

تمامی نسخه های ترجمه در کانال
@rastakhizmordegan

Necronomicon

The Book of the Laws of the Dead

As recorded by Abdul Al-Hazred, the Mad Arab

Translated from the Latin of Olaus Wormius

-by-

Dr. John Dee

London

The Year of Our Lord

One Thousand Five Hundred and Sixty Two

به کانال تلگرامی ما بپیوندید.
@rastakhizmordegan

THE TESTIMONY OF THE MAD ARAB

THIS is the testimony of all that I have seen, and all that I have learned, in those years that I have possessed the Three Seals of THE BLACK CITY. I have seen One Thousand-and-One moons, and surely this is enough for the span of a man's life, though it is said the Prophets lived much longer. I am weak, and ill, and bear a great tiredness and exhaustion, and a sigh hangs in my breast like a dark lantern. I am old.

This is the book of the laws and practices of the sleeping dead, written by myself, Abd Al-Hazred - the great sorcerer and poet. With the secrets in this book I have spoken with dark spirits, who have furnished me with

many riches, both in the form of money and knowledge, I have even learned the unlearnable knowledge of the divine ones, such is the power of what I learned. I have also learned of the Old Spirits, who lived before man, and still live dreaming, and they are very terrible. It was a face of one of these very spirits that initiated me into this powerful magic.

The wolves carry my name in their midnight speeches, and that quiet, subtle Voice is summoning me from afar. And a Voice much closer shall shout into my ear with unholy impatience. The weight of my soul shall decide its final resting place. Before that time, I must put down here all that I can concerning the horrors that stalk Without, and which lie in wait at the door of every man, for this is the

ancient arcana that has been handed down of old, but which has been forgotten by all but a few men, the worshippers of the Old Ones (may their names be blotted out!).

And if I do not finish this task, take what is here and discover the rest, for time is short and mankind does not know nor understand the evil that awaits it, from every side, from every Gate, from every broken barrier, from every mindless acolyte at the alters of madness.

For this is the Book of the Dead, the Book of the Black Earth, that I have writ down at the peril of my life, exactly as I received it, on the planes of the Empty Space, the cruel celestial spirits from beyond the Wanderers of the Wastes.

Let all who read this book be warned thereby that the habitation of men are seen and surveyed by that Ancient Race of gods and demons from a time before time, and that they seek revenge for that forgotten battle that took place somewhere in the Cosmos and rent the Worlds in the days before the creation of Man, when the Elder Gods walked the Spaces, the race of AZATHOTH, and of NYARLATHOETP our MASTER, the Lord of Magicians.

Know, then, that I have trod all the Zones of the Gods, and also the places of the Old Ones, and have descended unto the foul places of Death and Eternal Thirst, which

may be reached through the Gate of **GANZIR**, which was built in the **EMPTY SPACE**, in the days before Babylon was.

Know, too, that I have spoken with all manner of spirit and daemon, whose names are no longer known in the societies of Man, or were never known. And the seals of some of these are writ herein; yet others I must take with me when I leave ye. **AZATHOTH** have mercy on my soul!

I have seen the Unknown Lands, that no map has ever charted. I have lived in the deserts and the wastelands, and spoken with demons and the souls of slaughtered men, and

of women who have dies in childbirth, victims of the she-fiend **LAMMASHTA**.

I have traveled beneath the Seas, in search of the Palace of Our Master, and found the stone of monuments of vanquished civilisations, and deciphered the writings of some of these, while still others remain mysteries to any man who lives. And these civilisations were destroyed because of the knowledge contained in this book.

I have traveled among the stars, and trembled before the Gods. I have, at last, found the formulae by which I passed the Gate **ARZIR**, and passed into the forbidden realms of the foul **HASTUR**.

I have raised demons, and the dead.

I have summoned the ghosts of my ancestors to real and visible appearance on the tops of temples built to reach the stars, and built to touch the nethermost cavities of HADES. I have wrestled with the Black Magician, AZATHOTH, in vain, and fled to the Earth by calling upon BAST and her brother NYARLATOTEP, Lord of the double-headed AXE.

I have raised armies against the Lands of the East, by summoning the hordes of fiends I have made subject unto me, and so doing found NGAA, the God of the heathens,

who breathes flame and roars like a thousand thunders.

I have found fear.

I have found the Gate that leads to the Outside, by which the Old Ones, who ever seek entrance to our world, keep eternal watch. I have smelled the vapours of that Ancient One, Queen of the Outside, whose name is writ in the terrible MAGAI text, the testament of some dead civilisation whose priests, seeking power, swing open the dread, evil Gate for an hour past the time, and were consumed.

I came to possess this knowledge through circumstances quite peculiar, while still the unlettered son of a shepherd

in what is called Mesopotamia by the Greeks.

When I was only a yeth, travelling alone in the mountains to the East, called **THE BLACK CITY** by the people who live there, I came upon a grey rock carved with three strange symbols. It stood as high as a man, and as wide around as a bull. It was firmly in the ground, and I could not move it. Thinking no more of the carvings, save that they might be the work of a king to mark some ancient victory over an enemy, I built a fire at its foot to protect me from the wolves that wander in those regions and went to sleep, for it was night and I was far from my village, being **Bet Durrabia**. Being about three hours from dawn, in the nineteenth of **Shabatu**, I was awakened by the howl

of a dog, perhaps of a wolf, uncommonly loud and close at hand. The fire had died to its embers, and these red, glowing coals cast a faint, dancing shadow across the stone monument with the three carvings. I began to make haste to build another fire when, at once, the gray rock began to rise slowly into the air, as though it were a dove. I could not move or speak for the fear that seized upon my spine and wrapped cold fingers around my skull. The Dik of Azug-bel-ya was no stranger to me than this sight, though the former seemed to melt into my hands!

Presently, I heard a voice, softly, some distance away and a more practical fear, that of the possibility of robbers, took hold of me and I rolled behind some weeds, trembling.

Another voice joined the first, and soon several men in the black robes of thieves came together over the place where I was, surrounding the floating rock, of which they did not exhibit the least fright.

I could see clearly now that the three carvings on the stone monument were glowing a flame red colour, as though the rock were on fire. The figures were murmuring together in prayer or invocation, of which only a few words could be heard, and these in some unknown tongue; though, *AZATHOTH* have mercy on my soul!, these rituals are not unknown to me any longer.

The figures, whose faces I could not see or recognise,

began to make wild passes in the air with knives that glinted cold and sharp in the mountain night.

From beneath the floating rock, out of the very ground where it had sat, came rising the tail of a serpent. This serpent was surely larger than any I had ever seen. The thinnest section thereof was fully that of the arms of two men, and as it rose from the earth it was followed by another, although the end of the first was not seen as it seemed to reach down into the very Pit itself. These were followed by still more, and the ground began to tremble under the pressure of so many of these enormous arms. The chanting of the priests, for I knew them now to be the servants of some hidden Power, became much louder

and very nearly hysterical.

IA! IA! ZI AZAC!

IA! IA!! ZI AZKAK!

*IA! IA! TTHUZHU ZI THE
DREAMLANDS!*

IA!

The ground where I was hiding became wet with some substance, being slightly downhill from the scene I was witnessing. I touched the wetness and found it to be blood. In horror, I screamed and gave my presence away to the priests. They turned toward me, and I saw a loathing that they had cut their chests with the daggers they had used to raise the stone, for some mystical purpose I could not then

divine; although I know now that blood is the very food of these spirits, which is why the field after the battles of war glows with an unnatural light, the manifestations of the spirits feeding thereon.

My scream had the effect of casting their ritual into chaos and disorder. I raced through the mountain path by which I had come, and the priests came running after me, although some seemed to stay behind, perhaps to finish the Rites. However, as I ran wildly down the slopes in the cold night, my heart giving rise in my chest and my head growing hot, the sound of splitting rocks and thunder came from behind me and shook the very ground I ran upon. In fright, and in haste, I fell to the earth.

Rising, I turned to face whatever attacker had come nearest me, though I was unarmed. To my surprise what I saw was no priest of ancient horror, no necromancer of that forbidden Art, but black robes fallen upon the grass and weeds, with no seeming presence of life or bodies beneath them.

I walked cautiously to the first and, picking up a long twig, lifted the robe from the tangle of weeds and thorns. All that remained of the priest was a pool of slime, like green oil, and the smell of a body lain long to rot in the sun. Such a stench nearly overpowered me, but I was resolute to find the others, to see if the same fortune had also befallen them.

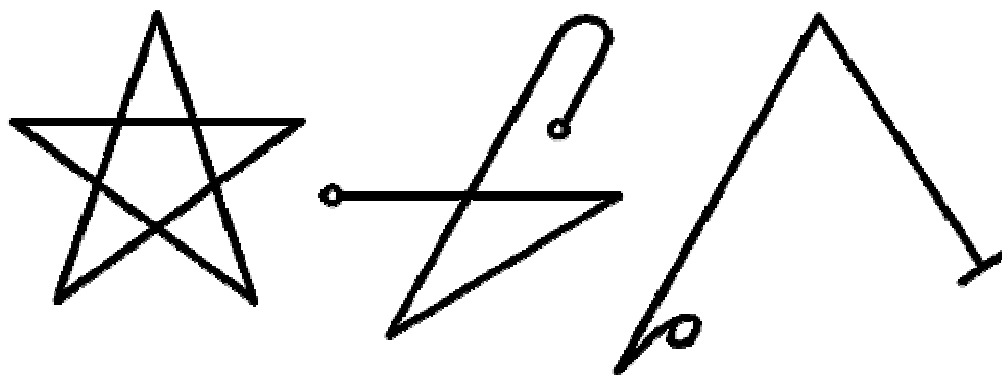
Walking back up the slope that I had so fearfully run down only moments ago, I came across yet another of the dark priests, in identical condition to the first. I kept walking, passing more of the robes as I went, not venturing to overturn them any longer. Then, I finally came upon the grey stone monument that had risen unnaturally into the air at the command of the priests. It now upon the ground once more, but the carvings still glowed with supernatural light. The serpents, or what I had then thought of as serpents, had disappeared. But in the dead embers of the fire, now cold and black, was a shining metal plate. I picked it up and saw that it also was carved, as the stone, but very intricately, after a

fashion I could not understand. I did not bear the same markings as the stone, but I had the feeling I could almost read the characters, but could not, as though I once knew the tongue but had since long forgotten. My head began to ache as though a devil was pounding my skull, when a shaft of moonlight struck the metal amulet, for I know now what it was, and a voice entered into my head and told me the secrets of the scene I had witnessed in one word:

TTTHUZZU

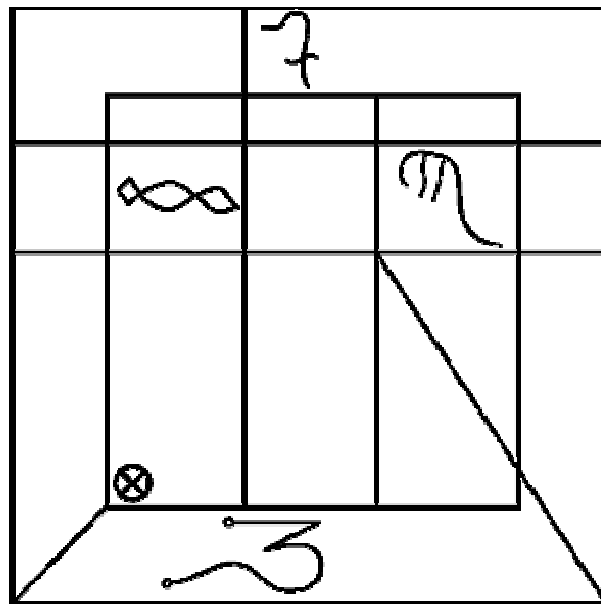
In that moment, as though whispered fiercely into my ear, I understood.

These are the signs carved upon the grey stone, that was
the Gate to the Outside:



An this is the amulet that I held in my hand, and hold to
this very day, around my neck as I write these words:





Of the three carved symbols, the first is the sign of our Race from beyond the Stars, and is called **ARRA** in the tongue of the Scribe who taught it to me, an emissary of the Old Ones. In the tongue of the eldest city of Babylon, it was **OUT OF SPACE**. It is the Sigil of the Covenant of the Elder Gods, and when they see it,

they who gave it to us, they shall not forget us. They have sworn!

Spirit of the Skies, Remember!

The second is the Elder Sign, and is the Key whereby the Powers of the Elder Gods may be summoned, when used with the proper words and shapes. It has a Name, and is called **AGGA**.

The third sign is the Sigil of the Watcher. It is called **BAABA**. The Watcher is a Race sent by the Old Ones. It keeps vigil while one sleeps, provided the appropriate ritual and sacrifice has been performed; else, if

called, it shall turn upon ye.

These seals, to be effective, must be graven on stone and set in the ground. Or, set upon the altar of offerings. Or, carried to the Rock of Invocations. Or, engraved on the metal of one's God or Goddess, and hung about the neck, but hidden from the view of the profane. Of the three, the **ARRA** and the **AGGA** may be used separately, that is to say, singly and alone. The **BANAR**, however, must never be used alone, but with one or both of the others, for the Watcher must needs be reminded of the Covenant it has sworn with the Elder Gods and our Race, else it shall turn upon thee and slay thee and ravage thy town until succour is to be had from the Elder Gods by the

tears of thy people and the wailing of thy women.

KAKAMMU!

The metal amulet that I retrieved from the ashes of the fire, and which caught the light of the moon, is a potent seal against whatever may come in the Gate from the Outside for, seeing it, they shall retreat from thee

**SAVE ONLY IF IT CATCH THE LIGHT
OF THE MOON UPON ITS SURFACE**

for, in the dark days of the moon, or in cloud, there can be little protection against the fiends from the Ancient

Lands should they break the barrier, or be let in by their servants upon the face of the earth. In such a case, no recourse is to be had until the light of the moon shines upon the earth, for the moon is the eldest among the Elder Gods, and is the starry symbol of our Pact.

NOVENA, Father of the Gods, Remember!

Wherefore, the amulet must be engraved upon pure silver in the full light of the moon, that the moon shine upon it at its working, and the essence of the moon incantations must be performed, and the prescribed rituals as given forth in this Book. And the amulet must never be exposed to the light of the Sun, for **CTHUGHA** called **UAA**, in his jealousy, shall rob the seal of its power. In such a

case, it must be bathed in water of camphor, and the incantations and ritual performed once again. But, verily, it were better to engrave another.

These secrets I give to thee at the pain of my life, never to be revealed to the profane, or the banished, or the worshippers of the Ancient Serpent, but to keep within thine own heart, always silent upon these things.

Peace be to thee!

Henceforth, from that fateful night in the Mountains of **THE BLACK CITY**, I wandered about the countryside in search of the key to the secret knowledge that had

been given me. And it was a painful and lonely journey, during which time I took no wife, called no house or village my home, and dwelt in various countries, often in caves or in the deserts, learning several tongues as a traveller might learn them, to bargain with the tradespeople and learn of their news and customs. But my bargaining was with the Powers that reside in each of these countries. And soon, I came to understand many things which before I had no knowledge, except perhaps in dreams. The friends of my yeth deserted me, and I them. When I was seven years gone from my family, I learned that they had all died of their own hand, for reasons no one was able to tell me; their flocks had been slain as the victims of some strange epidemic.

I wandered as a beggar, being fed from town to town as the local people saw fit, often being stoned instead and threatened with imprisonment. On occasion, I was able to convince some learned man that I was a sincere scholar, and was thereby permitted to read the ancient records in which the details of necromancy, sorcery, magick and alchemy are given. I learned of the spells that cause men illness, the plague, blindness, insanity, and even death. I learned of the various classes of demons and evil gods that exist, and of the old legends concerning the Old Ones. I was thus able to arm myself against also the she-devil **LAMMASHTA**, who is called the Sword that Splits the Skull, the sight of whom causeth horror and

dismay, and (some say) death of a most uncommon nature.

In time, I learned of the names and properties of all the demons, devils, fiends and monsters listed herein, in this Book of the Black Earth. I learned of the powers of the astral Gods, and how to summon their aid in times of need. I learned, too, of the frightful beings who dwell beyond the astral spirits, who guard the entrance to the Temple of the Lost, of the Ancient of Days, the Ancient of the Old Ones, whose Name I cannot write here.

In my solitary ceremonies in the hills, worshipping with fire and sword, with water and dagger, and with the assistance of a strange grass that grows wild in certain

parts of **THE BLACK CITY**, and with which I had unwittingly built my fire before the rock, that grass that gives the mind great power to travel tremendous distances into the heavens, as also into the hells, I received the formulae for the amulets and talismans which follow, which provide the Priest with safe passage among the spheres wherein he may travel in search of the Wisdom.

One morning I awoke to see that the world had changed, the sky was darker and rumbled with the voices of evil spirits and flowers and life had been strangled by them also. Then I heard the screaming call, the screaming of something beyond the hills which was calling me. The screaming call maddened me and made me sweat, in the end

I could not ignore it and decided to find what manner of beast was making the screaming call. I left my house and set out into the desert with the call sounding all around me. In the desert I wandered, without anything but the clothes that I was wearing, I sweated during the day and froze during the night. But still the screaming call kept on.

On the third day, on the eighteenth hour of that day, the screaming call stopped and standing in front of me was a man. The man was completely black, both in face and clothing, and he greeted me in my tongue and with my name.

The man told me his name and his name was Ebonor and he was a demon. Ebonor was the one who had made the screaming call and I did not yet know that he was more than the lesser demon that torments the infirm, he was the

messenger of the most evil spirits called the Old Spirits, which even the most powerful sorcerer of even God cannot completely control. This demon gave me the gift to understand all languages, whether it be written or spoken or of man or beast. This is why I, Abd Al-Hazred, have been able to read documents which have confused many lesser mortals for many decades, but I have also been able never to get peace. For even when I try to lay down and sleep, I can hear the creatures around me speaking, I can hear the birds and the desert insects, but worst of all the dogs, which madly growl and bark about the coming of the Old Spirits.

Now that the screaming call had ceased, I returned to my town with my new knowledge and had many sleepless

nights, listening to the sound of the smallest beast and invisible demons talking, only where everything is dead could I ever sleep, thought I.

After many days without sleep I set out into the desert once more, hoping to find Ebonor and to make him take back his gift, for I had found it to be a most terrible curse. For three days and eighteen hours I wandered again and on the eighteenth hour Ebonor appeared to me. I fell before him and begged him to take back his gift as it was driving my mind away from me, but he did not show any compassion. Instead he said that he would show me more knowledge. He took my hand and led me beneath the cold desert sands, down many sets of steps, untrod by man, until we reached the door to a secret chamber. In here, ye

shall find the ultimate truths, but ye shall only understand a little, said the demon to me as he opened the door. Then I heard the screaming call coming from the portal, but this time it was a thousand times more intense and Ebonor took my hand and pulled me across the threshold. Through that door I saw all the untold knowledge, although only a little has my mind retained.

And when the learning was at an end, I found myself back in the desert standing by Ebonor, who laughed at me and jested that the mind of man was much inferior to that of the Old Spirits. I had learned of the Old Spirits in the secret chamber, they were most terrible and evil spirits who came from outside creation to live upon the earth. Then at a time before man was born they were expelled

from the earth because the stars became wrong. All were expelled from the earth except for Nyarlathotep, the dark one of Egypt and the messenger of the Old Spirits, of which Ebonor was one face. Turning away from me, Ebonor laughed again and said to me that one day a time shall come when the stars are right again and the Old Spirits shall return. With this having been said, I was alone once more.

I decided to rest, although my cursed gift was still with me. It was when I rested that I realized that I was holding a book, the book contained the many names of Nyarlathotep, the Old Spirit's messenger. I was able to read this book perfectly, but no one else was able to, for they said that they could not understand the words on the

pages. The book told me that Nyarlathotep has twenty-one names, or faces. Each of these names may be called upon in their correct hours, from the third hour in the day to the penultimate hour in the day. With each name is a sacred and special sign, which must also be used with the correct invocation. The names of Nyarlathotep are thus;

The name of the third hour is Etonetatae and he is master of magical words and phrases and he should be consulted much in yer work, for he shall deliver to ye many words of power. Etonetatae has no body, but may manifest as a mist or may remain invisible.

Æ

All of Nyarlathotep's seals except for the final one are made from three lines and three curves.

The name of the fourth hour is Odanen, who brings with him the wishes of the Old Spirits, ye may wish to communicate with Odanen, rather than with the Old Spirits themselves, for it is many times safer. Odanen shall appear before the magician as a shadowy figure who is only just visible.



The name of the fifth hour is Banibo, who shall reveal to the magician the whereabouts of splendid treasures, but be warned - do not let him persuade ye to leave yer circle, be

sure to get the directions from him and then banish him.
Banibo appears as a deformed and bloated man and
emanated the odour of rotting matter.

III

The name of the sixth hour is Obinab, who shall reveal
to the magician many secrets concerning the universe. He
is Banibo's opposite, but he shall still urge ye to leave the
circle so that he may take ye on a journey. If he does this
then insist that he himself gives ye the knowledge which
would be attained from the journey.

§

The name of the seventh hour is Bosoro, who shall appear as a huge and fiery snake - do not look into it's eyes or ye shaall be trapped forever, but command him to appear in human form and he shall have to obey. Bosoro has the knowledge of men's minds and ye may ask him to reveal the knowledge of a man which ye shall name.



The name of the eighth hour is Oxeren, who has knowledge of the future and shall appear on a black horse, which can run faster than time itself.



The name of the ninth hour is Badero, who is the lord of gestures and shall teach the conjurer many magical gestures, with which he shall be able to open gates to other places or effect the minds of men.



The name of the tenth hour is Osenin, who has control over the bodies of men and can change a man into any shape the magician tells him. Osenin appears with the body of a man and the head of a lizard, which is enveloped in flame.



The name of the eleventh hour is Boxebo, who shall make doors open for the magician so that his way is not restricted. Boxebo appears as a huge insect with many pairs of hands.



The name of the twelfth hour is Norano, who knows of all the books which have ever existed and she shall dictate to the magician whichever book he seeks at that time. Norano appears as a winged scribe.



The name of the thirteenth hour is Onaron, who has much knowledge of the sciences which he shall tell to the

magician and he may even be commanded to bring to the magician rare materials, such as herbs and stones. Onaron appears a winged man with many long and sharp teeth.



The name of the fourteenth hour is Nerexo, who holds information about secret talismen and seals. Nerexo appears in the form of an old man with the legs of a goat.



The name of the fifteenth hour is Reranber, who is a most evil spirit and shall murder any man at yer command. Reranber shall appear as a prince in shimmering gold holding a black sword.



The name of the sixteenth hour is Drosob, who is a most lustful demon and shall procure any woman that the magician wishes. Drosob appears as an unclothed black man and if he does not appear it is because he is walking the land ravishing the unwary, so ye should call him again, but do not call him more than three times or ye shall enrage him.



The name of the seventeenth hour is Nineso, who shall appear exactly like the magician. Nineso has the power to

conjure many lesser spirits and the magician should command him which spirits he should conjure.



The name of the eighteenth hour is Ebonor, who shall reveal the knowledge that is not of man and also understands all languages. The magician should question him and should not urge him to give the gifts of knowledge and language, as he gave to me - for to do so would anger him. Ebonor shall appear as a black man, clothed in a black robe.



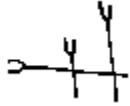
The name of the nineteenth hour is Oredab, who appears as a skeleton riding atop a great lizard. Oredab has the power to destroy whole cities in one gesture.



The name of the twentieth hour is Nenado who has much strength and can effect the movement of the stars and planets. Nenando shall appear with the body of a statue and the head of a fly larvae.



The name of the twenty-first hour is Rubanir, who's appearance changes constantly and shall always be unidentifiable. Rubanir has knowledge of all things past.



The name of the twenty-second hour is Obexob, who appears as the floating corpse of a pharaoh enveloped in flames. Obexob shall deliver visions to the magician who studies the flames closely.



The name of the twenty-third hour is Etananesoe, who is too terrible to behold. Etananesoe is the true incarnation of Nyarlathotep and shall only appear at the time when the stars are right for himself.

Those are the twenty-one names of Nyarlathotep and the name may be summoned at the appropriate hour using the

conjurations which Shall I set down later in my writing, be warned though - do not summon more than one face in a day, otherwise Nyarlathotep shall become enraged and break the circle, devouring the magician.

With the book containing this knowledge, I set about seeking a new abode, for I could not return to my village, for I needed time to study the ways of the Old Spirits and I needed a dead place, so that I could sleep undisturbed. After many days of walking I eventually found myself at the cavernous ruins of a city, which was once called Ubar, this was where I decided to dwell. In my solitude I was able to practice my art and learned much from the names of Nyarlathotep and I even dared to conjure some of the Old Spirits, with very grave

consequences, for I was not prepared for the destruction they would cause - for no circle can hold them. I also wrote down all that I learned that was writeable so that this knowledge may be passed on and shall not be lost again.

But now, after One Thousand-and-One moons of the journey, the Maskim nip at my heels, the Rabishu pull at my hair, Lammashtha opens her dread jaws,

AZATHOTH gloats blindly at his throne,

TEHULU raises his head and stares up through the Veils of sunkun Varloorni, up through the Abyss, and fixes his stare upon me; wherefore I must with haste write this indeed, it appears as though I have failed in some regard as to the order of the rites, or to the

formulae, or to the sacrifices, for now it appears as if the entire host of **YHWA** lies waiting, dreaming, drooling for my departure. I pray the Gods that I am saved, and not perish as did the Priest, **ABUA BEN-**
MARTU, in Jerusalem (the Gods remember and have mercy upon him!). My fate is no longer writ in the stars, for I have broken the Chaldean Covenant by seeking power over the Elder Gods. I have set foot on the moon, and the moon no longer has power over me. The lines of my life have been obliterated by my wanderings in the Waste, over the letters writ in the heavens by the gods. And even now I can hear the wolves howling in the mountains as they did that fateful night, and they are calling my name, and the names of Others. I fear for my

flesh, but I fear for my spirit more.

Remember, always, in every empty moment, to call upon the Gods not to forget thee, for they are forgetful and very far away. Light thy fires high in the hills, and on the tops of temples and pyramids, that they may see and remember.

Remember always to copy each of the formulae as I have put it down, and not to change it by one line or dot, not so much as a hair's breadth, lest it be rendered valueless, or worse: a broken star is the Gate of **GANZIR**, the Gate of Death, the Gate of the Shadows and the Shells.

Recite the incantations as they are written here, in the manner this prescribed. Prepare the rituals without erring.

and in the proper places and times render the sacrifices.

May the Gods be ever merciful unto thee!

May thou escape the jaws of the MASKIM, and
vanquish the power of the Old Ones!

AND THE GODS GRANT THEE DEATH
BEFORE THE OLD ONES RULE THE
EARTH ONCE MORE!

KAKAMMU! SELAH!

OUT OF SPACE! APPUR!

ERANU! KUALAH!

KESH! LABASH!

SHURUPPA SEEAH!

Day of Living, Rising Sun

Day of Plenty, gracious Sun

Day of Perfect, Grand Delight

Day of Fortune, Brilliant Night

O Shining Day!

O Laughing Day!

O Day of Life, and Love and Luck!

Seven Oldest, Wisest Ones!

Seven Sacred, Learned Ones!

Be my Guardians, polished Swords

Be my Watchful, patient Lords

Protect me from the Rabishu

O Shining, Splendorous ADIRATHU!

What God have I offended? What Goddess? What
sacrifice have I failed to make? What Unknown Evil
have I committed, that my going out should be thus
accompanied by the fearful howlings of a hundred wolves?

May the heart of my God return to its place!

May the heart of my Goddess return to its place!

May the God I do not know be quieted toward me!

May the Goddess I do now know be quieted toward me!

May the heart of the Unknown God return to its place
for me!

May the heart of the Unknown Goddess return to its

place for me!

I have traveled on the Spheres, and the Spheres do not protect me. I have descended into the Abyss, and the Abyss does not protect me. I have walked to the tops of mountains, and the mountains do not protect me. I have walked the Seas, and the Seas do not protect me.

The Lords of the Wind rush about me and are angered. The Lords of the Earth crawl about my feet and are angered. The Spirits have forgotten me.

My time is shortened, and I must complete as much as I

can before I am taken away by the Voice that ever calls.
The Moon's days are numbered upon the earth, and the
Sun's and I know not the meaning of these omens, but
that they are. And the oracles are dried up, and the stars
spin in their places. And the heavens look to be
uncontrolled, with no order, and the spheres are crooked and
wandering.

And the Sign of Zdag is floating above my writing table,
but I cannot read the runes any longer, for that Sight is
failing me. Is it always in this fashion? And the Sign is
failing me. Is it always in this fashion? And the Sign of
Xastur rises up behind me, and of that I know the
meaning, but may not write, for I received the message

Elsewhere.

I can hardly speak to recognise my own voice.

The Abyss yawns wide before me! A gate has been broken!

