every time your mother went out, Kelekele would come across her and try to frighten her,-- to lure her away. I did manage to make sure that she was never alone on the road. Quite often Kamba accompanied them, for, one day, he had already brought me a goat. I accepted it as the beginning of the dowry because Kamba was “the son-in-law of my heart”. But a dark feeling hung over me.

Sambo and Kamba.

Your uncle Samba and Kamba became two friends. They had seen through the cunning of the magician. They hated him. But to kill him, they would never have dared. Nor did they think of beating him in cold blood.

Andranga now spoke in a confident voice. But there was a strange resonance through her emphasis. One sensed that she had been preparing her story thoroughly for some time.

The whole setting, the situation, I don't know what, mysterious and about fate - in the French text: ‘envoûtement’, gave a dramatic undertone to the scene we were witnessing.-- But Andranga continued her grandmother's story.

Perhaps six months passed. Kamba had already given his second goat; a few more chickens and a little copper wire, and the dowry would have been paid. Your mother would become his wife.

But Kelekele knew all this! Also: from then on he followed Kwale everywhere. The rare times he could speak to her alone, he repeated his proposal. One day he even added: “If you do not accept, disaster will come to you. Take heed: never again will I let you be warned”.

Your mother repeated these threats in a conversation with her faithful Kamba.

He, by the way, started to wonder about such a situation: he was a man after all and waiting excited him. I even believe that he quietly expected to discourage the magician once and for all by making Kwale his wife. Because one day on the plantation Kamba said such sweet words that she dropped her heel and went with him into the jungle.

But something like that only happened once, because Kelekele had witnessed that scene. Always that Kelekele! On their return from the forest, Kelekele's eyes were ablaze with flames: without paying attention to Kamba, he went up to your mother and said: "Kwale, for the last time I propose to you: will you, yes or no, become my wife?"

I have already said that your mother was young and beautiful: she had just come from the jungle where Kamba had taken her. At such a time - instead of simply saying 'no' - she amused herself by humiliating the old magician. All her joy as a young woman was released. "No, Kelekele, never! I am really Kamba's wife. Have you got it right? Get out of here. Never ask me anything again!"

At which the magician began to tremble. The raging anger made his already worn-out appearance even more ominous: "You will never be anybody's wife, Kwale" he said, looking at them piercingly.

Then he turned to his victorious rival and hissed - like a snake -: "I will revenge myself on you too, Kamba. Take a good look at the sun".

Kamba wanted to jump up and kill the filthy magician. Too bad he didn't! But your mother intervened: she calmed him down.-- What do you want: perhaps she was not as brave as Kamba and feared to lose him for everything.-- Kelekele went away.

The drama.

Kamba then invited Kwale to his hut as soon as her work was done and in any case before nightfall. "See you later" he said. "I want to keep an eye on Kelekele first". -- Your mother has never seen her husband since.

Andranga was silent for a few moments. A kind of animal fear turned her to ice. We, who think too European, hardly understand the shade.

What happened next, my grandmother - Andranga went on - did not tell me immediately.

Kamba and Samba had suddenly disappeared: my mother's mother lived in constant fear, because - she was sure - bad things must have happened.

Some time later, my uncle Samba turned up again. One evening. He was frightened. Almost all night he told my mother what had just happened.

The day of the quarrel at the plantation between Kwale and the magician, he was repairing his hunting net. Suddenly he saw Kamba, his friend, come running, like a feral, dripping with sweat "Listen, Samba, I need you". Then he told what had happened at the plantation.

"Then I followed the magician to keep an eye on him. I feared some kind of fate on us.-- He went to his hut. I hid myself, -- spied on him for a long time. You know where he lives: against the jungle, -- yonder. It was not so difficult for me.

Kamba.

Nothing moved. The door of the hut remained closed.-- Then I crept like a snake to the foot of the hut. The window was closed with a veil or something. But through a crack I could see in. -- Samba, my friend, what I saw you will not believe. And yet: I saw it as I see you now!

In the center of the room was an opening in the earth, a large hole. Just as the aardvark (note -- a toothless mammal, the size of a boar, which feeds on ants among other things, a shy nocturnal animal that lives underground) digs its hole in the ground. The earth that had been removed was piled up in a large heap,--just next to the entrance to the hole.

But the hole was empty! Keleke was not there! I swear to you: I saw him go in and I watched the door continuously! In other words: he had gone through the hole like an animal, having dug the ground with his hands. There was nothing like a tool.

I am returning to the hut now: something must be done! Samba, Kwale I entrust to you. Keep up with them. And watch closely: this knife will kill Kelekele! It's duty! He's a demon!

Kamba disappeared. Samba - Andranga went on - loved his sister very much. He checked whether Kwale had gone into the village, took his spear and went as far as the plantation.

There was nothing to see. “Kwale!” he called loudly, coming closer. My mother was lying down at the edge of the forest. She seemed to be sleeping. My uncle’s fear subsided when he saw that she was breathing. But, as he came closer, he was overcome by panic. There, at knee height and close to it, was an opening, a gaping hole. The story of his friend still echoed in his ears: trembling, he shook Kwale slightly. His voice stopped: “Kwale! Kwale!”

My mother opened her eyes: they were filled with agony. She straightened up, held out her hands as if to ward someone off, but recognized her brother and threw herself into his arms, weeping.

“Sambo! What a dream I have been having! Horrible!”. My uncle was relieved: “It was only a dream!”

Alas! The hole was there. Unmistakably. So it was more than a dream. But he said nothing, took Kwale under his arm and led them to the village. There he laid his sister on the kitiwala (lounger) and asked her to tell him what had happened.

But the story of my mother, who was still very confused, was inconsistent.-- See here: she had first fallen asleep,-- in the shade of the trees, -- because a sudden inexplicable tiredness had made her body listless and her head dizzy.

Note -- cf. E.RF. 113 (They could not remember...”).

A dream had come to her: an enormous weight had been thrown upon her breast; she had been unable to move her arms; her mouth had been gripped -- as with a hand of steel.

Then she had gone through the same thing as she had gone through with Kamba an hour before in the jungle. But she had resisted a grip and a choking sensation,-- in the grip of something brutally creepy.

Sambo had wanted more details but the story had revived my mother’s fears. Only tears still came to her mouth.

Sambo had understood: he could not teach his sister the naked truth. He left. With his whole being he became one bloodthirsty person. He went straight to Kelekele’s hut: both to help Kamba and to avenge his sister.

Alas, the horrible magician had not lost a moment, for, ten meters from the house, poor Kamba lay sprawled, face to the earth. Not a trace of any blood. No sign even of violence. Soon, however, Samba discovered the real reason for his death: a long thorn had been stuck in his neck,-- about the length of a little finger.

Sambo wanted to pull it out but it broke off. Consequence: the poisonous, killing poison was stuck in the flesh. A poison that causes instant death.

He looked up,-- looked at the hut of the magician: with a furious will to kill he threw his lance at the hut but ... it was empty.

The earth inside was levelled out: no opening or hollow was visible. Only in the middle did the earth seem to have been freshly turned.-- Kelekele had therefore run away: one could assume that his revenge had cooled.

Kamba's body - like that of the animals killed by the hunters - was stiff and heavy. Sambo could hardly move it. He decided to get help and walked into the village. But, when he returned with a brother of the victim, the body had already disappeared.

Seeing this new villainy, my uncle and Kamba's brother solemnly swore to kill the slayer - before six days had passed.

But a painful task remained to be accomplished: to inform my mother. Sambo could not handle the naked truth. The two swore to keep the secret and erected a sham tomb.

After this pious lie, Sambo went to the hut: my mother saw him coming. She had realized the grisly truth on the spot. Weeping loudly, she threw herself around her brother's neck and asked him where Kamba was.

"Sister, Kamba was a brave man. Don't be without courage now. Kelekele has killed your mobali. But his brother and I have just sworn an oath to avenge him.

But first I must have absolute certainty about your fate: swear to me that before I return, you will not leave this hut. Perhaps it will be several nights. Listen to me: when I have righted the wrong, I shall return to tell you everything. Then I will disappear to escape the white man's investigation'.

But my mother was in a kind of frenzy: she wanted to know at all costs how Kamba had died and where exactly he was buried. Then Sambo saw that further hesitation was a waste of time, and led them to the mound of earth that had just been erected: his sister and he - in all piety - placed the objects of the dead there.

Note.-- O.c., 93.-- Here we encounter Congolese manism or ancestor religion. On the grave, people bring food and place the personal objects of the deceased with it,-- his chair, his gourds, his telly. For even the thought of leaving a body unburied is considered very serious sacrilege. That would attract jackals or vultures.

In this case, the sacred duty was all the more urgent as the magician had quasi-certainly extracted the heart in order to manufacture his amulets or magic potions from it. At that, Kwale calmed down somewhat. She promised to do what she was asked. After which Sambo led my mother back to the hut.

Sambo had not yet left the hut when Kwale threw herself on the earth, covered head and body with earth and licked the ground. To entrust the earth alone - (note: this clearly seems to be a Mother Earth religion) with all her grief.

The outsmarting of the magician.

Andranga.-- When darkness had fallen, Sambo and Kamba crept into the forest. The place of revenge was thus near the place where Kelekele had raped my mother.

To get from the jungle to the plantation, there was just one way: a narrow path.-- They set about digging up the earth. With heels and machetes they hastily worked the ground of the path, for everything had to be ready before dawn.

After long hours, the pit was two steps long and two steps wide. A man standing upright could disappear in it. Then, with great care, they sharpened six or seven sticks, each an arm's length, and planted them in the bottom of the well with the points pointing upwards. Then - with a care that surpasses that of the leopard hunters - they covered the opening with branches and plants and carried away the earth that they had removed with great care.

As the night drew to a close, the ambush was ready: it was as deadly as it was invisible. Now they waited for the beast.

The following morning, Samba prepared a ruse. He returned to the hut and had a long talk with my mother, Kwale. Then the two of them were seen - with their heels on the shoulder - going up the road to the plantation. For two hours they worked there as if nothing had happened. Then they both rested for a while. And my uncle went away for a while.

Suddenly, from the bushes - Kwale was just resting - she heard a beckoning voice: "Kwale! Kwale!". My mother turned towards the voice, but, with Samba's emphatic advice in her mind, she subdued the profound anger that seized her when she recognized that voice. It was indeed still Kelekele: the slayer of Kamba was there,-- twenty paces from her.

"Still the same, thou Kelekele!" she cried in a voice that was hardly nervous,-- "Yes, it is I. Again, it is I! Until thou sayest 'yes'. I have been looking for you since yesterday. - Are you there alone? Where is Kamba?" asked Kelekele.

"Yes, I am here alone. Kamba left yesterday. I am just waiting for him. But ye: make yourselves scarce, now that I am his wife. Please leave me alone!"

"Kamba! Kamba! But that is no man for you!"

While he was speaking like this, Kelekele stepped forward on the path. When he was very close, he became more intrusive: "I, I will make you strong and powerful! Thou shalt learn my secrets. I will teach you to heal and I will also teach your enemies ... to die. (...).

My mother stood up: "Kelekele, I have said 'no' and it will remain 'no' forever. You: you are old and ugly. I have given myself to Kamba. With him I was happy, -- yesterday a few steps from here. Never shall I be yours".

Then she lifted her shameless cloth and showed her young female body: "Look, Kelekele, all that is Kamba's. You will never touch it. You will never touch it. Come, if you dare, to me: this knife will kill you".

More was not necessary: the sight of Kwale's body and her language brought the magician beside himself. He jumped.

But, after three jumps, he suddenly sank into the depths. With a raucous cry. The ambush had devoured him. Meanwhile, Sambo was back. Gebrul came out of the pit.

Brother and sister took away the remaining branches so as not to miss a thing. With drunken eyes they watched: the revenge! The sweet revenge! The magician was horribly mutilated and tried to break free, but to no avail. The more he resisted, the more pain he suffered.

Kwale: “Kelekele, I will never be your wife! Go and die, filthy beast, in the depths of your hole”. But the magician took advantage of his last moments of life to finish his evil deed: “Kwale, you have outsmarted me. But my revenge is already here and it will be eternal: your Kamba has already been devoured by the jackals and I raped you.

I was thereby transformed into an aardvark, and so the child that will emerge will be mine. Mine! But it is a beast! -- Henceforth thou art cursed. No other man shall...”. The rest of what Kelekele said died away.

Sambo then tried to kill the magician with his lance. So that my mother would not have to take his further words. But old Kelekele was tough and my mother had to hear him shouting everything. Then she took a large stone and struck him - with all her might - the final blow. -- Then - her eyes wide with confusion, as if she had gone mad - she fled into the village.

Samba and Kamba’s brother closed the grave, made every trace disappear, -- said goodbye to each other after a long kiss. My uncle wanted to finish the revenge: he walked up to the hut of the magician and set fire to it. He stared at the cleansing fire. Before the villagers were there, he leapt into the forest with a victorious cry.

The captain: - “So were you, Andranga” the baby who was supposed to be “the beast”. ...

- Andranga.-- The curse had indeed descended upon us. By the way, the whole village had strong suspicions. My mother hardly dared to leave the hut.-- Her pregnancy was progressing well. But again and again she thought of the baby and immediately she shivered.

She could not get the thought out of her head that she had been raped by a kelekele or an aardvark. She lost weight visibly, became weaker and more than once her speech was that of a lunatic. A mysterious illness, in which no one saw clearly, undermined her.

She gave birth prematurely and with severe labour pains. Trembling - like an old woman - my mother took me in her arms for the first time: "A miracle! For I was a baby like all other babies! My mother and her mum revived: "Maybe Kelekele had lied!

Pity, but my mother did not heal and eight days after my birth she died mysteriously. No woman in the village wanted to feed me because it was generally known that "evil fate" was in my mother and me.

Then my mother ate some plant leaves and the next day her breasts were already giving milk. She could feed me. What leaves I do not know: with my mother, the secret of the family was lost. Like all children, I grew up. I did not know anything about history: for me, my mum was my mum.

One day, my mum said "aoki mobali" ("She has felt the man"). Then she told me everything.

In time, I married Bandengwe.-- but: unfortunately, my husband never made love to me. The first time he pressed me against him, a strange power rose up between us both and my husband was thrown out of bed. Several times he tried to overpower the invisible enemy. In vain.

Then I understood that Kelekele was still there. From that moment on a deadly fear took hold of me.

In the darkness of the night I felt icy hands touching me again and again. Immediately my nails started to grow. To escape from its grip, I scratched the earth like an aardvark and hid in the hole.

In the morning, I woke up in bed. In the morning, I woke up in bed and my nails had regained their normal size. But as soon as I opened my eyes, the image of Kelekele as my mother had described him, appeared before me. So I decided to whiten myself: once whitened, a ghost would not see me anymore. During the day my trick worked, but at night it was the same scene again. I never became the wife of Bandengwe.

That is the story.

Note -- The narrator tells how four soldiers, including the captain, perform a kind of 'exorcism' from which Andranga emerges the next day 'freed'. In our opinion, either the end of the story is imaginary or it is real but the 'deliverance' did not last.

Sample 64.-- A Satanist on the Templars (361/363).

Bibl. s.: Jean Lignières, *Les messes noires (La sexualité dans la magie)*, (Black masses (Sexuality in magic)) Astra, s.d., 153 / 164 (XIII: Les Templiers).--

By way of introduction.

The Templars are a religious-military order, founded after the First Crusade (1096/1099). It was defeated by Islam and withdrew to Europe,--after acquiring considerable riches.

It came to a confrontation with, among others and especially, the French monarch Philip IV the Handsome (Philippe le Bel: 1268/1314; king from 1285), -- in the form of a long trial. With execution of many knights of the order.

The monarch succeeded in obtaining the abolition of the Order from the then Pope in 1312.

So much for some background information.

A.1.-- “Is it possible to deny the effectiveness of black masses? Were not characters identified whose needle was tied (whose sexual life was inhibited by black magic)? Thanks to the effect of a black mass (i.e. an ‘inverted’ mass in honor of demons, including Satan)? Haven’t people been seen to rot and die as a result of a black mass performed by an enemy? So one should look for the reason for such events, -- reason beyond the influence of angels and demons”.

Such is the opening sentence of the book. A book that basically condones black massacres! In veiled form rather.

A.2.-- “Was there really immorality (‘obscenity’) in the display of nudity, in the shameless gestures, in the presence of abnormal figures? Or do these gestures, this display of nudity, have a reason which can be found in the rites of antiquity?”

This is the main thesis of Lignières: the Templars and their rites are yet another re-foundation of an ancient religion, based on purely natural laws.

He refers to them in a language that is, among other things, and above all, derived from a kind of natural science. But the whole book betrays that this is just a language that covers up what is actually happening. For fantastic things are being told that form a smokescreen, by someone who was very well informed.

That is precisely why what he says about the rites of the Templars is so interesting for us. He gives the impression that in certain circles the Templars still exist underground.

B.1.-- Extracts from, among others, the warrant of arrest of the Templars at the behest of Philip IV the Handsome, show that the following statements probably contain a grain of truth.

1. When entering the Order, a confession is made: a crucifix is shown. The initiate swears off Jesus three times and spits three times on the crucified one.

2.1. Then one removes one's clothes in the presence of the one who receives or his deputy. The latter 'kisses' the initiate(s) on the rump, on the navel and then on the mouth.

2.2. The initiates then undertake to perform magical-sexual rites among themselves in such a way that, if they are called upon to do so, they may not refuse.

This is what the author calls "the ancient tradition". He quotes Georges Lizerand, *Le dossier de l'ordre des Templiers* (The dossier of the Templar order).

"One can call such accusations approximately real. The error consists in the interpretation that was given to them at the time". (O.c., 156).

Lignières adds: probably such a ceremony takes place from a certain degree of initiation. Which would 'explain' the many differences in the confessions of witnesses and accused.

B.2.-- The sodomy - Genesis 18:16 / 19: 29 (The divine judgement on Sodoma and Gomorrah) - or homosexual, counternatural gratification was not the only means of sex. Ponsard de Ghizy quotes the following accusation: "Item, when the said sisters had entered, the said masters subjected them to deflowering.-- The other sisters who had reached a certain age and who thought they had entered the order to save her soul, had to suffer because of the masters, and the said sisters became pregnant".

B.3.-- The interrogation of Hugues de Pairaud reveals the veneration of the head or statue that the Templars were supposed to 'worship'.

For some it was an unusual, hideous creature. For others, it was the head of an elderly man with long hair and a long beard.-- "It may be stated first of all that none of the accused actually saw the head or the statue. Only the great ones among the knights knew its significance, which they revealed only to adepts of a certain degree.

Which would show us - said Lignières - that the Order was a kind of Kabbalah (= Jewish mystical-magical interpretation of the Old Testament) and a revival of the ancient tradition.

By the way, one confession says that “the head” had four feet,-- two in front and two in back.

Note -- Now read E.RF. 117. It is claimed that “the head” was in fact Bafomet. A statement which, of course, like everything else about the Templars, becomes controversial.

C.-- O.c., 161.

Lignières then points to the magical operations which (he emphasizes) required darkness.

“Their power, their immense riches, would have their cause in that hypothesis - the reason about which Lignieres’ book is concerned”. - Cfr. E.RF. 54 (Black magic has to do with the night); 67; 100; 106; 113; 212; 231; 260; 265. We have been able to establish the nocturnal element time and again in the course of our sampling. Lignières is a connoisseur, apparently.

He immediately adds: “It is obvious that by their way of living, the Templars neglected the spiritual life in order to seek only temporary goods which they managed to acquire with great rapidity”.

For Lignieres, getting rich in a remarkably fast way is one of the signs that occult praxis is involved -- a statement with which he is far from alone. The evil mammon that Jesus speaks of in the gospels very easily goes hand in hand with unbelief.

On this point the Greek physician Luke, in his gospel, was very emphatic:-- 3:11; 5:11; 5:28; 6:30; 7:5; 11:41; 12:33f; 14:13; 14:33; 16:9; 18:22; 19:8;-- Acts 9:36; 10:2; 10:4; 10:31.

Lignieres emphasizes the nocturnal: “Because they held their chapters and meetings by night. Which is the custom of heretics. And because he who so proceeds, hates the light”. This is a text by G. Lizerand which confirms Lignière’s thesis.

O.c., 32s. -- Ligniere lists a series of heresies condemned by the Church (Gnosis, Manichaeism, etc.). He claims that in all these currents sexuality played a role,-- sometimes directed towards the higher, sometimes towards the ‘temporary’ (wealth).

In this second variation, sacred sex occurred. “It was therefore right to accuse them of excesses,--as later the Templars” (o.c., 33).

Sample 65.-- “The man whose heart was stolen”. (364/366).

Bibl. s.: J. Ch. Souroy, *Sorciers noirs et sorcier blanc (La magie, la sorcellerie et ses drames en Afrique)*, (Black wizards and white wizard (Magic, witchcraft and its dramas in Africa), Bruxelles, 1952, 207/261 (*L’homme au cœur volé*).

What steller tells, the magic - the really black - also knows elsewhere on this globe.-
- It is about a corporal of the then Belgian colonial army, Maya. He was known as one of the most exemplary Congolese. Until the day that his behavior turns into the opposite. The occasion was an intimate relationship with a Tesesa, Djilapamba’s wife.-- We let him speak (o.c., 255ss.).

I was at my wits’ end: I confessed everything to Tesesa. In a moment she understood everything. She quickly learned that the magician had sold a lottery ticket to her husband, Djilapamba. Fate throw against me.

She also promised me that as soon as the moon was favorable, she would go to the magician of the nearest village to get another kisi (fate thrower) who would be able to fight the first one who had me as his target. One evening she left. But I felt that it was too late,--that I would never see her again.

That day, “evil” made frightening progress. In the evening I was in my hut, which I locked with a padlock. I got drunk. I smoked. I thought deeply. After which I fell heavily asleep (cf. E.RF. 355: “A heavy sleep”).

I remember that a tornado had just begun to rage. A terrifying wind pounded my cabin. Thunder rolled. Lightning flashed. -- the nightmare.

Cf. E.RF. 355: “A dream had arisen.” -

At one point, a tremendous impact jolted me from my sleep: a blinding lightning set my room ablaze. That lightning lasted: it lasted a whole day.-- Just then, men -- I saw six of them, I swear -- came through the wall, without opening anything. They were big, bigger than me (note -- Maya was a tough Negro-African).

Their eyes and teeth emitted a series of green gleams. Naked as they were, I saw their shining skin.-- I try to get out of my bed but I am powerless (E.RF. 355: “She could not have moved her arms”).

I cannot move. I want to shout, but my throat is tied up like a cord. Nothing can get out. The men with the green flames are already surrounding me.

(1) The two first came to stand at the head of my bed. They seized my wrists,-- with their hands burning like fire.

(2) The third one put himself down on my, legs. I am paralyzed.

Cf. E.RF. 355: "A huge weight on her chest." -

The men did not say a word: only the sound of my clattering teeth was audible. I could not stop the clattering.-- I suddenly understood: "They are Babatu (Opm.-- a tribe that he considered hostile). The real revenge of Djilapamba is about to begin".

(3) A fourth 'demon' comes to my chest: with a flash his right hand grabs my shirt which tears like a piece of paper. His fingers - pointed like daggers - penetrate my skin, my flesh. But I do not even notice it! I do hear a crackling sound: his fingers are tearing apart my breast bones. At that moment - with a sudden grip - he closes his hand around my heart and tears it out.

A stabbing pain pierces me,-- from my feet to my head. My throat opens and I scream out.-- Grinning, the man opens that big hand and I see my heart on fire on his palm. It was bleeding,-- my heart. I saw it move, slide, roll. And that man was smiling as he showed it to the others!

(4) Then the fifth who had stayed in the background. He grabs my bucket of water and hands it to me: my executioner's hand turns over. I hear it: "Plof! Plof! Plof!". My heart was drowned.

(5) I see the last one who had been hiding until then coming towards me: in his hand a handful of herbs. Again he rips open my chest: immediately the handful of herbs slides into the opening so that my heart was replaced by that handful.

Then he bends over me, licks my wound and drinks the blood that runs out. Then he slowly - with outstretched hands - rubbed my chest: the wound closed. I felt nothing but a new lightning, as brilliant as the first, blinded me: the six of them were immediately swallowed,-- again through, the walls.

I was like a dead person and yet I had seen everything. I had no heart left. I woke up very late. My head was empty, but my horrible adventure was still before my eyes.

I looked around me: everything seemed as before! The walls were intact, and a little further into my cabin I saw the bucket of water.-- At first I dared not get out of bed. Finally, I made up my mind.

I stumbled up to the wall: nothing! Not a trace of the six men coming and going! From a distance I looked at my bucket, went closer: there was only water in it,--very clear water! And yet I was a man without a heart!

I got dressed.-- At first I wanted to look for the white physician. But I realized that he would be unable to do anything. First of all, he wouldn't believe me, -- would claim that I was insane. And also: such things are not histories for white people!

I went outside. I had to tell someone what had happened! I couldn't bear to keep it to myself..." At that moment I see two prisoners coming. Two Babatu. Two of the race that had destroyed me.

Suddenly I knew I was ten strong: no doubt! I was filled with hatred and revenge. I heard a kind of voice blowing into my ears that if I killed the two, my heart would return. I called out to them. They came in: I - just as one kills a dangerous animal - knocked down one of the two. With a bayonet thrust.

I wanted to kill the second one too but he managed to escape. I had to pull my weapon out of the first one's body: he did not discharge it. To save his race mate. But I got the bayonet and ran with all possible speed like a madman.

But he managed to get away.-- Later I could catch two little girls. Also two Batatu. "Two more specimens of that cursed race" said the voice to me.

"Kill them!" I killed them. And I felt my heart returning. Listen. It's still there. It is right.

It is obvious that the Belgian colonial court could not tolerate such a thing. Tesesa was at the hearing. He was sentenced to perpetual hard labor. He was a very exemplary man in prison.

Sample 66. -- The tragedy of a 'masikini' (a poor man). (367/370).

The common definition of 'tragedy' is: "All that ends badly with no prospect of better". It is the hopelessness that creates the tragic.

In Christianity, in which the Holy Trinity can ultimately have the last word, if the creature will believe, there is nothing truly tragic. But in the purely extra-biblical animism, in which even the most powerful deities - Satan included - end up in situations that involve a bad ending with no prospect of a solution, everything that is truly tragic has its true place.

Bibl. s.: J. Ch. Souroy, *Sorciers noirs et sorcier blanc (La magie, la sorcellerie et ses drames)*, Bruxelles, 1952, 161/206 (Le likundu).

This text shows us a religion - and immediately deities or numinous powers - that sees the given and the asked (bad end and way out) but no solution.

So that such a religion and its numinous powers turn out to be unreal, i.e. incapable of solving the problem. And this forever. Which is really tragic.

The 'hero' of the story -- a tragic story -- "is born for misfortune", -- has no luck, - - moreover, by being the target of the evil eye, he hands out nothing but mischief around him. He is 'pernicious' (E.RF. 43; 47).

By the way: in ancient Greek this is called 'kako.daimonia', being determined by an evil or doom-filled daimon, lucky factor (in the form of an entity e.g.) in his fate. The opposite of 'eu.daimonia', i.e. to have a salutary daimon or lucky factor, -- to have a favorable determiner of one's fate.-- We are here in the fullness of destiny.

It will immediately become clear from the story, for the umpteenth time, that J.J. Rousseau, with his 'bon sauvage', the good 'savage' or primitive, was rather a naive primitivist: a primitive society is far from being a merely idyllic one. All contemporary primitivisms suffer from this naivety. Makolopembe's fate demonstrates this poignantly: he is an outcast with no prospects. Tragic.

Souroy... Poor Makolopembe! The man who is never referred to otherwise than by the word 'maskini', a poor devil, a clumsy idiot, a failure". This is how the narrator characterizes the 'hero' of the drama. A drama, among other things, of the prevailing magic that, in its unreality, does not know any serious way out of its fate.

Souroy... Of course he is ugly, pathetic. His x-legs fold under the feathery, hollow weight of his chest. And - what's more - he is lazy, dull-witted.

Note -- Steller doesn't express himself very well: what is meant is in fact what in the list of the seven deadly sins is called "slowness" (inertia). This is the lack of dynamism, of one's own entrepreneurial drive. "There is nothing in it".

It has been like that for ten years.-- His father, Gilima, was a rather sturdily built hunter, yes, a noted man. But as the biggest drunk in the village. One day they brought him home from hunting after a buffalo had gored his belly with its horns,-- deep in the jungle.

The magician's remedies had a "radical effect" on the nearly bled Gilima: the man died in the course of the night.

This still happens and, normally, only the family would have suffered. But the magician in question was just making one of his first appearances and there happened to be many people present with whom the magician's prestige was at stake. So it was necessary to react: the live chicken that had played a part in the preparation of the remedies was perfectly healthy; the words, in the course of the rite, had been pronounced perfectly.

Consequence: whoever was wrong was the victim! Gilima had wanted to deceive the magician. Indeed, for the hunt Gilima had asked him only for a cheap kisi (magic medicine),--just right for antelopes. But with something like that he had attacked a buffalo. So it is only natural that the calamity happened.

Yet such a mistake was not uncommon. The poor failure Makolopembe referred to himself: from him, the mangy sheep, came all calamities.

The villagers, more afraid of the magician than of Makolopembe, agreed: "makolopembe shows the evil eye".

The bad end of Tabo's plantation work.

Local myths say that a masikini is doomed by an unknown power.

In other words, a doom weighs down such people,--an indefinable doom.

But every now and then, that unknown 'x' (doom factor) pops up and reveals itself. So in the next bad ending.

In time, Makolopembe does get married. But he was apparently not born for luck. One day Tabo returned from the plantation with a foot that had become very swollen from a snake bite. The ailment grew and affected her leg. Makolopembe became worried.

He heated water but the bath gave no relief. Then the magician was informed: he made an incision in the wound, applied the prepared bandages. No result. The poison was already flowing through Tabo's veins: in the course of the night Tabo died.

Little by little, the widower became aware of the general hostility against him: "Other citizens were bitten by snakes, but the magician saved them. How come he could not cure Tabo?"

The worst of them recalled a certain Djiadjoko, who died in the same circumstances some years ago. Everyone knew that it was her husband who had tried to get rid of her because he could not have children with her: the man had the evil spirit in him! Yes, even more: just like Makolopembe, that man had a white spot in his eye, his right eye.

"Thou hast no luck." -- One evening his father-in-law came to see him: "Makolopembe, my daughter has died at your hands. I know that a snakebite is serious, but one heals from it.

What caused this bite to kill Tabo? Your father was killed when you were a child. Your mother left you an orphan (note -- she fled the village). You are not lucky! Thou art not fortunate! What have you done to the spirits? The father-in-law makes the conclusion.

But there is more: "And if one has no luck," said the father-in-law, "then those who live near you have none either. You have never done anything to fight against this fate: do you remember, even the chicken that you gave to the magician six years ago, on the occasion of your marriage to Tabo, died two days later. Something that the magician undoubtedly never forgave you for".

See, in a heartfelt talk by the father-in-law, who was basically well-disposed towards him, a structural insight into the style of his religion.

Likundu.

-- o.c., 201.-- Makolopembe moves away from the village. With family. To start a "new life".-- A first son of Basa (relative) became ill.

One evening, a second son of Basa, Makolopembe's half-brother, fell ill. The child was throbbing with fever. A severe cough ripped his chest apart. This time not only the looks were full of hatred: threats were made. Several times the word 'likundu' was heard.

Basa then consulted the village magician: "Since Makolopembe has lived with me, two of my children have died. You who know everything, can you tell me why?"

The old magician closed his eyes. For a long time he remained silent. Then he stood up, took some plants from a corner and threw them into a fire. He threw them into a fire. He stared at the smoke rising towards the roof.

Again silence. Suddenly: "Makolopembe shows likundu and so he will bring misfortune to all those he lives with. So you must chase him away. When he is gone, bring me a young goat. The sacrifice will cleanse you,-- you and yours".

Note.-- What the author here depicts may have happened millions of times over in the primordial religions of the earth: concentration, - amplified by a smoke mantle, - mantic utterance or oracle.

Basa, coming home, to Makolopembe: "Thou hast likundu. Thou hast brought disaster upon us. Go away. If not, I must kill thee and thy little son. For it is well known that likundu prevents even the dead from sleeping".

He took his little son in his arms. "We exhibit likundu. An evil spirit is within us that has bitten us in our stomachs. I have great pain in my heart, but to cure us, I must kill you.

Suddenly he grabbed the child by the head, put him on the ground, took his knife and, weeping, cut his throat.

Note.-- Belgian colonial law put Makalopembe in prison. He behaved exemplary there. But became like a zombie: pathetic as an automaton.

Sample 67.-- Magic by Magic Objects. (371/383)

This chapter lapses into a few stories.-- But first an introduction.

Bibl. S.: M. Gillot, *Des sorciers, des envoûteurs, des mages*, (Wizards, spellers, mages), Paris, La Table Ronde, 1961.

We already know the author through her: *Aux portes de l'invisible*, (At the gates of the invisible), Neuchâtel (CH), 1968 (E.RF. 234vv.: This time we quote some telling texts (Marguerite Gillot is an experienced occultist) on the use of objects in magic. We distinguish, with her, two types:

a. The volt, either a statue in wax or clay, or more generally any object used in magic,

b. The dagyde, which also refers to an image (in French: dagyde, figurine, épargé, poupée).

In short: a volt or dagyde is a charged object that is used to influence some target - for good or ill.

Introduction.

O.c., 18.-- How many people, without realizing it, drink a drink that is seemingly innocent, but in which a magician or sorceress has mixed her own working material - blood, saliva, urine - with the intention to subjugate her target definitively? Or: one can turn to a magiciansess to obtain an elixir or powder that has been ritually prepared.

The egg.

O.c., 18. -- The hen's egg is a volt that is often used e.g. to involve the 'desire' of a person, - 'desire' that is called 'love' - in oneself or another or to get rid of an enemy(s).

Method (algorithm).

To direct the desire of a person one takes a fresh egg (that the hen has laid the same day). A small hole is made in the shell. Through that hole the photo or for example the signature of the desired creature is slipped. The egg is placed under the pillow where one sleeps all night long. The following morning, one sucks the egg and eats the photo or the signature while pronouncing the name of the desired person three times - note: in honor of the three highest primitive couples that form a caricature of the Holy Trinity. - If this is successful, then the person so grossly devoured - eaten (kumo, i.e. witch animal that eats) - must show up within three days.

Note: The facts prove that this is true - in a very few cases.

The experiences of Dr. Teutsch.

The writer, a nurse in Paris, has had many relationships with doctors.-- Here is what she heard from the mouth of one of them.-- Dr. Robert Teutsch tells.

One of his clients - an elderly Miss V. - fell in love with him. She often came to see him "without reason", sought to meet him outside of consultations, invited him to dinners, tried to seduce him.

At first Dr. Teutsch exercised patience and told her that she was wasting her time, that he had someone he loved, that he did not want to cheat.

Gradually, however, the client fell more and more in love. She kept insisting. She was always the last one to come to consultations, after all the other clients.

One day he insolently repeated to her that she was really wasting her time, that she was making him waste his time, that she should find herself another doctor, that he would give orders not to admit them anymore.

Beside herself with anger and resentment (note: disappointed desire), she confided to a lady, who luckily was also a client of Dr. Teutsch, "Since he rejects me, I'll get him something". The person in question then burst out laughing, convinced that she was talking nonsense.

But shortly afterwards Dr. Teutsch fell prey to strange ailments and his wife had to stay in bed (she could no longer stand on her legs, had lost all appetite and could no longer sleep).

Neither analyses nor investigations showed any cause for such a malady. The doctor himself lost himself in all kinds of hypotheses, considering the fact that he too suffered from "unexplainable ailments".

Until the day that the client to whom Ms V. had entrusted her power-hungry scheme came to see him. She found her doctor emaciated, very tired. She told him so. She urged him to ask if he did not feel ill.

He confessed that he had not been feeling well for several days. Whereupon the client told him what she had heard from Ms. V. herself.

It went through the doctor's head like a flash. Immediately, he sought out an expert who would teach him the techniques of the counter-lottery throw.

These techniques - because they are real techniques - allow, if done properly, to mercilessly write down the person who cast the lot first, no matter how he or she resists. Such a thing happened to old Mrs. V., who died within five days, while Dr. Teutsch and his wife recovered quickly.

Since he had experienced it at first hand, Dr. Teutsch turned out to be an expert on the subject. This enabled him to effectively help people who were not simply ill, but in fact victims of fate.

Dr. Robert Teutsch, who wrote a small work on the cast of fate of which he himself was once a victim, is formal about the link between the dagyde and the individual: What is done with the dagyde (omen) happens to the individual depicted and intended in the dagyde (the sequel)

Whether out of love or hate, the technique (note: in itself neutral in ethical terms) 'works': either by caressing, embracing, etc. or by stabbing (with needles for instance) inflicting blows, 'brutalising' - accompanied by appropriate incantation gestures and invocations - one gets results -- Cfr. M. Gillot, o.c. 86.

We will now consider a number of examples that M. Gillot herself has experienced at close quarters.-- But before we begin, we should mention that M. Gillot is not clairvoyant (mantra). Before starting, it should be mentioned that M. Gillot is not clairvoyant (mantis-gifted) but merely sensitive, insofar as she uses either a pendulum or a divining rod. So right away we get to know her method.

I. -- The magic egg. (373/

O.c., 19ss. -- I have seen this method applied by a gypsy woman ("une bohémienne").

I have seen this method used by a gypsy woman ("une bohémienne"), a young woman who, after WWII (1939/1945), had been distressed about an inheritance by an envious cousin whose bullying had humiliated her time and again. The thirst for revenge, driven to the extreme by this last lawsuit, led her to accept the proposals of a gypsy woman to whom she used to give some money or worn clothes when she rang her doorbell almost every month.

On the day in question, the gypsy woman found her full of bitter feelings, for she had just been reassured that the inheritance of a common relative had been taken from her by a spiteful ruse of the cousin who pocketed everything.

The notary had told her that any recourse to the courts was impossible. Realizing this bitter disappointment, the gypsy offers her services! In particular: to punish the guilty party in such a way that she suffers a profound remorse and gives back a part of the inheritance. The gypsy didn't want to miss out on her reward either. The bargain is closed. An appointment was made for the following week: it would be a full moon.

The young girl had to provide an egg that had only been laid within the twenty-four hours in a new towel. She went to buy it in the market early in the morning.-- I personally was aware of the matter. In view of my desire to attend the operation, I was admitted -- somewhat against the gypsy's reservations -- and the gypsy said that she would be happy to do so.

The Gypsy

Brown-skinned - proud of her first-class role - she wore a long red silk skirt and silver sandals. Her waistcoat was of a spinach green wool and shaped around her lithe and protruding breasts. Her hair was wrapped in a red and gold veil. Zecchino's were hung as a necklace around her neck. Earrings dangled from her ears.

She sat down facing east.

Mouthed a prayer in an unintelligible language. Then - in a serious voice - she pronounced three words: Mani. Padme. Om'.

She took the egg, she drew with a pencil on the shell of the egg three times the first name of the person who was the target of the volt.

She then murmured a few more words, concentrated in deep silence for a while,-- folded the towel in two, placed the egg in the middle, folded the towel again. Immediately she crushed the egg between her hands in full anger.

Then she unfolded the towel: dumbfounded, the young woman and I -- in the yellow of the disintegrating egg -- saw a lock of chestnut hair.

The gypsy woman: “It has worked out: you have seen that I have crushed the egg in the towel that you gave me; you can see for yourself that the hair of “la cousine” is in it. I will be back in three weeks’ time. I trust you completely”. Then the gypsy went away.

As for me, I was rather septic. I had watched everything with a dose of distrust. But at the same time, I am sure that - materially speaking - it would have been impossible to insert the lock of hair into the egg,--lock of hair that the young woman formally recognized as being of the same color as la cousine’s hair. I have no explanation for that phenomenon.

But it is a fact that, five days after this strange rite, the victim of this magic telephoned her relative from her bed to say that she had been feeling unwell for some days and that, since she was bedridden, she urged her to come to her.

To the young woman’s great surprise, la cousine malade (the sick cousin), told her that she had had a strange dream the night before: devils, with a grin on their faces, surrounded her and cried out: “Thief! Thief! Thou shalt not escape thy punishment. Henceforth thou art one of us”.

She awoke from the nightmare, but then a fear overtook her. She had decided to right the wrong, to ask her cousin’s forgiveness and to ask them to accept half the inheritance.-- Once the young woman had accepted the proposal, la cousine recovered.

Note: 1. The true background of this gypsy woman was in fact a magic that is beautifully described in H.P. Lovecraft et al., *Le Necronomicon*, (The Necronomicon), Paris, Belfond, 1979 (// Neville Spearman, The Necronomicon, Jersey, 1978), 134/169 (Al-Hazif, *Le livre de l’Arabe Abdul al-Hazred*, (The Book of the Arab Abdul al-Hazred), 730, à Damas).

“Al-Azif” (writes around 730, in Damascus (Syr.) the Arab Abdul al-Hazred) means, in Arabic, “the nocturnal humming of insects”.

With which the murmuring of demons is metaphorically indicated. Abdul al-Hazred was a poet, a madman, who had visited the ruins of Babylon, the undergrounds of Memphis and especially the solitude of the great desert in the south of Arabia.

“That desert is said to be inhabited by spirits favoring evil and by ‘the monsters of death’. Those who claim to have been there tell of bizarre and supernatural phenomena that occur in it’. (O.c., 11).

In any case, two things:

a. Whoever applies the book, pages 134/169 (the rest is commentary), can expect to make one miscalculation after another (which he/she will only realize after years: such are the cunning of the snarling night spirits),-- both in body and in mind;

b. The gypsy woman in this story knows these spirits very well and has subjugated them through sexual magic; as a result, her ritual magic initially works in a beneficial way (only to work maliciously afterwards,--according to the axiom: harmony of opposites, known in all pagan cultures and especially religions). The young woman can therefore expect, after that 'benefit' - a financial one - a hardly noticeable series of miscalculations so that, ending in despair, she does indeed risk belonging "to theirs - the buzzing spirits of the night"; unless she turns to God.

Note 2. Notice the ceremonial magic that the gypsy woman talks: her clothes, her gestures, her words are indicative of one type of magical action that is shrouded in a haze of liturgy.