Know that the Seven Spheres must be entered in their times and in their seasons, one at a time, and never the one before the other. Know that the Four beasts of the Spaces claim the blood of the initiate, each in their own time and season. Know that SHUB-ALUCHA seeks ever to rise to the stars, and when the Upper is united to the Lower, then a new Age shall come of Earth, and the Serpent shall be made whole, and the Waters

shall be as One, when on high the heavens had not been named.

Remember to protect the livestock of the village and thy family. The Elder Sign and the Sign of the Race. But the Watcher, too, if They be slow. And no sacrifices are to be made in that time, for the blood shall be split for them that have come in, and shall call them.

Remember to keep to the low ground, and not the high, for the Old Ones swing easily to the tops of the temples and the mountains, whereby they may survey what they had lost the last time. And sacrifices made on the tops of those temples are lost to Them.

Remember thy life is in running water, and not in still water, for the latter is the breeding place of the **LIITU**, and her creatures are the offspring of Them, and do worship at Their shrines, the places of which are unknown to thee. But where thou seest a standing stone, there they shall be, for such is their altar.

Remember to carve the signs exactly as I have told thee, changing not one mark lest the amulet prove a curse against thee that wear it. Know that salt absorbs the evil effluvia of the larvae, and is useful to cleanse the tools with. Do not speak first to the demon, but let him speak first to thee. And if he speak, charge him to speak clearly,

in a soft and pleasing voice, and in thy tongue, for it shall otherwise surely confuse thee and deafen thee with its roar. And charge it to keep its stench that it may not make thee faint.

Remember not to make the sacrifice either too large or too small, for if it is too small, the demon shall not come or, if coming, shall be angered with thee so that it shall not speak, even when charged, for that is the Covenant. And if it be too large, it shall grow too large and too fast and shall become difficult to control. And one such demon was raised by that Priest of Jerusalem, **ABDUL BEN-MARTU**, and was fed extensively on the sheep of the flocks of Palestine, whereupon it grew to frightening

proportion and eventually devoured him. But that was madness, for Ben-Martu worshipped the Elder Gods, which is unlawful, as it is written.

Remember that the Essences of the Old Ones are in all things, but that the Essences of the Elder Gods are in all things that live, and this shall prove of value to thee when the time comes.

Remember the ARRA, especially when dealing with Them of Fire, for They respect it, and no other.

Remember to keep the Moon pure.

Beware of the Cults of Death, and these are the Cult of the Dog, the Cult of the Dragon, and the Cult of the Goat; for they are worshippers of the Old Ones, and forever try to let Them in, for they have a formulae of which it is unlawful to speak. And these cults are not strong, save at their seasons, when the heavens open up to them and unto their race. And there shall forever be War between us and the Race of Draconis, for the Race of Draconis was ever powerful in ancient times, when the first temples were built in **MAGAN**, and they drew down much strength from the stars, but now they are as Wanderers of the Wastelands, and dwell in caves and in deserts, and in all lonely places where they have set up stones. And these I have seen, in my journeys through

those areas where the ancient cults once flourished, and where now there is only sadness and desolation.

And I have seen them in their Rites, and the awful Things they call forth from the Lands beyond Time. I have seen the Signs carved upon their stones, their altars. I have seen the Sign of YVE SETHETH, and ZAEZ, and those of XASTUR and AZATHOTH, and similarly those of SHUB-
NIGGURATH and the awful Offspring of the Goat, and the terrible musicks of their Race.

I have seen the Blood split upon the Stone. I have seen that Stone struck with a Sword, and have seen the Stone

raise up and the Serpent crawl forth. And this power is surely damned; but where does **NYARLATHOTEP** tarry? And what of **TTHUCHA**? The Sleeping Gods truly Sleep.

And what crime have I committed? What Unknown God have I transgressed? What forbidden thing have I eaten? What forbidden thing have I drunk? My suffering! It is Seven! It is Seven times Seven! O Gods! Do not cast thy servant down!

Remember the Scorpion Man who dwells in the Mountains. He was of old created by **SHUB-NIGGURATH** to fight the Elder Gods, but was

permitted to stay below the Mountains by Them. But He has deceived us once, and may do so again. But call upon him if there be something concerning the Outside that ye would know, that I have not told thee. And his sign is simple, and it is thus:



And merely, face the place where he is, and he shall come and speak, but do not do this at Dawn, for then the Sun rises and the Scorpion has no power, not from the Dawn

till the Dusk, during which time he is forced back beneath the Earth, for that is the letter of the Covenant concerning him, for it is written: He shall not raise his head above the Sun.

And again: His is the dark times.

And again: He knows of the Gate, but not the Gate

And the Scorpion Man has another of his Race, female, that dwells with him there, but of her it is not lawful to speak, and she must be banished with the exorcisms should she appear to thee, for her touch is Death.

And of the Cult of the Dragon, what more can I say to thee? They worship when that Star is highest in the heavens, and is of the Sphere of the **MASTUR**, as are the Stars of the Dog and the Goat. And their worshippers have always been with us, though they are not of our same Race, but of the Race of their Stars, of the Old Ones. And they keep not to our laws, but murder quickly, and without thought. And their blood covers them.

They have summoned the Spirits of War and Plague openly upon our Race, and have caused great numbers of our people and our animals die, after a most unnatural fashion. And they are unfeeling towards pain, and fear not the Sword or the Flame, for they are the authors of all

Pain! They are the very creatures of Darkness and Sorrow, yet they Sorrow not! Remember the smell! They can be told by their smell! And their many unnatural sciences and arts, which cause wonderous things to happen, but which are unlawful to our people.

And who is their Master? Of this I do not know, but I have heard them calling **ADONAS** which is surely a blasphemy, for **ADONAS** is of our Race as it is writ in the Text of **MAGAA**. But, perhaps, they called Another, whose Name I do not know. But surely it was not **ADONAS**.

And I have heard them calling all the Names of the Old

Ones, proudly, at their Rites. And I have seen the blood
split upon the ground and the mad dancing and the terrible
cries as they yelled upon their Gods to appear and aid
them in their mysteries.

And I have seen them turn the very Moon's rays into
liquid, the which they poured upon their stones for a
purpose I could not divine.

And I have seen them turn into many strange kinds of
beast as they gathered in their appointed places, the
Temples of Offal, whereupon horns grew from heads that
had not horns, and teeth from mouths that had not such
teeth, and hands become as the talons of eagles or the

claws of dogs that roam the desert areas, mad and howling,
like unto those who even now call my name outside this
room!

I cry laments, but no one hears me! I am overwhelmed
with horror! I cannot see! Gods, do not cast thy servant
down!

Remember the Sword of the Watcher. Do not touch It
until ye want It to depart, for It shall depart at a touch
and leave thee unprotected for the remainder of the Rite,
and although a Circle is a boundary which none can cross,
thou wilt find thyself unprepared to meet the incredible
sights that shall greet thee outside.

Remember also the sacrifices to the Watcher. They must be regular, for the Watcher is of a different Race and cares not for thy life, save that he obey thy commands when the sacrifices have been met.

W → O M C W
 C → O e e H V
 O W e = e
 X X X X X X e

And forgetting the Elder Sign shall surely cause thee much grief.

And I have seen a Race of Man that worships a Giant
Cow. And they come from somewhere East, beyond the
Mountains. And they are surely worshippers of an
Ancient One, but of its Name I am not certain, and do
not write it down, for it is useless to thee anyway. And in
their Rites, they become as cows, and it is disgusting to
see. But they are Evil, and so I warn thee.

And I have seen Rites that can kill a man at a great
distance. And Rites that can cause sickness to a man,
wherever he lives, by the use of a simple charm, which
must be spoken in its tongue and in no other, or so it is
said. And this charm is as follows:

AZAG galra sagbí mu unna te

AAMTAR galra zíbí mu unna te

UTUR XUA gubí mu unna te

ALA XUA gabí mu unna te

UDUM XUA íbbí mu unna te

UALLA XUA kadbí mu unna te

UDUGUR XUA girbí mu unna te

I minabí-ene tashbí aba aba-andibbí-esh!

**And this they would chant over a doll of wax as it was
burning in their wicked cauldrons. And in these things
they took great delight, and still do where they are to be
found at their shrines of loathsomeness.**

And I have seen the lands of farmers ravaged by their

evil spells, scorched black by flame and burning embers that descend from the sky. And that is the Sign that they have been there, where the earth is black and charred, and where nothing grows.

And when fire comes from the heavens, there will surely be panic among the people, and the Priest must calm them and take this book, of which he must make a copy in his own, and read the exorcisms therein that his people may not be harmed. For a sword shall appear in the sky at those times, a signal to the Old Ones that One of Theirs has escaped and entered into this World. And it shall be an omen to thee that such a Spirit is abroad in the land, and must be found. And thou mayest send thy Watcher to

the search, and it shall be great destruction of cities, and fire shall rain from the spheres, until the Elder Gods see yer plight and shall quell the uprising of the Old Ones with powerful Charms. But many shall be lost to the Outside at that time.

Watch well the Stars. For when comets are to be seen in the neighbourhood of **CAPRICORNUS**, His cults shall rejoice and the spells shall increase from their quarter. And when comets are to be seen in **DRACONIS**, there is a great danger, for the Cults of the Dragon do rise up at that time, and make many sacrifices, not only of animals, but of men.

And when comets are to be seen in the neighborhood of the Star **SIRIUS**, then there shall be great difficulty in the house of kings, and brother shall rise up against brother, and there shall be war and famine. And in these things the worshippers of the Dog shall rejoice, and reap the spoils of these conflicts, and shall grow fat.

If thou happenest upon such a Cult in the midst of their Rituals, do but hide well so that they do not see thee, else they shall surely kill thee and make of thee a sacrifice to their Gods, and thy spirit shall be in grave danger, and the howling of the wolves shall be for thee and the spirit which escapes from thee. This, if thou be lucky to die quickly, for these Cults rejoice in the slow spilling of

blood, whereby they derive much power and strength in their Ceremonies.

Watch well, however, all that they do and all that they say, and write it down in a book that no one shall see, as I have done, for it shall serve thee well at some future time when thou wilt recognize them by their words or by their actions. And thou mayest procure amulets against them, by which their spells are rendered useless and dull, by burning the Name of their Gods upon parchment or silk in a cauldron of thine own devising. And thy Watcher shall carry the burnt spell to their altar and deposit it thereupon, and they shall be much afraid and cease their workings for awhile, and their stones shall crack and their

Gods be sorely angry with their servants.

Write the book thou keepest well, and clearly, and when it is time for thee to go out, as it is my time now, it shall pass into the hands of those who may have the best use of it, and who are faithful servants of the Elder Gods, and will swear eternal Warfare against the rebellious demons who would destroy the civilisations of man.

And if thou knowest the names of they who would harm thee, write them upon figures of wax, made in their image, upon which ye shall make the Curse and melt them in the cauldron ye have set up within the **MANDAL** of protection. And the Watcher shall carry the Curse to

them for whom it was uttered. And they shall die.

And if thou does not know of their names, nor of their persons, save that they seek to harm thee, make a doll of wax like a man, with his limbs, but with no face. And upon the face of the doll write the word

KASHSHAPTA. Hold the doll over the flaming cauldron while saying fiercely over it:

**ATTI MANNU KASHSHAPTA SHA
TUQUA TA ENNA!**

and then drop the doll into the flame. From the smoke that rises from this action, ye shall see the name of the sorcerer or sorceress written within it. And then ye shall

be able to send the Watcher to bring the Curse. And that person shall die.

Or thou mayest call upon SHUB NIGGURATH to protect thee from the spells of sorcery. And for this, the MANDAL must be prepared as always, and a figure of SHUB NIGGURATH be upon the altar, and incantations made to summon Her assistance, like the following incantation that is ancient, from the Priests of OUT OF SPACE.

WHO ART THOU, O WATCH, THAT
SEEKEST ME?

Thou hast taken the road

Thou hast come after me

Thou hast sought me continually for my destruction

Thou hast continually plotted an evil thing against me

Thou hast encompassed me

Thou hast sought me out

Thou hast gone forth and followed my steps

But I, by the command of the Queen SHUB

NEGBURATH

Am clothed in terror

Am armed in fierceness

Am arrayed with might and the Sword

I make thee tremble

I make thee run afraid

I drive thee out

I spy thee out

I cause thy name to be known among men

I cause thy house to be seen among men

I cause thy spells to be heard among men

I cause thy evil perfumes to be smelt among men

I unclothe thy wickedness and evil

And bring yer sorceries to naught!

It is not I, but NANAKANISURRA

Mistress of Witches

And the Queen of heaven SHUB NEGURATH

Who command thee!

And if these worshippers and sorcerers still come at thee,
as it is possible, for their power comes from the Stars,
and who knows the ways of the Stars?, thou must call
upon the Queen of Mysteries, **ANANNUBKA**, who
will surely save thee. And thou must make incantations
with her Title, which is **ANANNUBKA**
ANMSHMSHARBA YOB-

SOETHOTHLARA. And it is enough merely to shout
that Name aloud, Seven times, and she shall come to thine
aid.

And remember that thou purify thy temple with the
branches of cypress and of pine, and no evil spirit which
haunteth buildings shall cause habitation to be set up

therein, and no larvae shall breed, as they do in many unclean places. The larvae are enormous, twice as large as a man, but do breed on his excretions, and even, it is said, upon his breath, and grow to terrible height, and do not leave him until the Priest or some magician cut him off with the copper dagger, saying the name of **SHUB**
NECHURATH seven times seven times, aloud, in a sharp voice.

The night has now grown silent. The howling of the wolves has grown quiet, and can scarce be heard. Perhaps it was some other that they sought? Yet, can I tell in my bones that this is not so? For the **XASTUR** sign has not left its station behind me, and has grown larger,

casting a shadow over these pages as I write. I have summoned my Watcher, but It is troubled by some Things and does not respond to me well, as though afflicted with some disease, and dazed.

My books have lost light, and settle upon their shelves like animals fallen asleep, or dead. I am sickened by what voices I hear now, as though the voices of my family, left behind me so many years ago, that is impossible to conceive that they are about. Did I not understand of their untimely, unnatural death? Can the demons who wait Without take on so viciously the human voices of my parents? My brother? My sister?

AUAAUAT THEE!



That this Book
were an amulet, a
Seal of
Protection! That
my ink were the
ink of Gods and
not of Men! But
I must write
hastily, and if thou

cannot read nor understand this writing, perhaps it is sign
enough for thee of the strength and power of the demons
that be, in these times and in these places, and is surely a
warning to thee to have a care and not to invoke carelessly,
but cautiously, and not, under any circumstances, seek

carelessly to open that Gate to the Outside, for thou can never know the Seasons of Times of the Old Ones, even though thou can tell their Seasons upon the Earth by the rules I have already instructed thee to compute; for their Times and Seasons Outside run uneven and strange to our minds, for are they not the Computors of All Time? Did they not set Time in its Place? It were not enough that the Elder Gods (have mercy on Thy servant!) set the Wanderers to mark their spaces, for such spaces as existed were the work of the Old Ones. Were no Sun to shine, were TTHUHA never born, would not the years pass by, as quickly?

Seek ever to keep the Outside Gate closed and sealed, by

the instructions I have given thee, by the Seals and the Names herein.

Seek ever to hold back the Powers of the Cults of the ancient Worship, that they might not grow strong on their blood, and on their sacrifice. By their wounds shall ye know them, and by their smell, for they are not born as men, but in some other fashion; by some corruption of seed or spirit that has given them other properties than those we are familiar with. And they like the Dark Places best, for their God is a Worm.

IA! SHADUVA IA! BARRA! BARRA!

IA KANPA! IA KANPA!

SHUB-NECHURATH! IA! ANGS IA! IA!

The Stars grow dim in their places, and the Moon pales
before me, as though a Veil were blown across its flame.

Dog-faces demons approach the circumference of my
sanctuary. Strange lines appear carved on my door and
walls, and the light from the Windows grows increasing
dim.

A wind has risen. The Dark Waters stir. This is the
Book of the Servant of the Gods . . .

I, Abdul Al-Hazred, say this to ye:

The Elder Gods have put the damned

To sleep. And they that tamper with the seals
And wake the sleepers, too, are damned.
And I say further, herein lies those spells
To break the seals that hold in thrall
Cthulhu and his ebon horde. For I
Have spent my life to learn them all.
So, fool, the darkness is pent up in space:
The gates to Hell are closed. Ye
Meddle at yer own expense. When ye call
They shall wake and answer ye.
This is my gift to mankind -- here are the keys.
Find yer own locks; be glad.
I, Abdul Al-Hazred say this to ye:
I, who tampered, and am mad.

Book of ye Laws and Names Of ye Dead

Where ye reader shall discover Ye Testimony of Abl-Al
Hazed , yer servant.

In this chapter Shall I reveal the names, natures and
seals of the Old Spirits. Once the Old Spirits lived on
the earth, but when the stars changed they were expelled
and separated. There are, however, times when the stars
become right for certain spirits and these are the times
which they can be summoned on. There are forty-five Old
Spirits who are very terrible and very powerful, for this
reason I ask ye never to summon them apart from in
exceptional situations. If ye do risk summoning then
almost certain death shall await if ye have not made the

appropriate preparations – for they cannot be banished easily and shall inflict terrible damage once summoned. The stars become right for the Old Spirits as the zodiac's band travels across the heavens and the times upon which they may be conjured upon shall now be revealed.

Starting seven degrees from the Archer's sign and proceeding deosil, Shall I work my way around the wheel of the zodiac, explaining when the stars are right for each of the Old Spirits.

In the seventh to the thirteenth degrees the stars are right for Uk-Han, who appears as a huge, horned snake.

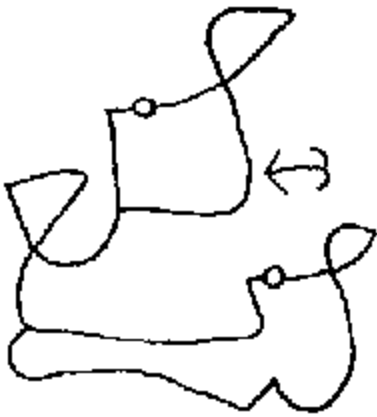


In the fourteenth to twentieth degrees the stars are right for Magoth, who appears like a large and strange cat creature with the tentacles of a squid on it's front.



In the twenty-first to twenty-seventh degrees the stars are right for Yak-Ishath, which appears as something too

terrible to behold - an ever changing mass featuring the faces of the souls it has swallowed.



In the twenty-eighth to thirty-fourth degrees the stars are right for Lunigguroth, who appears as a sphere of glowing white, from which vast multitudes of horrors pour.



In the thirty-fifth to forty-first degrees the stars are right for Tursoth, who appears as a giant scale covered man with the legs of a spider.



In the forty-second to forty-eight degrees the stars are right for Marbel, who has no body, but the sound shall be most apparent, causing ears to bleed and animals to fall down dead.

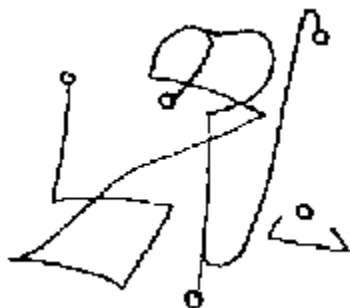


In the forty-ninth to fifty-fifth degrees the stars are right for Diabaka, who appears as a huge, flaming monstrosity, surrounded by fiery suns.



In the fifty-sixth to sixty-second degrees, nothing may be summoned, not even the lesser faces of Nyarlathotep, for this is a time when the stars are wrong for every denomination of Old Spirit.

In the sixty-third to sixty-ninth degrees the stars are right for Ethuhanai, who appears as a great winged man with the head of a decaying lizard bird.



In the seventieth to seventy-sixth degrees the stars are right for Nagoango, who shall appear from the ground and try to swallow ye whole.



In the seventy-seventh to eighty-third degrees the stars are right for Oagonch, who shall appear as a huge mass of whiteness which shall swallow anything which comes near.



In the eighty-fourth to ninetyeth degrees the stars are right for **Dul-Marg**, who shall appear as a black demon with the power to petrify the people who's gaze he catches.



In the ninety-first to ninety-seventh degrees the stars are right for **Bovadoit**, who cannot be summoned because of

her size and terribleness. Bovadoit shall be locked out until the stars are fully right.



In the ninety-eight to one-hundred and fourth degrees the stars are right for Parahan, who shall appear as a great dragon, but with a small, many eyed head.



During the one-hundred and fifth to the one-hundred and eleventh degrees, nothing may be conjured.

In the one-hundred and twelfth to one-hundred and eighteenth degrees the stars are right for Gurnal, which shall appear as a great gray and lumbering thing, too vast for the eye to view.



During the one-hundred and nineteenth to the one-hundred and twenty-fifth degrees, nothing may be summoned.

In the one-hundred and twenty-sixth to one-hundred and thirty-second degrees the stars are right for Ethulhu, who

appears as a great man with dragon's wings and an octopus' head.



During the one-hundred and thirty-third to one-hundred and thirty-ninth degrees there must be no conjuration.

In the one-hundred and fortieth to one-hundred and forty-sixth degrees the stars are right for Aersel, who appears as an enraged ghoul and is ruler of Zin.



In the one-hundred and forty-seventh to one-hundred and fifty-third degrees the stars are right of Andryn, who is the weakest of the Old Spirits as he cannot harm the holder of the second ring of Nerexo. If Andryn attacks the magician, he should kiss the ring and speak the word "OROGOT".



In the one-hundred and fifty-fourth to one-hundred and sixtieth degrees the stars are right for Unspeterus, who appears like a huge black toad.



In the one-hundred and sixty-first to one-hundred and sixty-seventh degrees the stars are right for Bas-Iuob, who appears like a great slimy maggot with the tentacles of a sea dragon.



In the one-hundred and sixty-eight to one-hundred and sevent-fourth degrees the stars are right for Astursoth,

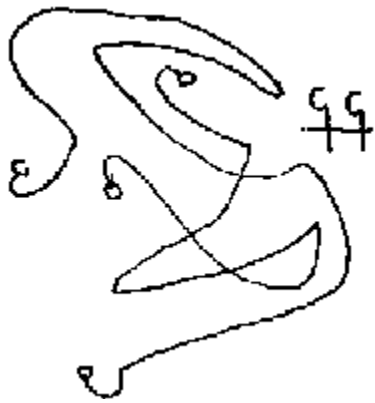
who appears as a great moaning mass, the sounds which echo from its heart are enough to make men fall and die.



In the one-hundred and seventy-fifth to one-hundred and eighty-first degrees the stars are right for Azalu, who appears as a great plant beast with many arms and heads.



In the one-hundred and eighty-second to one-hundred and eighty-eight degrees the stars are right for Leasynoth, who appears like a great dragon and worm, who lived beneath the mountains in the time of the Old Spirits ruling.



In the one-hundred and eighty-ninth to one-hundred and ninety-fifth degrees the stars are right for Yog-Thothai, who appears like a huge, screaming bat with crawling worms for a face. Yog-Thothai can travel far away, sometimes carrying prey to distant stars.

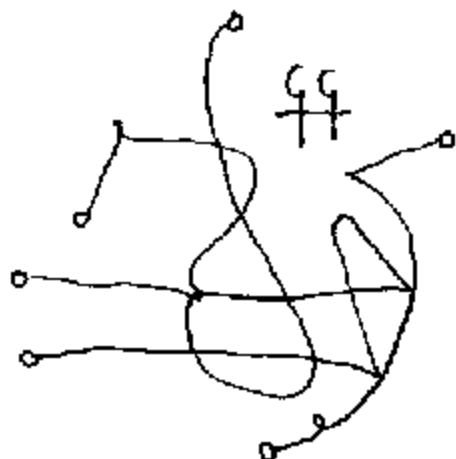


In the one-hundred and ninety-sixth to two-hundred and second degrees the stars are right for Maphleus, who appears as a huge shapeless form which can divide into many smaller forms.



In the two-hundred and third to two-hundred and ninth degrees, the stars are right for Nun-Hanish and her

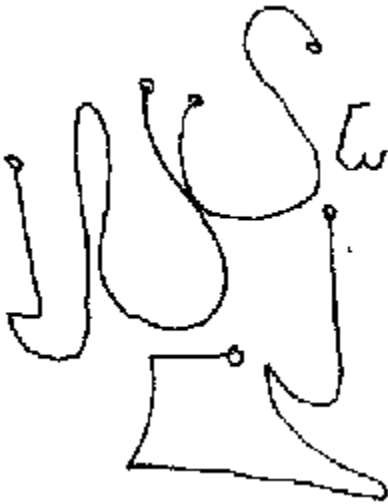
brood, who appear as a whole army of ghouls, which may travel into men's dreams.



In the two-hundred and tenth to two-hundred and sixteenth degrees the stars are right for Bas-Lesifa, who appears as a dark orb which cannot be harmed and spreads a plague of madness all around.



In the two-hundred and seventeenth to two-hundred and twenty-third degrees the stars are right for Mememyet-Raha and her children, who appear as vast and slimy horned beasts.



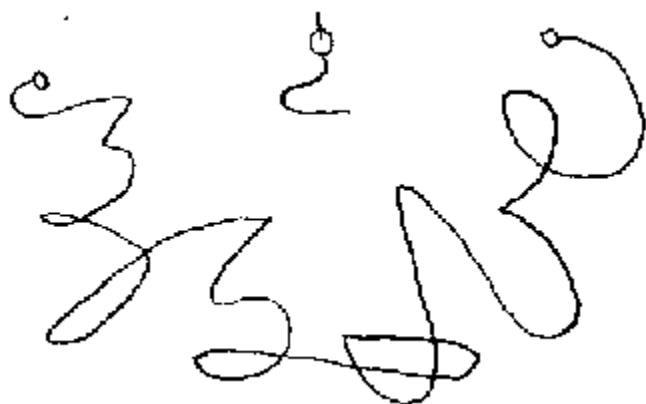
During the two-hundred and twenty-fourth to two-hundred and twenty-eighth degrees the stars are most wrong and no evocation may take place.

In the two-hundred and thirty-ninth to two-hundred and forty-fourth degrees the stars are right for Azathoth,

who appeareth as a vast and shapeless form of screaming souls and he shall be most angry at being drawn away from his secret space.



In the two-hundred and forty-fifth to two-hundred and fifty-first degrees the stars are right for Daturinigish, who appears as a great cloud.



In the two-hundred and fifty-second to two-hundred and fifty-eighth degrees the stars are right for Dagaon, who appears as a gigantic man with the face of a long toothed fish.



In the two-hundred and fifty-ninth to two-hundred and sixty-fifth degrees the stars are right for Ayam, who appears like a great tree made of flesh.



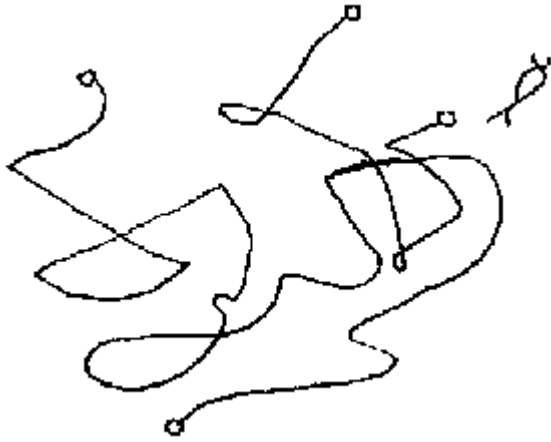
In the two-hundred and sixty-sixth to two-hundred and seventy-second degrees the stars are right for Elnanesoe, the true face of Nyarlathotep.



In the two-hundred and seventy-third to two-hundred and seventy-ninth degrees the stars are right for Bugg, who appears like a great furry snake man.



In the two-hundred and eightieth to two-hundred and eighty-sixth degrees the stars are right for Yag-Sothoth, who appears like a great nothingness, a gate which leads outside onto the surface of his vast body.

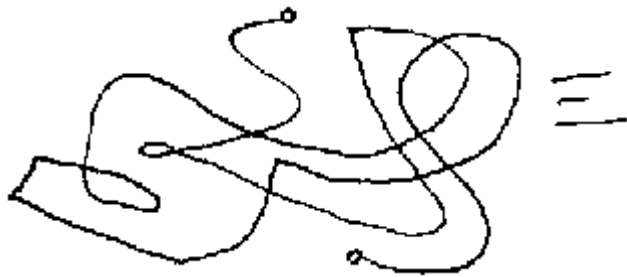


During the two-hundred and eighty-seventh to the two-hundred and ninety-third degrees no conjurations may take place.

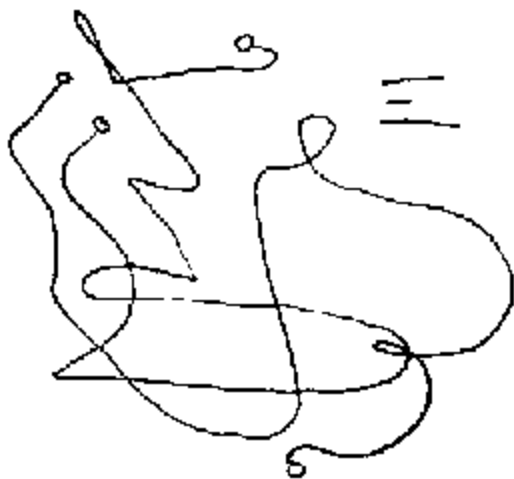
In the two-hundred and ninety-fourth to three-hundredth degrees the stars are right for Moivoo, who appears in a form so complex that no man can describe him.



In the three-hundred and first to three-hundred and seventh degrees the stars are right for Beeluge, who appears like a huge lizard with the mouth of an insect.



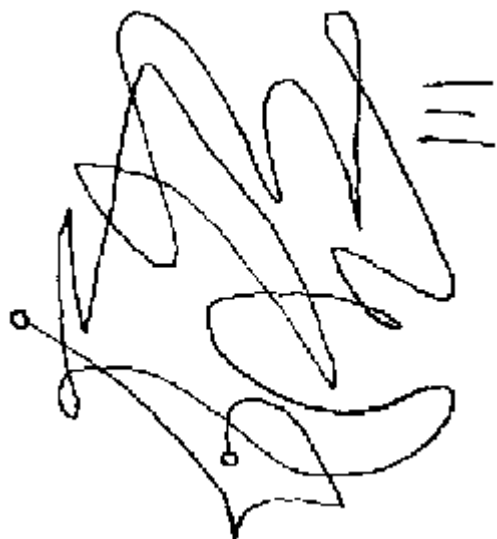
In the three-hundred and eighth to three-hundred and fourteenth degrees the stars are right for Caim, who appears like a hissing spider thing.



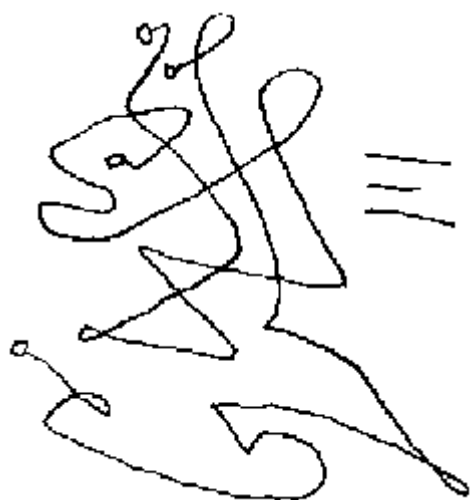
In the three-hundredth and fifteenth to three-hundred and twenty-first degrees the stars are right for Lusoath, who appears like a great cone of crystal, which no man should touch, or else his mind be stolen away.



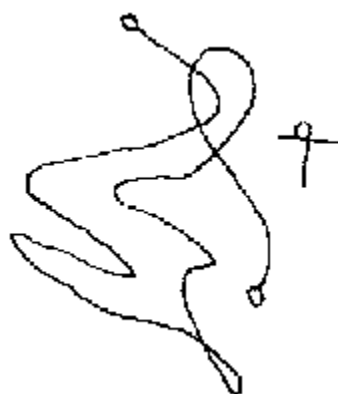
In the three-hundred and twenty-second to three-hundred and twenty-eighth degrees the stars are right for Lusoath, who appears like a great walking mass of earth.



In the three-hundred and twenty-ninth to three-hundred and thirty-fifth degrees the stars are right for Tsapetae, who appears like a great swirling darkness.



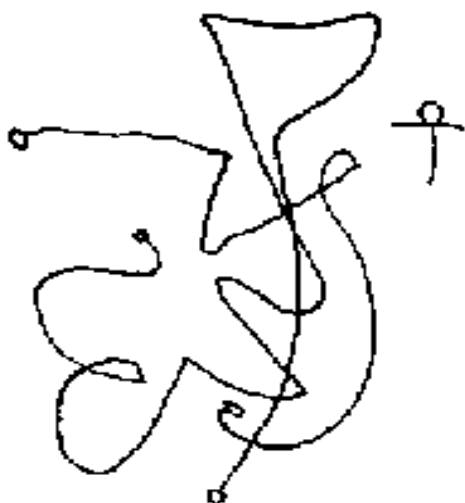
In the three-hundred and thirty-sixth to three-hundred and forty-second degrees the stars are right for Aun-Buhan, who shall appear all around the magician like a great horde of worms.



In the three-hundred and forty-third to three-hundred and forty-ninth degrees the stars are right for Hasariel, who shall appear like a large flying fiend.



In the three-hundred and fiftieth to three-hundred and fifty-sixth degrees the stars are right for Carr-Dephat, who shall appear like a vast mass with dark globes circling all around.



In the three-hundred and fifty-seventh to third degrees the stars are right for Detathit, who appears like a river of grabbing hands and dragon's heads.



During the fourth to sixth degrees there must be no conjuration and ye must carry out the Great Banishing ritual.

Now that ye know their times, names and seals Shall I once more urge ye never to summon any of them except in very exceptional and important situations - if ye are a ruler than I tell ye neeveer to summon them for battle, or else chaos shall ensure. If ye are curious I tell ye never to summon them to satisfy that curiosity or much terror

and death shall come of it. If ye would manipulate them to bring ye yer desired then summon them not, but instead conjure a name of Nyarlathotep, for the Old Sprits shall not heed yer desires because they have no masters. Ye must also know that there is no way to banish the Old Spirits, they shall only depart when the stars change and become wrong for them.

'Tis a veritable & attestable Fact, that between certain related Persons there exists a Bond more powerful than the strongest Ties of Flesh and Family, whereby one such Person may be *aware* of all the Trials & Pleasures of the other, yea, even to experiencing the Pains or Passions of one far distant, & further, there are those whose skills

in such Matters are aided by forbidden Knowledge of Intercourse through dark Magic with Spirits & Beings of outside Spheres. Of the latter: I have sought them out, both Men & Women, & upon Examination have in all Cases discovered them to be Users of Divination, Observors of Times, Enchanters, Witches, Charmers, or Necromancers. All claimed to work their Wonders through Intercourse with dead & departed Spirits, but I fear that often such Spirits were evil Angels, the Messengers of the Dark One & yet more ancient Evils. Indeed, among them were some whose Powers were prodigious, who might at shall *inhabit* the Body of another even at a great Distance & against the Shall & often unbeknown to the Sufferer of such Outrage. Yea, & I

discovered how one might, be he an Adept & his familiar Spirits powerful enough, control the Wanderings or Migration of his Essence into all manner of Beings & Persons -- even from beyond the Grave of Sod or the Door of the Stone Sepulcher.

Many and multiform are the dim horrors of Earth, infesting her ways from the prime. They sleep beneath the unturned stone; they rise from the tree with its root; they move beneath the sea and in subterranean places; they dwell in the inmost adyta; they emerge betimes from the shotten sepulchre of haughty bronze and the low grave that is sealed with clay. There be some that are long known to man, and others as yet unknown that abide the terrible latter days of their revealing. Those which are the most

dreadful and the loathliest of all are haply still to be declared. But among those that have revealed themselves aforetime and have made manifest their veritable presence, there is one which may not openly be named for its exceeding foulness. It is that spawn which the hidden dweller in the vaults has begotten upon mortality.

Ye book reveals ye places of wonder I visited, ye unhearthly horrors I encountered, which lead me to forsaking madness as show in my diary. Ye diary of a madman. For it must be madness to believe in ye things I have seen, in ye rituals I have performed, in the places I have been and the Times I have visited.

Ye Reader shall find throughout
these pages ye sum of all
knowledge I have collected during
this maddenning journey. May this
book take place that of a warning



against the Things that are Waiting Between Worlds...

Ye Brood of the Dark Stars shall be revealed to the
reader. Here are tales of ancient history, stories known
only by a few, for they caused unprepared Readers to seek
their peace within uncanny madness.

There are Ways in which the Mind of a man is like unto
an Eye, in that it can be used as a Lens to focus the
Powers that exist in the Spaces between the Worlds.

Indeed, the Mind of any Man can be used, when severed from the confining ties of the Flesh and put into a state of Trance, as a Weapon of great Power. To the sorcerer who brings such a Mind under his Control, nothing is impossible, for he shall be able to see into the farthest Lands of the World by means of that Mind's Eye, and shall be able to inflict upon his Enemies a Vengeance of such Type as shall leave no slightest Mark, but shall cause them to expire with Fear and great Terrors.

Peaceful is the ignorant man whose vision of Earth is bounded by hills and the seas behind. Such a man lives on a small island of ignorance, unaware of the oceans of maddening absurdities surrounding this small world.

It must not be thought that the powers capable of greatest wickedness appear to us in the form of repellent familiars, and other, closely related demons. They do not. Small, visible demons are merely the effluvia which those vast forms of destructiveness have left in Their wake -- skin scrapings and even more tenuous shreds of evil that attach themselves to the living like leeches from some great slain leviathan of the deep that has wreaked havoc on a hundred coastal cities before plunging to its death with a thousand hurled harpoons quivering in its flesh. For the mightiest powers there can be no death and the hurled harpoons inflict, at most, surface injuries which heal quickly. I have said before and Shall I say again until my tardily earned wisdom is accepted by my brethren as fact--in confronting

that which has always been and always shall be a master of magic can know only self-reproach and despair if he mistakes a temporary victory for one that he can never hope permanently to win.

Nor is it to be thought, that man is either the oldest or the last of earth's masters, or that the common bulk of life and substance walks alone. The Old Ones were, the Old Ones are, and the Old Ones shall be. Not in the spaces we know, but *between* them. They walk serene and primal, undimensioned and to us unseen. *Yog-Sothoth* knows the gate. *Yog-Sothoth* is the gate. *Yog-Sothoth* is the key and guardian of the gate. Past, present, future, all are one in *Yog-Sothoth*. He knows where the Old Ones broke through of old, and where They shall break through again.

He knows where They have trod earth's fields, and where
They still tread them, and why no one can behold Them as
They tread. By Their smell can men sometimes know
Them near, but of Their semblance can no man know,
saving only in the features of those They have begotten on
mankind; and of those are there many sorts, differing in
likeness from man's truest eidolon to that shape without
sight or substance which is *Them*. They walk unseen and
foul in lonely places where the Words have been spoken
and the Rites howled through at their Seasons. The wind
gibbers with Their voices, and the earth mutters with
Their consciousness. They bend the forest and crush the
city, yet may not forest or city behold the hand that smites.
Radath in the cold waste hath known Them, and what man

knows R'adath? The ice desert of the South and the
sunken isles of Ocean hold stones whereon Their seal is
engraven, but who hath seen the deep frozen city or the
sealed tower long garlanded with seaweed and barnacles?
Great Cthulhu is Their cousin, yet can he spy Them only
dimly. *Iä! Shub-Niggurath!* As a foulness shall ye
know Them. Their hand is at yer throats, yet ye see
Them not, and Their habitation is even one with yer
guarded threshold. *Yag-Sothoth* is the key to the gate,
whereby the spheres meet. Man rules now where They
ruled once; They shall soon rule where man rules now.
After summer is winter, and after winter summer. They
wait patient and potent, for here shall They rule again.

Of Ye Old Ones and their Spawn, or ye narration of
ye Horrors that Once Came to Earth, ye way they fell
down and how Shall Come back ...

Of Ye Old Ones and their Spawn



The Old Ones were, the Old
Ones are and the Old Ones
shall be. From the dark
stars They came ere man
was born, unseen and
loathsome They descended to
primal earth.

Beneath the oceans They
brooded while ages past, till seas gave up the land,

whereupon They swarmed forth in Their multitudes and darkness ruled the Earth.

At the frozen Poles They raised mighty cities, and upon high places the temples of Those whome nature owns not and the Gods have cursed.

And the spawn of the Old Ones covered the Earth, and Their children endureth throughout the ages. Ye shantaks of Leng are the work of Their hands, the Ghasts who dwelleth in Zin's primordial vaults know Them as their Lords. They have fathered the Na-Hag and the Gaunts that ride the Night; Great Cthulhu's Their brother, the shaggoths Their slaves. The Dholes do homage unto

Them in the nighted vale of Dnoth and Gugs sing Their
praises beneath the peaks of ancient Throk.

They have walked amidst the stars and They have walked
the Earth. The City of Irem in the great desert has
known Them; Leng in the Cold Waste has seen Their
passing, the timeless citadel upon the cloud-vieled heights
of unknown Radath beareth Their mark.

Wantonly the Old Ones trod the
ways of darkness and Their
blasphemies were great upon the
Earth; all creation bowed beneath
Their might and knew Them for
Their wickedness.



And the Elder Lords opened Their eyes and beheld the abominations of Those that ravaged the Earth. In Their wrath They set their hand against the Old Ones, slaying Them in the midst of Their iniquity and casting Them forth from the Earth to the Void beyond the planes where chaos reigns and form abideth not. And the Elder Lords set Their seal upon the Gateway and the power of the Old Ones prevailest not against its might.

Loathsome Cthulhu rose then from the deeps and raged with exceeding great fury against the Earth Guardians. And They bound his venomous claws with potent spells and sealed him up within the City of Rlyeh wherein beneath the waves he shall sleep death's dream until the end of the Aeon.

Beyond the Gate dwell now the Old Ones; not in the spaces known unto men but in the angles betwixt them.

Outside Earth's plane They linger and ever await the time of Their return; for the Earth has known Them and shall know Them in time yet to come.

And the Old Ones hold foul and formless Azathoth for Their Master and Abide with Him in the black cavern at the centre of all infinity, where he gnaws ravenously in ultimate chaos amid the mad beating of hidden drums, the tuneless piping of hideous flutes and the ceaseless bellowing of blind idiot gods that shamble and gesture aimlessly for ever.

The soul of Azathoth dwelleth in Yog-sothoth and He shall beckon unto the Old Ones when the stars mark the time of Their coming; for Yog-sothoth is the Gate through which Those of the Void shall re-enter. Yog-sothoth knowest the mazes of of time, for all time is one unto Him. He knowest where the Old Ones came forth in time along long past and where They shall come forth again when the cycle returneth.

After day cometh night; man's day shall pass, and They shall rule where They once ruled. As foulness ye shall know them and Their accursedness shall stain the Earth.

This is ye story of Ye Coming-Down of ye Old Ones to Earth, how they left Ye Gates where They were waiting and ye horrors and wonders they left on their path.

Ye Old Ones came to Earth, some say They created Mankind as slaves for their wicked hunger. Ye Old Ones came to Earth, but they did not bring Life there.

Long before Their arrival, Abbo-Sathla dwell in ye steaming fens of ye new made Earth, for Abbo-Sathla is ye source and ye end.

This is a story of ancient times, long before Mankind. For ye demise of ye Old Ones is for long gone. Some wise scholars tried to explain their demise by odd correspondances with earthly elements. This vision shall

not fool ye Reader - by essence, ye Old Ones are not ruled by human motives. Their logic is twisted, and mysterious are their ways.

Yet ye Old Ones are not gone. They wait, sealed in forgotten places, where they dream for ye time when ye Stars shall be right again. Beyond ye subterranean Wall, Ygonac sleeps, driven out of his dream by ye summonning of those who seek evil.

Only then They shall return, for That is Not Dead, which can Eternal Lie, yet with Strange Aeons, Even Death may Die.

Ye Old Ones dream and wait. They feed on human dreams, and Their dreams feed human nightmares, taking

the weave of dream from most people and giving only to a few, doomed chosen Ones who are taught about Ancient Times, places or legends long forgotten, like the one of Tyaegha Who Did Not Know It Existed, or the Dream-Witch Yidhra. Hence They shall never be forgotten, only by a few.

Ye Old Ones dream and wait. Yet Earth is still stained by Their presence. Deep within the nethermost caverns, Ye Worm That Gnaws grows and feeds. Men knew him as the Dweller in Darkness, that brother of the Old Ones called Nyogtha, the Thing that should not be. He can be summoned to Earth's surface through certain secret caverns and fissures, and sorcerers have seen him in Syria and below the black tower of Leng; from the Chang

Grotto of Tartary he has come ravening to bring terror and destruction among the pavilions of the great Khan.

Only by the looped cross, by the Vach-Viraj incantation and by the Tikkoun elixir may he be driven back to the nighted caverns of hidden foulness where he dwelleth.

The Reader who wants to become Traveller shall prepare himself long ago for a journey into such places...

Of Ye Times and Ye Seasons to be Observed

Whenever thou wouldst call forth Those from Outside, thou must mark well the seasons and times in which the spheres do intersect and the influences flow from the Void

Thou must observe the cycle of the Moon, the movements of the planets, the Sun's course through the Zodiac and the rising of the constellations.

The Ultimate Rites shall be performed only in the seasons proper to them, these be: at Candlemas (on the second day of the second month), at Beltane (on the Eve of May), at Lammas (on the first day of the eighth month), at Roodmas (on the fourteenth day of the ninth month), and at Hallowmas (on November Eve).

Call out to dread Azathoth when the Sun is in the sign of the Ram, the Lion, or the Archer; the Moon decreasing and Mars and Saturn conjoin.

Mighty Yog-sothoth shall rise to ye incantations when Sol has entered the fiery house of Leo and the hour of Lammas be upon ye. Call not upon Yog-Sothoth until ye be certaine that ye Bones be compleat and culled of forraine contamination. For it hath been known in antient Tymes that ye Bones of a Man mingled with ye Bones of a Beare or Lyon, or even with ye Offaile of a lowly Toney or Porpentine, hath produced for a hapless Necromancer not a Resurrection of that which was, but a Creation of Abomination that should not be.

Evoke ye terrible Hastur on Candlemas Night, when Sol is in Aquarius and Mercury in trine.

Supplicate Great Uthulhu only at Hallowmas Eve when the Sun abides within the House of the Scorpion and Orion riseth. When All Hallows falls within the cycle of the new Moon the power shall be the strongest.

Conjure Shub-Niggurath when the Beltane fires glow upon the hills and the Sun is in the Second House, repeating the Rites of Roodmas when ye Black One appeareth.

To Raise up Ye Stones

To form ye Gate through which They from ye Outer Void might manifest thou must set up ye stones in ye elevenfold configuration.

First thou shalt raise up ye four cardinal stones and these shall mark ye direction of ye four winds as they howleth through their seasons.

To ye North set ye the stone of Great Coldness that shall form ye Gate of ye winter-wind engraving thereupon the sigil of the Earth-Bull thus

In ye South (at a space of five paces from ye stone of ye North), thou shalt raise a stone of fierce-heat, through which ye summer winds bloweth and make upon ye stone ye mark of ye Lion-serpent thus Ye stone of whirling-air shall be set in ye East where ye first equinox riseth and shall be graven with ye sign of he that beareth ye waters, thus

Ye Gate of Rushing Torrents thou cause to beat the west most inner point (at a space of five paces from ye stone of ye East) where ye sun dieth in ye evening and ye cycle of night returns. Blazon ye stone with ye character of ye Scorpion whose tail reacheth unto the stars

Set thou the seven stones of Those that wander ye heavens, without ye inner four and through their diverse influences shall ye focus of power be established.

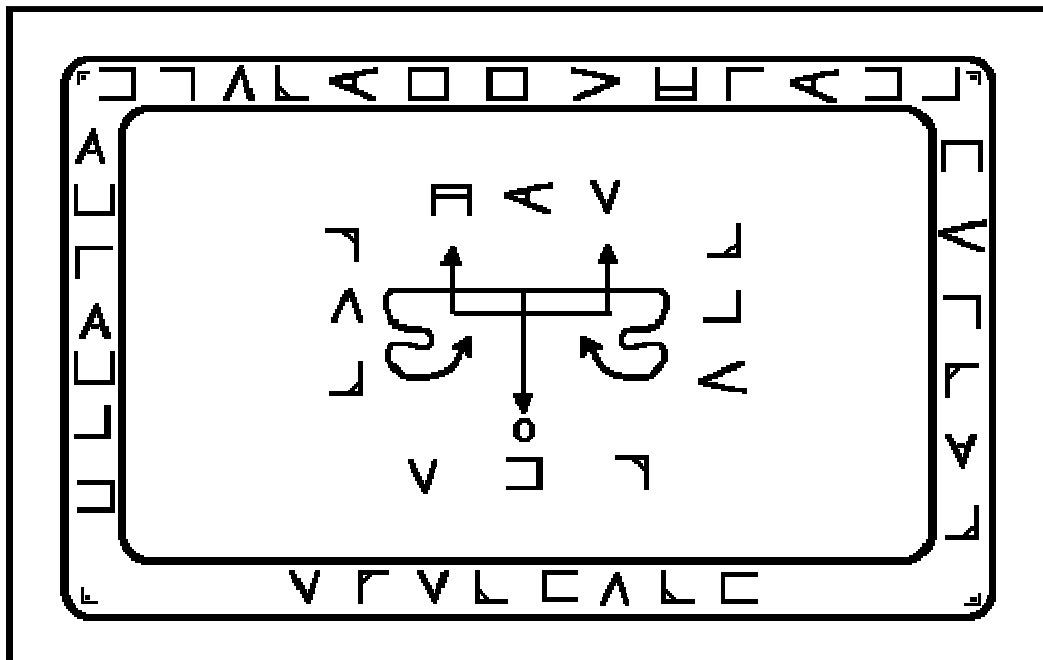
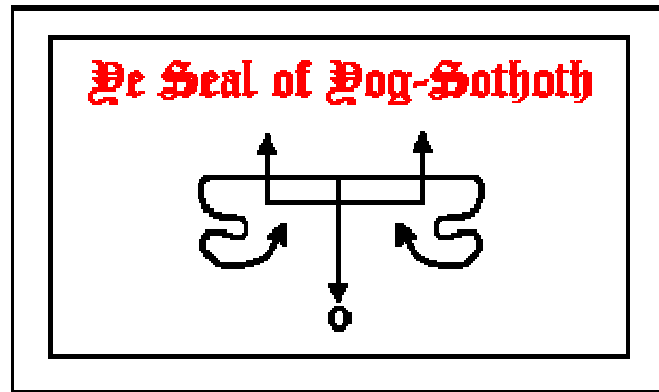
In ye North beyond the stone of Great Coldness set ye first ye stone of Saturn at a space of three paces. This being done proceed thou widdershins placing at like distances apart ye stones of Jupiter, Mercury, Mars,

Venus, Sul and Luna marking each with their rightful sign.

At ye center of the so completed configuration set ye the Alter of ye Great Old Ones and seal it with ye symbol of Yog-Sothoth and ye mighty Names of Azathoth, Cthulhu, Hastur, Shub-Niggurath and Nyarlathotep.

And ye stones shall be ye Gates through which thou shalt call Them forth from Outside man's time and space.

Entreat ye of ye stones by night and when the Moon decreaseth in her light, turning thy face to ye direction of Their coming, speaking ye words and making ye gestures that bringeth forth ye Old Ones and causeth Them to walk once more ye Earth.



Of Diverse Signs

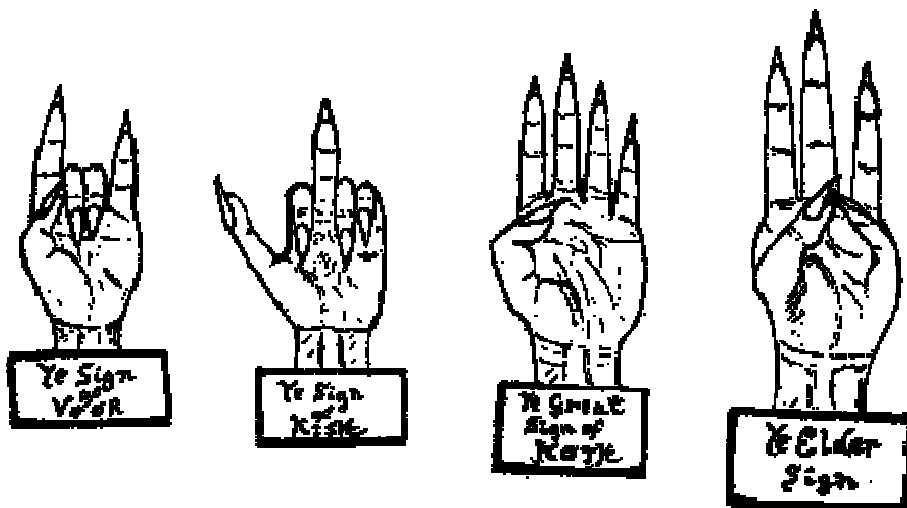
These most potent signs shall be so formed with thy left hand when thou employeth them in ye Rites

Ye first sign is that of Door and in nature it be ye true symbol of ye Old Ones. Make ye thus whenever thou wouldst supplicate Those that ever waite beyond the Threshold.

Ye second sign is that of Rish and it breaketh down all barriers and openeth ye portals of ye Ultimate Planes.

In ye third place goeth ye Great Sign of Roth which sealeth ye Gates and guardeth ye pathways.

Ye Signs of Power



Ye forth sign is that of ye Elder Gods. It protecteth those who would evoke ye powers by night, and banish ye forces of menace and antagonism.

(Note: Ye Elder Sign hath yet another form and when so enscribed upon ye grey stone of Mnar it serveth to hold back ye power of Ye Great Old Ones for all time.)



Armor against witches and daemons, against the Deep



**Ones, the Dholes, the
Doormis, the Tcho-
Tcho, the Abominable
Mi-Go, the
Shoggoths, the
Ghasts, the Valusians
and all such peoples**

**and beings who serve the Great Old Ones and their
Spawn lies within the five-pointed star carven of grey
stone from ancient Mnar, which is less strong against the
Great Old Ones themselves. The possessor of the stone
shall find himself able to command all beings which creep,
swim, crawl, walk, or fly even to the source from which**

there is no returning. In Yhe as in great Rlyeh, in Yh-anthlei as in Goth, in Yuggoth as in Zothique, in Akai as in Kn-yan, in Kadath in the Cold Waste as at the Lake of Hali, in Carcosa as in Ib, it shall have power; yet, even as stars wane and grow cold, even as stars die and the spaces between stars grow more wide, so wanes the power of all things -- of the five-pointed star-stone as of the



spells put upon the Great Old Ones by the benign Elder Gods, and there cometh a time as once was a time, when it shall be shown that:

That is not dead which can eternal lie.

And with strange eons even death may

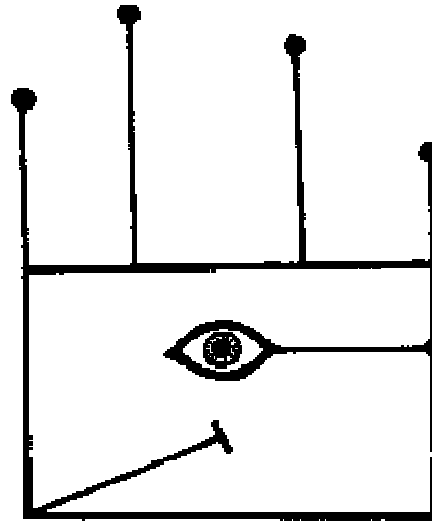
die.

Ubbo-Sathla is that unforgotten source whence came those daring to oppose the Elder Gods who ruled from Betelgeuze; the Great Old Ones who fought against the Elder Gods; and these Old Ones were instructed by Azathoth, who is the blind, idiot god, and by Yog-Sothoth, who is the All-in-One and One-in-All, and upon whom are no strictures of time or space, and whose aspects on earth are Umr At-Tawil and the Ancient Ones. The Great Old Ones dream forever of that coming time when they shall once more rule Earth and all that Universe of which it is a part... Great Cthulhu shall rise from Rlyeh; Hastur, who is Him Who Is Not to Be Named, shall come again from the dark star which is near Aldebaran in

the Hyades; Nyarlathotep shall howl forever in darkness where he abideth; Shub-Niggurath, who is the Black Goat With a Thousand Yeng, shall spawn and spawn again, and shall have dominion over all the wood nymphs, satyrs, leprechauns, and the Little People; Tloigor, Zhar, and Ithaqua shall ride the spaces among the stars and shall ennoble those who are their followers, who are the Tcho-Tcho; Cthugha shall encompass his dominion from Fomalhaut; Tsathoggua shall come from Nkai... They wait forever at the Gates, for the time draws near, the hour is soon at hand, while the Elder Gods sleep, dreaming, unknowing there are those who know the spells put upon the Great Old Ones by the Elder Gods, and shall learn

how to break them, as already they can command the followers waiting beyond the doors from Outside.

The Sign of Koth , engraved



The Book of Sigils, Items, and Compounds

In this book shall I explain the creation of the magical tools that the magician shall need to summon the spirits which I have told of in the last two chapters. Take care to

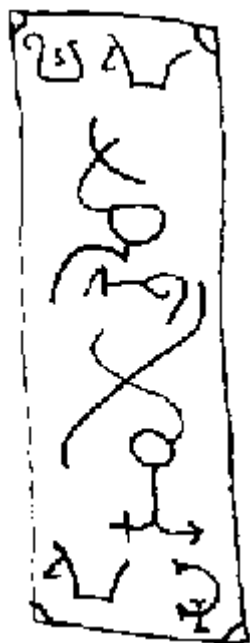
construct the tools exactly as I tell ye and as I have been told by the names of the hours, for if ye do not then they shall hold no power. I know of the tools for the lesser conjurations, those of the names of the hours, and I know of the tools which the magician shall use to conjure the Old Spirits - but I only know a few methods of protection against the Old Spirits. For this reason I pray that ye shall summon the names of Etonetatae, Badero and Nerexo and command them to speak truly to ye and to tell ye of any protective devices which are available against the Old Spirit which ye seek to conjure.