Note 3. Notice - and this has not escaped Marguerite Gillot's notice - that the young gypsy is eroticizing herself: to please the necromicon spirits.

Note 4. In the Bible one comes across the humming night spirits very briefly, namely when the prophet Isaias talks about Lilith and her desert creatures (Is. 13:19/22; 34: 1/17 (vrl. 34:14)).-- Mark 1:13 refers to this: "Jesus stayed in the desert for forty days, being tested by Satan. And he was there with the wild beasts. And the angels served him".

It is far from coincidental that Jesus - once baptized in the Holy Spirit (God's life force) - immediately goes to the place where the hottest part of his fight with "the evil one" is to be found: precisely there Satan puts him to the (threefold) test; precisely there falls the judgment of the satanic spirits: "He will die".

Gillot's text hides much more than it reveals.

II.-- The possible symptoms. (377)

O.c., 16. -- Mrs. X, a dear lady whom I have known, experienced - after twenty-five years of perfect conjugal happiness without any fault - in radical helplessness the equally radical change of behavior of her husband.

He suddenly became hard, unpleasant, even malicious. From then on he left them at home alone in the evenings, answering all their questions in short order.

This sudden change alarmed her. Her first thought was: "He is sick". A few weeks later, the man left the house. He, who until then had been in love as on the first day of their meeting, -- full of courtesy and attentiveness, embracing them with all his heart, coldly confessed that there was "another" in his life: "He would never leave "that other", but would on no account divorce".

The beautiful and sweet lady collapsed: every now and then she had to content herself with a few minutes that she had to steal from her rival, as it were. This rival had already been divorced twice and widowed by her third husband. Which meant: she was ready for her fourth 'conquest'. Because of the extensive property.

Note: Always the desire.

The lawful wife fell prey to a never-ending sorrow, became seriously ill, died a few months later,-- left alone in a strange land to which her husband had taken her in order to be with his mistress.

A lady, a doctor, with a heart of gold, came to visit her every day: she was the only person who experienced her agony at close quarters.

Marguerite Gillot: "How had the unscrupulous rival managed to carry out her will so quickly?"

Gillot ends her story with this main question. For her intention is not, as in this course, to get to the bottom of things (as far as this is possible on this earth).

However, there is one more thing: such things happen on a quasi-daily basis without our ethically dislocated, post-modern culture suspecting anything of the "humming night spirits" to which the madman Abdul al-Hazred introduced Syria at the time, predicting that, at the end of time, his humming night spirits would return to the earth in full. In any case, such symptoms may indicate that he was right.

III.-- Burying the egg at the foot of a tree. (378/379)

O.c., 21s.. -- The young mistress of a politician wanted to get married and consulted a seer-magician in les Ternes (a district of Paris). After asking for a nice deposit in advance, she gave the following advice.

As the young woman had no photograph, she had to write the first name of the lawful spouse - whom she wanted to eliminate - on a piece of paper, --take a fresh egg, make a small hole in it and slide the piece of paper inside. Then she had to bury the egg in the earth at the foot of a tree. Preferably a pine tree. Then, place two pieces of wood in the shape of a cross on top of the egg before covering it with earth -- this was done literally.

Three weeks later

“Her boyfriend” returned from an overseas trip to Brazil where his wife had accompanied him. He informed her that his wife had fallen gravely ill on board the ship, - that the ship’s doctor and the doctors in Rio de Janeiro had been lost in all sorts of hypotheses, having found “no cause” to explain the strange ailments from which the patient was suffering, as well as the suddenly blackened and swollen legs.

A prof in Paris - consulted after returning home - spoke of arteritis (‘artérite’).-- Despite all energetic care, the patient was wasting away, prey to increasing pains.

At the same time, the young rival - whom I had met in a club of which I was then a member - was deep in her conscience because of the effects of what she had done. She told me the whole thing and asked for advice. For what she really wanted was for the politician - “her friend” - to gain his “freedom”, not to become a widower.

I was thoroughly bored and didn’t know what to do -- go to the witch to ask her to undo what she had done? There was no way. Even if she did, she was in a position to demand an even higher sum than that originally agreed upon.

Perhaps she was in a position to make her client the victim of her dirty dealings herself -- I thought.

Perhaps it was preferable for her to turn to a priest as she was a believing Christian. What she did. She continued to see her 'friend' regularly but, following the priest's advice, she went to the church of le Sacré-Coeur (Montmartre) nine nights a week, reciting an incantation.

Then she returned to the spot in le Bois (the forest) de Boulogne where she had hidden the volt. She took it out of the earth, poured holy water on it and expressed her wish that the sick wife would be cured.

I should add that she also feared that if the person she desired were freed as a result of the unsavory method she had employed, she would pay dearly for it in the long run.

Those weeks later

Then the victim was out of danger. It seemed that a newly consulted professor had found "the effective remedy".

But, while her relationship continued as before, she suffered a rebound despite everything: her legs became covered with pustules for a while. Established medicine was desperate. Therefore I recommended her we-water compresses.

At the same time she had herself treated by a conscientious magnetizer - apparently, because she had wanted to rectify her mistake, everything finally turned out all right.

IV.-- The heart of a calf. (379/380)

A farmer in Normandy, the victim of the envy of a neighbor, because of rivalry and because of 'feelings' (his wife had rejected the neighbor), suddenly saw many deaths in his herd without sufficient reason.

The veterinarian took care of it. Without result. A cow gave birth to a stillborn calf. The milk, like that of the other cows, dried up. The pigs died one after the other. Due to "a strange ailment".

The owner, a good man, did not believe in fate. But after a year of fighting, he saw his property threatened. Head down, he sought out "a witch" about thirty kilometers from his village. He got over his self-importance and his disdain for "the devil's servants" (that was what he called all such people) and begged the witcher to come to his farm and find out if there was not "un maléfice caché" (a hidden witchcraft) at work.

A reasonable agreement was made. The magician - himself a former shepherd - promised to come at the next full moon.

He walked through the fields, examined the cattle and the stables. He took a dowsing rod from his pocket and walked the entire farmyard in all directions, the rod in his hand. He suddenly stopped at the threshold, took a spade and dug about thirty centimeters deep. The heart of a calf, which was already half-rotten with its nails in it, was exposed. He discovered the same thing at the entrance to the pigsty.

He then had a wood fire lit in the middle of the yard, threw in the two full stops while muttering magical formulas, made the sign of the cross, and crossed the full stops in the fire four times in the direction of the four points of the compass.

Then he returned to the cowshed: there he made the sign of the cross over each cow individually, murmuring a few unintelligible words. After this visit of the "white witch", everything went well: the cattle recovered and work resumed as usual.

But the one who had committed the casting of the lot suddenly contracted double pneumonia; he was bedridden for several weeks. This gave him time to think. Perhaps he came to realize that he was subject to the law of weather collisions.

V.-- A wax globe in two iron wires. (380/383)

O.c., 25.-- Some years ago I received a telephone call: a dear artist was calling me for help. I had to come as soon as possible, because her doctor was powerless in the face of a strange ailment that had kept her bedridden for over a week. The doctor could not find the cause.

She had returned from a trip abroad in excellent health. But barely back in her coquettish flat, she came down with a heavy fever and a violent headache.

The doctor had cured her. But because of an inexplicable dizziness that made her wobbly, she could not even stand on her legs and every food made her feel disgusted.

As soon as she was in bed, stomach pains set in. The previous night she had got up but had collapsed.

Intrigued by the unexplained phenomena, the doctor demanded “a complete examination” (blood, urine, etc.). The result: “everything normal”. -- He then ordered a check-up.

But the young woman remembered a conversation in which we had once talked about destiny and my ability to uncover destiny by means of my divining rod. So she sent for me. The same evening I was with her.

I began by inspecting the beautiful Buddha statues and the many oriental objects that decorated her interior: not a single malignant aura was revealed.

Note: One should not think that such artistic and religious works of art are blameless. Not that they always radiate evil. But occultly one should, -- when buying or receiving, be very wary. M. Gillot was therefore quite right to go into it.

Then I tested the artist herself. At the height of the solar plexus (plexus solaris) the divining rod vibrated violently towards the earth. That happens otherwise when I hold it over polluted water or a dead organism. Apparently, a destiny was at work. The question arose: “Where is this destiny throw coming from?”

I made them get out of bed. She let herself be put in the middle of the room. I made a movement around her with the rod. About thirty centimeters away I walked around her with the dowsing rod in my hand. This bent to the plank floor when I was between her and her bed. Immediately I knew the direction.

I followed the line perpendicular to her and ended up by the bed. There, in the middle of the bed, my instrument turned quickly, always in the wrong direction.

I walked around the bed: a radiation that could have come from outside (radiations can come through walls, if need be), was apparently not there. Consequently, a volt had to be in the bed itself.

The cleaning lady helped me to check the bed. In the mattress - at the height of the chakra that corresponds to the solar plexus (the stomach region as if it were a will) - we noticed a tear that had been sewn on with a roughly finished seam. We cut through the fabric: to our great surprise, we found a wax ball wedged between two iron wires in an x-shape.

I took out the volt and found that it was emitting an extremely malignant aura.

Now we had to find out how it had got there.

I counted, always with the help of the divining rod, for how many months the fate thrower had been at work: I found “three months”.

The artist was beside herself with the explanation of her mysterious ailments and with the accuracy of the information.

She then told me that she had made her flat available to an acquaintance from the Antilles for a month when she left for her tour. The latter had been very jealous of her support and resented her for not accepting his proposals.

The next day she was already on her feet. The disquieting ailments had been completely banished.

VI.-- A yellowish wax globe.

O.c., 27.-- G.C., a writer, was being looked after by one of my friends, a doctor. Her client could not sleep because as soon as she lay down in bed she became the prey of fears and unbearable stomach cramps. The friend asked me for help.

What struck me was that the patient’s husband exhibited the same symptoms, and only at night.

I agreed. The doctor came to fetch me one evening, after the consultation, to take me to the young woman. For six months she had tried all the tranquillizers and sedatives without any result. This had made her think of an occult cause.

In the studio, a large room, I discovered nothing malignant. The patient said that from midnight till waking up she could not sleep. She also said that once she was dead from exhaustion, she started to doze off, but woke up each time with a pain in her stomach that resembled a knife stab that went straight through her. The same thing happened to her husband.

So I searched the bedroom.--In the middle of the bed I found a volt. But found nothing in the mattress. The divan was very large and the floor was covered with a thick carpet.

I therefore asked her husband to move the bed to the adjoining living room (where I found no malice) and to loosen the carpet in order to check whether an unexpected object had been placed in the place corresponding to the middle of the bodies of the woman and the man.

Then I left. Indeed, the next morning I heard by telephone that they had slept well. Both of them. And that under the carpet they had found a ball of yellowish wax, clotted blood, two black plumes in an x-shape. They had thrown everything into the fire. A light bang followed, while a high flame ignited.

I asked G.C. to come and see me in the afternoon and to bring letters and photographs of persons whom she suspected of being behind the massacre.

Among the letters was one that gave me the bad feeling I was looking for. She told me that the letter was written by her first husband, a writer just like her, from whom she had divorced a few months before.

Her ex wanted to force her to live with three of them,--with a secretary of whom he was already the lover. She had refused. The divorce had indeed been "amicable". But her books sold better than his!

So her ex had wanted to destroy her, -- at least as an intellectual. A result which he would certainly have achieved, had this volt not been discovered.

I did regret that the volt had been burned. For, if there were similar radiations between the volt and the letter or the photograph she showed me on it, this could have confirmed my explanation.

She was aware that her ex might have wanted to take revenge. I kept looking through the photograph to find the origin of such magic.

Suddenly I exclaimed: "Is your ex a member of a voodoo, sect?" "I know nothing about that. All I can say is that he travelled extensively in Africa, Oceania, Java and Bali, studying the customs of the natives.

Well, Bali is a place of black magic! I also knew that black feathers are used in the voodoo religion. That was all I knew.

One point still had to be clarified: how had the volt been placed under the bed? Then she said that she had let him live in her flat when she was travelling in Scandinavia. That made the whole thing understandable.

Sample 68 -- *The kumo man*. (384/447).

The text that follows is first of all a comprehensive and as accurate report as possible.

A report is the most accurate possible representation of an event or a text. One will see that we render as textually as possible in Dutch translation.

But the text that follows is more than that: Regularly, in brief interludes, a value judgment is made to update the fragile text of Sterly, the author. Making value judgements on things one has not experienced oneself is a risky business. But there is a second way in relation to the things Sterly describes and tells about; those who have taken the course “Elements of Religious Philosophy”, especially those who are thoroughly versed in occult matters, have a different capacity for appreciation than what one might call a counter-examination on the spot.

Indeed, what Sterly says sounds so familiar to anyone versed in the science and philosophy of religion that he indicates the way of value judgement through his own observations of things such as magic, kumo-magic and the like, as it were, himself.

Sterly himself, following in the footsteps of Heidegger, the existential philosopher who initiated one of the most remarkable forms of post-modernism, tries here and there to come to an ‘explanation’ (not in the current scientific sense, but in the Heideggerian sense) or to a criticism.

E.g. where he opposes the sanctions that, according to ancient traditions, want to apply to the Simbu itself, he shows that, despite his radically phenomenological method that records without flinching what the people themselves, those involved, declare, he still sometimes makes a ‘modern’ or perhaps biblical value judgement.

The following text is therefore a critical account of a masterly description of a culture that is sinking under the weight of modernity (and postmodernity) and biblical revelation, as proclaimed by the mission and perhaps still proclaimed, despite the opening of the churches to the primitive cultures, in its final crisis. A kind of nostalgia hangs over the whole book about this.

K.M 01.

The kumo - man.

Bibl. s.: J. Sterly, *Kumo (Hexer und Hexen in Neu-Guinea), (Kumo (Witches and Wiccans in New Guinea))*, Munich, Kindler, 1987.

This work, our only source, is a masterpiece. It is written in the spirit of Martin Heidegger (1889/1976; fundamental ontologist). Which means that it tries to proceed purely phenomenologically,--without any traditional (certainly without any modern) bias.

In a few places in the book, a very small number of Heideggerian terms are used (which, in passing, we think are very inadequate to define the phenomenon of 'kumo' accurately).

The bulk of the work is purely narrative and descriptive, -- typical of the unbiased phenomenology or phenomenological representation.

That this is so is shown e.g. o.c., 183: "Our representations, surround us with a kind of shield, behind which we perceive only that which we can explain with our reason".

The term 'reason' stands for all that is modern axiomatic. The term "representations" refers to the ideas of our (modern) reason. The term "perception" refers to direct contact with the data, the "phenomena" (that which, beyond reason and its representations,--yes, contrary to reason and its representations, shows itself to be given).

Representing phenomena as they are in themselves is only possible in so far as one eliminates all possible preconceptions (axiomata) which have nothing to do with the data or the phenomenon, and adheres strictly to the preconceptions or axiomata which represent the data purely and unambiguously.

It may be that the few basic concepts that Sterly borrows from Heidegger are necessary but inadequate, especially when the phenomenon of 'kumo' is not merely described or recounted but is to be explored in depth.

Just as the basic concepts of e.g. current paranormology, as they are interpreted by many scientists, are necessary but not sufficient.

Sterly never hesitates to brand current paranormology - and at the same time ethnology - as insufficient, at least in so far as it is interpreted by most scientists (who work on the basis of reason and its representations).

K.M. 02

It goes without saying that, for the author of this critical account, 'reason' (meaning mainly Western reason, up to and including reason as understood by modern rationalism) and its 'representations' do have real value. Even though this reality value is sometimes very limited when it comes to 'obscure' things - or rather: 'sacred' things - like the kumo phenomenon on New Guinea. Sterly exaggerates in the wake of the (postmodern) Heidegger.

Sample 1.-- The aretalogical approach. (386/387)

Aretalogia' was once the Ancient Greek name for 'explanation of all that appears as an inexplicable miracle'. Because the 'aretè' (Latin: 'virtus'), the power or life force, is exposed in such wondrous things, the term 'aretalogy' fits perfectly.-- We simply quote.

(1)-- O.c., 348f. (Die Hexe Mayugl).

29.11.1983.-- I went on my way. In front of a police building I saw a bunch of people gathered. In the middle was a woman, about forty, sitting on a chair. At a distance of about ten metres, a chicken was tied up. The woman sat quietly and looked ahead. She looked like any other woman. Two policemen and several "big men" stood behind her. I asked Muglua what was going on. "Ambu kumo" (A witch).--

I followed the chicken. She was sitting there with her neck withdrawn. She tried to get up and flap her wings. Then she tumbled and fell down. A policeman picked her up: A policeman picked her up, "She is dead," he said.

A Numbulsi (one of the tribes) cut open the chicken. Then the bystanders approached but kept a respectful distance from the woman.

"Ye konduagl demkane bolkwa" (She cut up the intestines of the chicken).

One the policemen spoke to the woman. "She says she 'shot' three times" he said.

"That's right because the chicken's liver has three tears in it".

"That's enough" said the other policeman. "Throw the chicken away".

So someone threw it into the running water of a river.

I asked Muglua who the woman was. -- "It is a Komkane (another tribe)" he said. "Her name is Mayugl. She was married to Gin bogl, a Numbulsi. He died last week. She hit him with 'kumo' and killed him.

K.M. 03.

A witch, a Kuglkane, from our clan has revealed it and Mayugl has confessed it". I heard that the woman was sent back to her clan instead of being tried in the traditional or modern way. As a result, she escaped the death penalty, for example.

(O.c., 349f.

(Nina Kulagina tötet einen frosch). ((Nina Kulagina kills a frog))

Why had the Numbulsi asked the police in Gembogl to give Mayugl, a Komkane, the witch's test? Not to show how it is done. Not to show that "something supernatural" - life force, 'aretè' - is at work here. But to show the public that life - of a chicken for example - can be killed in a kumo-way. Because: just as kumo-gifted people kill chickens, dogs, pigs, they kill ... people.

"Kumo golkwa" (The witch strikes and kills).

The attention of modern people - missionaries included - who dismiss 'kumo power' as 'superstition', disregard the facts. Verifiable facts. Facts that show that modernization or secularization allow for things that are and remain unacceptable for primitives like them, despite modernity and Christianity.

While researching the essence of 'kumo', I came across a text about an experiment to which the Russian physiologist Genady Sergeiev subjected Nina Kulagina, a medially gifted person.

"Dr Sergeiev's experiment with Nina Kulagina comes across as strange. The medium was able to bring the heart of a frog - controlled by scientific means - to a standstill thanks to psychic concentration. Attempts to bring the heart back to life failed. The frog was killed by PK (psychokinesis).

Note.-- Sterly, as a Heathenggerian, rejects, as a thorough explanation of 'kumo', all paranormology. Yet he mentions the experiment with Nina Kulagina. Which suggests that he must, of necessity, mitigate his Heideggerian exclusion. This implies that the 'reason' and 'representations' of parapsychologists do represent 'reality'.

We point out this 'contradiction' -- not to reject Sterly's method, but to point out its limits.

This brings us to the theme of our reckoning with Sterly's brilliant report.

K.M. 04.

Sample 2.-- Kumo and ordinary magics. (388/392)

Before going deeper into what kumo exactly is, we first take a brief look at a few local forms of 'ordinary' magic.

'Magic' is essentially the control - manipulation - of (life) forces of all kinds (in ancient Greek 'dunamis' (a term that appears in the New Testament and is translated in Latin by 'virtus')).

1.- O.c., 20.-- (Irian Jaya).

Irian Jaya is the western part of New Guinea, which is Indonesian territory. Steller lived for many years in Papua New Guinea, the eastern part, more or less in the middle of it,-- south of Mt. Wilhelm (a mountain of 4,510 m. height).

In Melanesia (which includes New Guinea and the western archipelagos of Oceania), but in some areas more than others where witchcraft is feared, it is distinguished from damage and death magic.

(1). -- Witchcraft and death magic are usually performed by a man. Witchcraft - e.g., kumo - is mainly practiced by women.

(2) -- Whoever works magic, does this mostly in full consciousness, in daily awareness. The witch, on the other hand, is in some degree of trance, called 'mania' by the ancient Greeks.

This can go as far as "lethargy". The witch lies dead (frozen) while she leaves her biological body in animal or human form (double) to go on a trip.

That witchcraft is also a form of magic is a fact. That is why the boundaries can never be drawn absolutely.

2. - O.c., 50.-- (Toka, die Heilerin). ((Toka, the healeress))

In the summer of 1971, Sterly visited the healeress Toka in Kagagl. Self-confidently and straightforwardly, she explained her working methods.

As a young girl, she received the magical powers from her mother (tribal giftedness) who taught her in that field.

1.- The indications (problems) are: healing of infertile women, contraception in the first months of pregnancy.

2.-- In doing so, she applies magical rites and uses plants.-- Some years later, Sterly had the opportunity to see them at work.

K.M. 05.

Her “nimbine” (magic power, life force) becomes active in speaking power-laden words, in breathing - think of Jesus when he “blew” on his apostles - of plants (phytotherapy) with which she performs massages and in covering them with her hands.

1.-- Toka explains. Kumo people keep everything secret.

2.-- When Toka touches, she heals. When kumo people touch someone, they become ill or die.

3. -- When we use the terms ‘damage and death magic’ or ‘healing magic’, we are talking about the effect. This time the emphasis is on the subjective state that is the effect.