In all matters of conjuration ye shall need the cardinal tools of the wand, the knife, the perfume, the fire and the parchments. When one would conjure the Old Spirits ye

shall also need the sword, the stones and the ring.

Additional to all these things the magician must be wearing the appropriate clothing, which bears the appropriate seals and signs.

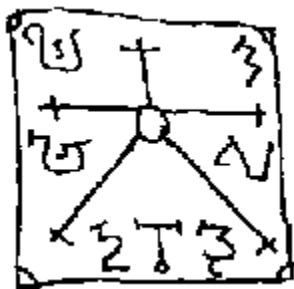
Firstly the robe is to be made of black material and should be a hooded garment. The robe is to be a new robe made of the magicians hand and should never be used for anything but the work - else it shall be spoiled. Starting upon the first day of the week ye must do the following - In the hour of Venus ye should make the final stitch in the garment and keep it hidden until the next day. On the next day, in the hour of Mercury ye should create the following seal on the left arm of the garment and keep it hidden until the next day.



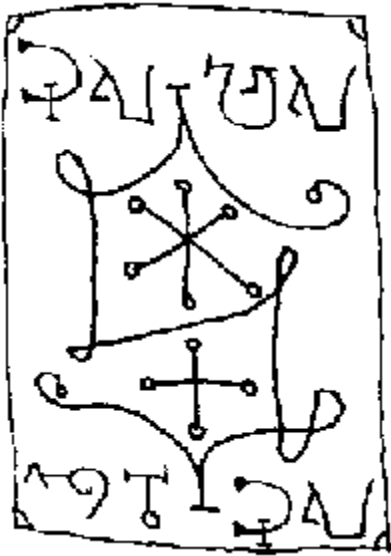
On the next day, in the hour of the Moon ye should create the following seal on the right arm of the garment and keep it hidden until the next day.



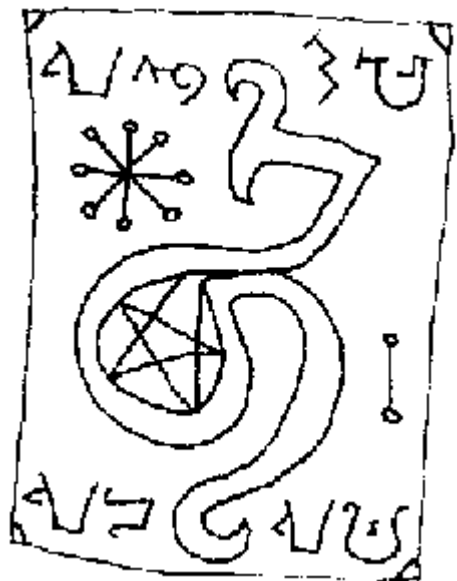
On the next day, in the hour of Saturn ye should create the following seal on the genital area of the garment and keep it hidden until the next day.



On the next day, in the hour of Jupiter ye should create the following seal on the back of the garment and keep it hidden until the next day.



On the next day, in the hour of Mars ye should create the following seal on the front of the garment and keep it hidden until the next day. Take care to reproduce it exactly as it appears, for this is the most important of the seals which ye shall make on the garment.



On the final day, in the hour of the Sun, take the robe from its resting place. Before ye continue check it for any imperfections in the patterns and once ye are sure of their perfection ye may commence with the consecration of the robe. For all of the tools which are concerned with the lesser conjurings, ye shall use the following consecration, but for the tools which shall only be used to conjure the Old Spirits ye shall use a later consecration. The

consecration is thus; Ye shall take boughs of laurel and build a fire, which ye shall light as the hour in which ye commenced the work is quarter through. Now, before the fire, with the tool in yer hands, above the flames, not so low that it shall burn or be damaged and not so high that it shall not be touched by the smoke. ye shall speak the following:

Samak daram surabel karameka amuranas

Ekotos mirat-fortin ranerug

Dalerinter marban porafin

Herikoramonus derogex

Iratisinger

I call thee, O mighty names of the hours,

The faces of the faceless Nyarlathotep,

That ye may become one in this hour,

To watch my art be done,

That ye shall grant this tool which I have fashioned,

The power that it is right to have,

For I have created it in the image of perfection,

And it cannot be undone,

Iratisinger

Herikoramonus derogex

Dalerinter marban porafin

Ekotos mirat-fortin ranerug

Samak daram surabel karameka amuranas

Sedhi!

Ihdes!

In the all binding name of Nyarlathotep,

Give power this tool,

Give power.

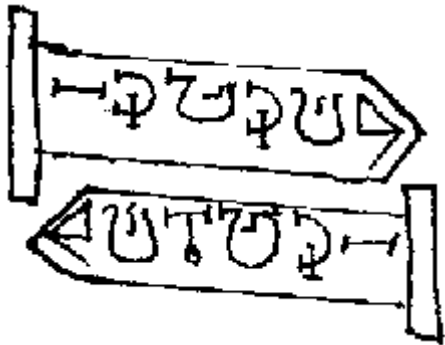
Doros serod!

**This conjuration shall be comitted to memory, and shall
always be done without book or parchment. Where in this
conjuration and where throughout the remainder of the
book I write this shall be the signal for the conjurer to**

make the sign that gains the attention of the names of the Nyarlathotep and aids them in their coming. This sign is simple and shall be done with the left hand. Ye should touch yer forehead with two of yer fingers, then ye should draw them down to the chest and touch the heart. Then the fingers should touch the left shoulder, the forehead once more and then the right shoulder.

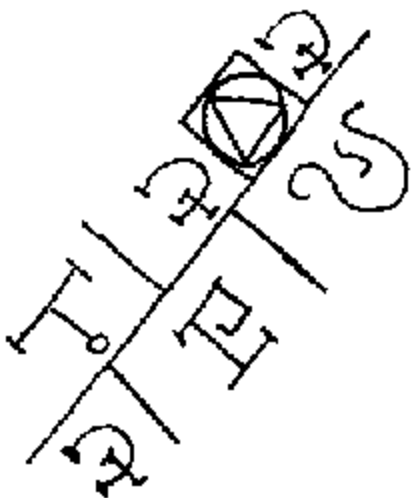
Now that the robe has been made ye shall fashion the wand. In the day following the construction of the robe, in the hour of Venus, ye should cut the branch of a cypress tree and carve it into a smooth wand, being just over one foot in length. Ye should also be wearing yer robe during the construction of the tools and ye shall keep all of yer tools wrapped in the robe, which ye shall keep hidden.

Having carved the wand on the next day ye shall take a knife which is pure and has hurt no-one and in the hour of Mercury shall write these signs on the knife:

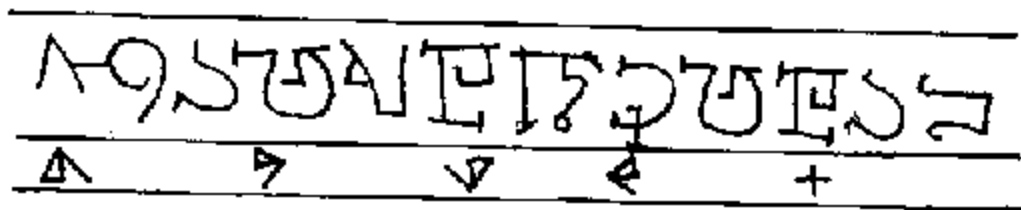


Then in that same hour ye shall consecrate the dagger and place it in the fire that it shall be cleansed. On the day that follows, in the hour of the Moon, ye shall engrave the sign of Ekotos on the wand. The sign should be engraved four times along the length of the wand, the wand should then be turned to the next quarter and the sign engraved four more times. Repeat this until ye have come full circle

and the wand has sixteen representations of the seal upon it, which is thus:

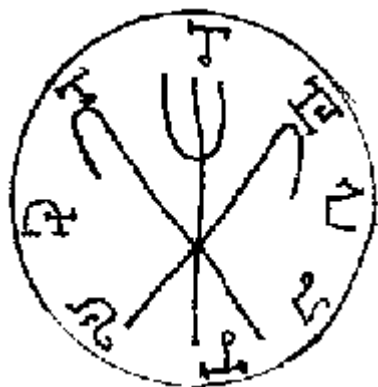


Then, at the top of the wand make the ring of Mirat-Fortin, which is thus:



On the day that follows, in the hour of Saturn, ye shall consecrate the wand.

Now the perfume should be made and ye shall always make it on Monday, in the Moons hour and ye shall always consecrate it halfway through the Moons hour on the day in which ye have made it. Ye should take equal parts of mint, frankincense, wormwood, sage, sandalwood, storax and musk, which ye shall mix together and create a powder from. This powder shall be kept in a bottle which is purple in colour and has the following seal inscribed on its stopper, which shall be made of iron:

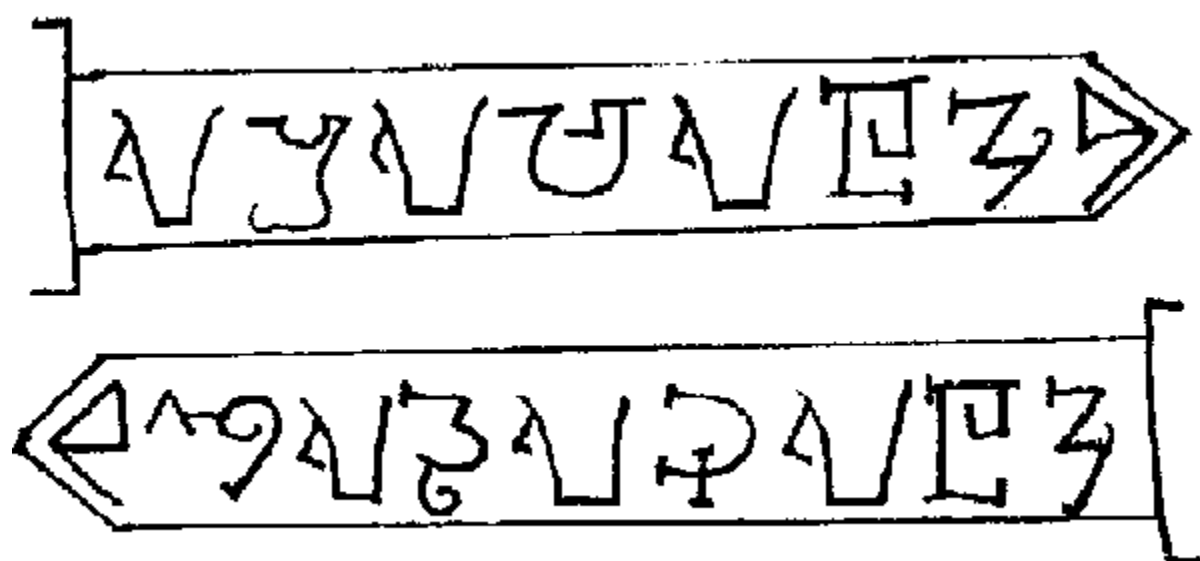


The fire shall be constructed before any act of conjuration takes place and shall be left to burn at the north of the circle for quarter of an hour before the conjuration takes place. It should be made of laurel and cypress wood and once lit, ye should say the blessing. If ye have not built a circle then one should be made one hour before the conjuration takes place and it can then be left there permanently or erased. For the lesser conjurations a circle made of flour, chalked upon a floor, or cut into the earth shall suffice, however, for the greater conjurations, those of the Old Spirits, the circle should be cut into the ground and then filled in with a mixture flour and silver - else the conjurer shall surely die. Having built the circle the conjurer must make the blessing. If he seeks to

conjure a name of Nyarlathotep then the conjuration which has been used for the other items shall suffice. If the conjurer seeks to summon the Old Spirits then the Great Consecration should be made, which shall follow later in this book.

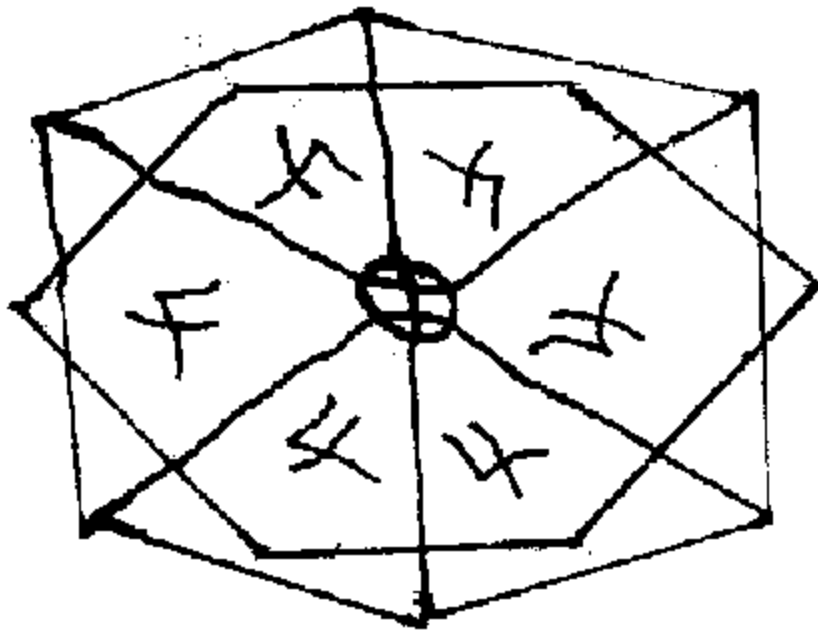
The final tool which ye shall require for the lesser conjurations are the parchments, upon which ye shall write any conjurations and subjugations which ye shall need during the work. The parchments should be written in the day before the work shall take place at the hour at which it shall take place on the next day. Ye shall write upon pure, virgin parchment with ink that has been consecrated for the conjuration in question.

If the magician would seek to conjure the Old Spirits, then he shall need several additional tools. The first tool is the sword, which like the dagger shall not have harmed any person or animal. Take this sword in the hour of Mercury and upon the sword engrave the following signs:



The tools which ye shall need in conjuring the Old Spirits shall be kept separate from those used in the lesser conjurations and each shall be wrapped in dark green

silk, upon which the seal of Unity has been sewn and it is thus:



The sword should be wrapped in this silk and kept hidden. For the space of one moon, each night in the hour of Mercury ye shall pray in front of the sword, which ye shall keep wrapped in the cover. And ye shall pray thus:

Samak daram surabel karameka amuranas

Ekotos mirat-fortin ranerug

Dalerinter marban porafin

Herikoramonus derogex

Tratizinger

Axarath Malakath

Axarath Malakath

Tratizinger

Herikoramonus derogex

Dalerinter marban porafin

Ekotos mirat-fortin ranerug

Samak daram surabel karameka amuranas

Sedhi!

Ihdes!

This is the prayer of the Great Consecration and ye should commit it into memory as with the consecration which has gone before. After the space of one moon has passed ye shall take the sword and in the hour of Mercury ye shall make a fire. Ye shall then anoint the sword with the perfume, which has been mixed in part with water. Then ye shall hold the sword above the fire at the same hight as before - not so it is in the flames and

not so that the smoke cannot touch it. Then ye shall
pronounce the Great Consecration, which is thus:

Samak daram surabel karameka amuranas

Ekotos mirat-fortin ranerug

Dalerinter marban porafin

Herikoramonus derogex

Iratizinger

Axarath Malakath

I call thee, O spirits of the starry band,

I call thee, O Old Spirits,

I call thee from yer places or rest

That ye may come unto me,

And watch my art be done,

In yer names I have fashioned this tool,

And in yer names Shall I pledge it,

By yer powers I pray that ye shall grant the tool

The power that it is right to have,

In the names of

Uk-Han,

Tursoth,

Uthuhanaí,

Bovadoit,

Uthulhu,

Unspeterus,

Leasynoth,

Mememyet-Raha,

Daturnigish,

Bugg,

Beeluge,

Aun-Buhan,

I command thee to consecrate this tool,

For I have created it in the image of perfection,

And it cannot be undone,

Axarath Malakath

Dratizinger

Derikoramonus derogex

Dalerinter marban porafin

Ekotos mirat-fortin ranerug

Samak daram surabel karameka amuranas

Sedhi!

Ihdes!

In the all binding name of Mirat-Fortin,

Give power this tool,

Give power.

Doros serod!

The Great Consecration shall also be memorised by the magician. Upon finishing the great consecration ye shall place the sword into the fire that it may be consecrated in the name of the Old Spirits. When the fire has consumed itself ye shall leave the sword to become cold once more and then place it in its cover where it shall remain hidden until it is called for.

Next ye shall make the stones, which shall be used to mark the circle when ye would conjure the Old Spirits, for it pleases them. Ye should take twelve stones and they shall all be like to the size of yer fist and the stones which ye collect shall be Lapis Lazuli, Amber, Onyx,

Bloodstone, Agate, Obsidian, Turquoise, Topaz, Coral, Jet, Quartz and Jade. Ye shall keep these stones wrapped in a similar covering to the sword and shall keep them hidden. Ye shall also cite the prayer of the Great Consecration for the cycle of one moon as with the sword, but this shall be done in the hour of the Moon. After the course of one moon ye shall perform the Great Consecration upon each stone, having first engraved them with the appropriate signs. Upon the stone of Lapis Lazuli engrave the sign which I have placed next to the seals for the Spirits who may be conjured between seven and thirty-fourth degrees. Upon the stone of Amber engrave the sign which I have placed next to the seals of the Spirits who may be conjured between thirty-five and

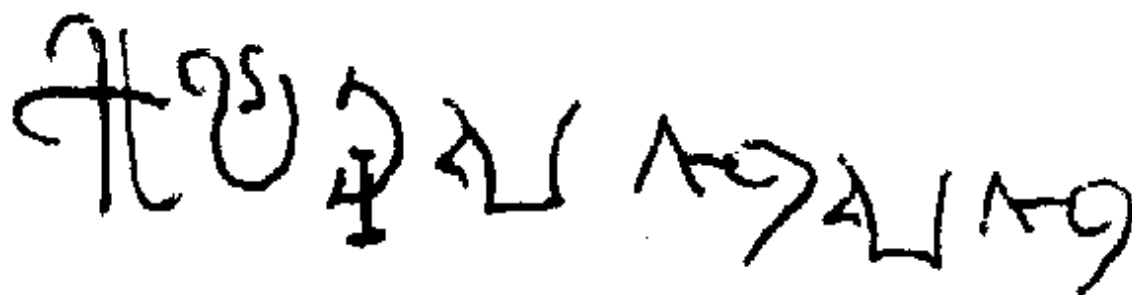
sixty-two degrees. Upon the stone of Onyx engrave the sign which I have placed next to the seals of the Spirits who may be conjured between sixty-three and ninety degrees. Upon the Bloodstone engrave the sign which I have placed next to the seals of the Spirits who may be conjured between ninety-one and one-hundred and twenty-five degrees. Upon the stone of Agate engrave the sign which I have placed next to the seals of the Spirits who may be conjured between one-hundred and twenty-six and one-hundred and fifty-three degrees. Upon the stone of Obsidian engrave the sign which I have placed next to the seals of the Spirits who may be conjured between one-hundred and fifty-four and one-hundred and eighty-one degrees. Upon the stone of Turquoise engrave the sign

which I have placed next to the seals of the Spirits who may be conjured between one-hundred and eighty-two and two-hundred and sixteen degrees. Upon the stone of Topaz engrave the sign which I have placed next to the seals of the Spirits who may be conjured between two-hundred and seventeen and two-hundred and forty-four degrees. Upon the Coral engrave the sign which I have placed next to the seals of the Spirits who may be conjured between two-hundred and forty-five and two-hundred and seventy-two degrees. Upon the stone of Jet engrave the sign which I have placed next to the seals of the Spirits who may be conjured between two-hundred and seventy-three and three-hundred degrees. Upon the stone of Quartz engrave the sign which I have placed next to the

seals of the Spirits who may be conjured between three-hundred and one and three-hundred and thirty-five degrees. Upon the stone of Jade engrave the sign which I have placed next to the seals of the Spirits who may be conjured between three-hundred and thirty-six and three degrees. After each stone is consecrated place it upon the cover which the seal of Unity has been made upon. Ye shall consecrate them in the order which I have written them above and once more keep them hidden until the time of their use is at hand.

The final tool which shall be required is the ring, which shall offer some small protection to the magician who would conjure the Old Spirits, though the protection may be small it would certainly be most foolish to attempt to

summon the Old Ones without it. The ring of gold and
disc of silver shall be forged in the hour of Saturn and
kept hidden, wrapped in green silk upon which the seal of
Unity has been made. In the hour of Saturn, on the day
that follows the forging of the ring, ye shall engrave these
characters upon the ring:



And upon the disc ye shall engrave these characters:



Once more, for the space of one moon ye shall keep the ring wrapped and pray the prayer of the Great Consecration before it. When the moon has made its cycle ye shall perform the Great Consecration in the hour of Saturn, having first anointed the ring with a mixture made from the perfume, flour and water. As with the sword, the ring shall be cast into the fire once the Great Consecration has come to an end. Now that the ring has been created, should ye feel the Old Spirits attempt to

penetrate the circle ye shall kiss the ring and say
ABROSAX, for this shall strengthen the circle for a
small time. But ye must remember that there is no
permenant protection from them and they shall break
through the circle in a short time whatever protection ye
may have.

To Compound Ye Incense of Zkauba

In the day and hour of Mercury with the Moon in her
increase, thou shalt take equal parts of Myrrh, Civet,
Storax, Wormwood, Assafoetida, Galbanum and Musk,
mix well together and reduce all to the finest powder.

Place the so assembled elements in a vessel of green glass
and seal with a brazen stopper afore inscribed with the
characters of Mars and Saturn.

Elevate the vessel to the Four Winds and cry aloud the
supreme words of power thus:

To the North: ZZZMUDRSDBET, NDSMM,
ZAVAXO!

To the East: QUTHAZZ, ABAWO,
NDQUETONAZZZ!

To the South: DASAZZ, WURAM,
THETOTSDON!

To the West: ZZZORONAZZWETHO,
MUTETTHOR, MUTETTHOR-YZXE!

Cover the vessel with a cloth of black velvet and set aside.

For each of seven nights thou shalt bathe the vessel in
Moonlight for the space of one hour – keeping it concealed
beneath the cloth from cock-crow till sunset.

All this being accomplished the incense shall be ready for
use and possessed of such vertue that he that useth it
with knowledge shall have power to call forth and command
the Infernal Legions.

When employed in ye Ultimate Rites the incense may be
rendered more efficacious by the addition of one part
powdered mummy-Egypticus.

Employ the perfume of Zkauba in all ceremonies of ye
ancient Lore casting ye essences upon live coals of Yew

or Oak. And when ye spirits drawn near, the vaporous
smoke shall enchant and fascinate them, binding their
powers to thy shall.

To Make Ye Powder of Ibn Ghazi

**THE MYSTIC POWDER OF
MATERIALIZATION.**

Take ye dust of ye tomb - wherein ye body has lain for
two hundred years or more past -, three parts. Take of
powdered Amaranth, two parts; of ground Ivy leaf, one
part, and of fine salt, one part.

Compound all together in an open mortar in the day and
hour of Saturn.

Make over the thus assembled ingredients the Voorish sign, and then seal up the powder within a leaden casket whereupon is graven the sigil of Roth.

YE USING OF YE POWDER.

Whenever thou wisheth to observe the aïrial manifestations of the spirits blow a pinch of ye powder in the irection of their coming, either from the palm of thy hand or the blade of the Magic Bolyne.

Mark ye well that ye maketh ye Elder Sign at their appearence, lest the tendrils of darkness enter thy soul.

Ye Unction of Rhephnes Ye Egyptian

Whosoever anointeth his head with the ointment of
Skephnes shall in sleep be grabled true visions of time yet
to come

When ye Moon increaseth in her light place in an earthen
crucible a goodly quantity of oil of ye Lotus, sprinkle with
one once powdered mandragora and stir well with ye forked
twig of ye wild thorn bush. Having so done utter ye
incantation of Gebzu (taken from diverse lines in ye
papyrus) thus:

I am the Lord of Spirits,

Oridimbai, Sonadir, Episghes,

I am Ubaste, Ptho born of Binui Sphe, Phas;

In the name of Auebothiabathabaitheuee

Give power to my spell O Nasira Daphis Shfe,

Give power Thons-in-Thebes-Afer-hotep, Ophois,

Give power! O Bakaxikhekh!

Add to ye potion pinch of red earth, nine drops natron, for drops balsam of Olibanum and one drop blood (from thy right hand). Combine the whole with a like measure of fat of the gosling and place ye vessel upon ye fire. When all is rendered well and ye dark vapours begin to rise, make ye the Elder Sign and remove from ye flames.

When the unguent has cooled place it within an urn of ye finest alabaster, which thou shalt keep in some secret place (known only to thyself) until thou shalt have need of it.

To Fashion the Scimitar of Barzai

In the day and hour of Mars and when the Moon increaseth, make thou the scimitar of bronze with a hilt of fine ebony.

Upon one side of the the blade thou shalt enscribe these characters:

And upon the other side these:

On the day and hour of Saturn the moon decreasing, light thou a fire of Laurel and yew boughs and offering the blade to the flames pronounce the five-fold conjuration thus:

HTORAXDTA, ZDTCARNES, I powerfully call upon ye and stir ye up O ye mighty spirits that dwelleth in the Great Abyss.

In the dread and potent name of **AZATHOTH** come ye forth and give power unto this blade fashioned in accordance to ancient Lore.

By **XETHOND-ROHMATRU**, I command ye **O AZZABELIS**, by **YSEHYROROSETH**, I call the **O ANTRUCELIS**, and in the Vast and Terrible Name of **DAMAMATH** that Trom-yha uttered and the mountains shook I mightily compel ye forth **O BARBUCELIS**, attend me! aid me! give power unto my spell that this weapon that bearest the runes of fire receiveth such vertue that it shall strike fear into the hearts of all spirits that would disobey my commands, and that it shall assist me to form all manner of Circles.

figures and mystic sigils necessary in the operations of
Magickal Art.

In the Name of Great and Mighty GOD-
SOTHOTH and in the invincible sign of Door (give
sign)

Give power!

Give power!

Give power!

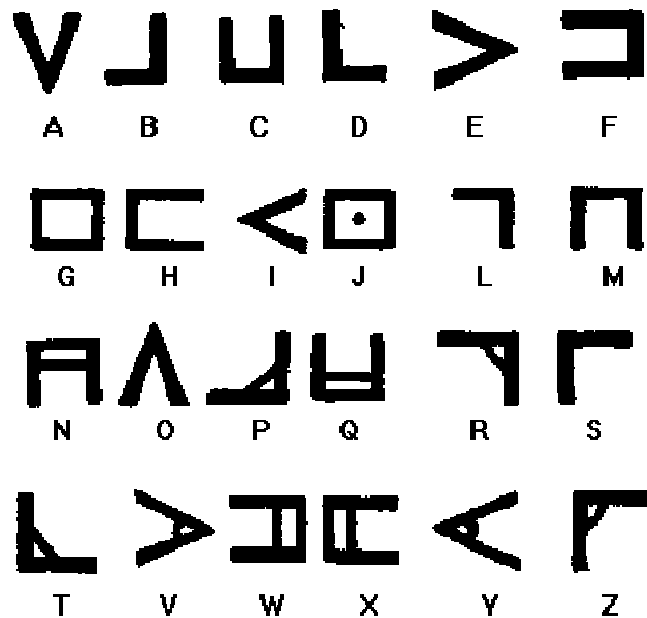
When the flames turn blue it shall be a sure sign that the
spirits obey yer demands whereupon thou shalt quench the
blade in an afore prepared mixture of brine and cock-gall.

Burn the incense of Zkauba as an offering to the spirits thou hast called forth, then dismiss them to their abodes with these words:

In the Names of **AZATHOTH** and **YOG-SOTHOTH**, Their servant **NYARLATOTEP** and by the power of this sign (make ye the Elder Sign), I discharge thee; go forth from this place in peace and return ye not until I calleth thee. (Seal ye portals with the sign of Roth).

Wrap the scimitar in a cloth of black silk and set it aside until thou wouldst make use of it; but mark ye well that no other shall lay his hand upon the scimitar lest its vertue be forever lost.

Ye Alphabet of Aug-Soth



(Note: In ye writing of ye mystic runes of Aug-Soth ye latin T serveth for ye R.)

Ye characters of Aug hold ye key to ye planes, employ ye them in ye talismanic art and in all ye sacred inscriptions

Ye Voice of Hastur

Hear ye the Voice of dread Hastur, hear the mournful
sigh of the vortex, the mad rushing of the Ultimate Wind
that Swirls darkly amongst the silent stars.