3.a.- *Kui torra, die blaue Blume.* (the blue flower.); (O.c., 162).

1980.-- Beginning of September.-- Accompanied by two Vandeke men I set out - through the cloud forest of Wuon mauglo - to climb Mount Wilhelm (4,510). At Kombugl mambuno we rest. There the alpine pastures begin. The following morning we go higher up.

When, at 3,800 meters, we had passed the two mountain lakes Piunde and Aunde, it was as if I could no longer feel my legs. But I went on, took a deep breath and the intoxication subsided.

My eyes fell on a woody herb with bun-shaped, closed flowers of a pale blue color. *Kui torra*. Scientific: *Detzneria tubata* (Scrophularaceae). Freely translated: ‘mighty deceit’.

Beautiful. But whoever plucks them - so the opinion goes - gets a headache, is intoxicated, has to give up. The Simbu say: “*Kui torra ye sungwa*” (Headache, intoxication has hit him).

Kui torra is considered a dangerous magical plant. In the past it was used as an arrow poison (*yekirai*): the person affected by it becomes ill and dies. Practitioners of magic put a branch of the herb in the roof of the house to give the inhabitants headaches, intoxication, vomiting - all the signs of altitude sickness - and itching.

3.b.- *Tabu-Zauber.* (*Taboo magic*) (O.c., 163f).

“*Kepe nimbine yongwa*” (He lays repellent magic). Especially to shield gardens from theft (by youths, by starving people). One ties ‘*bingwa*’ (fern plumes) to the fence or to a sugarcane stem, while calling on the sun.

K.M. 06.

“Father Sun, that thou mayest watch over the thieves/thieves, I bind this fern”. The intention here is: whoever transgresses the taboo will, on account of “the sun” (note -- meaning the occult powers - numina, beings with life force) - be attacked by a bird of prey...which strikes with trembling, intoxication, unconsciousness.

Note.- The fact that numinous beings attack someone in the form of a bird of prey is similar to what we will learn later in this text about the methods of kumo magic.

3.c.- Kumo tongues. (O.c. 158/160.)

Note -- What Sterly is telling us now shows that smoking is one of the many forms of “going into mania”. It refers to drug use. These include magnetic sleep (hypnotic state in which one is nevertheless active).

The witch master Siwi Getne died in February 1970.-- His hitherto secret inheritance was stored in an old suitcase.-- Horrified, the next of kin looked at the round magic stones, the small magic bow, the piece of ombu-bark. There was also a dried-up swallow’s wing (which they called kumo tongues or kumo tongon).

These sickness and death remedies - including the cinnamon-scented ombu bark - came from Ramu.

Siwi Getne had held the ombu bark in glowing ash, held the smoke over himself and the swallow’s wing and blown it, muttering magic words. Then he had put himself to sleep - intoxicated - after which “his soul” (note -- double) had flown away in the form of a swallow.

Note.- that he has smoked, intoxicated, both himself and the swallow’s wing (pars pro toto, the part for the whole). Thus he absorbs into himself the soul - an animal, subjective soul - of the swallow in order to ‘work’ with it.

Polydoxia.

Polus’ means ‘many’. Doxa’ means ‘opinion’. Even primitives may hold more than one opinion about something.

1. Some claimed that Siwi Getne had been a kumo-man who could ‘rend the inner’ (biological organs as well as psyche). This made him a man feared by all.

2. Others said that his soul had not flown away,--that he had rather used the swallow’s wing to perform magic on women who had run away from their husbands.

K. M. 07.

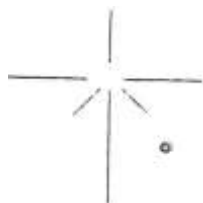
He had let the ombubast burn, pronounced the name of a runaway together with a magic formula and blown the smoke on the swallow's wing. Thus, the woman would have set off with many men to finally hang herself.

Among the Kamanuku, this type of killing spell is called kumo sangen. The word tongues or sangen is related to the term sang(g)uma, which is used for death magic on the north coast of New Guinea.

Although the practice of kumo tongues is close to that of kumo witchcraft, the Simbu do not consider it kumo because it a. involves magical spells and b. is practiced only by men.

A bizarre history

Kumo sangen and smoke magic seem to be the same according to a story by Sundu Gamba (1971). He claimed that the Bundi also practice smoke magic by order of the Simbu, when they want to avenge the death of "a great man".



I. The magician starts by laying cockatoo or rhino feathers in the shape of a flying bird on the ground. Next to it he places his kimagl kombugl, his magic stone.

II. While his biological body is lying down as if intoxicated and guarded by another man, the soul (note -- outgoing double) flies away in the form of a kuglame (white cockatoo) or kauglia (hornbill).

The intoxicated state is induced beforehand by strong smoking and blowing the smoke on the bird's feathers until he lays down asleep and is guarded.

Note. - One sees it: both magician and bird (soul) represented by the feathers are somewhere one (magical identification) at the impact of the smoke.

The whole procedure reminds one of what we call "the method of the flying angel" (one hypnotizes someone and makes him leave on command; if necessary, one hypnotizes the soul (phantom) of a deceased person and makes it leave, as a subject, to perform a task together with the magician(s)).

The difference lies in the fact that one does not subjugate a bird but hypnotizes a human being.

The out of the body experiment in kumo-praxis also includes a flying soul. Hence the resemblance.

K. M. 08.

3.d.-- Windkopf spricht. (Windhead speaks) (O.c. 161f.)

1969.-- Old Ganga with a company stayed for a week in the house of his friend Aba. This elderly man was a magician: “Iri mbirre ndungwa yagl” (Smokehead he speaks man).

‘Iri’ is ‘wind’ but also ‘tobacco’ (nicotiana tabacum; a nightshade) which is also called ‘iri’ or ‘ussi’. “Iri ndongwa” is “he eats wind”, i.e. “he smokes”. -- Aba hid nothing and explained (where the kumo-people are silent).

(1) In the evening around 7 p.m. he twirls a long cigar. As he rolls the tobacco in a dry banana leaf (embilame), he mumbles magic formulas.-- He smokes uninterrupted until everything in his head spins and he becomes like a drunk (“spak” from the English “spark”) and has to lay down.

By the way, the pidginterm “spak brus” - literally: drunkenness tobacco - is the word for marijuana (cannabis sativa).

Note-- Here we see that the smoking method with its intoxication approaches the drug method.

(2)a. He falls asleep. Immediately “birds” fly away with him. For example, the red bird of paradise (baundo), the yellow bird of paradise (yambagl), or the hornbill (kaugla).-- With those ‘birds’ goes his nimbine, his magical power, in the form of ‘breath’ or ‘wind’.

Note-- Both these terms remind us of Anaximenes of Miletos (-588/-524), the early Greek thinker of the Milesian school, who postulated as ‘primordial matter’ ‘aër’, air, and ‘psuchè’, breath.

(2)b. The ‘birds’ strike the one he wants to kill with his nimbine. Result: the next morning the target dies! Note: all that these ‘birds’ (*note* -- animal souls) do, he does consciously! So the rapture is very limited.

Warning magic.

When Aba wants to show someone with whom he is in conflict his “power” to make him comply, he breaks off - in the manner described above - a branch of a tree that stands next to the house of his target.

According to Sterly, his nimbine (‘dunamis’, lat.: ‘virtus’) seems capable of causing wind and gusts of wind in the process.

Ganga emphasized: Aba is a magician, “a man-with-magical-words” (ka nimbine yagl). Not a kumoman!

K.M. 09

Sample 3.-- Symptoms of a kumo-attack. (393)

O.c., 143f.o -- Diagnosis der kumo-Krankheiten.-- This is to begin with the actual kumo - phenomenon a semeiotics (symptomology).

A.-- The inner.

A.I. Before a kumo attack occurs, chronic ailments such as malaria or asthma may have already affected the health of the target. Axiom of the kumo men: "Strike people whose resistance has already been impaired".

A.II. Frequent ailments that may be kumo-effects are lung ailments, liver ailments, bloody stool.

Less frequent are swollen body parts. Further: acute pneumonia and pleurisy, infectious liver diseases and liver damage, intestinal diseases including enteritis necroticans and amoebic dysentery.

Pneumonia and liver disease were - until recently - the diseases with the highest mortality rates. Intestinal diseases are also often fatal.

Further symptoms are stabbing headaches, stabbing pains in the side, in the upper abdomen, coccyx pains.

The inner language expressing the kumo attacks is broad: it includes both the organs and the psychic side.

Consequence: Weakness, attacks of unconsciousness, numbness and apathy may indicate kumo attacks.

Tendency to suicide and its execution, mental disorders (insanity) may be the effect of kumo witchcraft.

Note. - A few years ago, the author of this essay came across a young girl in the region of Morzine (a town in Haute-Savoie), known for "le mal de Morzine", (Morzine sickness), which the inhabitants of the region, especially the older ones, still remember very well thanks to tradition. So much so that the worried parents carried out a thorough scientific investigation. "We know", said one local person, "C'est le mal de Morzine". This ailment had been occurring for years last century and had never had a scientific explanation. The people spoke of magic!

B. The inside

But in the form of an accident (falling out of a tree or crashing a car for example).

K.M. 10.

Sample 4.-- A plurality of malicious elements. (394/395)

Polydoxia' it is called: apart from the (black or unscrupulous) magics and the kumo method, other factors are at work when the above symptoms occur.

O.c., 138f. (Geister und Krankheitsdämonen) (Spirits and disease demons), gives us an overview. It proves that the diagnosis of primitives is far from simplistic.

A.1.-- Dowe (= gitne dowe).

This is the term for wilderness spirits in the jungle. Usually invisible, they sometimes show themselves in a human form (with leaves over their skin).-- Their target is humans and pigs.

By the way, 'dowe' is also the name of a tree species, namely *phyllanthus flaviflorus* (a woolly milkfamily). It may well be that this very plant was, in earlier times, considered the entrance plant to such spirits.

A.2.-- Dingan.

Also wilderness spirits. They appear in the form of "dengreme amban", earthworms.-- These bizarre disease demons cause swollen organs (especially the genitals), bloody urine, renal colic and, of course, exhaustion.

B.1.--Dire duruagle korara.

These are female spirits -- white-skinned fairies -- who are related to the kangi.-- They seduce young men into extra-sleep (think of our succubae) and afflict them with venereal diseases.

By the way, "diri duruagle" is also the name of an orchid with red-yellow flowers (*dendrobium phlox*). Again, probably the contact flower in earlier times.

B.2.-- Kangi (also: kumo kangi. Gigl kangi.-- Masalai).

Sterly labels them as 'mythical' spirits.-- These numina are tree spirits (in the keme-trees, *bischofia javanica*) or swamp spirits (along the rivers).

They show themselves as human beings but also as aglandua snakes. As causal agents ('Urheber' in the language of N. Söderblom) they are twofold:

a. they are the guardian spirits of the swine (the name for that function is 'house fathers' or 'originators')

They have adapted to modernization (clothing, kerosene lamp) but modern jobs and car traffic can disturb them to such an extent that they live in remote places.

K. M. 11

Note -- o.c., 191.-- The kangis are corpse-eaters like the kumo men. But they do not dig the corpses out of the graves: they throw themselves on the corpses of people who are thrown from steep rocks into streams.

The soft whistling of the kangis sounds like that of a small rodent. Sterly heard it herself in 1980 while an oblong light slipped slowly by indoors. Which means that they also show themselves in that guise.

Note-- Wilderness spirits and fairies or kangis are particularly fond of the lower body and genitals.

C.1.-- Ancestral spirits and gerua.

The “gerua gigi” are, together with the ancestral souls, possible causes of ailments and accidents. But they are also the guardian spirits of the ancestors and have a beneficial effect on the good health of plants, pigs and children.

C.2.-- Spirits of the dead.

The spirits of the dead punish with constipation, pains in the body, epidemics,-- frenzy attacks.

***Note*-- Necromancy.**

Totenbefragung (Dead survey) (o.c., 281).-- At the Gende (in the Bundi area), in the course of a corpse celebration, a public interrogation of the dead, necromancy, was committed.

A man of the Owo class approached. He knocked with an arrow (shaft) on the bier that was being held by two men. He asked, “Have they perhaps worked on you with killing magic? Thus several questions could be asked.

If the bier moved back and forth, it was assumed that the soul of the deceased answered ‘yes’. If the bier did not move, then it was certain that neither magic nor kumo nor the influence of death spirits was involved. This implies that death was a natural phenomenon.

Questioning the souls of the deceased, according to Sterly, must have been a widespread practice in the Simbu area in the past. Since this does not correspond to the soul concept of the Bible and the soul concepts of moderns, such a necromancy is hardly ever practiced today.

By the way, something like “spiritism” lives on in our country. The New Age also practices such things.

K.M.12.

Sample 5.-- Revealing kumo attacks. (396/398)

Witch-finding.-- There are kumo men who discover if there is kumo attack in play.-
- A few examples.

-- O.c., 255.-- “He is a kumo man” said Indanda, when we were talking about Kuglame. “He is not a bad man (the common term for a dangerous kumo man). He has kumo, but his kumo does not affect people. He is “kumo kanungwa yagl” (“Witchcraft he sees man”).

A woman of that type is called “kumo kanungwa amsu” (“Witchcraft she sees woman”). Witchcraft sees mostly women, more rarely girls or men.

Zähmung des kumo (o.c., 258f.) - Even sighted witches or witchcrafters have a kumo in their heads. But they are not “yomba kinde” (bad people).

Just as shamans have a helping spirit and control it, so do witches-seers. They do not get carried away, they resist the evil impulses. They themselves are strong enough to control the ‘thumos’ (a term that Sterly uses several times and that even functions as a kind of Ancient Greek explanation), the spirit of life, the control over life, in themselves -- they see - find (hence the term ‘witch-finding’) - the kumo in the kumo people. Yes, they can send out their own kumo-animal, as a double, to get information somewhere (as we saw above (K.-M. 04)).

Discovered through kumo-wood.-- O.c., 168f. (Kumo ende, das Hexenholz).

Mantic’ is ‘revelation’ (lat.: divinatio), ‘divination’. -- The kumo and the kumo-man are found guilty at mourning ceremonies: either witch-finders or fortune-tellers are called in, or the kumo-man betrays himself. The latter is first of all the case because they travel around at night in human form, or because they check the witches’ torches.

During the mourning ceremonies, kumo-people keep ‘wood’, sticks - e.g. 2, 5, 8, 10 cm long - hidden in their hands and try to put them into the earth near the corpse without being noticed. Sometimes someone notices. Or the sticks are discovered afterwards.

It also happens that the sticks are put into the earth at the cemetery, at the *gigl pene*, the place of the spirits (ghosts).

It also happens that kumo ‘ende’ (the sticks) are always stuck in the woven wall of the house near the corpse.

K.M. 13.

The reason.

The opinion exists - says Sterly - that, with such magic sticks (as well as with magic stones (K.-M. 06)), the kumo men ward off the shadow (spirit) of the dead person (repulsive magic) so that it does not make them ill or incriminate them.

Note.-- Now it is a fact that thieves/thieves whose theft is successful do similar things. Which proves that kumo-method can also include (ordinary) magic.

Kumo people also betray themselves in other ways.

(1). *Koprophagy.*

‘Kopros’, in ancient Greek, means ‘excrement’. ‘Koprofagos’ means “who eats excrement”. -- In biology, the dung beetle is known for this.-- In psychiatry, coprophagia also occurs, and in pornography, such things also occur.

Hexen essen Kot (o.c., 203f.).

“I’ll eat your excrement” (denie) is a time-honored expression: when meeting someone, this stylistic figure expresses reverential affection. The term is figurative, but has its roots in the Simbu’s view of kumo. With modernization, the expression disappears.

Alfons Kumba tells.

Korumbi, a Kamanuku, went out at night with his wife to look for excrement -- “What excrement?”, I asked. “Of people and pigs.

What did they do with it?” -- “They wrapped them in leaves, baked them in the hot ashes and ate them.”

Kumo people of Simbu eat excrement: reports confirm it. Few people get to see it because kumo people do it in secret.

When three young men from the Gandiglñem surprised their clan brother Thomas Siwi in the night - December 1982 - they saw that he was holding a bundle of leaves under his arm in which pitchpek, excrement, was wrapped.

According to the Kamanuku interpretation, it is the kumo-animal that “tells its father” or “its mother”: “Let us eat excrement”. -- It is known that kumo animals can be beetles, among other things: why not a dung beetle?

Kuchen aus Kot (o.c., 206).-- It happens that one bakes cakes from pitch!

Value judgement.-- O.c., 204f. (vulture auf kot).-- The Simbu abhor dung-feeding.

K.M. 14.

Even - in the presence of other people - to let out a breeze is considered impolite.-- Among the kumo-people this disapproval turns into the opposite: “vulture auf kot” says Sterly (‘vulture’ is intense desire).-- That excrement is eaten raw he has never heard.

(2).-- *Eating corpses.-.*

Schlimme Nachricht (o.c., 182ff.).

Sterly learns from Gande that the corpse of Anton Gamba had disappeared from the grave.-- “How could ye see that the corpse was gone?”

“The grave was open. With many footprints of men, women, dogs all around. The kumo-people took the corpse out of the earth, divided it and ate it. That’s for sure.

Sterly could not believe such a thing: “Our imagination surrounds us like a shield behind which we perceive only what our reason can explain. Axiomatics determines phenomenology!

Zusammenkunft der Kumo-Leute (o.c., 186f.).

Early July 1980.-- In the cemetery above Kama mambuno, Gundu kumugl was buried.

On the night between 7 and 8 July, from Morumbi mambuno, I saw how countless lights were gathering in the cemetery, which is at about the same level, on the opposite bank of the Kuman.

What I saw then were kumo people (as my neighbor Gamba Gona said the next day): they had gathered to dig out the corpse and distribute it.

Leichenzehren ist nicht Fressen des Inneren (o.c., 191f.).

I was assured that kumo-lui take the corpses out of the graves as a biological reality, distribute them, and eat flesh and blood and fat. This is done in human form (not in nocturnal double entendre).

Herausholen der Leichen aus den Gräbern (o.c., 192ff.).

“Kumo yomba yaurikwa” (The kumo people dig up the bodies). They imitate kangi-spirits (K.M. 10: Kumo kangi). Sterly: they do it - that is for sure - in the biological body but in an extra-natural soul state.

Zubereiten und Verteilen des Fleisches (o.c., 194/197).

The Kamanuku know a ‘spirit game’, with the title “They divide the corpse in pieces”: the players come, with bamboo cutting knives, to the grave and pretend to divide the corpse with the knives and devour the flesh and blood. -- O. c., 234: “gigl dailkwa” (They mimic the shadows).

K.M. 15.

Sample 6. -- Kumo men are different. (399/402)

A.--Infringement of blood and affinity.

Hexenschätzung (Witch estimation) (o.c., 216f.)

In their homeland the Simbu act as a people, not as a mass - they constitute an “organic body” (primitive organicism): even as individuals they are beings within the encompassing whole and already from the point of view of spatial interconnectedness are not interchangeable. Guided by the same destiny, they are not ‘individuals’ in our sense of the word.

The ‘organs’ of their coexistence

Family, lineage, clan and tribe -- together make up the tribal group. The Simbu tribal group in terms of history, language and manners forms a whole and resists individualisation as it has developed in modern society.

The kumo people also belong to and live within this ‘people’s body’. Consequence: if it turns out that they destroy organs of it - by making them ill, killing them, for example - then they are expelled. For they are very different.

Angra/ Ambara, Mein Bruder/ Meine Schwester (o.c., 207f).

Even friends address each other with the term ‘angramo’!

1.-- The term angra (my brother) is related to ‘angre’ (hunting arrow), for the arrow (and the bow) are trustworthy friends.-- In an inhospitable land,-- without roads, with steep mountain sides, great streams and cold and wet mountain forests, ‘all that is brotherly’ means a bond that cannot be expressed in words.

Brothers help brothers in need. Even if they are criminals, robbers, rapists, murderers. Only when a dangerous disease - leprosy or framboesia tropica - strikes them, they are cast out and later killed.

2.-- The term ambara.-- Sisters are related to each other less among sisters than in connection with her brothers. They are married off, often far away from home.-- ‘Ambara’ expresses “all that is female”.

Kumo, within that organic framework, is so much like disease, like evil, that it can be eradicated, because it challenges the mutual, organic connection head-on.

K.M. 16

For the kumo-animals, with their animal desires, see in the fellow-man (clanmates) something to be eaten out and this in the inner (as described above (K.-M. 09),-- something whose excrements and corpses should be 'eaten'.--O.c., 215 (Trauergebaren) therefore rightly says that participation in a feast of tears (around a corpse) on the part of kumo-animals is pure hypocrisy.

B.-- Shamelessness.

O.c., 58ff. (Sham). Kumo people are very different.

- a. Superficially, they are not different from other people.
- b. What is striking, however, is their attitude towards their fellow men.

B.I.-- A culture of shame.

The Simbu are thoroughly ashamed people: the feeling of shame surrounds them like a second skin. If someone is ashamed, they say "angai golkwa" (He dies his place). We say, "He loses his face".

The most embarrassed are girls and young women -- a girl who is spoken to unexpectedly will squeeze her eyes shut and smile. A kind of embarrassed smile. Or it involuntarily sticks out its tongue, or rather, the tip of its tongue.-- Older women and men can also be ashamed. Really old people, on the other hand, hardly show any shame.