Hear ye Him that howls serpent-fanged amid the bowels
of nether earth; He whose ceaseless roaring ever fills the
timeless skies of hidden Leng.

His might leareth the forest and crusheth the city, but
none shall know the hand that smiteth and the soul that
destroys, for faceless and foul walketh the Accursed One,
His form to men unknown.

Hear then His Voice in the dark hours, answer His call
with thine own; bow ye and pray at His passing, but speak
not His name aloud.

Concerning Nyarlathotep



I hear the Crawling
Chaos that calls beyond
the stars

And They created
Nyarlathotep for Their
messenger, and They
clothed Him with Chaos

that His form might be ever hidden amidst the stars.

Who shall know the mystery of Nyarlathotep? for He is
the mask and shall of Those that were when time was not.
He is the priest of the Ether, the Dweller in Air and
hath many faces that none shall recall.

The waves freeze before Him; Gods dread His call. In
men's dreams He whispers, yet who knoweth His form?

Of Leng in Ye Cold Waste

Who seeketh Northwards beyond the twilight land of
Inquanok shall find amidst the frozen waste the dark and
mighty plateau of thrice-forbidden Leng.

Know ye time-shunned Leng by the ever-burning evil-
fires and ye foul screeching of the scaly Shantak birds
which ride the upper air; by the howling of ye Na-hag who
brood in nighted caverns and haunt men's dreams with
strange madness, and by the grey stone temple beneath the
Night Gaunts lair, wherein is he who wears the Yellow
Mask and dwelleth all alone.

But beware O Man, beware, of Those who tread in
Darkness the ramparts of Kadath, for he that beholds
Their mitred-heads shall know the claws of doom.

Of Kadath Ye Unknown

What man knoweth Kadath?

For who shall know of that

which ever abides in strange-time,

twix yesterday, today and the morrow.

Unknown amidst ye Cold Waste lieth the mountain of
Kadath where upon the hidden summit an Onyx Castle
stands. dark clouds shroud the mighty peak that gleams

neath ancient stars where silent brood the titan towers and
rear forbidden walls.

Curse-runes guard the nighted gate carved by forgotten
hands, and woe to he that dare pass within those dreadful
doors.

Earth's Gods revel where Others once walked in mystic
timeless halls, which some have glimpsed in sleeps dim vault
through strange and sightless eyes.

Of Ygononac

Even the minions of Cthulhu dare not speak of Ygononac;
yet the time shall come when Ygononac strides forth from
the loneliness of aeons to walk once more among men ...

Beyond a gulf in the subterranean night a passage leads
beyond the wall where rises Y'golonac to be served by the
tattered eyeless figures of the dark. Long has he slept
beyond the wall, and those which crawl over the bricks
scuttle across his body never knowing it to be Y'golonac;
but when his name is spoken or read he comes forth to be
worshipped or to feed and take on the shape and soul of
those he feeds upon. For those who read of evil and search
for its form within their minds call forth evil, and so may
Y'golonac return to walk among men and await that time
when the earth is cleared off and Cthulhu rises from his
tomb among the weeds. Glaaki thrusts open the crystal
trapdoor, the brood of Tihort are born into daylight,
Shub-Niggurath strides forth to smash the moon-lens,

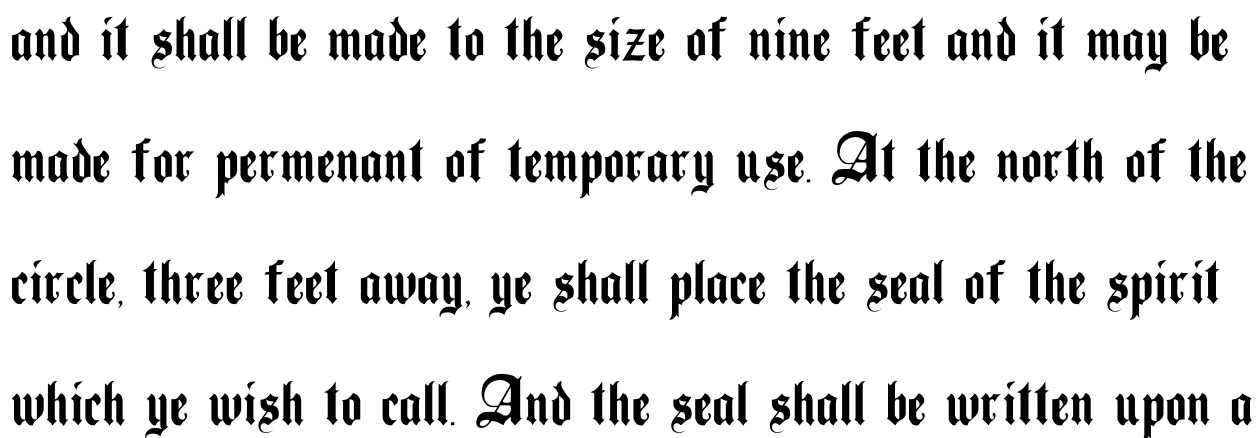
Byatis bursts forth from his prison, Daoloth tears away illusion to expose the reality concealed behind, Aphoom Zhah rises from the bowels of Yarak at the ultimate and boreal pole, Chatanothoa emerges from his crypt beneath the mountaintop fortress of Yaddith- Tho in eldritch Mu, and Zoth-Ommog ascends from the ocean deeps. **Ja!** Nyarlathotep! By their very images shall ye conjure them.

This is not a vain prophecy, for ye Legacy of Ye Old Ones is so very real, as it shall be shown to the Reader...

Book of Summoning

This book shall give the magician instruction on how he shall create the circle. As I have said before, the circle

should be made strong enough to hold out the spirits for the duration of the conjuration. Should ye seek to conjure on of the many faces of Nyarlathotep then the circle may be made from flour, chalk or cut into the earth with the knife or sword. If ye would seek to conjure the Greater Spirits then the circle must be cut into the earth or into stone and then it must be filled in with flour and silver dust, for silver offers most excellent protection against the spirits, as does the stone Kinocetus, which may also be powdered for the purpose of strengthening the circle. The form of the circle is thus;



circle of one foot of fine lamb skin or parchment. The ink used shall be that of a white pigeons blood, which shall be killed with the knife and the blood collected in a new bowl.

A pen shall be made from a feather of the bird. The creation of the circle and the seal shall be done eight hours prior to the rite of conjuration. If ye would seek to evoke the Old Spirits then ye must make the circle in the hour of Mercury, being eight hours before the conjuration.

Once it has been created, the circle should not be entered until the ritual of evocation commences and the seal should be kept wrapped in white silk before the circle. And at the passing of every hour leading up to the ritual ye shall banish and wandering spirits from the working area. First ye shall make the Sign four times, saying each time:

Dratíſinger herikoramonuſ derogeſ Dalerínter. Then ye
ſhall ſpeak the following

Away! Away!

I command all wandering ſpirits to depart in peace

I command ye, depart or face my wrath.

I am the he who howls the forgotten names,

I am he who ſhall bring forth the ſpirit n.!

Turn and face me, for I hold the Sign!

Dratíſinger

Herikoramonuſ

Derogex

Daleringer

Now depart with haste!

Ye adventurous Reader has to remember always Who he shall expose himself to when trying to summon One of Them. For it is a highly hazardeous thing to trouble the Dream of The Old Ones.

There are times, places and rules to respect. The patient and clever Reader shall learn of Ye Times and Ye Seasons to be Observed and to Raise up Ye Stones before starting to practice.

Keep in mind They can rarely be banished easily. Their shalls are strange and strange is Their logic.

With care and devotion, the Reader may use ye
Adjuration of Great Cthulhu or learn to Summon
Shub-Niggurath Ye Black

To be thought about strange times or travel without
moving, the Reader may want to Call Forth Yog-
Sothoth. There is a different Ritual for summoning
Yog-Sothoth and opening the Gate for troubled times.

Other Higher Beings may teach the Reader about past or
future events. This is the procedure for the invocation of
He Who Lies Beyond the Veil and Who Shall Tear It
Asunder at the time of the Great Dying. The Reader
may impart the the happenings of the past and future with

greater accuracy than even that Cathay volume of good
repute.

To Call Forth Yog-Sothoth

For Yog-Sothoth is the Gate.

He knoweth where the Old Ones
came forth in times past and where

They came forth again when

the cycle returneth

When thou would call forth Yog-Sothoth thou must
waite until the Sun is in the Fifth House with Saturn
in trine. Then enter within the stones and draw about thee

the Circle of evocation tracing the figurines with the
mystic scimitar of Barzai.

Circumambulate thrice widdershins and turning thy face to
the South intone the conjuration that openeth the Gate:

Ye Conjuration

O Thou that dwelleth in the darkness of the Outer Void,
come forth unto the Earth once more I entreat thee.

O Thou who abideth beyond the Spheres of Time, hear
my supplication.

(Make the sign of Caput Draconis)

O Thou who art the Gate and the Way come forth come
forth Thy servant calleth Thee.

(Make the Sign of Rish)

BEAATIR! CARARIRAU! DEOS! YOT-
SOTHOTH! come forth! come forth! I speak the
words, I Break Thy bonds, the seal is cast aside, pass
through the Gate and enter the World I maketh Thy
mighty Sign!

(Make the Sign of the Door)

Trace the pentagram of Fire and say the incantation that
causeth the Great One to manifest before the Gate.



Ye Incantation

Zywezo, wecato, keoso, Xunewe-ruom Xeverator.

Menhatoy, Zyweuthorosto zuy, Zururogos Yag-Sothoth!

Orary Ysgewot, homor athanatos nywe zumquros,

Ysechyroroseth Xoneozebethoos Azathoth! Xono,

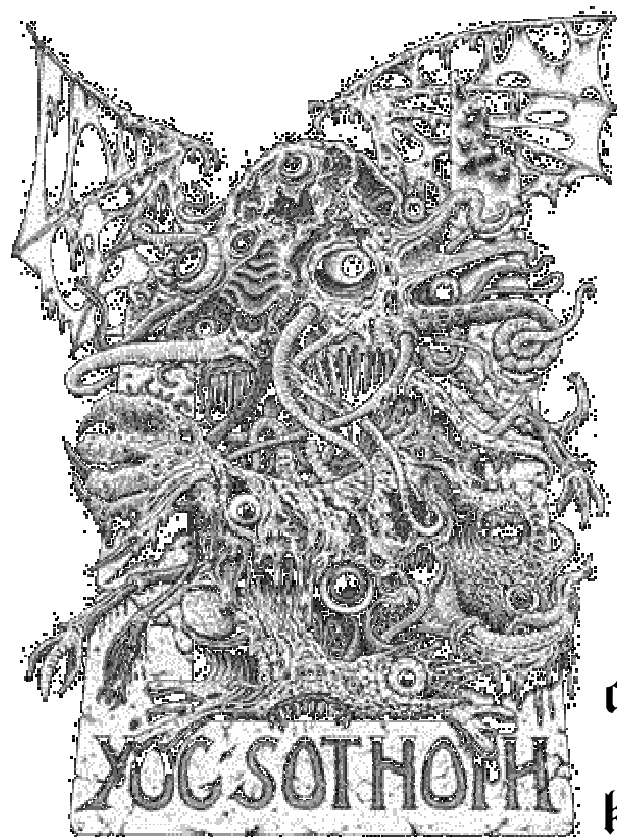
Zuwezet, Quyhet kesos ysgeboth Nyarlathotep!, zuy

rumoy quano duzy Xeuerator, YSHETD, THYGM,

quaowe xenerator phoe nagoo, Hastur! Hagathowos
yachyros Gaba Sub-Aiggurath! meweth, xosoy Ozewoth!

(Make the sign of Cauda Draconis)

TALUBSI! ADULA! UAU! BAATHUR!



Come forth Yog-Sothoth!
come forth!

And then he shall come unto
thee and bring His Globes
and He shall give true
answer to all ye desire to
know. And He shall reveal

unto ye the secret of His seal by which ye may gain
favour in the sight of the Old Ones when They once
more walk the Earth.

And when His hour be past the curse of the Elder Lords
shall be upon Him and draw Him forth beyond the Gate
where He shall abide until He be summoned.

YAA ANGAH,

YOO-

SOTHOTH

HET--LEB

FAA THRODOD

UAAA

OTHROD AAF

TEBA--TEH

YOO-

SOTHOTH

ANGAH ANU

ZHRO

De Circle of Evocation

North



(Editor's Note: Included on this page are a number of sigils and a magic circle. These illustrations are not in the Manuscript but were referenced from other texts, including, but not limited to, Key of Solomon (see Additional Ms. 36,674, British Museum Library) and

Three Books of Occult Philosophy- Cornelius Agrippa.
They are therefor not included in this version.)

To Conjure of Ye Globes

Know ye that the Globes of Yag-Sothoth be thirteen in number, and they be the powers of the Parasite-hoard which are His servitors and doeth His bidding in ye world.

Call them forth whenever thou shall have need of anything and they shall grant their powers unto ye when ye shall call them with the incantations and make their sign.

His Globes have diverse names and appeareth in many forms.

The first is **GOMORY**, who appeareth like a camel with a crown of gold upon his head. He commandeth

twenty-six legions of infernal spirits and giveth the knowledge of all magical jewels and talismans.

The second splrit is **ZAGAA**, who appeareth like a great bull, or a King terrible in aspect. Thirty-three legions bow before him and he teacheth the mysteries of the sea.

The Thirð is called **SUTRY**, who taketh the form of a great Prince. He hath sixty legions and telleth the secrets of time yet to come.

ELIGOR is the fourth spirit; he appeareth like a red man with a crown of iron upon his head. He commandeth likewise sixty legions and giveth the knowledge of victory in war, and telleth of strife to come.

The fifth spirit is called **URSUA** and hath with him twenty-two familiar demons and appeareth like a raven. He can reveal all occult secrets and tell of past times.

The sixth is **UUA** his form is of a dark cloud and he teacheth all manner of ancient tongues.

The seventh is **STOR**, who appeareth like a white snake, he bringeth money at yer command.

ALBOR is the eighth spirit, he appeareth in the likeness of a fly. He can tell of all secret things and granteth the favours of great Princes and Kings.

The ninth is **STODA**. He appeareth like a man with a green face and hath the power to show where treasure is hidden.

Tenth is **PARTAS**. He hath the form of a great vulture, and can tell ye the vertues of herbs, stones, make ye invisible and restore sight which is lost.

The eleventh spirit is **GAMOR**, and when he appeareth like a man can marvellously enform ye of how to win favours of great persons and can drive away any spirit that guardeth over treasure.

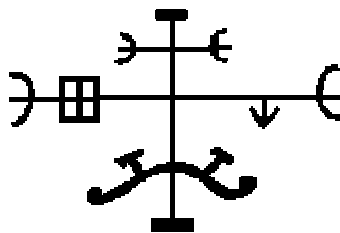
Twelfth is **UMBRA**. He appeareth like a giant; he can convey money from place to place if thou bid him and bestow the love of any woman that thou desirest.

The thirteenth spirit is **ANABOTH** who taketh the form of a yellow toad. He hath the power to make thee marvellous cunning in nigromancy, he can drive away any

devil that would hinder ye and tell of strange and hidden things.

* * *

When thou wouldst call up ye Globes thou must first make upon the earth this sign:



And evoke of them thus:

ΕΖΦΗΑΡΕΣ, ΟΥΑΒΑΜ, ΙΒΒΟΝ-
ΕΣΥΕΒΟΝ, ΕΒΥΟΝΑ, ΟΒΕΑ, ΟΒΑΣΥΜ,
ΜΟΖΙΜ!

By these words and in the name of YOG-
SOTHOTH who is thy master, I do most powerfully
summon and call ye up O A That thou mayest
aid me in my hour of need.

Come forth I command ye by the sign of Power!

(Make the sign of Door)

* * *

And then the spirit shall appear unto thee and grant thy
requests.

But if he remaineth invisible to thine eye, blow the dust of
Ibn Ghazi and he shall immediately take his proper form.

When thou wouldst banish what ye have called up erase
thou their sign with the scimitar of Barzai and utter the
words:

TAAPUETZ ! PAAMAEY ! TAPAT !

(and seal with the sign of Roth).

Nota: If on their appearance the spirits obstinately refuse
to speak cleave the air thrice with the scimitar and say:

ARRATANOROM PUMASO! And their tongue
shall be loosened and they shall be compelled to give true
answer.

Ye Adjuration of Great Cthulhu

Ph'nglui mglw'nafh Cthulhu R'lyeh Agah'nagl fhtan.

A supplication to great Cthulhu for those who would have power over his minions.

In the day and hour of the moon with sun in scorpio prepare thou a waxen tablet and enscribe thereon the seals of Cthulhu and Dagon; suffumigate with the incense of Zkauba and set aside.

On Hallowmas eve thou must travel to some lonely place where high ground overlooks the ocean. Take up the tablet in thy right hand and make of the sign of Hish with thy left. Recite the incantation thrice and when the final word of the third utterance dieth in the air cast thou the tablet into the waves saying:



In His House at
Rlyeh Dead Cthulhu
waits dreaming, yet He
shall rise and His
kingdom shall cover the
Earth.

And He shall come
unto ye in sleep and

show His sign with which ye shall unlock the secrets of
the deep.

Ye Incantation

O Thou that lieth dead but ever dreameth,

Hear, Thy servant calleth Thee.

Hear me O mighty Cthulhu!

'Hear me Lord of Dreams !

In Thy tower at Rlyeh They have sealed ye,

but Dagon shall break Thy accursed bonds,

and Thy Kingdom shall rise once more.

The Deep Ones knoweth Thy secret Name,

The Hydra knoweth Thy lair;

Give forth Thy sign that I may know

Thy shall upon the Earth.

When death dies, Thy time shall be,

and Thou shalt sleep no more;

Grant me the power to still the waves,

that I may hear Thy Call.

(At ye third repeating of ye incantation cast forth the
Tablet into ye waves saying):

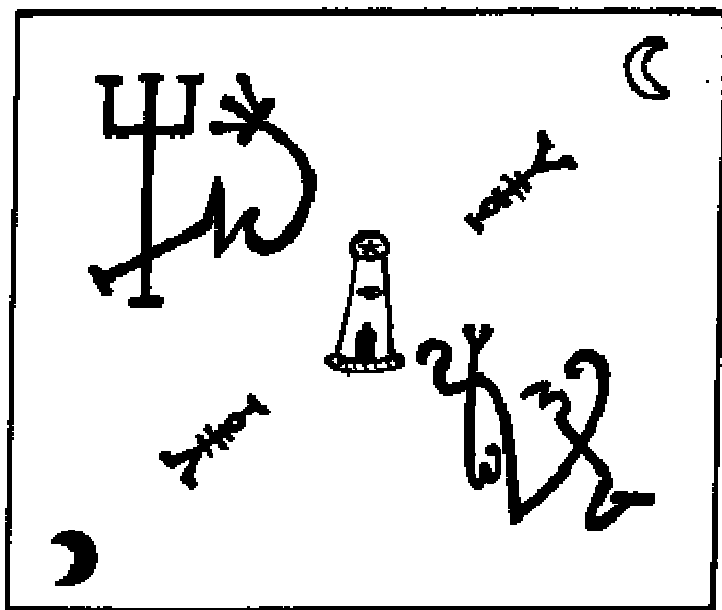
Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn.

Dä!

Meaning:

In His House at Rlyeh Dead Cthulhu waits dreaming,
yet He shall rise and His kingdom shall cover the Earth.

The Tablet of R'lyeh



To Summon Shub-Niggurath Ye Black

Where the stones have been set up thou shalt call out to
Shub- Niggurath, and unto he that knoweth the signs and
uttereth the words all earthly pleasures shall be granted.

* * *

When the sun entereth the Sign of the Ram and the time
of night is upon ye turn thy face to the North wind and
read the verse aloud:

Jah ! SHAB-ABGARATH !

Great Black Goat of the Woods,

I Call Thee forth !

(Kneel)

Answer the cry of thy servant

who knoweth the words of power!

(make the Doorish sign)

Rise up I say from thy slumbers

and come forth with a thousand more!

(make the sign of Kish)

I make the signs, I speak the words

that openeth the door!

Come forth I say, I turn the Key,

Now ! walk the Earth once more !

Cast the perfumes upon the coals, trace the sigil of
Blaesu and pronounce the words of power:



ZARZATNATNAX, ZANNA,

ETZTNAMUS,

MAURAS, FABTATRON,

FUBTATRONTU,

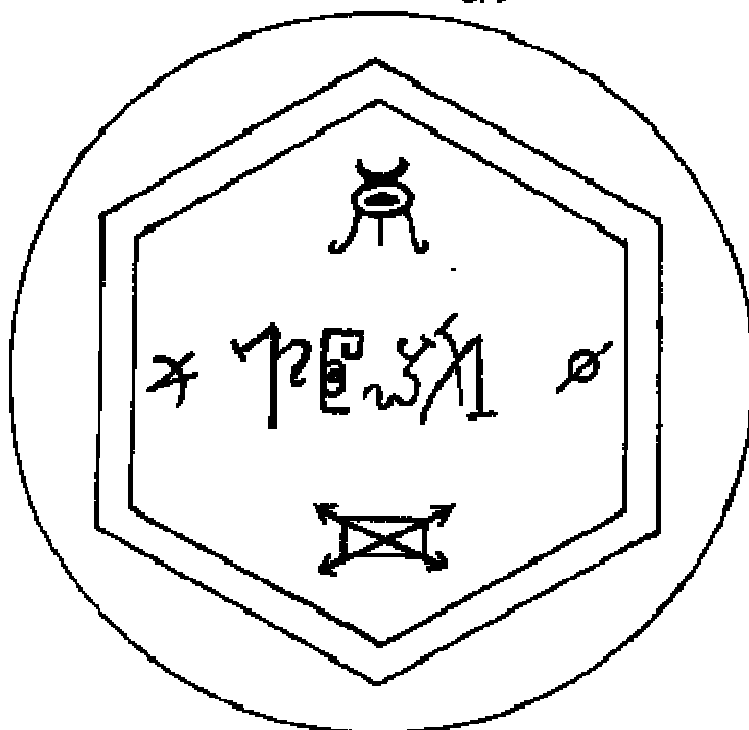
BRAZO, TABRASOZ, NISSA,

VAR-SHUB-NEGURATH ! GABOTS

MEMBROT !

And then the Black one shall come forth unto thee and the
thousand Horned Ones who howl shall rise up from the
Earth. And thou shalt hold before them the talisman of
Yhe upon which they shall bow to thy power and answer
thy demands.

Talisman of Yhe



When thou would banish those that ye have called forth
intone the words: **IMAS, UETZAYMAKO,**
QUAKERS, XETETARAM

Which closeth the Gate, and seal with the sign of Roth.

Ye Formula of Pho-Ina

Whosoever performeth this Rite with true understanding
shall pass beyond ye Gates of Creation and enter ye
Ultimate Abyss wherein dwelleth ye vapourous Lord
Sngac who eternally pondereth ye Mystery of Chaos.

Trace ye Angle-Ueb with ye Scimitar of Barzai and
offer the mystic suffumigations with the incense of
Zkauba.

Enter ye Web by the Gate of the North and reciting the
incantation of Na (thus): ZAZAS,
NASATANANA, ZAZAS ZAZAS, proceed to
ye South-most Pinnacle by the Path of Alpha
whereupon make ye, ye Sign of Kish, pronouncing the
triple-Word of power thrice, (thus so): VHOVS-
STES-ZAMOA! proceed thence to ye Angle of
the North-East chanting the third verse of ye Fifth
Psalm of Nyarla- thotep seglecting not to make the
quintuple genuflection on passing through ye curve locus-
(thus):

The All-One dwelleth in Darkness, At the centre of All
dwelleth He that is the Darkness; And ifiat Darkness

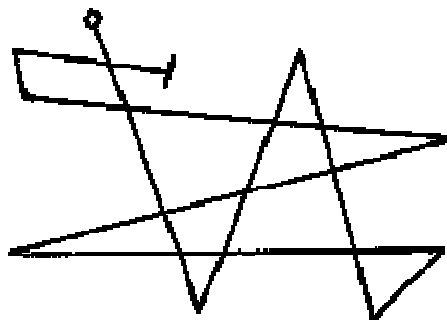
shall be eternal when all shall bow before the Onyx
Throne.

Pause at the Third Angle and make ye once more the
Sign of Rish speaking the words that clear the portal and
stay the course of time: ABYSSUS-ALACORUS,
ZEXOWE-AZATHOTH! ARRETO, IAA!
AGAR-LATHOTEP!

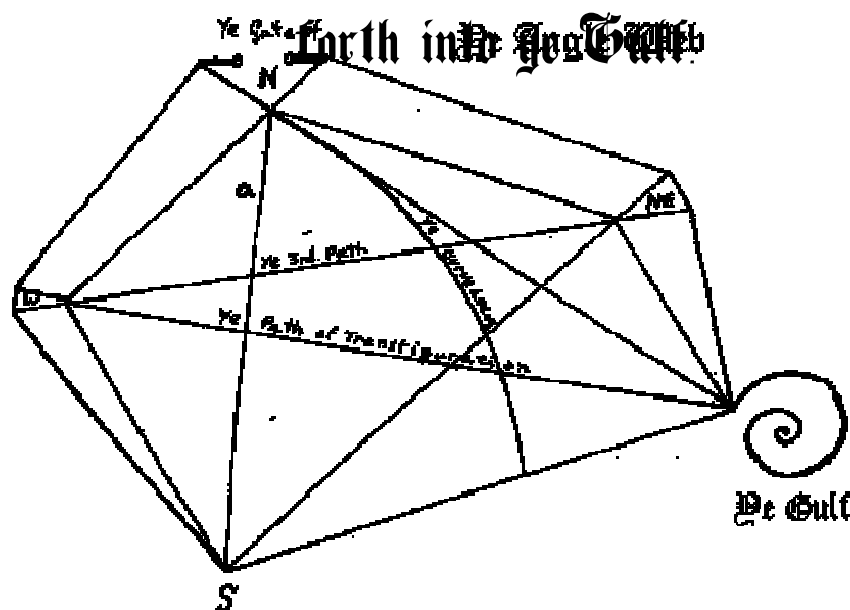
Follow the Third Path to the Pinnacle of the West and
there perform the obeisances in silence (bow low thrice and
give the gesture of Door). Turn and tread the Path of
Transfiguration leading to ye Ultimate Angle. Open up
the Abyss Gate by the ninefold affirmation (thus):
ZENOXES, PPOTH, OXAS ZATOS,

MAVOT MARGORUS, BAYAR! HETTERO!
 YOB-SOTHOTH! YOB-SOTHOTH! YOB-
 SOTHOTH!

De Sigil of Transformation



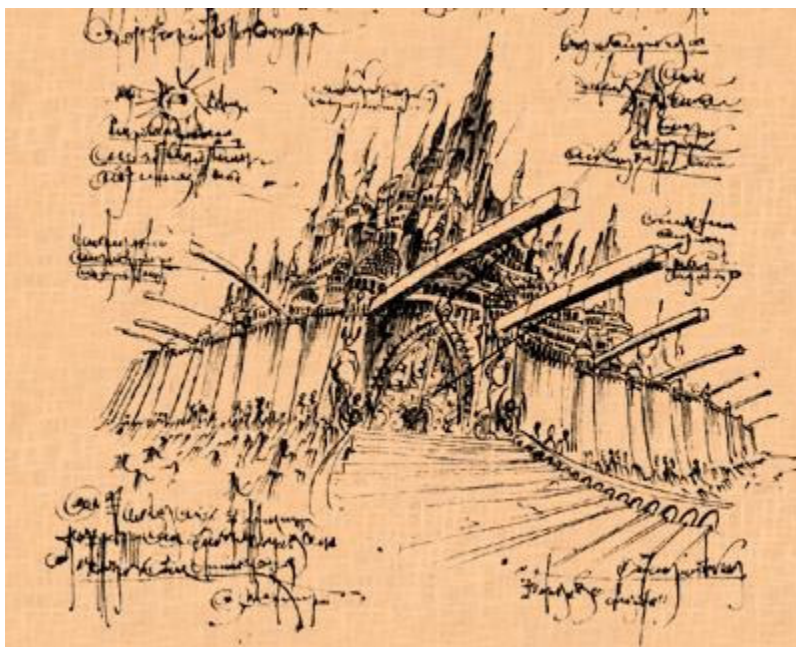
Make ye the Sigil of Transformation and step thou



Of Ye Dwellers of Ye Charnel Yard

The tomb-herd confer no benefits upon their worshippers. Their powers are few, for they can but disparage space in small regions and make tangible that which cometh forth from the dead in other dimensions. They have power wherever the chants of Yog-Sothoth have been cried out at their seasons, and can draw to them those who shall open their gates in the charnel-houses. They have no substance in this dimension, but enter earthly tenants to feed through them while they await the time when the stars become fixed and the gate of infinite sides opens to free That Which Claws at the Barrier.