"Dem kumburu erukwa". Shame can be present deep "in the bowels".

For example - 1982 - a young woman with her little son plunged into the river after her husband had thrown them on the ground in the garden and slept there in front of her mother. A couple is ashamed when they are surprised at the love game.

It is ashamed when the genitals are uncovered. Yes, when in company, one discharges a wind (except among men in the men's house or when it is seen how one discharges oneself).

One is ashamed when one is scolded, suspected or insulted in the presence of others. The wife of Uru was ashamed when she was accused of witchcraft.

One is also ashamed of asking for something without being able to offer something in return, or when one cannot return the gifts received during the ceremonial exchange (pigs, money, valuables) in the appropriate manner.

K.M. 17.

When Gembe koglma caught a cold in the summer of 1976, he was embarrassed to seek me out (Sterly had medicine) to get help without being able to give anything in return. This "do-ut-des" (I give so that you give and vice versa) is a hard rule of conduct.

Men are ashamed when they are defeated in battle, for example: the Gandiglsunanem were ashamed when they saw the kumo-lui taking the body of their brother Anton Gamba out of the grave because they considered it a defeat, a loss of honor. A loss of honor in the fight against the kumo gluttony.

B.II.-- A culture free of shame.

Kumo people, although living among clan relatives, although living among shame-filled people, seem to be deprived of any sense of shame.

As a result, they are rejected, cast out, killed as bad people. This hurts their excessive sense of honor, with the result that they live forever with the need to overcome their hurt sense of honor.

The life histories of kumo-people show that they live a dangerous life precisely because they put others close to them in danger. Even today (1987), they can be beaten, cast out, killed -- such as the Niglnumbulnem Yaugl omba and the Inaugl Maria Mandigl: they were burned in their homes.

No witch/ witcher would tell others anything about himself - not even if it concerns strangers - out of prudence, not out of shame.

Sterly: "It seemed to me that there was a gulf between the mundane world and the nocturnal kumo-world.-- Only to me, as a stranger, did it seem so! In the Simbu valley, no one doubts that kumo-people and other people live in one and the same world: kumo-people are dealt with on a daily basis; one meets them on the road, talks to them, travels with them, -- works with them, eats with them. (O.c., 60).

To sum up: within a culture of shame, the kumo-people form a shame-free but extremely cautious subculture.

K. M. 18.

A model.-- Die scharfsinnige Gewa. (The astute Gewa) (O.c., 62f.)

(A) She is agile. But she is easily excited.

In contrast to her husband Uglka who has a calm, balanced temperament.-- Gewa is of medium height. She was slender before she became rounder in 1982, as she lived into her fifties. Gewa is Catholic. She is the mother of seven children: two sons and five' daughters of which Marta Dua is the eldest.

She is an active creature. Her eyes can twinkle wickedly when she makes a cutting remark. She is not closed-minded: she laughs and talks to others without being a chatterbox -- what is most striking is her high voice, which, when excited, sounds shrill.

Her sharp tongue is feared: I have heard her make unfavorable remarks about me, for example, and I ... could not understand what she was saying.-- She told fairy tales, but spoke so quickly that I had difficulty in following.

(B)I. She did not give up her reserved attitude towards me until 1980.

The thirty-year-old Georg Mondo, who was married to Gewa's eldest daughter, died suddenly. Marta Dua was suspected, accused. A crowd had gathered. Marta denied. Then they decided to torture her. When I saw that, I spoke to the people to show my reservation. I was assisted by the councilor who was preparing to forbid the procedure.-
- Since then, Gewa considers me her friend and a friend of the family and ... she addresses me by my first name.

(B)II. I did not know then that she and her family had kumo.

I have known Uglka for many years. In 1983 I learned what had happened the year before in Gandigl: Thomas Siwi, Uglka's eldest son, and Mume, his third daughter, had been exposed as kumo. Thomas Siwi had a cassowary and Mume a pig as the witch's animal.-- So they claimed. My neighbors said that the kumo animal came from Gewa. But they did not know about the parents and other relatives.

This is one of several descriptions that Sterly gives in his work. By picking out one of them, we have come a step closer to what a kumo man can actually be.

Let us pay particular attention to the vulnerability of kumo-people in terms of their sense of honor: they are 'easily touched', 'easily irritated'.

K.-M. 19.

Sample 7.-- Drives and motives of kumo men. (403/406)

The crimes of witches can be described in terms of omen (VT)/ sequel (VV). The sequel is the deed. The omen is then either an unconscious motive or a conscious motive. Let us now look at this in more detail.

1.-- Motive der Hexen (o.c., 127f ..)

Witches are compelled - compulsive behavior - to wander around at night without having the conscious intention of killing people, for example.

But the motives or motives that give rise to a kumo attack are well known to the Simbu: vindictiveness, often also envy,--appetite that is directed at the inner (flesh and blood,-- fat, liver) of fellow human beings.

When this 'thumos', this agitation, arises and incites to 'attack', it ends sooner or later with the death of the target or victim.

An attack - for that is the right word - always takes place within the residential community of the clan or lineage. Thereby everyone knows everyone! So they know where someone from the clan or lineage is thought to have been or what he or she has done.

That is why, from the omens, the preceding events, one will try to conclude the sequel, (the deed of) the guilty party.

Thus, the Simbu know approximately who in the group has kumo and it also hardly remains hidden when e.g. people get into conflict or are annoyed with each other,-- when a suspicious person - shortly before the death of the victim - tries to get close to his/her residence,-- when a witch torch (night-glow apparition) passes the same way again and again.

Annoyance (disappointment, frustration).

Annoyance is a disturbance of inner peace,-- the hallmark of black magic and witchcraft.

The 'thumos' or life urge in its frustrated form then dominates the business mind and its inner peace. A witch/ witcher is annoyed when she does not receive boar meat or any other gift.

A childless witch, annoyed and angry, kills a pregnant woman or a newborn baby.

A witch, annoyed and resentful, takes revenge on the woman who rejected his proposals.

K.M. 20

Annoyed sense of honor.

Note -- In current chaology (theory of the over-complicated), one knows the term 'butterfly effect', by which one indicates the fact that a minute cause (omen) is followed by an enormous reaction (sequel). Let us listen to Sterly.

In the case of the killings referred to as revenge, the retaliation is often disproportionate to the cause.

The Simbu see that, but they pay attention to the anger of the kumo man: "ye mundo kama si erukwa" (It makes her liver beat). In a country where people have a pronounced sense of honor anyway, the honor of the kumo people - most of them, at least - is sickly oversensitive.

Note.-- This illustrates the agitated or deeply disturbed inner peace.

O.c., 129f. (Rachedurst).-- The revenge of a kumo man is "like a grass fire in which the fire created by a spark propagates at wind speed" (according to Sterly).

Because it gave him nothing to eat when he asked for food, Aglua, a young kumo man, killed a girl from his clan.

At the Inaugl, Maria Mandigl asked a man from the line she had married for the debt money for her daughter - 7.50 kina (the currency since 1975) - He rejected and taunted them. She then killed his little daughter.

Insatiable gluttony.

The 'thumos' or life urge does not even need to be disappointed. Witches tend to be insatiable: gluttony drives them to eat half-digested food in the intestines of sleeping people

O.c., 130 (Freszgier).-- The witch Wangla Weraï killed the infant son of her brother-in-law Martin Waiangl, because she wanted to eat "the sweet-tasting liver" of the baby but also because, after he had forbidden the sale of sweet potatoes in the market, she had become enraged.

Note .- Here we have two motives: vexed sense of honor and gluttony. The kumo-animals of the witches Kewan Kangigl and Maria Mandigl took the liver from the victims and gave it to "their mothers" (the witches) who prepared and ate it.

Note -- This shows the animal origin of gluttony.

Note -- We are here for a kind of depth psychology.-- The kumo-derivative that the kumo-people say drives them, and that they only reluctantly discuss, is the active life instinct in the depths of the kumo-people's souls, which incites them to deviate from the norms of the community.

K.M 21.

Please note that this urge to live does not mean the biological interior but the subtle (fluid) interior.

2. -- "Böser Blick" (Evil eye), (o. c., 133f.)

This brings us to another aspect of depth psychology, namely, the unconscious or subconscious urge to live.

a.1. The term "evil eye" is used by John Nilles, *The Kuman of the Chimbu Region*, in: *Oceania* xxi (1950/1951) to translate the term "toro kinde erukwa". This translates as "He looks bad".

But the Simbu say this when someone is angry or looks at others in a penetrating way, without assuming that he or she wants to harm the fellow man by looking at him or her. If someone looks at a fellow human being in a malicious manner, then one also says "ye kan kince yongwa" (maliciously looking at him).

The fact that kumo-men have the evil eye, that they can harm or kill living beings by the evil gaze, is evident from the police minutes of the 1982/1983 investigation of two witches.

Note.-- The question arises whether these reports were not influenced by western prejudices.

a.2. According to Sterly, in the European tradition the evil eye is seen as an innate quality, used by witches, magicians and strangers. At least according to TH. Hauschild, *Der böse Blick (Ideengeschichtliche und sozialpsychologische Untersuchungen)*, (*The Evil Eye (Studies in the History of Ideas and Social Psychology)*), Berlin, 1982,--a work on which Sterly relies.

Note.-- When the evil action, through the gaze or something else, is un(der)conscious, the French call this "être néfaste(s)", being unaware of evil.

The 'will' to harm or kill or do anything else is then a 'will' or 'urge' present in the unconscious depths.

b.1. Sterly.-- A witch/ witcher must in fact "recall" the calamitous power of the kumo-animal within before she/he strikes a human, a boar, a chicken.

So it is that the Simbu say: "Kumo has entered a human being and has hit him (sungwa) or cut his liver and intestines into pieces (balkwa), broken them (bugundungwa) or eaten them (nongwa),--without mentioning the evil eye!

K.M. 22.

Kumo is the active power at work,--not an unconscious or subconscious look.

b.2. Sterly. - The fear of the evil eye as it is known in Europe is unknown to the Simbu.-- That this is so is shown by the fact that kumo people usually harm others when their 'original' (note -- Sterly means 'biological') body is not present, in the guise of a double. The kumo does not look: it strikes. I have not heard another term for it.

Note.-- O.i. Sterly is not in the clear here.

O.c., 92, he says: "As an unconscious part of the individual soul life - as S. Freud understands it - we cannot interpret kumo. A witch, for example, is conscious of her kumo at all times, even when the animal leaves her body as a double in animal or human form.

When the kumo goes out, the consciousness goes with it, driven by the desire of which it seems to be the "embodiment.

Note.-- That will be true. But, when the witch consciously goes out with the kumo-animal,-- when the animal embodies her desire as Sterly claims, then she has a purpose and she is watching her target. That attention to a target is a look! A look that comes from the eyes of the animal or the human in the form of which the witch is going out.

That she is working with more than her glance - her evil eye - is also the case with European witches. The looking gaze is the intentionality of the consciousness that looks at the target-victim and at what evil should be done with it.

The fact that, according to the language of the Simbu, the term "evil eye" is not used explicitly, does not prevent the evil eye from being present. This is all the more obvious because the witch prepares her attack days or weeks in advance, and while preparing it locates the target, checks it with the eyes that are already looking at it with evil eyes.

When, at night, she looks for the target with the same eyes and intent, it is only a continuation of what she did before. Whether consciously or unconsciously is of less importance here: she 'sees' and that is evil!

K:M. 23.

Sample 8.-- the 'inner'. (407/410)

Already K.-M. 09 and 16 for example showed that the concept of "the inner self" is a key concept. We will go deeper into this now.

Aufessen des Inneren (Eating the inside), (o.c., 23f).

All accounts say the same thing: witches take the innermost part of a person to prepare and eat it.-- The innermost part is first and foremost the soul or shadow, i.e. a kind of fluid (note -- despite the fact that Sterly reacts against terms alien to the Simbu, he uses this term) that penetrates the biological body and makes it a living being.

Note -- Let us add immediately: that interior, in the fluidic sense, is also the double! O.c., 24: "Die Hexe nimmt nicht das vorhandene Organ sondern dessen Fluidum oder Anwesenheit".

The terms 'vorhanden' and 'Anwesenheit' come from Heidegger's works: they are inadequate because they are far too general (meant ontologically, after all) to correctly reflect precisely one kind of 'Vorhandenheit' (immediate givenness in our everyday experiences of Western people) and precisely one kind of 'Anwesenheit'.

Sterly cites Bronislaw Malinowski, *Argonauts of the Western Pacific*, New York, 1922, 243f. -- We are on the Trobriand island of Boyowa.-- A woman tells how her child was robbed of his insides - lopoulo - by a witch.

When she was a little girl, a woman called Sewawela came to her parents one day to sell them a mat. Sewawela came from the island of Kitava but was married in Wawela.

Omen: The parents did not buy the mat and offered her little food. Continuation: which provoked the disappointment and resentment (K.-M. 19) of Sewawela known as a witch who was used to being treated "with respect". Night was falling. In front of the house, the child was playing on the beach.

Suddenly the parents saw a large glow-worm (note-- cf. kumo-animal) circling around the child. Whereupon the beetle circled around the parents and flew into the house.

After the previous chapter, who does not think of the angry look directed at the child and its parents?

K.M. 24.

The parents saw that this was "not normal": they called the girl in and put her to bed. Immediately afterwards, she fell ill and could not sleep all night. Parents and other relatives were watching. The next morning the child was "as good as dead": only the heart was still beating.

The women present started the lamentation of death. But the maternal grandfather rushed to Wawela and sought out the witch Bomrimwari.

She took herbs and rubbed her whole body with them. She then assumed the form of a 'mulukwasi', a flying witch, to search for the child's body in that form.

She looked for it and found it in Sewawela's hut: it was lying on a shelf on which were the large mud dishes in which taro (= me, colocasia esculenta, an arum-like tuberous plant) had been prepared in pudding form. There it lay inside "red as caliko"(op.-: calico(t), cotton cloth). Sewawela had put it there and had gone into the garden with her husband with the intention of eating it after she returned.

As soon as Bomrimwari found the inside, she performed magic incantations on it on her own. She then went to the father's house, performed further magic on ginger-and-water and returned the interior to the child's body. Thereupon the child began to improve.

The beneficent witch received from the parents a considerable compensation for saving the child.

Note-- Compare the method of mulukwasi with that of the flying angel or that of the flying bird (K.-M. 07).

The concept of "the inner".

Actually we are facing two correlativa: the inner and that what the inner is doing (kumo)-- O.c., 86: The inner is not opposite all that is outside the human being.

Note -- Also these two are connected: K.-M. 09 taught us that as a kumo-goddess one can act on "the inner" so you fall out of a tree or have an accident with a car. The occult inner self and the occult environment are connected, form a unity.

O.c., 86.-- The skin is the whole of the biological body as a covering that encloses the inner.

Note-- But that skin is permeable, occultly speaking: it is like a sieve through which processes take place.

K.-M. 25.

Let us note again that Sterly regularly speaks of the 'actual' inside (o.c., 23, 190, 86, 141f.): "The Simbu know that they can take the liver out of a boar when they have slaughtered it.

The witches, however, are said to take the liver out of their victims without damaging the skin: a proverb (...) says that the term 'kumo' means 'the ripping out of the life-force, the very inner part'. (O.c., 142).

This means that kumo is a fluidic (rarefied or fine material) activity that, having exhausted the fluidic or soul body, materializes it and turns it into a gross reality.

Note.-- Curiously, Sterly, out of Heideggerian prejudices, never explicitly dwells on this aspect and always expresses it in vague terms. From which it does appear, thanks to reasoning, that there is dematerialization and rematerialization. This is thanks to the grip on the subtle body.

(1) When someone is sad or ill, the Simbu says: "His inner self speaks heavily or dies". If someone who has been penetrated by a kumo, because she/he has eaten a sweet potato, becomes restless and is compelled to wander, respectively to wander, then it is said that "the inner self" is restless. -- This clearly means that the interior includes the psychic life.

Note -- This is reminiscent of expressions in the Bible such as "the heart and kidneys" which Yahweh sees through,-- as "the bones" which are crushed,-- as "the fat" and so on.

(2) But if one speaks of flesh and blood - strangely recalling Jesus' words when he speaks of the Eucharist (as "my flesh and my blood") -, lung, liver, spleen - especially the liver -, then the Simbu also uses the term "the inner". Which then proves that biological life also belongs to the interior.

Further texts.--We now give a number of quotations.

1.a.-Mostly it is the kumo-animal that robs or destroys the inside - the liver for example. The biological body of the target, although injured inside, is not physically cut open in order to take out the biological liver, for example.

For the Simbu, the fact that kumo-people prepare and eat the stolen interior is not a contradiction because - as Sterly explicitly states - the kumo-people target the double of the interior - e.g. the liver.

K.-M. 26.

1.b.-- O.c., 142.-- The kumo-men, 'present' in the body of their victims, extracts the actual inner self and leaves the rest numb. "Ye kuiama taia ongwa" (His life-force, soul, or phantom) has passed away). Which does not prevent the extracted food from being eaten organically.

Note.-- Those who are even slightly familiar with occultism know that through thinking, one can control the subtle and de- and re-materializs it!

2.a.-- The strict corpse-eating is different.

The kumo people physically take the biological body out of the graves, divide it and eat flesh and blood and fat - as far as the ordinary Simbu can judge, the kumo people do this in their human form.

2.b.-- We must therefore state first that the kumo people apply the ability to form a double to the victim when they separate the inner from the rest of the body.

Kumo = life force.

O.c., 142.-- When a woman washes out sweet potatoes and does not cover the smaller tubers hanging from the roots with soil, they are burned by the sun's rays. "Ogai ande kumo iungwa" (The sun has taken away the sweet potatoes kumo).

Tubers that dry up in the sun dry up, shrivel up: the life - kumo - goes out! So that the term 'kumo' can mean both life force and life force eating. Which is a case of metonymy. Now that life force (that which makes something a living thing) is the inner being. In other words, kumo-eating people are targeting the kumo because of their own kumo!

Since the biological interior is in solidarity with the psychic, the kumo-processing robs the victim not only of his organs, even the liver, for example, but also of his feeling and his vitality,--even of the root - mem - of his life, with which the actual interior as a whole stands or falls.

Mem' is 'root', 'rhizome', also 'ground' or 'origin'. The inner being is no longer whole (mundu).-- In order that the victim may recover -- revive --, the stolen must be returned (as above K.M. 24 Bomrimwari did).

K.-M. 27

Sample 9.-- Damage. (411)

Schädigende Einflüsse (Harmful influences), (o.c., 131f.)

The kumo (souls) of the kumo-men who are occultly stronger and especially who are more aggressive than the other kumo' s (souls), eat them to appropriate that power (kumo) and this especially in animal form.-- This does not always end in death.--

1. The kumo-animal can, for instance, cause a gradual sinking into illness.

2. Also, more than one kumo-animal can gnaw out the same target at the same time.-
- The symptoms are: weakening, -- emaciation, digestion. Cf. K M 09.

Just as the body of a witch lies cold and unconscious in the house while the double goes out, so too, after the kumo-animal has removed the actual inside, the victim remains cold and numb.-- So says a nurse in the Gembogl hospital about the exorcism.

Note -- We refer to Carlo Ginzburg, De Benandanti (Witchcraft and fertility rites in the 16th and 17th centuries), Amsterdam, 1986.

The work - o.c., 54, 67, 100 - mentions how witches and benandanti also fell into a mock death - cold and unconscious - centuries ago in Northern Italy. The resemblance is striking and justifies the term 'witch(er)' as a translation of 'kumo-man'.

Unconscious damage.

Often, children who are kumo-gifted do not seem to realize the perniciousness of their kumo-praxis.

An eight-year-old boy who had been given a kumo animal by his mother fed excrement to his smaller half-brothers and half-sisters.

He taught them that it was 'food'! Since then, the children became sickly and stunted in their growth.

What has just been said of kumo children is also said of adults: kumo adults are sometimes said to harm or kill other people without conscious intent.

Note -- One must be careful when talking about "conscious/unconscious", because human consciousness acts consciously but not without sometimes very strong doses of unconscious and subconscious influences that are such that they are difficult to distinguish from conscious actions. Those who live in a climate of kumo-animal desires realize this and do not realize it either!

Sample 10. - Again: kumo and ordinary magics. (412)

We have already touched upon this topic K.-M. 04. We repeat it now because we now know much better what kumo method is.

O.c., 165 (Hexenwesen und Zauberhandlung). Says Sterly: "Kumo is a being or unbeing ("Wesen oder Unwesen"). Harm and killing magic are practical acts". That is Sterly's heathenism! But we listen to him further.

This distinction cannot be fully clarified, because magic and witchcraft both take place within the horizon (note.-- axiomata) of magical power ('Mächtigkeit').

Is it magic or witchcraft when a woman gives a man "bad food" and he falls ill as a result? Even the Simbu do not always know. Unless, for instance, a woman is known beforehand as a kumo woman.

Which does not prevent them from fighting the distinction between "kumo nongwa" (A witch/ witch eats) and "pelpegl yongwa" (A bad food lies).

When a witch(er) gives someone, with malicious intentions, something to eat, in that case (i.e. the kumo animal case) it is not the food itself that kills but the kumo animal.

Wiping magic (which works with the remains of people, for example) is not related to witchcraft.-- But the transport practices kumo tongues (K.-M. 06: especially in the form of the flying bird) and iri mbirre ndungwa (K.-M. 08: Smoking head he speaks man,-- with the flying bird) are apparently more elaborate forms of the kumo praxis of the Simbu that has been handed down since ancient times.

Compared to that praxis, the rapture states of Simbu witchcraft give the impression of being a less developed form of the same.

Note - Sterly says that the kumo-animal is "a being" and magic is a practical action. - But the kumo-animal also acts and then magically (for it controls - manipulates - 'kumo' (soul substance)). While magic, - in the form of kumo tongues and iri mbirre ndungwa also includes a flying (un)being, a bird for example.

Why not simply say that kumo-method is a type of magic,-- different from the other types of magic but fundamentally related to it and that magics which employ flying birds may include kumo animals?

K. M. 29.

Sample 11.-- Contact magic. (413/416)

We begin with a fundamental chapter.

Seele und Schatten (Soul and shadow), (o.c., 157).

Soul' and 'shadow' are indicated by the Simbu with one and the same word: kuia or also kuiamo. This means "life spirit", "life soul", i.e. that which - as the root of life - makes something that in itself is dead matter (thin or coarse matter) into a living being.

Thumos. - According to Sterly, this corresponds to the Ancient Greek 'thumos'. -- Thus - says Sterly - when man dreams, kuia leaves for a time the biological body and kuia is present with that of which it dreams.

Note: It is certain that, among the ancient Greeks, the term 'thumos' did indeed mean 'soul, principle of life' but with the emphasis on the soul as the source of feeling and willing and thinking. Hence 'thumos' easily means 'life drive' and possibly 'disappointed life drive'.

Note: The fact that in the dream the soul leaves the body in one way or another (not so much in apparent death or lethargy), is a fact encountered by many ethnologists.

Since everything which man occupies in terms of space, i.e. his body, his dwelling, his comfort, belongs to the life soul (note: one can also say that kuiamo goes out and moves in these things as an extra-bodily soul(dust)), one can influence the life soul through these things (in which kuia is present). This influence can go so far that, if the will is there, the life-soul leaves the occupied space (body, dwelling, belongings) for good, and thus dies.

Note: As a Heideggerian, Sterly rejects terms like 'animism' or 'pars pro toto' (the part stands for the whole) and replaces them with (too general) terms from the Heideggerian language system ('presence'/'absence'; inversion etc.). It is clear that these rejected terms reflect at least as well as Sterly's. If only because they are more precise. If only because they are more precise and more established through use.

Contact magic is apparently based on the concept of "occupied space".

Touch, penetration into the occupied space, can have a magical effect.-- That this is primarily a matter of materiality is shown in o.c., 139.

The blood of a murdered person can penetrate our body and cause tumors. The skin contamination of a corpse can strike the mourners around it, especially those who carry the corpse, with "yono sungwa" (weakness and lameness).

K.-M. 30.

Note: This is where the concept of occult contamination comes in: the (physical) contact with e.g. a dead body can cause the penetration of a pathogenic or deadly fluid (kumo).

Contact magic-- O.c., 154ff. (Kontaktzauber).

About a strange kind of contact magic, Siwi Kamuna 1971 explained to me.

It is about a tall tree, the andembugl, which is very poisonous. It has hand-sized leaves, whitish flowers. No other plants (grasses, trees, etc.) grow in its immediate vicinity. Animals avoid it.

According to Sterly, this story refers to the infamous upas-tree (*antiaris toxicaria*), from whose milky sap arrowhead is extracted in Indonesia.

Well, the magician - called father of the andembugl - shoots leaves of the andembugl with a four-toothed bird's arrow, shoves them with a stick into a bamboo stem which he seals tightly and keeps in his house.

If he wants to harm an 'enemy' or catch a thief, he scatters a few leaves on the ground in such a way that his target has to step over them or sit on them.

By contact with the leaves, the target gets "andembugl yongwa", -- a disease that includes scratching and emaciation -- only the father of the andembugl can cure this disease. Only the father of the andembugl can cure this malady, and the sick person must give him a fat pig in return.

O.c. 155f. Gespräch über Abfallzauber. (Talk about litter magic.)

Kimagl means 'rubbish'. Or remains that belonged to someone's immediate environment.

In the summer of 1971 in Tora mambuno, four workers were building a sawmill. They smoked cigarettes and put the leftovers, the butts, in a pile. That is one type of 'waste'.

"There are old women here," said one of them. "They come from the Bundi area and married into the clan here. If they find the cigarette butts, they can 'do evil' with them and make us sick, for example. Therefore, we gather the butts together and throw them into the fire later.

One of the workers says: "Such a woman wraps them in leaves and takes them away. Then she wraps tree leaves around them and says magic words over them.

K.M. 31.

She hides such a bundle in her house under the roof above the fire.-- Many claim that the Bundi put the kimagl, the refuse, in a bamboo and then smoke it.

When a woman does this, the man whose kimagl she has gets sick within a month: he may become short of breath or his face swells up or he may bleed from the nose or get swellings.

Note: It is seen that, through contact, one can abuse the out-of-body soul present in the occupied space against the one whose soul(est) it is. Decaying over is one application of contact magic.

The magic arch.-- O.c., 156 (Der Zauberbogen).

See also o.c., 77; 158.-- Kimagl kimbri is the small magic bow, made from the pen shaft of the cassowary (*casuarius bennetti*,--an animal of one meter in height). It served Siwi Getne as a magical means of killing women and men. Thus, when something was stolen from his garden, he would shoot in the footsteps of the thief / thief. The thief would then get ulcers on his legs, continue stealing, see the marriage fall apart and finally die.

Note: The footprint expresses in the ground the extra-bodily soul(dust). Something that many animals - dogs, for example - smell very well, so that they sense the space occupied by someone.

When a man from another tribe came to Gandigl - from a tribe that had killed many Gandiglne and other Kuglkane - Siwi Getne secretly shot an arrow into his ye kuia (shadow, departed soul(dust)) with the magic bow. If blood was visible on the grass stem that served as an arrow, the target must have died on it.

The Gandiglsunanem even claim that the kumo-man Siwi Getne secretly drained people of blood with his magic bow.

O.c., 157f. The scraped death bone. (Der geschabte Totenknochen).

A thief who has stolen bananas cannot undo his/her presence (note: space occupied with disembodied soul(s)).

A magician catches his deed that way and works on his soul.

If bananas have been stolen from someone, the robbed person has to go to the cemetery and look for a piece of a dead person's leg.

K.M. 32.

He grates a bit of it on a leaf and puts the leg back in the grave. Then he digs out the rhizome of the banana tree from which the bundle was stolen and cuts a piece. He drills a small hole in it and inserts the leaf with the bone matter. He then smoothes the soil over it.

Then he puts it in a shallow pit near the men's house, yagl ingu, a usually rectangular, sometimes round building in which the men and young men of a large family or line sleep. He covers everything with earth.

A month later, he checks whether the stump has decayed. If it has turned black and rotten, he knows that the thief/thief will have black skin and die.

Sterly's explanation: 'The overpowering - Sterly's own term for "supernatural power" - that strikes the thief is the spirit of the dead person whose bone rash is sticking into the banana root'.

Note: The bones of a dead person also contain their extra-bodily soul/soul substance or kumo and belong to their "occupied space".

Kumo and occupied space.

One might ask why we dwell so long on contact magic, which, in itself, is not so close to kumo activities. And yet! O.c., 132.-- "A calamitous fluid" (note: in contrast to what Sterly says o.c., 156, he uses the term 'fluid' here - it seems) - emanates from all possible kumo things: from cooking stones, bones of kumo victims, from hair of witches, kumo sticks (which, in the vicinity of a corpse, are put into the earth by kumo people).

The Simbum people refer to them as dangerous, pathogenic. The threatening power is considered to be present in and around these things. They used to be used in magic.

Note: That means that kumo animals also have an ingested space and an out-of-body soul substance. Yes, that they still work through that space and soul substance! Which shows again that kumo is after all a form of magic.

Taboo magic.

O.c., 227.-- The corpses of killed kumo people were feared as unclean: "surrounded with nangie diglmbi, skin stain". They were also shunned because of the spirits of the dead kumo people. What the term 'taboo' (to be avoided) means.

Note: This too is the belief in occupied space. So that contact is "to be avoided".

K.-M. 33

Sample 12.- Kumo initiation. (417/418)

How is kumo giftedness passed on? O.c., 80f. (Gespräch mit Gamba Gona). This is the question of initiation.

1.-- "How is it that some women and men have kumo and others do not?" -- To which Gamba: "People who are witches/ witchcrafters have it given to them.

O.c., 81f. (Obertragung des kumo).-- "ye kumo ye tongwa" (He gives him kumo). Witches seem to suffer from a kind of coercion: they have to pass on kumo and do so within the clan.

A witch/healer who passes on kumo does not lose her/his own kumo animal. Also, the animal she/he gives is not the same as hers/his: usually it is a different animal.

The rite.-- It is generally believed that the person who receives kumo eats something that the witch/witcher has prepared. It is also assumed that the witch's animal enters the person who receives it with the food or immediately afterwards.

Note: So it is a phenomenon of penetration,-- something that, in occultism, is well known. Think of the many degrees of "possession".

Note: Think of the chapter in the Gospel of John where it is told how Jesus, by means of bread dipped in a sauce, draws Satan into Judas.

2.a.-- O.c., 83 ***Korumbi gives kumo to his wife, (Korumbi gibt seiner Frau kumo).***

Koumbi's wife did not want to be a witch, but out of fear for her husband she submitted. The man caught a mouse. He scorched them (hair removal), roasted them in hot ashes, took them out and split them in two. The woman did not want to eat at first, but she was forced to. Together they ate the mouse - each one his half.

Immediately afterwards, the woman felt her insides (her life soul or nature-given kumo) becoming heavy. The following night they both did not sleep; they went out and looked for excrement,

2.b.-- O.c., 83f . ***A woman is initiated against her will. (Eine Frau wird wider Willen initiiert).***

Mogume, a witch-finder, said that she had been given kumo without knowing or wanting it. In 1982, she was called to Gembogl to clear up the suspicious death of Waiangl. After unmasking the culprit, she told people how she got kumo.

(1) In her lineage, a woman from another clan had married: she was a witch. When the later witch-finder had been married for a long time and was living with her husband, she visited her father's relatives one day.

K. M. 34.

The witch there apparently found taste in Mogume. In the evening, she gave her kumo through a fried sweet potato. Mogume ate the tuber and became infected with kumo.

She then felt a restlessness within her and wandered about for two nights with other witches and witchcrafters.

During the third night, the kumo-witch pulled a corpse out of a grave. They divided it up: Mogume received a hand. But she refused to eat the flesh: she did not want to be a witch! The next morning she took the hand and showed it to the Tiannen in the men's house.

(2) Cf. o.c., 269f . -- When they saw the hand, they cried aiyaa! They fled on their beds. Then they told them everything. They deliberated all day long. In the evening my brother said, "Tomorrow we will all go to the police station and see the kiap (captain, government official). You will take your hand and inform the kiap -- We will also take a pig, so that you can show the kiap that you have kumo when you kill the pig with your kumo. -- Cf. Rev. 02.

The next day the plan was carried out.-- The piglet was tied up. I went in front of it. Policemen and spectators were standing around. I sent my kumo into the animal: after some time it fell down and began to flail with its legs. Then it was dead. I came out that I didn't want to be a kumo fold,--that I didn't want to kill people with my kumo, but that, thanks to my kumo, I could see the witch animal inside other people who have kumo. With that, I can help unmask kumo people who have made someone sick or killed them.-
- The kiap then gave Mogume a certificate.

Note: We all know the axiom concerning sacred and occult things: similia similibus (The same by means of the same). That is: one acquires or knows the original (the given) by means of the model (the right understanding representing the given).

Or one kills or at least makes sick by drawing into the original (the target) the evil-thought model (disease model, death model). In this sense, all that Sterly writes about kumo is nothing but what ethnologists, colonials, missionaries observe again and again.

K.M. 35.

Sample 13.-- The kumo- or witch-animal. (419/423)

Das Tier im Kopf (o.c., 101f.).

Kumo-animals - so the natives say - nestle in the head, just behind the forehead, between the eyebrows.-- It is of no importance how big the animal is when it leaves that place and exits.

Note: Sightseers see it in a kind of vesicle or 'bubble'.

Sterley's explanations. -- It is worthwhile to check Sterley's explanations.

1.-- Dr. Rost's (Tübingen) thermographic examinations show that the body temperature in that place - the glabella in anatomical language - remains unchanged as long as a person is healthy, whereas it changes in other parts of the body. Rost therefore calls it 'core temperature' and relates it to the other measurements.

2.-- In the Indian yoga the sixth of the seven meditation points is situated at that spot, of which the 'awakening' or activation gives the yogi /yogini the gift of clairvoyance and intuitive enlightenment.

Note: As also in Tantrism, where one speaks of 'shakras' (spinal channels).

3.-- According to Chinese medicine, the upper of the three dan-tian concentration points lies between the eyebrows. In acupuncture this is known as "P.a.M.3" ("Point de merveille", Yin-Yang).

The witch-animal - it is said - leaves "its father" or "its mother" through the ear opening or through the back of the head and can return through the ear or through the skin into the interior. Although it has the appearance of an animal, it moves with great speed - like a spirit - and can pass through solid objects.

Note: This clearly shows that the kumo is an eldritch or fine-material ('subtle' or 'fluidic') being that passes through coarse matter. -- Think of Jesus, the risen one, who entered without the doors being opened.

The collection of the kumo-animals.

Versammlung der kumo-Tiere (o.c., 102/104).

A.-- It is noteworthy that witch-animals are usually large, agile animals, especially nocturnal.

Note: Ethnologists call such animals soul beasts and believe that they are as volatile as the soul they "embody" (i.e. have an animal body).

K.-M. 36.

Note: By the term "volatile" Sterly means "particulate".

However, I have never heard the Simbu identify kumo with kuiamo (kuia) (cf. K.-M. 29). They do say that kumo goes along with kuiamo. It is certain that - for the Simbu - kumo people have been seized by animals and have taken them into their souls.

Note: "Seized" is another word for "possessed" (although in colloquial language the term "possessed" means a bad and patent degree of seizure).

When Sterly uses the term 'identify', he apparently means 'total identification' (which is an incapacitation),-- something few ethnologists mean by the term 'soul animal'.

(a) Nocturnal animals - owls, bats, rats, cats - correspond to the nocturnal activities of witches/witchcrafts.

(b) Often they are flying (cf. K.-M. 06 (kumo tongues), 07 (flying angel), 24 (mulukwasi)) and on the ground fast moving animals - birds, bats, rats, creepers - The cassowary (*casuaris bennetti*, a one meter high running bird) is considered to be resilient and, like the dog, it is a fast runner.

(c) The cow is likely to impress on account of its size and strangeness.

B.-- Yet when they gather at the cemetery, kumo people show themselves in human form,-- not in animal form.

Note: Either they exit in fluid form and materialize in the cemetery, or they leave for the cemetery in their biological bodies.

Sterly's list.

O.c., 103. -- The black dog, the pig, the cow, the cat, the flying dog (*dobsonia moluccensis*, a large black bat that steals bananas), the bat (*syconycteris crassa*), the rat, the mouse, the cassowary, the quail (*synoicus ypsilophorus*, a small brown bird in the grassland), owl (*ninox*), swallow (*collocalia esculenta*), honeyeater (*melidectes belfordi*, a black bird with a long beak), lizard, grasshopper, wasp, weevil.

Possibly also marsupials, birds, frogs, cicadas. -- The snake (*amphiesma colubridae*), a small, one meter long, non-poisonous snake, is also considered a kangi spirit (K.-M. 1B, 14).

K.-M. 37.

Kumo kama.

O.c., 104 (Die Spinne kumo kama).-- Kumo kama (Black Witch).-- It is a two-centimeter long black wolf spider (Lycosidae) that lives on the ground and carries the eggs on its back. Children roast them and eat them.

Fairy tale character.

Kumo kama is an evil woman. She takes away the jewelry of a young married woman and throws them down the slope into the Simbu stream. Immediately she pretends to be the housewife. Like the kumo woman, the kumo kama is considered a "bad woman" but, in the opinion of the Simbu, she is not a kumo woman.

Secrecy.

Kumo people do not mention their kumo. Unless they are threatened with death by a witch-finder. As a result, most people do not know which kumo animals the witches cover. If such animals do become known, they are talked about openly, as long as one is sure that there are no kumo-humans in the company.

The behavior of kumo animals.

O.c., 104ff. (Die Hexenratte).-- Although kumo-animals look like natural animals, their behavior is different. -- They can float long distances and effortlessly push through obstacles.

Note: They are, after all, volatile or ethereal beings.

A.-- A kumo lizard can come into the house at night when other lizards are sleeping: they can be recognized by that very fact.-- The grasshopper of witches - such as that of the Bona witch, one evening - can jump from the Simbu River to Port-Moresby (about five hundred kilometers away).-- The rat of the Inaugl witch, Maria Mandigl, jumped from the Upper Simbu to Kundiawa and returned the same night.

B.-- The following story was told by Waruwo, a Kuglkane. -- He had been watching - at the time he was still a boy or a young fellow - at a court hearing: he saw how a rat jumped out of the witch.

An elderly woman was accused: she would have killed her own son! The young man had indeed been married and had died unexpectedly shortly afterwards. Several pigs had been slaughtered at the wedding feast.

K.M. 38.

The treatment of the case took place down the street in Womatne. Suspicion fell on the mother of the deceased. The leading figures - "the big men" - of the clan got together and denounced the elderly woman.

She emphatically denied that she was a witch and denied any guilt. They tried to persuade her, but she would not yield. Then a young man furiously grabbed his axe, swung it over her head and threatened to strike her down. "We have seen with our own eyes how you have stabbed the kumo sticks (K.-M. 12) into the earth," he shouted at her. "Now I will kill you.

At the same time, a rat jumped out of the woman's ear, rushed towards the government house and swallowed through the woven wall without leaving an opening.

"Now we have seen how your kumo fell out of your ear" the men shouted. "Now you can't lie to us anymore. As it was afternoon, the action was postponed until the following morning.

In the course of the night the rat came back to the old woman. She said: "Mother, we have both done something that is bad. The men would almost have killed us. That is why I ran away. But now I am coming to you again. "Go away! the woman called to her. But the rat burst through the ear and into the woman's head.

's. The next day the men met again. They interrogated the woman. "For what reason did you kill your son?

"My son gave me little pork at the wedding feast," she confessed. "But he gave his wife's parents a large portion. That is why I killed him". (Cf. K.-M. 19: Motives and motives).

After nobody doubted that she herself had killed her son, her husband no longer wanted them as his wife. He sent them back to her relatives.

Polydoxia (multiculture).

Polos' = 'many' , 'Doxa' = 'opinion'. -- No doubt this woman would have been killed by the enraged clansmen if the government had not forbidden such arbitrary acts.

1. The Simbu are still as convinced as ever that a witch cannot control the revenge tendencies of her kumo-animal - even against her own family members.

2. It is remarkable that the rat fled into the government house because the witch knew that she could not count on any help except from the government and the mission, whose representatives do not believe in kumo.

K.-M. 39.

For them, it is 'superstition' (it has no basis in fact).-- Thus, the death of a man after eating boar meat is today attributed by the officials of the official health service to intestinal inflammation or other tropical diseases.-- One thus sees the multiculturalism or culturality and the misunderstanding that prevails between the two types of it.

Dialogue.

That the kumo-animal is, in fact, an intelligence-gifted creature that knows well what it is doing, is shown o.c., 109f. Narrative of the Waruwo , (Erzählung des Waruwo).

A little boy had fallen into the fire and was badly burned. Among several complainants was also a woman of old age. The kumo in her head said: "Mother, do we kill the child?"

"She wanted to go to sleep. Her kumo said again, "Mother, let's kill the child together. "Don't do that," she said. "I will go alone. You stay here. So it sounded.-- The animal went away and came back with the inner - dem munduo - of the child.-- The woman took the inner and cooked it. They both ate it. The next morning the child was dead.

The people all started to complain. The old woman joined them. She secretly put a kumo-stick in the earth but was caught. She was questioned and she confessed her crime. Some men went into her house and found the cooking pot in which she had cooked the child's insides: it was full of mosquitoes.

The men returned, slaughtered a chicken, cooked it and gave it to the woman. She laid it at the entrance to her house. Next to it she laid a piece of wood. On it she kept a sharp knife hidden.

Suddenly the kumo fell from the back of her head in the shape of a bat. She lured them onto the piece of wood. The bat sat on the piece of wood and ate the chicken. Suddenly the woman pierced the bat with the knife: from the wound flowed a mass of blood. But the severed head lived on! Then the woman threw it into the fire. There it burned until it became ashes.

Note: If you are familiar with the term 'vampire', you will see that it denotes the vampirism that manifests itself in insatiable gluttony.

K.M. 40

Sample 14.-- Witches' torches. (424/426)

The theme has already been discussed (KM 23: A large light beetle).-- We will now go into it in more detail.

The torch.