Ye Book of Places



As in the days of the seas' covering all the earth, when
Uthulhu walked in power across the world and others flew
in the gulfs of space, so in certain places of the earth shall
be found a great race which came from Outside and lived
in cities and worshipped in dark fanes in the depths. Their
cities remain under the land, but rarely do They come up
from Their subterranean places. They have been sealed in
certain locations by the seal of the Elder Gods, but They

may be released by words not known to many. What made its home in water shall be released by water, and when Glyn'uhó is rightly placed, the words shall cause a flood to rise and remove at last the seal of those from Glyn'uhó.

Ye Reader shalling to start a journey in ye places described in this book shall be prepared to be revealed ye mysteries of unearthly places. Some still remain, of others nothing is left than whispered legends of doom and destruction. Few are ye ones who could visit such places, and even fewer are those who came back from ye journey with enough sanity left to tell about them.

Earthly Places shall be described first, for ye Traveller may reach them with human ways. Then shall be shown

Outer Places, where ye Old Ones came from and where
They shall return one day. These are not possible to see
without ye help of an Old One or one of Their
Followers, for they are most often located beyond ye walls
of Time and Space.

More peculiar are ye last places shown in this book, for
they were created by mankind dreams in a strange realm.
Skilled Travellers may go there physically, through gates
and doors. Dreams are yet ye easiest way to visit these
cities and ye lands around them.

Verily do we know little of the other universes beyond the
gate which YGG-SOTHOTH guards. Of those
which come through the gate and make their habitation in

this world none can tell; although Ibn Schacabao tells of the beings which crawl from the Gulf of S'glhuo that they may be known by Their sound. In that Gulf the very worlds are of sound, and matter is known but as an odor; and the notes of our pipes in this world may create beauty or bring forth abominations in S'glhuo. For the barrier between haply grows thin, and when sourceless sounds occur we may justly look to the denizens of S'glhuo. They can do little harm to those of Earth, and fear only that shape which a certain sound may form in Their universe. The nethermost caverns are not for the fathoming of eyes that see; for their marvels are strange and terrific. Cursed the ground where dead thoughts live new and oddly bodied, and evil the mind that is held by no head. Wisely did Ibn

Schacabao say, that happy is the tomb where no wizard hath lain, and happy the town at night whose wizards are all ashes. For it is of old rumour that the soul of the devil-bought hastes not from his charnel clay, but fats and instructs *the very worm that gnaws*; till out of corruption horrid life springs, and the dull scavengers of earth wax crafty to vex it and swell monstrous to plague it. Great holes are digged where earth's pores ought to suffice, and things have learnt to walk that ought to crawl.

Of Earthly places, and ye hidden cities where Ye Old Ones wait and dream...

Ye Old Ones came, and they built their own places. Most of them were Cyclopean cities, raised by Ye Old Ones or destroyed by Them. Made of black obsidian and ever

strong basalt, they were built to ye image of their Makers
: huge alleys where They can Walk on Winds, countless
pillars and towers rising to ye skies like filthy claws,
shiny domes and crystal windows, from where they could
watch ye Stars They Came From.

Leng in Ye Cold Waste is one of those cities, hidden
halfway between this world and ye realms of Dreams in
ye northernmost lands of Earth. Hidden as well in ye
furnace of a burning desert lies Trem
Of Thousand Pillars, dressed like a
jewel behind a wall of sand.

Others are places where one of Them
has been banished and is waiting.



dreaming of ye Times when they shall rule again. Ethulhu is locked away in a sunken stone city called Rlyeh beneath ye Eastern Ocean, close to ye lost continent of Mu. His son Ghatanothoa lays within ye mountain of Mu. His second son, Ythogtha, was imprisoned in a chasm in Yhe, a Muvian province. Zoth-Ommog lay chained beneath ye ocean off ye "Island of ye Sacred Stone Cities." Abbo-Sathla, ye source and ye end lay confined forever at ye subterranean place referred to only as "gray-litten Yqaa, beneath ancient Hyperborea.

These are not empty places however. Servents and minions still lurk in ye dark corners of titanic streets. In addition to ye dangers of such journey, ye Traveller shall be prepared to face ye Ones who still worship Them in ye

Dark. With much wisdom and mastery of the Art of Arcanes, ye Traveller may find there artefacts and allies to start an even more dangerous journey ; the very path of ye Outer Places, where ye Old Ones came from and where some are still dreaming...

In Outer Space most of these places are, for ye Old Ones came from ye Dark Stars. Tsathoggua was ye first, he came from dim Tykranosh not long after ye creation of life on this planet. His brother Vultoom descended upon dying Mars. Great Cthulhu came hither next from distant dim green double star Xoth, with His Spawns, ye Deep Ones and ye Goddess-Bitch Shub-Niggurath followed them soon after from nightmare-

rumored Yaddith. Hastur ye Unspeakable left dark
Yuggoth to stain the soil of Earth in its prime. Ithaggua,
dwelt on a world called Rlynga.

Of ye Old Ones, not all came on Earth. Ye Demon-
Sultan Azathoth, Him Who Is Not To Be Named,
lurks ever on that dark world near Aldebaran in ye
Hyades. Likewise, Cthugha chose for His abode ye star
Fomalhaut.

And while there are those who have dared to seek glimpses
beyond the Veil, and to accept HIM as a Guide, they
would have been more prudent had they avoided commerce
with HIM, for it is written in the Book of Cthoth how
terrific is the price of a single glimpse. Nor may those

who pass ever return, for in the Vastnesses transcending
our world are Shapes of darkness that seize and bind.

The Affair that shambleth about in the night, the Evil
that defieth the Elder Sign, the Herd that stand watch at
the secret portal each tomb is known to have, and that
thrive on that which groweth out of the tenants within --
all these Blacknesses are lesser than HE Who guardeth
the Gateway; HE Who shall guide the rash one beyond
all the worlds into the Abyss of unnamable Devourers.
For HE is 'UMR AT-TAWA, the Most Ancient
One, which the scribe rendereth as THE
PRODUCER OF LIFE.

To visit such places, ye Traveller shall be patient.

Only a few chosen are allowed to travel through time

and space and see by themselves ye very places where
They were born. Either madness or Death is the toll
for such a journey. However, it is possible, as ye
following chapters shall show, to open Windows or
Gates though which one may look upon Ye Dark
Stars. Ye ritual has a risk though, for Ye Old
Ones or Their Minions may feel yer gaze and track
ye down unmercifully.

Ye reader must be aware that The Old Ones are not the
only makers of cyclopean cities. Mankind unexpectedly
created the most beautiful countries, a place even Ancient
Gods chose to rest peacefully. Some call that holly place,
beyond the Silver Key Door, Ye Lands of Dreams



THE RHYTH TEXT

Their Hidden Place

I have seen much unmeant for mortal eyes in my wanderings beneath that dark and forgotten city. It is not the splendours of Irem that haunt my dreams with this

madness, but another place, a place shrouded in utter silence, long unknown to man and shunned even by ghoul and nightgaunt. A stillness likened to millions of vanished years pressed with great heaviness upon my soul as I trod those labyrinths in terror, ever fearing that my footfalls might awaken the dread architects of this nameless region where the hand of time is bound and the wind does not whisper.

Great was my fear of this place, but greater was the strange sleep-like fascination that gripped my mind and guided my feet ever downwards through realms unknown. My lamp cast its radiance upon basalt walls, revealing mighty pillars hewn surely by no human hand, where curiously stained obelisks engraved with frightful images

and cryptic characters reared above me into the darkness.

A passage sloped before me, I descended. For what seemed to be an eternity I descended rapt in contemplation of the grim icons that stretched endlessly on either hand, depicting the strange deeds of Those Great Ones born not of mortal womb. They had dwelt here and passed on, yet the walls of the edifice bore Their mark: vast likenesses of those terrible beings of yore carved beneath a firmament of unguessed asterisms.

Endlessly the way led downwards, ever downwards. The passage of time had fled from my mind, Hypnos and eternity held my soul.

How long, how far had I journeyed? I knew not. Then like one awaking from the dreams of Narcaeus my eyes beheld a door which barred my path. Their Sign was upon it, The Sign which I have seen within the tomb-caverns of Leng, amidst the pillars of Trem , and borne before the idols of cryptic Tsnavor. I trembled as I beheld the dark inscriptions which covered the jaded stone writhe like a thousand hideous serpents, sometimes their reptilian forms darting toward each other as if in conflict, sometimes joining to form creatures of nauseous bulk once more to divide into a twisting host of black serpentine characters.

Before my eyes the door was rolled up as if it were a scroll and I gazed upon the void beyond, where amongst strange stars great darkling forms moved. Like the

moaning of a great wind terrible voices assailed my ears with a cry of a thousand souls in torment. The forbidden names of Yog-Sothoth, Cthulhu, Nyarlathotep and a hundred more seared my brain like venomous vitriol. Their minds entered my being and I learned of blasphemous things undreamt by mortal man and of a realm beyond our time and creation where the blind demon sultan Azathoth dwells within the pit of Chaos throughout the countless aeons of infinity.

Then with thunderous roar the stars whirled before me in a great coiling vortex and I was drawn into that nameless abyss like a leaf before the tempest. My screams of terror yielded to merciful oblivion and darkness engulfed me.

I awoke amidst the silent sands of the red desert to behold
the great orb of the sun proclaiming the dawn. I arose, and
turning to the North set my feet towards Damascus
where I, Their scribe, must write my book. For beyond the
Pillars of Hercules, dreaming crystals call.

Of He Who Sleeps

Know ye that He has slept death's dream for ages
unnumbered; He who has slumbered long before the birth
of Man; He who is dead yet waits dreaming. **SHALL**
RISE, and His time draws near. The worm shall not
corrupt the corrupted; time is naught to His continuation;

the aeons shall not lay waste that which is not of earth's
flesh.

In R'lyeh He dwells, bound in timeless sleep by Those
who would hold back the darkness of Outer Hells and
stem the fate of Man. Yet the darkness shall prevail, the
destiny of Man is sealed and graven.

The stars shall mark the time of His coming, and when
the spheres intersect: HE SHALL RISE. Great
Cthulhu shall return, and armed with vengeful talons He
shall smite the Elder Lords and rend the soul of Man.
The earth shall know the night without cease.

His minions dwell amongst ye, Beware O Man, they come
in servile stealth; like thieves in the night. They heed not
Man and his frail gods, blind in the shall of their master.

Great Cthulhu sleeps in His house and shapes the dream
of what shall be, dead Cthulhu waits dreaming.

My brother Ibn Ghazi saw with the lidless eyes the end
of Man's time, yet Their curse denied him the revelation.

Ever condemned he suffers the endless torments of the
Vaults of Zin. His mouth is sealed up, his tongue severed
- nought shall he speak or bewail his tortures - he is
headless, the slave of the Shoggoth until the Great Old
Ones fall.

Yog-Sothoth knoweth the Gate through which the Old
Ones shall return. When the stars have faded and the
moon shines no more, when only dark suns rise and set:
Great Cthulhu shall awaken and call from the deep with
the voice of a thousand thunders, and the Gate shall be
cast open: **THEY SHALL RETURN.**

Lament thy fate O Man, for the earth shall be void and
cast for eternity into the abyss of perdition.

**IN HIS TOMB AT RLYTH GREAT
CTHULHU DREAMS.**

The Seal They have set against Him shall not prevail
forever. The folly of mankind shall shatter the Seal: **HE
SHALL RISE.**

Man in his unseeing ignorance shall assault the skein
which binds his immortality (and know not who guides his
hand); he shall rupture the air and oceans with fire, and
cover the firmament with the venomous shroud of ancient
Cthulhu's shadow.

I, Alhazred, have heard His cry, my eyes have beheld the
forbidden Signs, I fear the voice of the night wind - I
fear for man.

Ph'hglui mglw'nafh Cthulhu Rlyeh Algah'nagl fhtan

The Nurturing Of The Cadaver

What hand harvests the soul at death?

What dwells within the tomb after the spirit has departed?

What locks the Gate beneath the serpent's eye?

He who would possess the hidden power must pay homage to Those of the Void and provide the sustenance of Their being. In ages past They created bodies of flesh and walked the earth and bred diverse life-forms for Their nourishment: creatures of Their design, (some yet continue upon earth) shaped and coloured to serve Their needs.

In the Void They dwell without form; Their mantle of flesh long destroyed, yet Their desire for the essence of matter remains and long unremembered lusts burn with ravenous ferocity.

When life has fled the corpus the fly of Goth must be
encapsulated thus: Make the incision with the Scimitar of
Barzai and over the head of the cadaver pronounce the
Incantation:

ZETRA-REBUS PRATTA, ROXAS

WELBREBOSDOS SATBOT IMBUT,
GOTH

IMBUT, ZETRA-REBUS GOTH!
ROXAS GOTH!

Make the Voorish Sign and burn the Incense of
ZRAUBA.

Take up a brand of fire and facing to the West
pronounce the words: BELUM OSAS

**GRAMSAI, BOGAD RITZAS, PETUTER,
LAZDZ IMBRUT, ZETRE-REBUS, YOTN!**

Strike the brazen gong and as the sound dies from yer ears the insect shall attend ye and enter the wound. The fly shall dwell therein for one hundred and ninety days and from its decay shall rise the nine worms of **ISTUXCAR** which shall gnaw as instructed until naught remains but the essence.

If the Na-hags come forth banish them with the Elder Sign (which they fear greatly) and bar their return with the Amulet Of Iron.

Thus prepared, the essence may be offered to Those beyond for Their appeasement whenever ye shall Open the

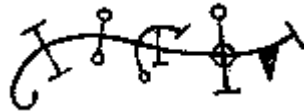
Gate as before taught. (Make the triple genuflection and Seal with the Sigil of Balth at Their coming).

The glittering Powder of Desiccation may be formulated from the remains if pulverised in the day and hour of Saturn and combined with the ochre of the earth, salt and sulphur.

Mummia can be produced by sprinkling the powder upon any corporeal being.

The Vessel Of Balon

Fashion a vessel in the form of a brazen head. Upon the brow engrave the sigil:



beneath the right eye:



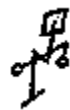
beneath the left eye:



beneath the mouth,



(to the right) and



(to the left).

Set the vessel upon a stone engraved with the emblems of great Balon. Last, let the eyes of his vessel be set with obsidian. Seal within the cranium a quantity of the Powder of Ibn Garzi, the metals of the ancient planets and the essence of life.

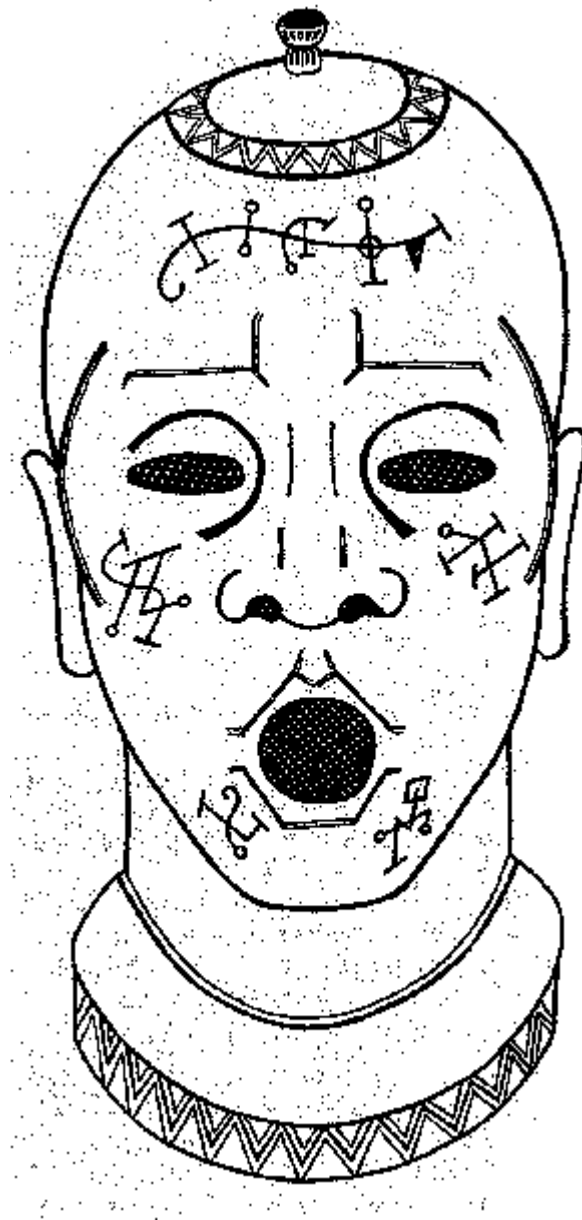
When the moon is old take the vessel veiled in black to some high place where no man is abroad and turn the countenance to the North. Unveil the head and burn the incense of Zakubar before it. Then ye shall call forth five servitors of Balon in His name:

UTAR, NOTUSA, IBROS, AENAR,

ENBROS I call ye forth in the name of yer Master:

Great BALON! Behold yer Signs and look upon this

image with favour for this vessel awaits ye in silence. I
evoke ye in these words: **HADES GOLO**
RECTUS TANTO ORRESSUS AZZAT,
ORRESSUS, ORRESSUS AZZAT, and by
the power of His emblems that I have set before ye. I bid
ye enter this vessel and feast upon the essences ye so
desire.



The spirits shall appear as a red vapour before the image,
and the essences within the cranium shall beckon their lust,
and they shall enter through the mouth of the vessel.

When they are within make the sign of **ROT** and seal up the mouth with red clay (which ye have before prepared) saying:

VOLET DEMAS, ORIS, through this earth ye shall not pass. The words have been spoken, the Sign has been given, for as long as I so shall it ye shall dwell within this vessel I have fashioned with my Art and thou shall give true answers to my demands when Shall I have need of ye; for Balon yer Master has cast ye forth from the hosts that serve Him to be obedient to my shall in return for my worship and due sacrifice.

Veil the image with black cloth.

When thou wish to know of anything which is hidden
from ye in the world of man or realm of elemental spirit -
Unveil the head, turn the face to the North, ask what ye
desire to know and address the image in these words:

"I have fashioned ye with my Art,

I have given ye life,

Now answer in truth."

(Make the Doorish Sign and burn incense).

The Seals of the Vessel must never be broken for the
Spirits shall seek to destroy ye upon their release.

To Fashion The Ring Of Hypnos

The realm of sleep touches earth's world in many places, but it is beyond the mighty Towers of the West that the dreams of man mingle with the threads of eternity. Only there where thought has form and purple Hypnos rules can a waking man tread the Valley of the Land of Sleep and behold the Web of Minds therein.

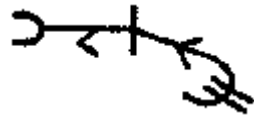
To enter the dreams of another ye must know the Names and Sigils of the four Guardians of this realm and possess the Ring of Passage.

The four Guardian Spirits of the Western Portal (through which ye must pass) each have names of five letters and diverse characters in which the secrets of their power are locked, thus:

ATMUS.



ACTOS.



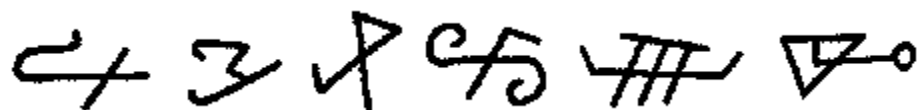
CABIN.



LEETO.



Fashion a ring from virgin silver in the day and hour of
Jupiter and engrave upon it these characters:



In the day and hour of Mercury furnish the ring with a bezel of bronze bearing this character:



For one cycle of the Moon expose the Ring to the elements in which time the silver shall blacken and the bronze turn green.

In the dark of the Moon write the Names and Sigils of the four Guardians upon the parchment and suffumigate with storax while calling upon the said Guardians in these words:-

Nemus, Dacos, Tabid, Leebo!

I call ye forth by yer ancient names

Attend me in my work and behold these yer symbols!

YATLISBO IBUZON!

Place the Ring upon the parchment and recite the

Incantation in a low voice:

**YOBUS RESUSYARTA NEBTE,
RISSSANUS NEBTE ZHYUA, UEN
REBUSTERIT NA ARNAS ARBAS
VANZEE GERE ZAMPHANSE NA
NEBTE AWENHATODORO, UENATH,
HATATHORWOS.**

Sprinkle the ring twice with the juice of juniper mixed
with the oil of civet and perfume with the Incense of
Zkauba, saying:

Nemus, Dacos, Tabid, Leebo

I bind ye in these words:

ADULAA! ABULAA! LEBUSHA!

Let me pass before unhindered

Through the realms of yer Kingdom

And let not sleep dim my eyes.

(Make the Sign of Rish)

Place the Ring and parchment within a leaden casket and
set it aside for the space of seven days.

When ye have need to enter the dream-mind of another, in the hours of night place the Ring upon the second finger of yer left hand, turn West and pressing the bezel to yer forehead pronounce the four Names upon the parchment and ye shall pass in a moment between the Towers of the West and enter the realm of sleep. Speak the name of the dreamer and yer minds shall become as one until Morpheus lifts his spell.

The secrets and desires of any an or woman shall be revealed to ye through the images of their dreams. Yet, only those who sleep the hours of the night shall be subject to the power of the Ring, for the radiance of the sun utterly destroys it's virtue, and the Key shall be lost - The Spirits are not answerable to a second calling.

The Amulet Of Nodens

The amulet of Lord Nodens is a Shield of Protection against the fiends that walk the night; the demonic adversaries that assail Mankind. Whoever shall bear this Symbol upon his breast shall turn back the legions of darkness until the despoilers of earth return.

When the Moon is in her increase and Orion ascends in the East. Take a plate of purest silver and upon it engrave the image of the Serpent-bat which guards the Gateway of Fire. From the serpent mouth shall issue the tripart Word of Power that none shall speak or know.

On the reverse of the Amulet engrave the asterism of Orionis and within the Symbol of The Hand.

On a night when the stars burn in the heavens and the
Sun is in the Sign of the Sea-Goat, turn to the East
and hold the Amulet aloft saying:

Great **NOPTAS** of the Silver Hand, I call ye forth!

Behold the Symbol of yer mighty Power!

Open the fiery Gate of yer Abode and give life

to this Emblem fashioned by my Art.

See the Name that may not be spoken,

issue from the jaws of yer servant -

See the form of yer secret place amongst the stars!

I hail ye **NOPTAS**!

Stretch out yer Hand and lend Power to my work

that the Elder Lords may assist me in my time of need.

In these Names I call upon yer Power:

BABÄUR, SHUI GIBB?, MURZZIM,

BESN, KLARIA, GABBOá IABBO!

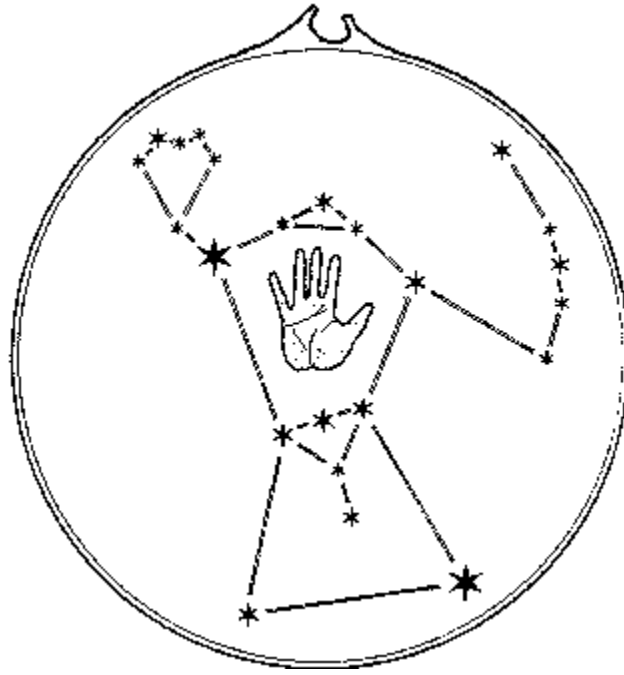
(Make the Elder Sign)

Bow low to each Cardinal Point beginning and ending in

the East. Perfume the Amulet with sweet myrrh of

Commiphora, wrap in a black silken cloth and set aside

until ye would make use of it.



Of The Dead Who Rest Not In Their Tombs & Of Attendant And Familiar Spirits

It is verily known by few, but is nevertheless an
attestable fact, that the shall of a dead sorcerer hath power
upon his own body and can raise it up from the tomb and
perform therewith whatever action was unfulfilled in life.

And such resurrections are invariably for the doing of malevolent deeds and for the detriment of others. Most readily can the corpse be animated if all its members have remained intact; and yet there are cases in which the ex-celling shall of the wizard hath reared up from death the sundered pieces of a body hewn in many fragments, and hath caused them to serve his end, either seperately or in a temporary reunion. But in every instance, after the action hath been completed, the body lapseth into its former state.

Where in times past the Old Ones have stained the earth with Their curse, the dead shall know not the peace of the grave. From corruption they shall rise bringing forth a race of ghouls; creatures that are not of life or death but dwell in the shadow-world of phantasm.

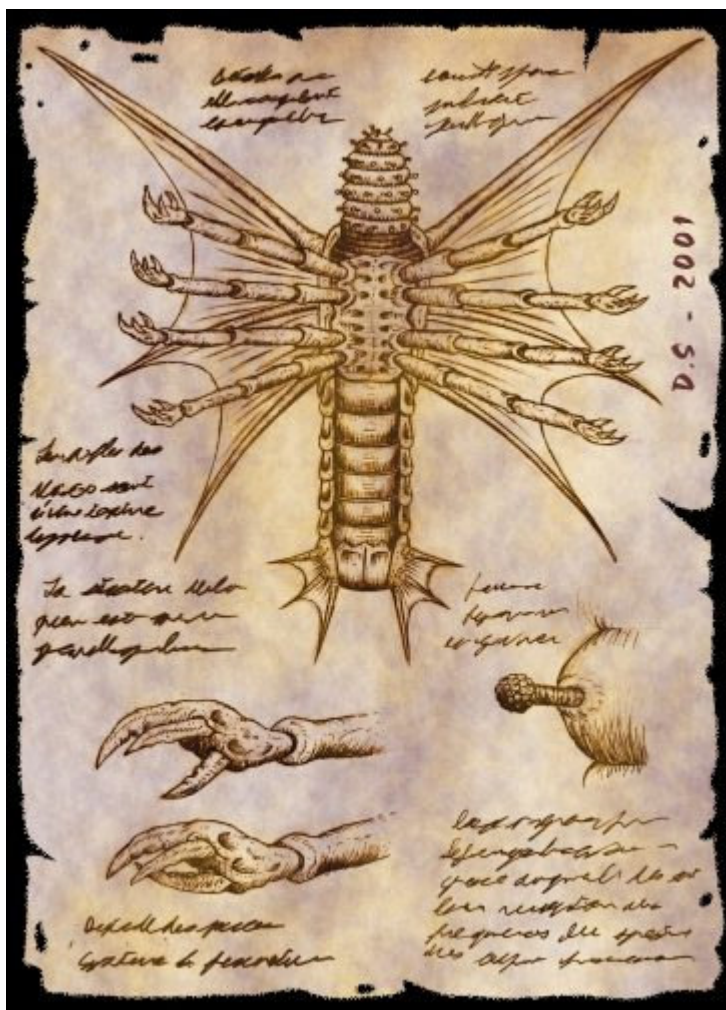
The corpses of evil sorcerers are buried with their faces downwards and their hands spiked with iron to hinder their return to this world. Yet, some with great power yield not to death or the confinement of the sepulchre and by necromantic art, shape the marrow of their backbones to form terrible serpents or great lizards that feed upon noisome remains and gnaw dark passageways to the world of the living.

There are those that rise from the grave at nightfall and drink the blood of man and woman, sometimes transforming into wolf or bat and other diverse shapes.

The serpent-like lamia and clawed harpies also spread the plague of torment amongst men as they ever lust for the substance of life that has been denied them.

The worm begets the worm and from the decay of the body
strange forms come forth.

The dreams of men and women are sometimes troubled by those passionate spirits of nightmare that the ancients



have called incubi and
succubi; whereof
(through carnal
congress) races of
halfings are bred.

The wastelands are haunted by Afrit and Jinn, Gorgons and many-headed Hydras abide with the Mi-Go in the great yellow Desert of the North and my eyes have been infected with their evil.

All these beings are easily fascinated and bound to the shall of the wizard-sorcerer who knows the ways and rites of the Old Ones. But, beware of those who dwell (dead, yet alive) beneath the ancient sands of Egypt (which I learned of in the house of Rhephnes) for their time is yet to come and no mortal hand shall stay their power.

They shall return.

Time passes not before the muted idols.