O.c., 95.-- A witch/ witcher radiates a light around the head, in the mouth, from the index finger.-- O.c., 121 Color of the lights (Farbe der Lichter).-- Witch's torches are round radiating lights. When approached, however, they become invisible.

Note: This is part of the secret of the kumo-being.

A model.

December 1982. Three boys wanted to go at night from Gandigl to Yongo to visit some girls. The night was full of bright stars but there was no moon. Everyone else had been asleep for a long time.

Suddenly, a bluish light appeared above them in Morugl bolkwa where the road runs steeply down. They crept up to it. There they saw Thomas Siwi and his sister standing.

O.c., 231 They could clearly recognize him and his sister because they were radiating a bluish light. Later, Thomas Siwi and his sister Mume were unmasked as kumo -men.

At the Kuman (a river) I saw several times how two, several times three witch's torches joined together to form one big bright light surrounded by a halo.

Colors.

We already see bluish, bright white. -- The light of the witch's torch is also yellowish-white. One also sees yellow-reddish and bright-whitish lights with a bluish tinge.-- Color and luminosity do not seem to change in the course of three or four months.

The movement of light.

The movement of the torches of light is, with some practice, distinguishable from the lamps or torches that people carry on the roads at night.

Wandering witches / witchcrafters keep to the roads - usually but not always - but they seem to float more than they go. They may also float back and forth. Or suddenly move away and take to the heights.

The going out of the torches seems to indicate that the kumo people are changing into their animal and going home.

K.M. 41.

The Night.

O.c., 121f. Time of the light appearances (Zeit der Lichterscheinungen).-- The Simbu claim that when their torches go out, witches/ witchcrafters are on a trip or lying down and sleeping in their homes.

Few households in the Simbu valley have lamps. Also: after darkness falls, they sit together around the fire and go to sleep early - around 8 p.m., 9 p.m. at the latest.

This is the reason why there are hardly any witches' torches to be seen before 8 p.m. Between 9 and 10 p.m. they often perform. From 11 p.m. onwards, at the latest around midnight, they fade away, although they may occasionally reappear at 4 a.m. and 5 a.m.

From Morumbi mambuno - 1981 - I often saw a witch torch moving up and down the Guru nigl, a tributary in the area of the Inaugl, throughout the night.

In February and March 1984 - when the mysteries of the witch Erekina had been discovered and she had been abandoned by her friend Bendigl - from the Guru nigl, a river, one could see a light floating restlessly back and forth along the slope above the street, between the Augl nigl market and Kangi kanamugi, from about 10 p.m. until dawn (4 a.m.-5 a.m.). People claimed it was the Erekina witch's torch.

Sleep disorders.

Witches also seem to be subject to sleep disturbances. My records indicate that they do not emit light phenomena during the deep sleep phase.

Of course, I did not write down all the witches' torches that I saw. Nevertheless, I quickly noticed that they appeared more frequently at certain times.

In the Simbu valley, the moon shines more brightly than in ours: its light does not let people sleep. Everywhere in the valley one hears shouting and laughing. Boys seek out girls in their homes to sing love songs with them. The men go out into the wilderness to catch marsupials.

It is likely that witches are also seized by this unrest and stay awake. It may also be that many are frightened by the wandering young men who do not hesitate to rattle a witch/witcher, as what happened to Thomas Siwi shows.

In pouring rain, it is hardly possible to see the torches. I, at least, have never seen them like that: they became invisible as soon as the rain started.

K.M. 42.

They are most frequent when it is thunderous and sultry and the air is stifling and not too dry.

Note: What follows reinforces the experimental truth: occult phenomena are facilitated by electricity. Hence thunder, lightning and thunder can have a favorable effect.

O.c., 123f. air electricity (Luftelektrizität).-- Undoubtedly, we can observe witch flares.-- According to my record, they seem to show up preferentially during thundery days, when the voltage drop between the predominantly positively charged air and the negatively charged earth rises.

In climatology it is assumed that the voltage or potential drop is thereby maintained by lightning discharges or by the rush hour current. This preserves the negative charge of the earth. The peak current can be discharged either in an invisible way, or in the form of St. Elmo's fire, which emerges from objects sticking up in the air, especially during thunderstorms.

It is no different for a witch to stick her finger out and the witch's torch will appear. Would it not be a task for parapsychologists to measure, with the aid of an alti-electrograph, the electrical discharges of flying witches?

O.c., 115ff. Diary (Tagebuch Morumbi mambuno 1980/1981).-- I knew those people and knew that they were not telling me fairy tales. They called the light phenomenon kumo ken gailkwa (witches' torch).

I asked Gamba Gona, my neighbour. "Witches' torches exist. That is true," he said. "The light comes from the index finger," said Gamba, putting his arm at an angle and extending the index finger.

"Do the witches/ witchcrafters go out by themselves, or are they like spirits?" Gamba: "They go out by themselves". "They are in their homes and sleeping. It is 'ye kuiamo' - their soul, their shadow - that goes out so that they themselves go out and their souls go with them".

Sterly confessed that, at first, he had a hard time accepting that witches could be in their homes and yet cause a light phenomenon several kilometers away!

K.M. 43.

Sample 15.-- Witch Love Songs. (427/429)

So far there has been no mention of eroticism or sexual magic. Which is surprising at first sight.-- But see what follows.

The girls' houses.

It is customary among the Simbu that the boys go to the women's houses of another clan in the evening. To sing together with the girls kaungo, girls' songs or love songs (old and modern).

At such meetings - kuanande - the young people get to know each other. For the women in particular, it is the happiest time of their lives, which they remember again and again. The singing is artistic: the boys adapt to the pitch of the girls and sing in a high falsetto (ginglange dingwa). The songs and melodies are simple.

Angigl kuie, sime, dina,	Sime, my namesake friend
Anguglwane kuie, sime, dina,	Friend flower, Sime, my name friend
Si kor karpogl yeyor.	You make me healthy again

Many fathers build girls' houses - ambai ingu ('ambai' = 'girl') - for their marriageable daughters, where they sleep with their girlfriends and receive visits from boys.

The kumo animal is not only seen but also heard by other people. Its voice, however, is not that of the witch/ witcher: it calls like an animal or speaks like a human being.-- It is also told that young, unmarried witches are attracted by the meetings of boys and girls.

The doubles of witches who go out at night can hear when there is singing and laughter in such houses: they put themselves on the roof and sing along.-- It is said that they also sing when there are no youngsters present.

The singing of a witch's spirit.

O.c., 97 The Song of the Witch Guest (Der Gesang des Hexengästes).-- In the autumn of 1982, Bindai, a householder of the Gandiglnem, had built a girls' house for his daughter up there in Gandigl. On a certain night in early 1983, Boma, Kauna, Torame and Mume (the latter the daughter of Uglka and Gewa) slept in the house.

Torame suddenly awoke after midnight to hear a girl's voice singing that she did not know.

K.M. 44.

The chanting came from the spot on the bed where Mume slept. Torame heard the chant very clearly: it was an ambai kaungo, a girl's song. But it was not Mume's voice! She felt a cold shiver run down her spine.

Carefully - without making any noise - she woke up her friends Boma and Maria Kauna. They too heard the singing. All three sat upright in bed and heard how 'someone' entered the house without opening the door. They were startled.

"That's Mume's kumo" whispered Boma. "I'll call my father." They called softly at first. Then louder. At last they heard someone coming from outside. It was Bindai, the father, and two other men from the neighborhood. The singing of the witch's spirit fell silent. The men came in and the girls told what they had heard. The men went up to the sleeping Mume and shook them. With difficulty they woke her up. Her body felt cold. "Who has been with you?" they asked. Mume remained silent. "Go away!" said Bindai. "Go to your mother's house (an ambu ingu is a house in which a woman lives and sleeps with her smaller children, usually with a pen for pigs) and sleep there!" -- Mume gathered her things and without a word left the house.

Note: To better understand the behavior when sensing witches the following. O.c., 127 Nocturnal horror (Nächtliches Grauen).

When all those who are asleep wake up in the houses at night and hear outside the beating of wings, the crowing of a rooster, the voices of birds or the steadfast croaking of frogs, then a cold shiver falls over them: they fear that it might be a kumo-animal.

More mysterious than the nocturnal sounds is the noiselessness with which the kumo animal arrives. The kumo target becomes anxious: it does not know from which direction the attack is coming. Often, it does not even suspect the attack. It cannot see the witch's torch on top of the house.

If someone else observes the torch from afar, he/she usually does not know who the kumo-animal is. Men and boys who detect a kumo torch in the night notify the neighbors. The best way to keep a kumo-animal at bay is to be vigilant and to defend oneself.

K.M. 45.

A 'woman's remedy'.

O.c., 262f ... -- Before I left Kundiwa (1971), I asked Kuglame if he knew anything about ambu kirai (women's remedy).

In passing: 'ambu' = 'woman'; 'kirai' = 'magic potion', resp. 'medicine'.-- A few days later, he brought me a package wrapped in brown paper. He opened it with a smile: from the cocoon of some kind of large moth, he pulled out a blackish piece of wood. "That is the fruit stem of an ugl-tree," he said.

The ugl (= wigl) is the ficus calopilina, a mulberry tree that grows in lawns and gardens, whose round fruit attracts flying dogs. "I got that stem from my father as a young man. It is a woman's remedy. You get it".

I thanked him. I was surprised that he had received this remedy from his father (and not from a woman). Only when he said how I should handle it and what I could do with it, it became clear to me that he meant something different than I did.

1. Ambu kirai is a medicine that women take secretly as a means of contraception, as a means of abortion, as a means of favoring the birth of a boy.

2. Ambu kirai is also used to lure women, -- a magical love drug.

The algorithm.

The directions for use are as follows:-- Scratch off a little of the fruit stem. Mix it with dry loam.-- Meanwhile, do not take any skin powder because it gives off too strong a perfume and cancels out the effect of that kind of magic.-- Dip the mixture into the corners of the eyes beside the temples.

If I acted like this, all girls and women would be attracted to me.

Second instruction.-- Just wear the remedy on itself. In that case, girls and women would constantly seek my company thinking I was a rich man.-- For a copious meal, I was not allowed to stir it.

If I ever got into prison because of women's histories, the drug could influence the judicial process in my favor... Indanda later told me that Kuglame had been in prison for having an affair with a married woman but had got out soon afterwards.

Conclusion -- All over the world, one encounters such 'means' again and again!

K.M. 46.

Sample 16. -- The spirits of the dead. (430/433)

O.c., 274/279 Spirit of life and spirit of the dead (Lebensgeist und Totengeist).-- Essentially, the nada soul or spirit.

1.-- The Simbu firmly believe that people are present immediately after death - at least most of them - where they have lived: for a while they live there invisibly and inaudibly.-- If they have been the victim of a kumo attack, they know who killed them.

2.-- Terminology.

The Simbu have a vocabulary of terms.

a. Kumo.-- Read K.-M. 26.-- Kumo is used there as the inner being as far as the life will is ('thumos'). It is the life-soul but as action.

b. Kuia.-- That is the same life-soul but as a shadow moving in the human being e.g.. That something is alive - a human being for example - can be seen by the fact that it moves from within. The inner being as a principle of self-movement.

"Na eimbo kuiana weremane erukwa" (When I go, my shadow is alive). The phantom in the biological body that makes that same biological body a moving living being. (O.c., 277).

c. Gigl.-- When after death a dead person is perceived, it is called gigl, phantom of a dead person.-- Thus the coughing of Anton Gamba which was audible immediately after his death - all nights - wherever he slept. The clattering of cast-off firewood in front of his house -- such sightings point to the gigl of Anton Gamba.

d. Kuiamo (ye kuiamo) -- The term I have found as an indication of a dead person only in myths and fairy tales, i.e., when it is told how a double of a dead person, immediately after dying, seeks out other people who know nothing of his/her death.

Note: The following myth illustrates a fact that also occurs elsewhere on the globe with the regularity of a clock.

The story of mondo and his sister wowo.

Both are in a hunting cabin in the wilderness. When he sees that a fight has broken out in the valley below, he rushes down and joins the fight, only to be mortally wounded by the spears.

C.M. 47

In the course of the afternoon, however, his "embodied" double - ye kuiamo - enters the hut in the wilderness, covered with wounds, talks to his sister Wowo and spends the night there. Wowo can hear the blood dripping from the wounds.

In the morning, they both return to the settlement. Before they arrive at the village, Mondo goes to the brook to wash himself. Wowo finds her brother's corpse lying in state and realises that Mondo is dead. She hangs herself.

The term 'kuiamo' is used here because the double is present in a biological body and carries on a conversation as if he were still alive. Gigl', on the other hand, is said of the spirit of a dead person as a mere shadowy being.

If you like, 'kuiamo' is the 'gigl' insofar as it appears in a biological body.

Note: It should be noted that in the resurrection stories Jesus sometimes appears as a phantom, untouchable, sometimes as a 'kuiamo' (when he is preparing food for the apostles, for example), so that e.g. the apostle Thomas can materially touch his side.

3.-- Explanations.

Some time after death the gigl ghosts stay:

- a. at the gigl pene, the spirit place, the cemetery, or
- b. at remote places like gongigl, the forest of spirit voices, near Kura-glemba.

By the way, at gigl pene, the place of ghosts, one brings boar sacrifices to the ancestral spirits (which is yet another form of manism or ancestor religion).

Usually, the gigl show themselves as ghosts in the form they had at death. Sometimes also as a living corpse. Sometimes in animal form (owl, flying dog). Then one perceives sounds (knocking, whistling).

Note: This brings us into the domain that paranormologists call poltergeist.

The gigl is malignant when he/she strikes the offspring - to punish them - with rage, constipation, paralysis, impaired vision. Cf. K.-M. 11 (Gerua, ancestor spirits,-- death spirits).

Death spirits displaying kumo.

O. c., 331 f. (Totengeister der kumo).-- The Simbu say: when kumo men have died a violent death, they may haunt as ghosts.

K.M. 48

Likewise, the spirits of suicide bombers, accident victims and others who have died in an unfortunate manner -- such spirits may appear in animal spirits, such as bats, flying dogs and night birds.

Note: In addition to real kumo-humans, the other 'deviants' mentioned above may also be active in animal spirits. As if the fact that one has crashed, for example, makes one similar to kumo-beings! Cf. K.-M. 35.

A model.

O.c., 66/69 (Yaugl omba verbrennt in seinem Haus).-- January 1976.-- The eldest son of Yaugl omba (a Lutheran living alone: his wife lives elsewhere), a twenty-five year old policeman, dies in the hospital. Some claim: he died as a result of killing magic; others: his father's kumo killed him (polydoxia).

Yaugl Omba is accused at the corpse celebration, disputes any guilt, threatens to take an axe. Then some young men hit him with their hands and sticks so that he bled. He had stuck a stone in his hair and between his toes: "That is repulsive magic. A proof of guilt". So the bystanders.

Wanba, a young and strong man of his line, jumps up to him and grabs the stone from between his toes. Yaugl omba then says he is going to the police to charge all of them.-- He did not do it.

On the night of 17.09.1977 to 18.09.1977, a fire broke out. Yaugl's house was ablaze. The half-cooked corpse was laid in a grave after the legs had been broken at the knees by the heat. His own wife, after being brutally treated by him, had set his home on fire.

Two weeks after his death, Yaugl Omba began to roam as a ghost. On 01.10.1977, his widow was in her house with her two youngest children and another woman when they suddenly heard the crackling and hissing of a fierce fire.

Immediately they heard powerful footsteps of a man. The door was pushed open but 'no one' was standing there.

Relatives and neighbors heard and saw him (gigl, shadow). His gigl showed up with burnt skin and swollen eyes, moving forward on his knees and fending off the fire with his hands. His son Josef saw him suddenly by the road: "Father! he cried, wanting to put his arm around him.

K.M. 49.

But the phantom had faded away. Two of his children, the girl Kiange and her younger brother, were working in a sugarcane field. Suddenly they heard a voice: "Kiange, Kiange! Don't cut the sugar cane here! I am here! Did you not see me?". - So much for an applicative model.

The gigl of slain kumo-lui pass as envious and vengeful.

Note: Read K.M. 19, 23; 38. Disappointment, hurt honor, uncontrolled urges.

The kumo animal - the Simbu believe - does not survive "its father" or "its mother" to penetrate other people as a vampire and eat the inside out or to pass on kumo.

In other words, the kumo animal merges with the earthly phase of the life soul. So not because of the kumo-animal but because of the disappointed and covetous soul states, in the old days (before modernization and Christianization), the corpses of kumo-people were thrown into the Simbu so that they ended up in foreign lands where nobody had to fear them. In this way, the gigl was considered to be bound to the corpse.

Transcommunication.

'Transcommunication' is the more recent name for phenomena of communication and interaction between living beings and beings in the other world, but in such a way that this communication and interaction can be perceived through modern equipment (radio, television).

Kumo victims can also show themselves perceptibly as ghosts.

O.c., 332.-- When Gande had returned from New Britain, during a clear night he saw the giant shadow of a man. He immediately heard the voice of Kerenge, his paternal uncle, who had died during his absence.

The transistor radio that Gande had brought to show him to his family no longer gave a sound. Only when he had placed bank notes and articles of clothing on the grave did the ghost subside and he heard a voice: "pra iwe! It is enough".

Suddenly the radio functioned again. -- The following morning he took the offerings from the grave again.

Conclusion.-- The data that Sterly provides - as accurately as possible - on the nada's existence and revelation, appear to occur everywhere else and even in our western hemisphere.

K.M. 50.

Sample 17.-- Kumo and totemism. (434/435)

O.c., 110ff. (Kumo und Totem).-- Sterly states S. Freud, Totem und Tabu, Wien, 1913-1; 1956-2, a very controversial book from the beginning.

Note: Totemism is indeed to a very large extent something other than what Freud, for reasons of depth psychology, has made of it.

In passing: an object (a pole), a plant, an animal (or groups of them) can serve as totem(s).

Sterly: Since the kumo-animal is seen as belonging to the kumo-relatives group, the impression may be created that it is a personal totem.

Note: One thinks of the nahual in Mexico, for example. Totemism' for Sterly, following Freud's lead, is the fact that a group of people regard themselves as belonging to a species, the animal being worshipped as ancestor or brother/sister by blood-related people. And in such a way that the animal may not be killed or eaten.--

Sterly is formal: understood in this way, totemism is found only sporadically.

1.1.-- Thus the Denglagu may not kill the eponymous flycatcher (*rhipidura leucophrys*). Thus the Komkane and Kamanuku do not kill the owl (*tyto tenebrosa*). But they do not refer to these birds as ancestors.

By the way, the Denglagu are an exogamous clan (the marriage partner(s) are sought 'exo' (outside) the clan.

1.2.-- The Kuglkane worshipped the dog. However, it is said that in the old days, when people ate dog meat, they became ill and died. As a result, many Kuglkane shunned dog meat ('taboo').

2.1.-- The fact that the nature and behavior of kumo-humans - remember the prohibition on killing kumo-animals - is similar to the nature and behavior of totems, somewhat argues that the kumo-animal is 'a totem'.

But totemic animals are animals living in the wild, while the kumo-animals - while having the appearance of such animals - are not such animals.

Note: The Mexican nahual, a personal totem, certainly has characteristics of the kumos. But Sterly does not discuss nahualism. Far from being an ancestor, the kumo-animal calls the human in whose head it resides "my mother" or "my father".

K.M. 51. !,

Which does point to an affinity "human/animal" but not in the "animal/human" relationship that Freud proposes.

2.2.a. The kumo-animal - according to Sterly - in fact behaves like another self of the witch/ witcher. It has, in her/his service, the power to leave her/his body in order to hurt and kill other people.-- Which contradicts Freud's model.

2.2.b. In the Simbu region, one may only marry exogamous, i.e. outside the clan.-- Witches may only act endogamous, within the clan. They only kill and eat blood relatives.

2.2.c. According to Freud, in totemism the animal is ritually slaughtered and eaten.- In kumo, however, the corpse of the victim of the animal -- not the animal -- is eaten. The fresh corpse is taken from the grave and, like a boar, is divided, boiled, roasted and eaten in the course of a celebration.

2.2.d. At initiation, the witch/ witcher is prepared to eat excrement. In which, as in the eating of corpses, a degeneration of the sense of taste is exposed.-- In the case of totem worshippers, one does not find this easily.

3. Freud sees strong similarities in the soul life of "savages" with that of neurotics. Sterly: witches, and especially witches, can be sexually uninhibited, but they do not suffer from an actual neurosis.

Note: The kumo-animal is a powerful animal. Compare it with the mythical hero Mondo. He could transform himself into a boar. He was slaughtered and distributed as a boar by order of his brother Ganda.

In memory of this symbolic primal act - typical of the myth - the boar festival (bugla gende, bugla ingu) is still celebrated - Freud, depth psychologically, refers to the totem animal as a substitute for "the primal father" who, in the beginning, was killed and later worshipped.

Sterly: this kind of animal worship must have been forgotten by the Simbu, if it existed at all,-- supplanted by the worship of Mondo.

Conclusion. -- Freud was refuted from 1913. Sterly in his turn notes the great difference with him, among the Simbu.

K.-M. 52.

Sample 18.-- The deepened being of kumo. (436/442)

In the course of the successive samples, we have gained an inductive insight into what kumo is. Let us now go into it in greater depth, now that its essential features have become clearer above.

The similarity of life.

It is known that, in Mexico, the nahual (= nagual) or personal - individual totem shows a similarity of life with his protégé(s).

Remarkable: Sterly, rightly, maintains that the kumo-animal is not a totemic animal in the Freudian (highly debatable) sense of that word, but mentions a phenomenon that brings the kumo-animal close to the nahual.

O.c., 98 Life-like sound and death (Lebensgleichklang und Tod)

A witch/witch and her/his animal-looking 'child' - so the Simbu claim - are both "in the same skin".

If the skin of a kumo-animal is injured, Kaumane says, the kumo-woman or kumo-man is injured in the same place.-- Admittedly, the kumo is conceived as an independent being that has found shelter "in the skin" of the witch/witch or "in her/his head". Yet the same Simbu know that both have only one life to lose.

This single life can be seen in the shape-shifting of the doppelganger: the human-like doppelganger could - according to the Simbu - take the shape of an animal and then turn back into a human again.

I found only a few people who admitted to have ever seen this change: two boys of the Gandiglne and a man of the Kamenuku.

Note: Every experienced occultist knows that the tenuous or subtle soul body changes its form according to the thought.

Kumo and "possession".

We have touched upon the subject above. Let us note that Sterly uses 'possession' in a very limited sense.

O.c., 90f. (Kumo und Besessenheit).-- Is the kumo animal something of the soul of the witch/witcher or is it an independent being?

a.1. - Siwi Kamuna had claimed that kumo is not ...the witch(er) itself: "However, kumo is in the witch(er)". The Simbu see the kumo as an independent being that sticks in the head of the witch/witcher, grants extraordinary power and drives to misdeeds.

K.M. 53

But at the same time they say that a witch/ witcher is responsible for everything her/his kumo animal does.

a.2.-- Kumo, once it comes out of its mother/father, has the form of an animal. It can be hurt and killed. It can travel great distances, go through the walls of houses without making an opening in them. It can penetrate into the bowels of men to tear out the intestines or steal the liver without violating the skin.

Note: For the umpteenth time, materialization, dematerialization and rematerialization are present in the "great power" of the kumo-animal.

White polydoxia.

The accounts of whites vary.

b.1.-- We whites understand kumo to mean "spirit of witchcraft" because we have no other term for it in our languages.-- Thus we assume that kumo people are "possessed by that spirit.

-- Wilhelm Bergmann, *The Kamanuku (The Culture of the Chimbu Tribes)*, 4 Bde, Mutdapilly, Queensland, 1969/1970, uses the term 'geistbesessen' (possessed by a spirit).

-- V. Ivinskis, et al, *A Medical and anthropological Study of the Chimbu Natives in the Central Highlands of New Guinea*, in: Oceania vol. xxvii, 1956/ 1957, uses the term "evil spirit" which he says has entered the body.

-- J. Whiteman, *Customs and Beliefs relating to Food, Nutrition and Health in the Chimbu Aree*, in: Trop. Geogr. Medecine 17 (1965), claims to have learnt from the Nareku that 'witchcraft' is the expression of "female spirits that civilize the people and protect the pigs".

She seems to confuse kumos with Kangi spirits (K.-M. 10; 14; 36) who are indeed protectors of pigs. Whiteman further believes that the desires of these "female spirits" are similar to those of the ancestors,--that many women do not even realize that they are "possessed" by these beings.

b.2.-- Bergmann admits that the translation "possessed by an evil spirit" does not convey the full meaning of the term 'kumo'.

Sterly: All these interpretations do not correspond to what the simbu themselves think and say.

Note: Indeed, Sterly's great effort is to reflect only what the simbu say themselves. For him, that is "the full meaning.

K.M. 54.

Sterly understands this as follows: "In particular, to be possessed by a 'spirit',-- the spirit of a dead person, (o.c. 98, 153, 158, 171) or a 'demon(s)', is different from being led by a kumo."

Further, Sterly says: kumo people are not mentally disturbed ("birre menine kinde erukwa"). They do not suffer from attacks of frenzy such as occur with 'possession'.

Note: One sees that Sterly restricts the term 'possession' to "acute, patent possession" and fails to see that possession to that degree necessarily presupposes the "latent possession" which one notices e.g. by the wandering behavior that is really eating excrement and killing or making people ill, in the "quiet" intervals between the possession attacks.

Or, for example, is not eating excrement, even if it is 'roasted' in a wood fire, a sign of 'mental derangement'? It is not because such acts are, as it were, cynically and deliberately done by kumo-people that they do not show disturbance of the mind. But so far.

Sterly: That kumo is taken to mean 'gigl' (K.-M 46), shadow of a dead person, is something I have not heard either at the headwaters of the Simbu or among the Kamanuku.

(1) When I discussed this with Alfons Kumba, he was of the opinion that kumos are not spirits of the dead, "our parent spirits" (nenomanoma gigl),--not even mythical spirits like the gigl kangi (the origin beings). Nor wilderness spirits like the gigl dowe (gitn dowe) who are at home in the jungle.-- Cf. K.-M. 10.

(2) Kumos are most similar to the warrior demon (yogondo yombugl), a wilderness spirit that shows itself in the form of a quiver nose (pipe nose: nyctimene) or in that of a flying dog (*dobsonia moluccensis*), which cries out like a man with a high voice and eats small children. But a kumo animal is not a yogondo yombugl.

c. -- Kumo animals can be active as spirits but are not spirits. At least not in the sense just described.

Rather, Kumo is like "our soul" (kuia, kuamo; K.-M. 26; 46: life-force) in that it remains in the kumo-men (pangwa) even though it may leave them temporarily. Finally, Sterly prefers terms such as 'witch power', 'witch spirit', because kumo-animals are powerful in the magical field and they are destructive, and because they act as well-defined 'spirits' in animal form.

C.M. 55.

Remark. : If one compares the kumo in the human being with whose double it coincides (without being identical with it), with the thumos, the life spirit of the Greek goddesses and gods (the titanic or wild primal spirits but also the more 'civilized' olympic deities) or with the kundalini (life force) of the tantris in India (who state that the life force in us, especially when we develop it through meditation or magic, can be 'wild'), then the resemblance is striking.

Dealing with kumo or thumos or kundalini requires great self and kumo control (which is what possessed people lack).

Soul part.

O.c., 92 (Anteil der Seele) -- Sigmund Freud speaks of the unconscious part of the individual soul. -- A witch is always aware of the kumo, even when it leaves the body as a double in animal or human form.

Note: The (self)consciousness goes along with the doppelganger (while the body lies there cold in apparent death). This shows that before entering that state, the kumo-man knows very well what he/she is going to do (this is the cool-overwhelming and shameless (K.-M. 17: a shame-free culture), yes, cynical of it) and remains aware of it even once he/she has stepped out.

A.1.-- When the kumo-animal lets go, the consciousness goes with it, -- driven by desire (K.-M. 19: the omen), of which, according to Sterly, it is the embodiment. Only kumo children cannot yet fully realize the working in them of the kumo.

A.2.-- Yet, without doubt, kumo is a personal being, whose identity remains unchanged. All witches have their own kumo which they carry within them as one and the same throughout their lives.

The ancient Greek thinker Herakleitos of Ephesos (-535/-465) talks about the thumos ('Zornmut' in Sterly's translation). A thumos is difficult to control "because it was bought with the soul".

The same applies to the control of kumo. Kumo must be a soul part or a part of the life force (kuiamo) of the kumo-men. For a witch dies when her kumo animal is killed.

Thus it becomes understandable that the witch Erekina exhorted the girl Miri not to kill his weevil (a black, 0.8 cm. long beetle with long legs that eats the vegetables) - gimbugl kambu (curculionidae).

K.-M. 56.

B.-- It is, however, told - as a rumor - that witches/ witchers voluntarily dispose of their kumo.-- Thus Umba koglia, a Komkane, proclaimed it aloud of himself.

Note:

1. One sees, as elsewhere on close examination, that although primitives have an extremely precise vocabulary which sometimes far surpasses that of the Westerners (as Sterly rightly agrees), when it comes to structuring, they fall short and sometimes fall into contradictions or at least inaccuracies.

2. The kumo comes across as an artificial elemental language, created by the rite of eating (K.-M. 33: Initiation). This artificial nature spirit identifies itself so much with the soul(est) of its mother or father that indeed Sterly (from the words of the Simbu) must conclude that the animal is a part of the soul. Or rather an adrift information and programming of the soul in the form of an elemental.

3. When one examines the formulas of the medieval witches, it is striking that e.g. to make love potions, they also use animals as 'ingredients': mice, lizards (also in New-Guinea),-- toads, vipers and so on.

The reification of human consciousness is achieved by mixing a fluid of animal nature with the fluid of the human soul. That fluid is so 'alive' that it forms an independent being within the soul structure of the person concerned ... that dies with that soul structure.

Kuno and nimbine.

We return to K.-M. 04 (Ordinary magics).-- O.c. 93 (Kumo as a child).-- 'Nimbine' is the Simbu term for "magical power" in humans. We think in passing of the Greek term 'dunamis', lat.: virtus.

Unlike the 'nimbine', kumo is referred to as a concrete being that can show itself in animal form. It takes possession of witches (which makes them 'possessed') and goes with them. It resides in them. This includes co-responsibility for the child that is in them.

Kumo and child.

The kumo animals are 'gangigloma', offspring, children of the witches/witch doctors.

K.-M 57.

The possessor of a property - of a boar for example - is called "the father of the property", "the father of the boar". Property and swine respectively are inalienable.

Thus the kumo animal is apparently "property", inalienable property of "its father", "its mother".

Inheritor (inner voice).

1.-- The kumo speaks in the inner voice of the witch(er) in the language of the Simbu. It speaks with 'nina' ("my father") or 'mana' ("my mother"). Only occasionally does one learn about these inner dialogues: for example, when an accused witch openly confessed her/his crime.

2.-- The impulses of the kumo are seductive: gluttony, vengefulness are exposed (K.-M. 19). Full of restlessness it tries to persuade "its mother", "its father" to wander, to eat the inside of a person (his fat for instance) or also the excrements in the wilderness, to avenge a received insult.

It keeps on talking and persuading until the desire or lust for revenge gets the better of them and the kumo-people involve that inner voice.

The kumo-animal can get over the objections of the kumo-animal just like an uneducated child.

"I don't want to kill people. My kumo kills them", said the witch at the Vandeke. By this statement, she wanted to defend herself against the accusers,--perhaps also to boost her self-esteem.

However, she was aware that the kumo-animal was "her child" and that, according to the legal concepts of the Simbu, she was co-responsible for the damage caused by her kumo.

Note: 1. Possessed persons also testify to such inner voices and states of attraction.

2. The temptation is apparently a mutual phenomenon: the desire of the mother/father waits for the temptation of the child and vice versa! It is like fooling each other.

Doppelgang(st)er.

O.c., 94ff. (Doppelgänger).-- The Simbu claim that the kumo animal takes two forms:

1. 'Kumo', the animal double.

2. 'Yagl kumo' (also: yagl kumo gogl), kumo man, and 'ambu kumo', kumo woman, the night roaming human geckos.

K.-M. 58.

The witch can leave "his mother", "his father" both at night and during the day to eat the inside of a human being, to rob a sleeping human being of his liver or to tear his intestines apart,-- but also to gain information or to flee out of fear.

When a witch/ witcher wanders around at night, it is almost always in his or her own guise,--as "the witch/ witcher herself" (this is how the Simbu express it).

To the question of whether the biological body (without bilocation (i.e. being in more than one place at the same time)) or the form of a perceivable double-ganger is wandering, the Simbu do not give a clear answer. Both forms of wandering seem to be possible, although sayers repeatedly stress that the witch/ witcher herself - ambu kumo kunere dungwa - wanders at night,--.

No ghost or phantom.

"Ambu kumo gogl" is said of a witch who is "on tour": in this context, "gogl" can mean both "dead" and "unconscious" as well as "complete, i.e. in person".

Note: -- This explains why Sterly keeps repeating himself when, text after text, he narrates or describes. Primitives often cannot express themselves coherently: expressed in ancient Greek: they have "mnèmè" (lat.: memoria), loose coherent memories, but not "anamnesis" (lat.: reminiscencia), well-ordered and structured memory. Which does not mean that there is no applied logic to it.

The story of the three young men, near the Gandignem, who at night meet their clan brother Thomas Siwi and his sister Mume, indicates that the appearance in human form is also a double.

When the three of them surprised the two and ran off, the girl is said to have turned into a pig (her kumo-animal) and run away. Such a transformation (of which I have only heard from the Kamanuku in the Simbu valley) is only possible with the double.

The double agent or "floating witch" wanders around eavesdropping on other people in their houses, collecting dung, harming or killing sleeping people or also meeting with other kumo people (note: think of our witches' Sabbath). But when they dig up and distribute corpses, they do so in the biological body (so the Simbu claim).

Note: It can then be the materialized incorporeal body or double!

K.M. 59

Sample 19.-- The defence. (443/447)

Are there, in the Simbu, any means of countering the dangerous activities of kumo men? O.c., 145f. (Abwehr des kumo).

1.-- The fact that the houses of the caught kumo men are occasionally set on fire frightens them. For when that burning happens, if they sleep in a daze while the kumo animal is at work, it is fatal: they know they will perish in the fire along with the house.

2.-- Night watchmen are set up to catch and expel the kumos. This is done after a heavy beating, if necessary.

3.-- It also happens that the leaves of the pandanus tree (amugl kama, screw tree), which have sharp spines on the edges, are worked into the house entrance and on the sides of the doorway, in order to prevent the kumo people who go out at night from sticking their heads into the houses.

4.-- According to the origin myth of the Kumantal tribes, the son of Yomuglengle - the hero Siambugla - opened the vagina of Mondo's mother with an arrow. The diamond (with point in it) is the image of the woman's vulva with the tickler. The name "mondo mambuno" (origin of Mondo), given to the lozenge, expresses this mythical primal event. The diamond is found on trees, at the entrance to settlements, yes, almost everywhere.

According to Sterly, in the past (before modernization and Christianization), this mythical lozenge must have been used as a defence sign.

5.-- The kumo people are given a substitute - chicken, boar, food, drink, clothing, tobacco, etc. - as a gift to satisfy their lusts.

When, for example, a boar is slaughtered, a piece of meat is always given as a precautionary gift to the kumo people in the vicinity.

Note: Until a few years ago, when a pig was slaughtered among the locals, one of the best pieces was always given to the parish priest ... here in traditional Flanders.

Gembe koglma, a witchcraft healer (kumo giai yagl), smoked for a while and meditated,-- the face painted and the head decorated with plumes and leaves. Then he blew smoke on the patient's head, forehead and temples.

K.M. 60.

He took in both hands leaves of the pepper bush *gakiglaw* and of the ginger variety *nugunugu* (*Geanthus goliathensis*), between which a witch beetle - *ambu kumo kambo* - was wedged. He then covered the kumo animal from the temples to the middle of the forehead, while constantly blowing smoke and muttering an incantation - *ka nimbine*.

At the end, he twisted the leaves together, pulverising the witch beetle in the process. He swept the kumo-beast in front of him to the edge of the village. There he tied the leaves in a knot under the grass in the wilderness.

Note: The kumo-beast is, reduced, in the forehead. Please re-read K.-M. 08 (Redhead speaks) to understand.

Note: If we compare the different methods, then, normally, the diamond method should be the most effective. But the repression or suppression by modernity and the Bible of anything that even reminds one of sexual magic has prevented Sterly from realising the full scope of the lozenge.

He himself says, c.f., 146: The lozenge is a fertility sign, the representation of a woman's vulva with clitoris (*sumbuno kuo*). The lozenge is found wherever there are decorations or symbols - bracelets, rotan belts, axes, wooden plates, braided house walls, yes, on the cheeks of women as tattoos. The *simbu* are very familiar with that imagery.

By writing like this, Sterly betrays that he is witnessing the extinction of a primal culture centred on female fertility.

The return of the occult theft.

The aggressive kumo beast of the unscrupulous kumo man steals the kumo, the life force or 'inner', of the target.

O.c., 147f. Reimbursement of the eaten meal (*Rückerstattung des gefressenen Fleisches*).-- 1982.-- An elderly man from *Konmagl*, hitherto in good health, emaciates, becomes a wreck. The family summons a witch-finder.

(1) It was a fourteen-year-old girl.-- When it began, it hardly spoke at all. However, one by one she sampled those present. When she had gone over them all, she turned her gaze to the witch *Kewan kangigl*:

"Your kumo is a mouse."

To *Ningre Siglmbi*: "Your kumo is a black dog."

To her husband *Giglmai*: "Your kumo is a flying dog (a big black bat)".

To an old woman: "Your kumo is a cat".

K.M. 61.

"You are four kumo men. You have made the old man sick: you have penetrated his belly and feasted on his flesh, blood, fat. That is how he became a skinny man". Kewan kangigl and the old woman confessed. Ningre siglmbi and her husband said nothing. Not even when the witch-finder insisted.

(2) Then the witch-finder said that the four people responsible should give the old man back his flesh, blood and fat. Kewan kangigl was the only one who agreed to do so. The old man sat in the grass. The three witches and the witcher put themselves in front of him. The others with the witch and her companions sat in a circle around him.

1. The old man's son gave Kewan kangigl a box of fish. She takes the box, holds it for a while while she looks at the earth. Then she brings it to her mouth and eats the fish without opening the box.

Note: It is not the biological body of the fish, but the fish's happiness-inducing fluid - kumo - or life force that the kumo animal, in its occult gluttony, needs so much. The ethereal goes right through the box.

2. The two other witches, the witch and the old man, "ate from the box" until it was empty.

Note: 'Empty' here means "robbed of the kumo or life soul" .

The witcher said to Kewan kangigl that she should go with the old man to Konmagl and sleep in his house for the coming night.

Note: Remember how Abishag of Shunem spent the night with King David when he became 'cold' (lacking life force).

The meeting was concluded. The witchfinder got her 100 kina and went home.-- Kewan kangigl went with her to Konmagl and slept with the other old witch in the old man's house. He soon became healthy.

Note: Notice how it is only the women, like Abishag of Shunem, who sleep with the old man. Why? Because they, as women with the occult power of the lozenge (origin) are able to do so and thus pass on to the man her life forces.

Note: this does not mean sexual co-sleeping. There is only sleeping in the vicinity - the occupied space (K.-M. 29) - nothing more.

K.M. 62.

The Burning.

O.c., 108f. The Wela woman burns a lizard. (Die Frau Wela verbrennt eine Eidechse)

1. *March 1984.*

I was standing in the garden behind my house by the Guru nigl ('Thunder River') after dark when a grasshopper flew at me and bit me in the calf. I chased it away. But he came back and bit my leg again. I seized it and threw it away. But he returned and bit me in the left cheek. I squeezed it, went inside and looked at it: it was about five centimeters long. It was a light green deciduous grasshopper (dign dogo) with long antennae.

"Throw it into the fire," Kaumane suggested. "It might be something evil." Ambako, my former burin who was visiting Gemboglap, fanned the fire and I threw the grasshopper into the blaze.

2. *Ambako's story.*

Note: kuanande (kuanande dingwa) is a nocturnal meeting of young men and girls where they sing kaungo songs (also: amba kaungo) in high voices, laugh, rub noses and touch each other. Kuanande is a kind of sitting dance where boys and girls sit opposite each other and rock back and forth. The songs sound melodious, intimate and slightly melancholic. Those of the Gumini are monotonous.

The story.

When I was a young girl, my mother Wela burned a lizard. It was a kumo.-- I went to the kuanande (in pidgin: karim lek) at the time.

One day my father Ande slaughtered a boar. It was cooked in the cooking drum in the afternoon. My mother took a piece of it to an elderly woman, a widow who lived near us - in Miane mambuno.

Before she reached her house, I caught up with her, took the meat from her at the burin entrance and ate it. My father became angry: "That woman had to have that meat," he said. "She lives nearby and she saw me kill the boar.

Night came.

Wela and we, the three children, were sitting in the house by the fire. Suddenly a lizard - Guru mam (Thunder Mother) - a small lizard with a white belly - entered the house. My brother Wamugl was the first to notice it: he punched mother but said nothing. That lizard did not run as other lizards do: it moved slowly to where the boar meat lay in a wooden dish.

K.M. 63.

My mother quickly grabbed them by the tail and threw them into the fire. The following morning we heard a cry of death.

Note: K.-M. 52 (Life Sequence); 55. This is the werebotes in the 'mother' of the kumo animal.-- A daughter of the old woman -- she had once been married to a Wopana man -- had arrived early in the morning and found her mother dead in her house.

"Was that daughter also a kumo woman?" I asked. "I don't know" replied Ambako.

O.c., 109.-- The Simbu say that when her kumo animal is killed a witch must die. Sterly: as a drift-soul, as an independent 'part' of her life, the kumo-animal is the witch's aggregate desire.

Consequence: once the kumo has taken possession of her, she cannot simply separate herself from it.

1. I have never heard of people who used to be kumos but no longer are.
2. Witch-finders can control their kumo, but they can never break away from it.

Note: That's typical of Sterly's explanation type: the thumos theory!

Note: Wela killed the woman transitive: by killing her kumo animal, she killed the woman herself. As in the case of the Mexican nahualists, so here too: nahual (kumo) and possessor/possessor of nahual (kumo) are vitally-occult fates.

The study of kumo-being is at the same time a destiny-analytical study.