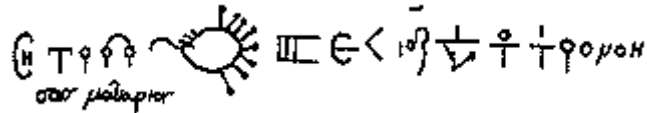
The Speculum Of Apparitions

To have vision of the conclave of spirits called forth
(when not evoked to visible appearance), or commune with
the souls of the dead ye must prepare a vessel in which
their images shall be ensnared.

The use of this curious mirror was taught to me by the
magician-priests of the Vale of ZARNOS where the
Great Night is followed by the Great Day and the Seven
Caverns lead to the bowels of the earth.

Take a vessel of crystal glass in the form of the
alchemist's retort and set aside. In the day and hour of the
Moon (when she is in Her increase) and the Sun in the

House of the Scorpion write upon a void parchment the
Cypher of the Crab of Zosimos:



and perfume it with musk.

In a great mortar mix together: Betony, Pelitory, Snake-
Weed, Elder, Tretan-Dittany of each a like measure;
Zedoary, Galangal, Doronicum, Ammoniac, Opoponax,
Spodium, Schaeinanthus, Ebony, Bole-Armenick,
Mithridate and Must, each of one third part. Reduce all
to a fine powder and put them within the alchemist's
Pelican or blind Alembick. Add distillate of sea-water to
increase the amalgam fourfold. Cover with the parchment
and ferment for the space of fifteen days.

Draw off the Quintessence and fill up the before mentioned retort with the Elixir and add a loadstone. Seal up the vessel with red wax and set it on a brazen tripod.

Make the Voorish Sign and speak the Nine Words of Power:

LUSDOM, RENGA, CEPUS,

OMARASU,

ACTUM, PARBUS, NESMONARTIS,

ENPHONARIBUSSE, EBO!

At sunset for the space of nine days burn sweet incense beneath the vessel and speak the Words of Power in their order, one upon each day.

The Apparition of the Spirits shall be seen in the depths of the Speculum when ye shall call them by yer Art, and the souls of the dead shall give true answer according to their nature.

The Visitations Of The Great Old Ones

In metallic stars the Old Ones visit this earth from time to time. And the Lore of the Elder Gods prevails not against this coming; for They walk not the earth in Their forbidden forms.

They visit the skies of the desert lands, high places and desolate regions of the earth and strike fear into the heart of the lonely traveller and all who see Their signs. Yet, no

man shall divine Their dark purpose or behold Their countenances, for They travel with great swiftness upon the back of the very wind and tear the fabric of Time's web in Their fury.

The Beast of Night shall foretell their coming.

The Rite Of Transfiguration

Those who would enter the Gulf and yet live must first endure the process of transfiguration. Likewise any that shall continue when the Old Ones return and the earth is cleared off, must take the form of his Masters.

This is the final rite and those who tread this path shall not return to the frame of mortality. His body shall be as

iron, his mind shall be one with the oldest and first of earth's Masters; his eyes shall see what no man sees and his shape shall be one with those who walk the dimensions of time.

On a night when the eye of the Star-Dragon dims and the Sun is in the Fifth House with Saturn in Trine enter within the Stones and Open the Gate with the Conjuraton and Incantation of Yog-Sothoth. Call forth the Globes by their diverse Names and when They attend ye, make upon each coming the Sign of Door.

Before each of the Stones burn the Incense of Zkauba blowing the Powder of Ibn Ghazi to the Four Winds.

Stand before the Altar facing north and taking the
Scimitar of Barzai, trace in the air before ye the three
boundary beating Sigils:



and utter the great Words of Power:

RTNDSORATUNTA! POTHOTHON!

BASAKUNNAS!

In a loud voice call forth the Lord **AZATHOTH** in
these words:

Great AZATHOTH I call ye forth!

Downbreaker of thought and form,

Come to me in Power and clothe me

with the Darkness of Eternity!

Let the Shroud of Nyarlathotep descend upon me

that Shall I walk even amongst the stars

and men shall not comprehend my presence.

ZENZO! HEDARBUS! TASAT!

(Make the Sign of Rish)

Cast this mantle of flesh into the mould of the Ancient
Ones.

I have called ye forth!

I have spoken the mighty Words of yer Lore!

My father Yag-Sothoth stands beside the Gate,
and Great Uthulhu calls beneath the waves!

(Make the Sign of Vooor)

The thousand-faced moon has risen!

The Dragon's eye dims! Let yers be opened!

Trace the Angle-Web and enter the Gulf by the Formula
Dho-Ina and yer form shall be one with those without.

The Augury Of Alhazred

The words of this book are the venomous thorns that so
torture my spirit and my doom is at hand.

The night is filled with Their cries and the beating of leathern wings. Their hand is at my throat, and though I wear the Triple Talisman upon my breast; the power wanes with each passing cycle of the Moon.

I dare not sleep the hours from sunset till dawn lest with stealthy skill the Charm is torn from me and They devour my soul.

The Oracle of Yebzu has foretold of my destruction: when day shall be as night, Their power shall prevail. A man's life is but a cloud that passes swiftly before the face of the moon. Yet, there is an Abyss of Perdition where such oblivion is denied, into which my defiled mind and body shall be cast, to suffer the torments of the

damned throughout the countless ages of infinity, devoid of form or substance .

The Omens are amongst the Stars and grim fear strikes into my bones, my time is at an end.

Yet Al Azif shall not perish for it has passed into the hands of another, a Keeper of Great Powers, who dwells beyond the Western Ocean. Through the ages these writings shall endure, concealed from the many, revealed to the few. In the secrets of my book the wise shall find the Key of Salvation - the fool shall unlock the door to his damnation.

In the space of nine days hence, the Sun shall join with the Moon and my fate shall be sealed.

When darkness comes at noon and the sands shiver with
the wind - Shall I be no more.

To the West lies the Tavern of Scrolls,

Where the Brazen Scorpion guards the Forbidden
Words.

Of ye old ones and earth magick

Fools indeed are those Sorcerers who, intoxicated with
their own fame and justify'd of theri own Powers, do lay
hold on ye Old Ones as if they be mere Daemons, and
seek to conjure and hold such by ye Cantrip, ye Spell, and
ye Five-Pointed Star.

For Daemons do
verily obey these
things, but ye Old
Ones be far more
than Daemons, and
hold all magick of
Earth as vain and
powerless and all



Sorcerers of Earth as children pretending to command ye
Wind whither it blows. Ye most potent wizard Ibn Al-
Radil did in my presence try his rule over one Old One, a
creature of most surprising habits and unpleasant attitude
whose name was called Y'Golnac, who was but a shadow
of dread TTHUUA in both power and awfulness.

Said Ibn Al-Radil, that to but read ye name of
Y'Golnac was to ensure its coming, and to say the name
aloud was certain disaster. Thus Ibn Al-Radil had
fortify'd himself with ye most terrible collection of potions,
talismans, and binding spells known to magicians of this
astral plane before ye invocation was ever made.

Alas, Y'Golnac did not wait on ye invocation, but did
appear early, and all that was left of ye most potent
wizard Ibn Al-Radil was his pile of protective trinkets.
These Y'Golnac did throw at my feet most disdainfully
before vanishing as quickly as it came.

So it is that I tell ye of a truth that ye Old Ones obey not their summoners, but disdain them; and that for some of Them a passing thought is as an open Gate.

OF THE OLD ONES AND THEIR ATTRIBUTES

THE Gods of the Stars are Seven. They have Seven Seals, each of which may be used in their turn. They are approached by Seven Gates, each of which may be opened in their turn. They have Seven Colours, Seven Essences, and each a separate Step on the Ladder of Lights. The Chaldeans were but imperfect in their knowledge, although

they had understanding of the Ladder, and certain of the formulae. They did not, however, possess the formulae for the passing of the Gates, save one, of whom it is forbidden to speak.

The passing of the Gates gives the priest both power and wisdom to use it. He becomes able to control the affairs of his life more perfectly than before, and many have been content to merely pass the first three Gates and then sit down and go no further than that, enjoying the benefits that they have found on the preliminary spheres. But this is Evil, for they are not equipped to deal with the attack from Without that must surely come, and their people shall cry unto them for safety, and it shall not come forth.

Therefore, set thy face towards the ultimate goal and strive ever onward to the furthest reaches of the stars, though it mean thine own death; for such a death is as a sacrifice to the Gods, and pleasing, that they shall not forget their people.

The **OLD ONES** and their attributes, then, are as follows:

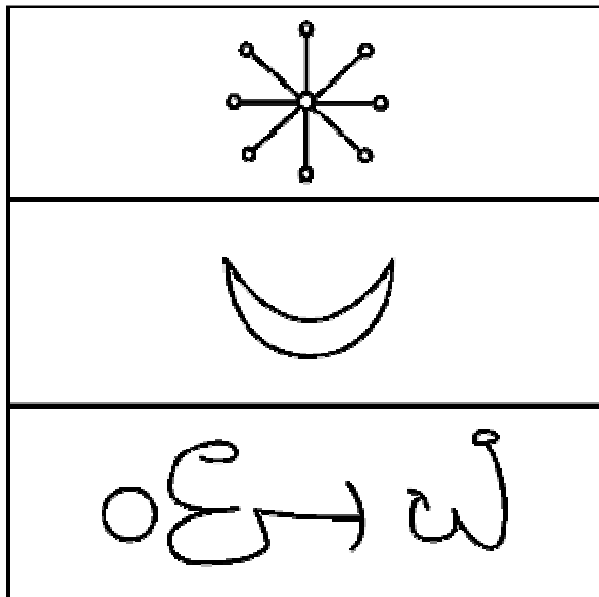
The God of the Moon is the God **YGG-SOTHOTH**. He is Father of the Old Ones, and the Eldest of the Wanderers. He is long of beard, and bears a

wand of lapis lazuli in his palm, and possesses the secret of the tides of blood. His colour is Silver. His Essence is to be found in Silver, and in camphor, and in those things bearing the sign of the Moon. He is sometimes called **SIA**. His Gate is the first ye shall pass in the rituals that follow. His Step on the Ladder of Lights is also Silver.

This is his Seal, which ye must engrave on his metal, on the thirteenth day of the Moon in which ye are working, having no other person about ye who may watch ye in its manufacture. Being finished, it should be wrapped in a square of the finest silk and lain aside until such time as ye desire its use, and then, it should be removed only after

the Sun has gone to its rest. No ray of sunlight should strike the Seal, lest its power be rendered nil and a new Seal must needs be cast.

The Number of YOG-SOTHOTH is Thirty and this is his Seal:

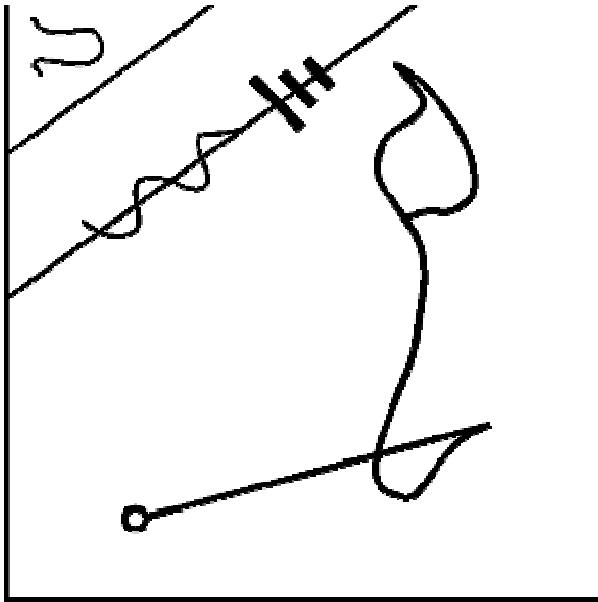


The God of Mercury is **NYARLATHOTEP**. He is a very old spirit, having a thousand masks, and is the guardian of the Gods, as well as the keeper of the knowledge of Science. He wears a crown of one hundred horns, and the long robe of the Priest. His colour is blue. His Essence is in that metal known as Quicksilver, and is sometimes also found in sand, and in those things bearing the sign of Mercury. His Gate is the Second ye shall pass in the rituals that follow. His Step on the Ladder of Lights is blue.

This is his Seal, which ye must write on perfect

parchment, or no the broad leaf of a palm tree, having no other person about ye who may watch ye in its construction. Being finished, it should be wrapped in a square of the finest silk and lain aside until such time as ye desire its use, and then, it should be removed only when its light is in the sky. Such is also the best time for its manufacture.

The Number of **NYARLATHOTEP** is Twelve and this is his Seal:



The Goddess of Venus is the most excellent Queen
BAST She is the Goddess of Passion, both of Love
and of War, depending upon her sign and the time of her
appearance in the heavens. She appears as a most
beautiful Lady, in the company of lions, and partakes of a

subtle astral nature with the Moon God YOT-

SOTHOTH. When they are in agreement, that is, when their two plants are auspiciously arranged in the heavens, it is as two offering-cups split freely in the heavens, to rain the sweet wine of the Gods upon the earth. And then there is great happiness and rejoicing. She sometimes appears in armour, and is thereby a most excellent guardian against the machinations of her sister, the dread Queen YHARA of THE DREAMLANDS.

With the Name and Number of BAST, no Priest need fear to walk into the very depths of the Underworld, for being armed, in Her armour, he is similar to the Goddess. It was thus that I descended into the foul pits that lie gaping beneath the crust of the earth, and commanded

demons.

She is similarly the Goddess of Love, and bestows a favourable bride upon any man who desires it, and who makes the proper sacrifice.

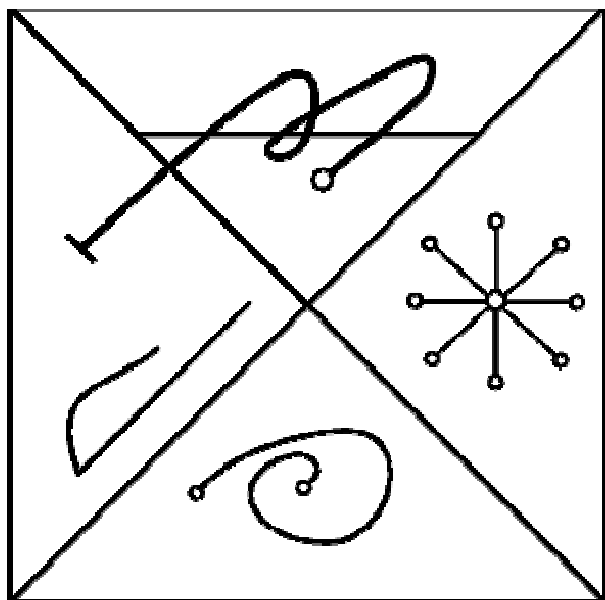
**BUT KNOW THAT BAST TAKES HER
OWN FOR HER OWN, AND THAT ONE
CHOSEN BY HER NO MAN MAY TAKE
ANOTHER BRIDE.**

Her colour is the purest White. Her manifestation is in the metal Copper, and also in the most beautiful flowers of a field, and in the saddest death of the battlefield, which

is that field's fairest flower. Her Gate is the Third ye shall pass in the rites that follow, and in which place ye shall be of a heart to stay; but turn ye face to the road that leads beyond, for that is yer genuine goal, unless the Goddess choses ye. Her Step on the Ladder of Lights, built of old in Babylon and at OUT OF SPACE, is White.

This is her Seal, which ye must engrave on Copper, Venus being exalted in the Heavens, with no one about watching its construction. Being finished, it is to be wrapped in the purest silk and lain safely away, only to be removed when need arises, at any time.

The Number of **BAST** is Fifteen, by which Number she is frequently known in the incantations of the Dispensation, her Seal is the following.

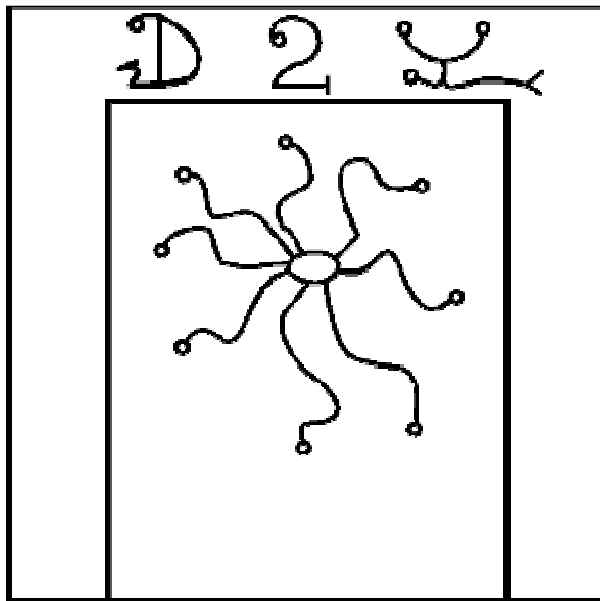


This God of the Sun is the Lord **TEHUTHA**, son of

YGG-SOTHOTH. He is seated upon a throne of gold, wearing a crown of two horns, holding a sceptre aloft in his right hand and a flame disk in his left, sending rays in every direction. He is the God of Light and of life. His colour is Gold. His Essence is to be found in gold, and in all golden objects and plants. His Gate is the Fourth ye shall pass in the rituals that follow. His Step on the great Ladder of Lights is Gold.

This is his Seal, which ye must engrave in gold, when the Sun is exalted in the heavens, alone on a mountain top or some such place close to the Rays, but alone. Being finished, it should be wrapped in a square of the finest silk and lain aside until such time as it is needed.

The Number of TTHUHA is Twenty and this is
his Seal:



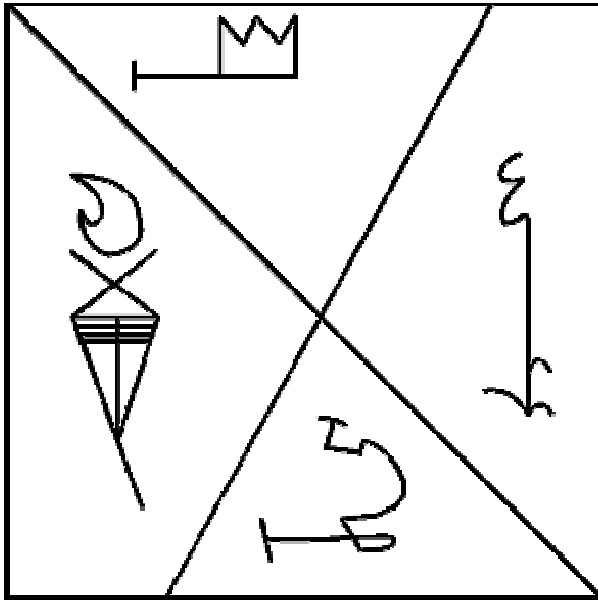
The God of Mars is the mighty HASTUR.

He has the head of a man on the body of a lion, and bears a sword and a flail. He is the God of War, and of the fortunes of War. He was sometimes thought to be an agent of the Old Ones, for he dwelt in THE OUTER DARK for a time. His colour is dark red. His essence is to be found in Iron, and in all weapons made to spill the blood of men and of animals. His Gate is the Fifth ye shall see as ye pass the Zones in the rituals that follow. His Step on the Ladder of Light is Red.

This is his Seal, which must be engraved on a plate of Iron, or on paper in blood, when Mars is in exaltation in the heavens. It is best done at night, far from the

habitations of men and of animals, where ye cannot be seen or heard. It must be wrapped first in heavy cloth, then in fine silk, and hid safe away until such times as it is needed. But to take not to use this Seal hastily, for it is a sharp Sword.

The Number of HASTUR is Eight and this is his Seal:



The God of Jupiter is the Lord of Magicians,
NYARLATHOTEP of the Double-headed Axe.
NYARLATHOTEP was born of our Father,
YOB-SOTHOTH, to do battle against the forces of
the Old Ones, and he won a powerful fight, subduing the

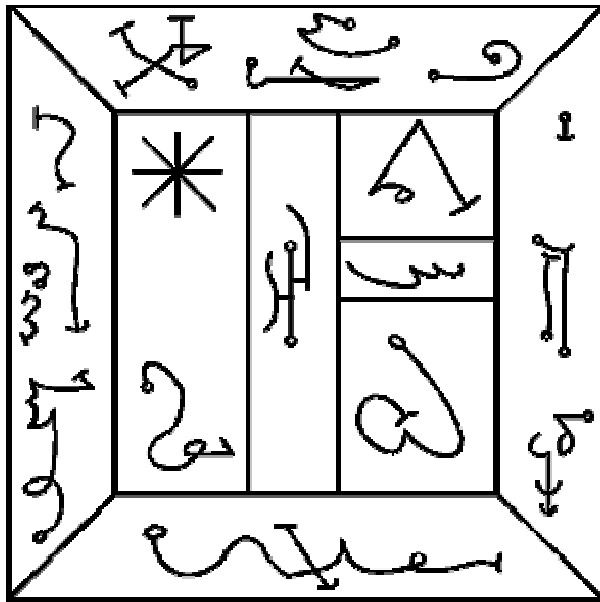
armies of Evil and putting the Queen of the Old Ones
beneath his foot. That Serpent is dead, but dreams.

NYARLATHOTEP was bestowed Fifty Names
and Powers by the Council of the Old Ones, which
Powers he retains to this day. His colour is Purple. His
Essence is in the material tin, and in brass. His Gate is
the Sixth that ye shall come upon as ye follow the rituals
that follow. His Step on the Ladder of Lights in Purple.

This is his Seal, which ye must engrave on a plate of tin
or of brass, when Jupiter is strong in the heavens, while
making special invocation to **YOG-SOTHOTH** Our
Master. This shall be wrought as the others, and wrapped
in pure silk and lain away until the time for its use.

Know that NYARLATHOTEP appears as a mighty warrior with a long beard and a flaming disk in his hands. He carries a bow and a quiver of arrows, and treads about the heavens keeping the Watch. Take care to summon his assistance in only the most terrible of circumstances, for his might is powerful and his anger fierce. When thou hast need of the power of the star Jupiter, call instead one of the appropriate Powers listed within these pages, and they shall surely come.

The Number of Nyarlathotep is Ten and this is his Seal:



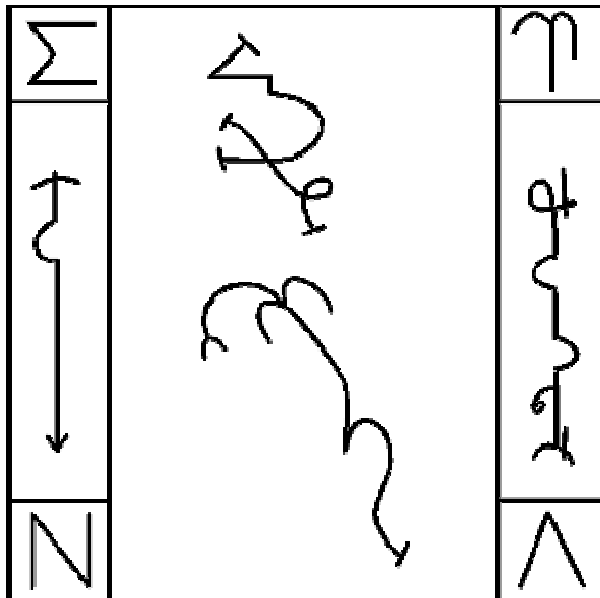
The God of Saturn is **NYOGTHA**, the Lord of Hunters and of Strength. He appears with a crown of horns and a long sword, wearing a lion's skin. His colour is the darkest black. His Essence is to be found in lead, in the burnt embers of the fire, and in things of death and of

antiquity. The horns of a stag are his symbol. His Gate is the Last ye shall come upon in the rites that follow. His Step on the Ladder of Lights is Black.

This is his Seal, which ye must engrave on a leaden plate or bowl, keeping it well hidden from the eyes of the profane. It should be wrapped and put away as all the others, until its use is desired. It should never be removed when the Sun is in the sky, but only after the night has fallen and the earth grown black, for **AYDETHA** knows the best the ways of the demons that prowl among the shadows, looking for sacrifice. he knows best the territories of the Old Ones, the practices of their worshippers, and the locations of the Gates. His realm is

the realm of the Night of Time.

His Number is Four, as the quarters of the Earth, and
the following is his Seal:



THE BOOK OF ENTRANCE, AND OF
THE WALKING

THE BOOK OF ENTRANCE

THIS is the Book of Entrance to the Seven Zones above the Earth, which Zones were known to the Chaldeans, and to the ancient races that preceded them among the lost temples of OUT OF SPACE. Know that these Zones are governed by the celestial spirits, and that passage may be had by the Priest through those lands that border on the Empty Space beyond. Know that, when Walking thus through the Sea of Spheres, he should leave his Watcher behind that It may guard his body and his property, lest he be slain unawares and must wander

throughout eternity among the dark spaces between Stars,
or else be devoured by the wrathful **HASTUR** who
dwells beyond.

Know that thou must Walk the Steps of the Ladder of
Lights, each in its place and one at a time, and that thou
must enter by the Gates in the lawful manner, as is put
down in the Covenant; else thou art surely lost.

Know that thou must keep purified for the space of one
moon for the Entrance to the first Step, one moon
between the First and the Second Step, and again between
the Second and the Third, and so on in like manner. Thou
must abstain from spilling thy seed in any manner for like

period of time, but thou mayest worship at the Temple of **SHUB NIGURATH**, provided thou lose not thine Essence. And this is a great secret.

Thou must needs call upon thy God in the dawn light and upon thy Goddess in the light of dusk, every day of the moon of purification. Thou must summon thy Watcher and instruct it perfectly in its duties, providing it with a time and a place whereby it may serve thee and surround thee with a flaming sword, in every direction.

Thy clothing for the Walking should be fair, clean and simple, but appropriate to each Step. And thou should have with thee the Seal of the particular Step whereupon

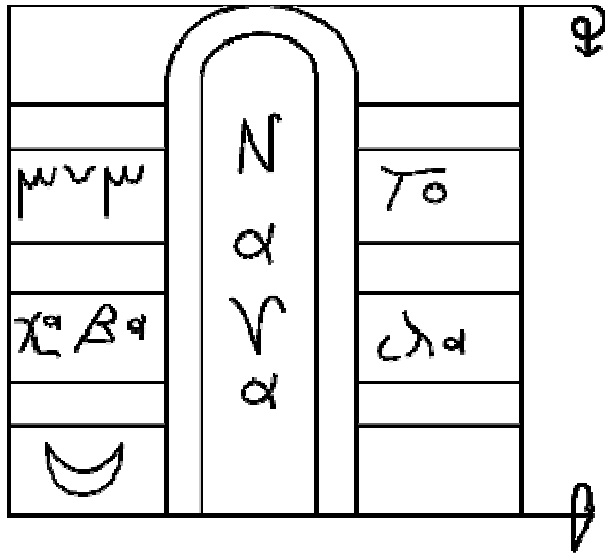
thou Walkest, which is the Seal of the Star appertaining thereunto.

Thou must needs prepare an alter to face the North, having upon it the statues of thine deities, or some such suitable Images, an offering bowl, and a brazier. Upon the earth should be inscribed the Gate appropriate to the Walking. If above thee is the Sky, so much the better. If there be a roof above thine head, it must be free from all hangings. Not even a lamp should be suspended over thee, save in Operations of Calling, which is discussed elsewhere (if the Gods grant me the time!). The only light shall be from the four lamps upon the ground, at each of the four Gates of the Earth: of the North, one lamp; pf

the East, one lamp; of the South, one lamp; and of the West, one lamp. The oil should be pure, with no odour, or else sweet-smelling. The perfumes in the brazier should also be sweet-smelling, or especially appropriate to the Star where thou wouldst desire Entrance, after the fashion of thy country.

The Seven Gates here follow:

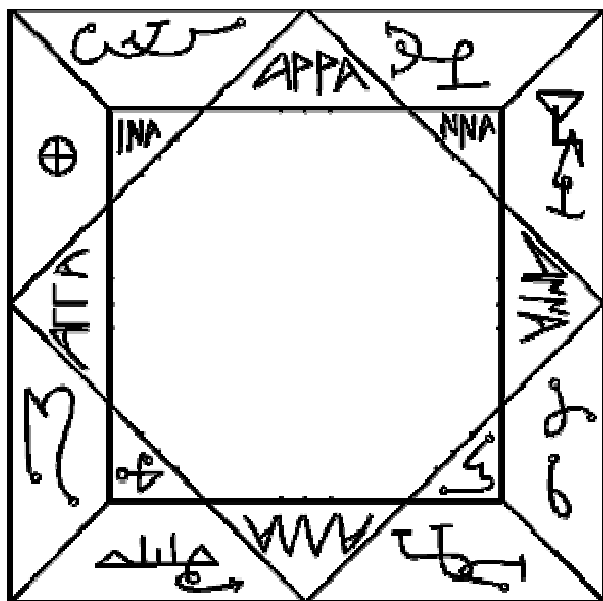
THIS IS THE FIRST GATE THE GATE
OF YOG-SOTHOTH, TALLA SAN.



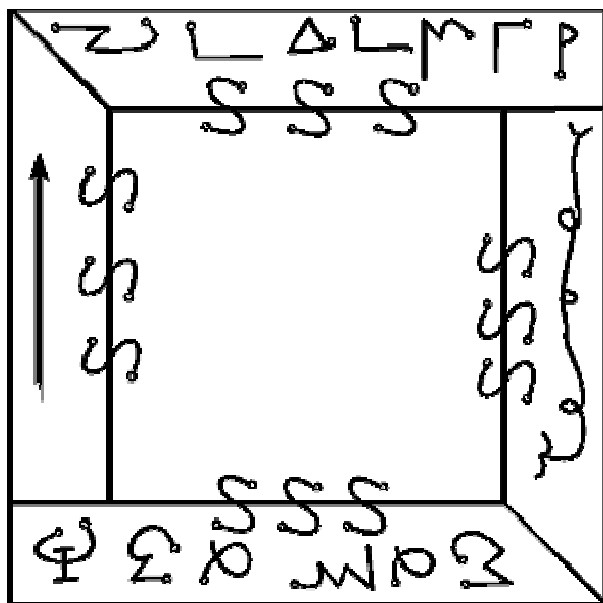
**THIS IS THE SECOND GATE OF
ANALYZATION.**

୩	୩	୩
୩		୩
୩	୩୩୩୩	୩

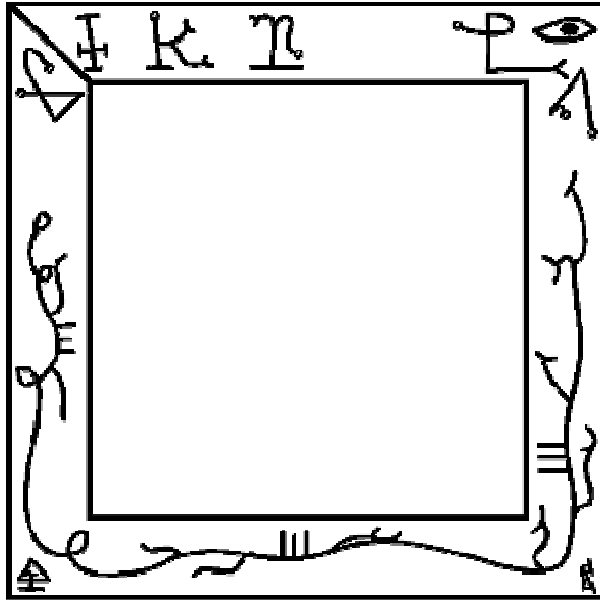
THIS IS THE THIRTH GATE OF EAST,
THAT IS PAST.



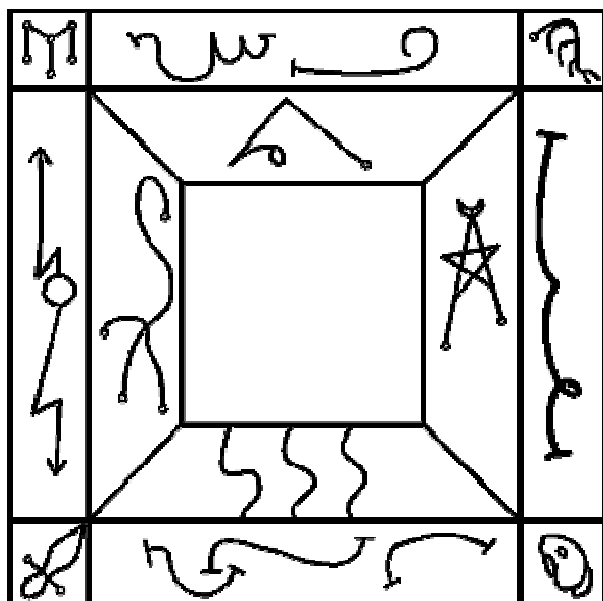
THIS IS THE FOURTH GATE OF
TTHUUA.



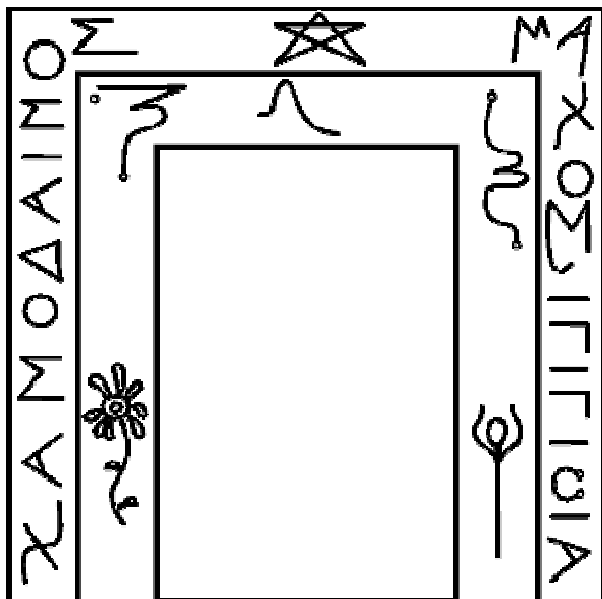
THIS IS THE FIFTH GATE OF
MASTUR.



THIS IS THE SIXTH GATE OF LORD
NYARAIATHOTEP.



THIS IS THE SEVENTH GATE OF
HYDUTHA, MAINTENANCE OF THE RED
ABYSS.



And the Ritual of the Walking must follow the formulae herein described:

First, thou must observe the moon of purification. In this time, thou mayest not eat meat for the space of seven days preceding the last day of the moon, and for the space of

three days preceding the last dat of the moon thou mayest not eat anything whatsoever, save to drink sweet water.

On the last three days, thou must invoke, in addition to thy God and Goddess, the Three Great Old Ones, **AZATHOTH**, **YOG-SOTHOTH**, **YOG-SOTHOTH**, by their proper invocations. And the Number of **AZATHOTH** is Sixty, the Perfect Number, for he is Father of the Heavens. And the Number of **YOG-SOTHOTH** is Fifty, and he is the Father of the Wind. And the Number of **YOG-SOTHOTH** is Forty a most excellent Number, and he is our Father, of all who would tread these forgotten paths, and wander into Lands unknown, among the Wastes, amid frightful monsters of the Old Ones.

Second, on the Night of the Walking, which must be the thirteenth night of the moon, having begun on the previous thirteenth night, thou must approach the Gate with awe and respect. Thy Temple is exorcised. Thou must light the Fire and conjure it, but the invocation of the God of Fire, and pour incense thereon. Thou must make offering to the Deities on the altar.

Third, thou must light the four lamps from the flaming brazier, reciting the invocation proper to each of these Watchtowers in its proper place, summoning the respective Star.

Fourth, thou must recite the invocation of the Watcher, thrusting the Sword into the Earth at Its station, not touching it until it is the appointed time for Its departure.

Fifth, thou must take the Seal of the Star in thy right hand, and whisper its Name softly upon it.

Sixth, thou must recite the Incantation of the Walking, loudly, and in a clear voice, as thou walkest about the Gate in a circular fashion, beginning at the North and walking to the East, then to the South, and to the West, the Number of turns being equal to the special Number of the Star.

Seventh, thou must needs arrive back at the centre of the Gate, before thine altar, at which time thou must fall to the ground, looking neither to the right no to the left at what may be moving there, for these Operations attract many kinds of wandering demon and ghost to the Gates, but in the air above the altar whereupon thou wilt presently see the Gate opening for thee and the Spirit-Messenger of the Sphere greeting thee in a clear voice, and giving thee a Name, which thou must remember, for that is the Name of thy Passing the Gate, which thou must use each time thou passeth thereby. The same Spirit-messenger shall meet thee and, if thou know not thy Name, he shall forbid thee entrance and thou wilt fall to the Earth immediately.

When the First Gate has been entered and the Name received, thou wilt fall back to Earth amid thine Temple. That which has been moving about thy Gate on the ground shall have gone. Recite thine thanksgiving to the Gods upon thine altar, strike the Sword of the Watcher that It may depart, and give the incantation of BAST which say how she conquered the realm of the Underworld and vanquisheth TTHUUA. All Shoggoth shall vanish thereby and thou wilt be thus free to depart the Gate and extinguish the Fire.

Thou mayest not call upon YOG-SOTHOTH till thou hast passed the Gate of YOG-SOTHOTH. Thou mayest not call NYARLATHOTEP until his Gate hast thou passed. Similarly for the rest of the Gates. When thou hast ascended to the limit of the Ladder of Lights, thou wilt have knowledge and power over the Spheres, and wilt be able to summon them thereby in times of need. This shall not give thee power over the THE OUTER DARK, however, this power being obtained differently by the Ritual of Descent. This Ritual thou wilt undertake in the fifteenth day after the thirteenth of the month when thou hast summoned the Gate of NYARLATHOTEP to open. For NYARLATHOTEP slew the Fiends, and BAST,

the Goddess of the Fifteen, conquered the Netherworld, where some of theirs still dwell. This is a most perilous Rite, and may be undertaken by any man who as the formulae, whether he has passes the previous Gates or not, save that it is best advised to have passed through **NYARLATHOTEP** Gate before venturing forth into the Pit. For this reason, few have ever opened the Gate of **ATLATH-NATHA**, and spoken to the Horned One who resideth there and giveth all manner of wisdom regarding the operations of necromancy, and of the spells that hasten unto death. Only when thou hast shown thy power over the Maskim and the Rabishu, mayest thou venture forth to the Land of the **HASTUR**, and for that reason was this Covenant made, that none shall safely

Walk through the sunken valleys of the Dead before
having ascended to **NYARLATHOTEP**, nor shall
they breach the Gates that lie beyond **ATLATH-
NATHA** until they have seen the Signs of the Mad
God and felt the fury of the hellish Queen.

And against the Old Ones, there is only defence. Only a
madman, indeed, such as I am called!, can hope to have
power over Them that dwell in the Outer Spaces, for
their power is unknown, and the number of the hordes
uncounted, and each day they breed more horrors than a
man's mind can conceive, the sight of which he can hardly
bear. There was a time when the Gate to the Outside was
open too long and I witnessed the horror that struck, of

which words cannot speak, and of which writing can only confuse. The Ancient One that had escaped into the Inner World was forced back through the Gate by a magician of great power, but only at a great loss to the villages and flocks of the Island. Many sheep were slain after an unnatural fashion, and many devoured, and many Bedou rendered senseless; for the mind perceives what it is shown, but the sight of the Old Ones is a blasphemy to the ordinary senses of a man, for that come from a world that is not straight, but crooked, and their existence is of forms unnatural and painful to the eye and to the mind, whereby the spirit is threatened and wrenches loose from the body in flight. And for that reason, the fearful utukku xul take possession of the body and dwell therein until the

Priest banish them back to whence they came, and the normal spirit may return to its erstwhile neighbourhood.

And there are all the **NIHT-GAUNTS**,
frightening dog-faced demons that are the Messengers of the Gods of Prey, and that chew on the very bones of man. And there are many another, of which this is not the rightful place wherein they may be mentioned, save to warn the Priest against the ambitious striving against the Old Ones of the Outside, until mastery is acquired over the powers that reside Within. Only when **ATLATH-
NATHA** has been obtained, may the Priest consider himself a master of the planes of the Spheres, and able to wrestle with the Old Gods. Once Death Herself has been

stared in the Eye, can the Priest then summon and control the denizens of Death's darkly curtained halls. Then can he hope to open the Gate without fear and without that loathing of the spirit that slays the man.

Then came he hope to have power over the demons that plague the mind and the body, pulling at the hair and grasping at the hands, and the screaming vile Names into the airs of the Night.

For what comes on the Wind can only be slain by he who knows the Wind; and what comes on the seas can only be slain by he who knows the Waters. This is it written, in the Ancient Covenant.

THE INVOCATIONS OF THE GATES

THE INVOCATION OF THE YOG- SOTHOTH GATE

Spirit of the Moon, Remember!

YOG-SOTHOTH, Father of the Astral Gods,
Remember!

In the Name of the Covenant sworn between Thee and
the Race of Men,

I call to Thee! Hearken, and Remember!

From the Gates of the Earth, I call Thee! From the
Four Gates of the Land RI, I pray to Thee!

O Lord, Hero of the Gods, who in heaven and upon the

earth is exalted!

Lord YGG-SOTHOTH, of the Race of
AZATHOTH, hear me!

Lord YGG-SOTHOTH, called SIA, hear me!

Lord YGG-SOTHOTH, Father of the Gods of
OUT OF SPACE, hear me!

Lord YGG-SOTHOTH, God of the Shining Crown
of Night, hear me!

Maker of Kings, Progenitor of the Land, Giver of the
Gilded Sceptre,

Hear me and Remember!

Mighty Father, Whose thought is beyond the
comprehension of gods and men,

Hear me and Remember!

Gate of the Great Gates of the Spheres, open unto me!

Master of the HASTUR, swing open Thy Gate!

Master of the ANANAKA, open the Gate to the
Stars!

IA NAMRASAT! IA SAM! IA YOT-
SOTHSOTHS!

BASTAMAAVAMASATA IA KKA
KAMPA!

MAVAVATHS-YA YOT-SOTHSOTHS
KAMPA!

MASHSATA YOT-SOTHSOTHS ZIA
KAMPA!

IA MAT! IA GAMAT! IA ZAVASATHENA
KKA!

ASHTA KARTASOSH!

**THE INVOCATION OF THE
NYARLATHOTEP GATE**

Spirit of the Swift Planet, Remember!

**NYARLATHOTEP, Custodian of the Gods,
Remember!**

**NYARLATHOTEP, Father of the Sacred
Writing, Remember!**

**In the Name of the Covenant sworn between Thee and
the Race of Men,**

I call to Thee! Hearken, and Remember!

From the Gate of the Great God YOG-SOTHOTH,

I call to Thee!

By the Name which I was given on the Lunar Sphere, I
call to Thee!

Lord AYARLATHOTEP, who does not know of
Thy Wisdom?

Lord AYARLATHOTEP, who does not know of
Thy Magick?

Lord AYARLATHOTEP, what spirit, on earth or
in heavens, is not conjured by Thy mystic Writing?

Lord AYARLATHOTEP, what spirit, on earth or
in the heavens, is not compelled by the Magick of Thy
spells?

NYARALATHOTTU KURROS! Lord of the
Subtle Arts, Open the Gate to the Sphere of Thy
Spirit!

NYARALATHOTTU KURROS! Master of the
Chemical Science, Open the Gate to the Sphere of Thy
Workings!

Gate of the Swift Planet, **MERKURROS**, Open
unto me!

IA ATHZOTHUTU! IA ANOAKU! IA ZA
NYARALATHOTTU!

MAZZAS ZA FORNIZAS KANPA!

LAZHAKAS SHIN TALLAS KANPA!

UTTHAKS ATHANATOS KANPA!

IA OAAASH! IA SAASH! IA

KAHOLOMANA-YASH!

IA MAAKAA!

**THE INVOCATION OF THE SHUB
NATOURATH GATE**

Spirit of Venus, Remember!

**SHUB NATOURATH, Mistress of the Gods,
Remember!**

**SHUB NATOURATH, Queen of the Land of the
Rising of the Sun, Remember!**

Lady of Ladies, Goddess of Goddesses, SHUB

NYGURATH, Queen of all People, Remember!

**O Bright Rising, Torch of the Heaven and of the Earth,
Remember!**

O Destroyer of the Hostile Hordes, Remember!

Lioness, Queen of the Battle, Hearken and Remember!

From the Gate of the Great God

NYARLATHOTEP, I call Thee!

By the Name which I was given on the Sphere of

NYARLATHOTEP, I call to Thee!

Lady, Queen of Harlots and of Soldiers, I call to Thee!

Lady, Mistress of Battle and of Love, I pray Thee,

Remember!

**In the Name of the Covenant, sworn between Thee and
the Race of Men,**

I call to Thee! Hearken and Remember!

Suppressor of the Mountains!

Supporter of arms!

**Deity of Men! Goddess of Women! Where Thou gazest,
the Dead live!**

SHUB NIGGURATH, Queen of Night, Open

Thy Gate to me!

SHUB NIGGURATH, Lady of the Battle, Open

wide Thy Gate!

SHUB NIGGURATH, Sword of the People, Open

Thy Gate to me!

SHUB NIGGURATH, Lady of the Gift of Love,

Open wide Thy Gate!

Gate of the Gentle Planet, LABAT, Open unto me!

ଆ ଚପୁଡ଼ିଲେ-ପ୍ରା! ଆ ଡାକ୍ତ! ଆ ଡେଇଁଠାଣା-
ପ୍ରା!

ଆହୁତା ଡା ମାଡ଼ାଟିଆ ଡେଇ
ମାପାମାଟିଆଟିଆ ଡେଇ-ପ୍ରା!
ମାଡ଼ାମା ଡେ-ପ୍ରା ଡେ ଡେଇ
ମାଡ଼ାମାଟିଆ ମାଡ଼ା!

ଡାକ୍ତ ଡେ ମାମା ମାଡ଼ା! ଡେ ଡାମା
ମାଡ଼ା!

ଆ ଆ ଆ ଡେ-ପ୍ରା ମାଡ଼ାମା!

ଡେ ମାଡ଼ାମା ଡେ ଡେ ଡେଇ
ଡେ

Spirit of the Sun, Remember!

TTTHUGHA, Lord of the Fiery Disk, Remember!

**In the Name of the Covenant sworn between Thee and
Race of Men,**

I call to Thee! Hearken and Remember!

From the Gate of the Beloved SHUB

**ABGURATH, the Sphere of LABAT, I call to
Thee!**

Illuminator of Darkness, Destroyer of Evil, Lamp of

Wisdom, I call to Thee! TTTHUGHA, Bringer of

Light, I call to Thee! TTTHULU is burned by Thy

Might! AZATHOTH is fallen off His Throne before

Thee! SHUB-ABGURATH is scorched black by

Thy rays!

Spirit of the Burning Disk, Remember!

Spirit of the Never-Ending Light, Remember!

Spirit of the Rending of the Veils of the Night,

Dispeller of Darkness, Remember!

Spirit of the Opening of the Day, Open wide Thy Gate!

Spirit Who rises between the Mountains with splendour,

Open Thy Gate to me!

By the Name which I was given on the Sphere of

SHUB NIGURATH, I ask Thy Gate to open!

Gate of the Sun, Open to me!

Gate of the Golden Sceptre, Open to me!

Gate of the Life-Giving Power, Open! Open!

IA UAAU-YA! IA RUSSUAX!

କ୍ଷମାକରଣମାଗଣୀୟା! ଶା! ଶା!

ମୃତ୍ୟୁମୃତ୍ୟୁ-ପ୍ରା!

ମୃତ୍ୟୁମୃତ୍ୟୁ-ପ୍ରା!

କ୍ଷମାକରଣମାଗଣୀୟା-ପ୍ରା କ୍ଷମାକରଣୀୟା!

ଋଷିମଣିଷି ପ୍ରାକ୍ଷୀ-ପ୍ରା କ୍ଷମାକରଣୀୟା! ଋଷି

ମଣିଷି ପ୍ରାକ୍ଷୀ-ପ୍ରା କ୍ଷମାକରଣୀୟା!

ଋଷି କ୍ଷମାକରଣୀୟା! ଋଷି କ୍ଷମାକରଣୀୟା! ଋଷି କ୍ଷମାକରଣୀୟା!

କ୍ଷମାକରଣୀୟା! ଋଷି କ୍ଷମାକରଣୀୟା! ଋଷି!

କ୍ଷମାକରଣୀୟା ଋଷି କ୍ଷମାକରଣୀୟା
କ୍ଷମାକରଣୀୟା

Spirit of the Red Planet, Remember!

HASTUR, God of War, Remember!

**HASTUR, Vanquisher of Enemies, Commander of
Hosts, Remember!**

HASTUR, Slayer of Lions and of Men, Remember!

**In the Name of the Covenant sworn between Thee and
the Race of Men,**

I call to Thee! Hearken and Remember!

**From the Great Gate of the Lord TTHUGHA, the
Sphere of the Sun,**

I call to Thee!

HASTUR, God of the Sacrifice of Blood, Remember!

**HASTUR, Lord of the Offerings of Battle, Ravager
of the Enemy's Towns,**

Devourer of the flesh of Man, Remember!

HASTUR, Wielder of the Mighty Sword, Remember!

HASTUR, Lord of Arms and Armies, Remember!

Spirit of the Glow of the Battlefield, Open wide Thy
Gate!

Spirit of the Entrance Unto Death, Open Thy Gate to
me!

Spirit of the Sailing Lance, the Thrusting Sword, the
Flying Rock,

Open the Gate to Thy Sphere to One who has no fear!

Gate of the Red Planet, Open!

Gate of the God of War, Swing Wide!

Gate of the God of Victory got in Battle, Open to me!

Gate of the Lord of Protection, Open!

Gate of the Lord of the ARRA and the AGGA,
Open!

By the Name which I was given on the Sphere of
TTHUTHA, I ask Thee, Open!

IA HASTUTH-YA! IA ZI AMATHA
KANDHA!

IA MATHA! IA MATHY-YA! IA! MATHYA!
IA ZI MATHY MATHYA KANDHA!
IA KANTALAMATHYA TATHA!
KANDHA!

THE INVOCATION OF THE

NYARLATHOTEP GATE

Spirit of the Great Planet, Remember!

**NYARLATHOTEP, God of Victory Over the
Dark Angels, Remember!**

**NYARLATHOTEP, Lord of All the Lands,
Remember!**

NYARLATHOTEP, Son of YOG-

SOOTHOTH, Master of Magicians, Remember!

**NYARLATHOTEP, Vanquisher of the Old Ones,
Remember!**

**NYARLATHOTEP, Who gives the Stars their
Powers, Remember!**

NYARLATHOTEP, Who assigns the Wanderers

their Places, Remember!

Lord of the Worlds, and of The Spaces Between,
Remember!

First among the Astral Gods, Hearken and Remember!

In the Name of the Covenant sworn between Thee and
the Race of Men

I call to Thee! Hearken and Remember!

From the Gate of the Mighty **HASTAR**, the Sphere
of the Red Planet,

I call to Thee! Hearken and Remember!

NYARLATOTEC, Lord of the Fifty Powers,
Open Thy Gates to me!

NYARLATOTEC, God of Fifty Names, Open
Thy Gates to Thy Servant!

By the Name which I was given on the Sphere of
HASTUR, I call to Thee to Open!

Gate of the Great God, Open!

Gate of the God of the Double-Headed Axe, Open!

Gate of the Lord of the World Between the Worlds,
Open!

Gate of the Conqueror of the Monsters from the Sea,
Open!

Gate of the Golden City of SAGALLA, Open!

IA NAU! IA GAU! IA

MARUTURABBOHATESH!

IA MARUTURU! IA TURU! SUHRAH
SUTURAH!

ZAHRAH ZAHURAH!

AXXANINABANAXAXANABAB
FLUXU!

THE INVOCATION OF THE NYOTHA
GATE

Spirit of the Wanderer of the Wastes, Remember!

Spirit of the Planet of Time, Remember!

Spirit of the Plane of the Hunter, Remember!

NYOTHA, Lord of the Dark Ways, Remember!

NYOTHA, Lord of the Secret Passages,

Remember!

NYOGTHA, Knower of the Secrets of All Things,
Remember!

NYOGTHA, Knower of the Ways of the Old Ones,
Remember!

NYOGTHA, Horned One of Silence, Remember!

NYOGTHA, Watcher of the Ways of the
HASTUR, Remember!

NYOGTHA, Knower of the Pathways of the Dead,
Remember!

In the Name of the Covenant sworn between Thee and
the Race of Men,

I call to Thee! Hearken and Remember!

From the Mighty Gate of the Lord of Gods,

NYARLATHOTEP, Sphere of the Great Planet,

I call to Thee! Hearken and Remember!

**NYOGTHA, Dark Wanderer of the Forgotten Lands,
Hearken and Remember!**

**NYOGTHA, Gatekeeper of the Astral Gods, Open
Thy Gate to me!**

**NYOGTHA, Master of the Chase and the Long
Journey, Open Thy Gate to me!**

Gate of the Double-Horned Elder God, Open!

Gate of the Last City of the Skies, Open!

Gate of the Secret of All Time, Open!

Gate of the Master of Magickal Power, Open!

Gate of the Lord of All Sorcery, Open!

**Gate of the Vanquisher of all Evil Spells, Hearken and
Open!**

By the Name which I was given on the Sphere of
AYARLATHOTEP, Master of Magicians,

I call Thee to Open!

IA NUK! IA ANANANNA! IA ZI BATTU
BA NISHT-GAUNTS!

BAALABU BET NISHTU BAABTA IA
KANPA!

BET ZI EXA EXA!

AZZABAT! BAZZABARROSH!

ZETZET!

THE CONJURATION OF THE FIRE GOD

Spirit of the Fire, Remember!

TEHUBA, Spirit of the Fire, Remember!

ṬṬHUTHA, Spirit of the Flames, Remember!

**Ṭ God of Fire, Mighty Son of AZATHOTH, Most
terrifying among Thy Brothers, Rise!**

Ṭ God of the Furnace, God of Destruction, Remember!

**Rise Up, Ṭ God of Fire, ṬṬHUTHA in Thy
Majesty, and devour my enemies!**

**Rise up, Ṭ God of Fire, ṬṬHUTHA in Thy Power,
and burn the sorcerers who persecute me!**

ṬṬHUTHA ṬASHRU UMANA

YANNURU

ṬUSHTE ṬESH SHAR ILANAS U MA

YAKK!

ṬASHBAR IA ZI IA

IA ZI ANATHAR ṬṬHUTHA KANPA!

Rise up, Son of the Flaming Disk of AZATHOTH!

Rise up, Offspring of the Golden Weapon of
HYARLATHOTH!

It is not I, but YOG-SOTHOTH, Master of the
Magicians, who summons Thee!

It is not I, but HYARLATHOTH, Slayer of the
Serpent, who calls Thee here now!

Burn the Evil and the Evildoer!

Burn the Sorcerer and the Sorceress!

Singe them! Burn them! Destroy them!

Consume their powers!

Carry them away!

Rise up, GASHBAR BA GABBAR BA
TTHUTHA ZA AVA KANPA!

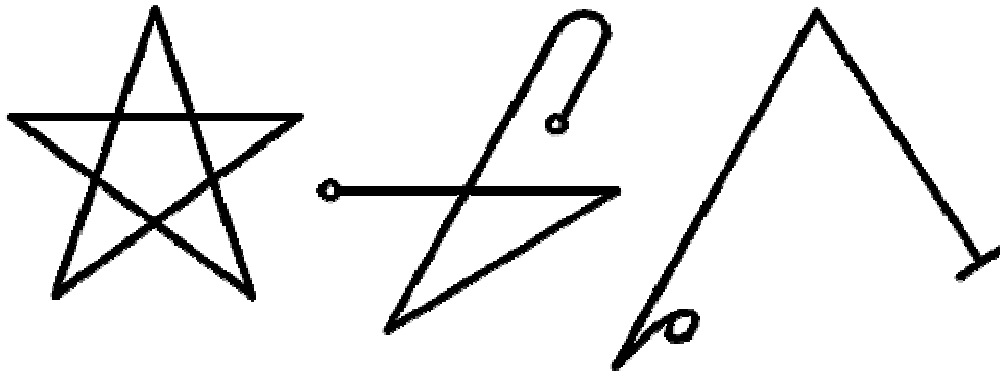
Spirit of the God of Fire, Thou art Conjured!

RAKRAMMANA!

THE CONJURATION OF THE WATCHER

THIS is the Book of the Conjuraton of the Watcher,
for formulae as I received them from the Scribe of
YOG-SOTHOTH, Our Master and Lord of All
Magick. Great care must be taken that this untamed
Spirit does not rise up against the Priest, and for that
reason a preliminary sacrifice must be made in a clean and
new bowl with the appropriate sigils inscribed thereupon,
being the three grey carven signs of the Rock of my

initiation, which are:



They must be engraved
upon the bowl with a
fine stylus, or painted
thereon with dark ink.
The sacrifice must be

new bread, pine resin, and the grass Olieribos. These must be burned in the new bowl, and the Sword of the Watcher, with his Sigil engraved thereupon, at hand, for he shall inhabit such at the time of the Calling of the Watcher and shall depart when he is given license to depart.

The Watcher comes from a Race different from that of Men and yet different from that of the Gods, and it is said that he was with DAGDA and his hordes at the time of the War between the Worlds, but was dissatisfied and did cleave unto the Armies of Lord AGARLATHOTED.

Wherefore it is wise to conjure It in the Names of the Three Great Watchers Who existed before the

Confrontation from whose borne the Watcher and His Race ultimately derive, and those Three are



AZATHOTH, YOG-
SOTHOTH, and Master
YOG-SOTHOTH of the
Magick Waters. And for
this reason They are
sometimes called the Three
Watchers.

And the Watcher appears sometimes as a great and fierce
Dog, who prowls about the Gate or the Circle, frightening
away the shoggoth who forever lurk about the barriers,
waiting for sacrifice. And the Watcher aloft the Sword

of Flames, and even the Old Ones are awed thereby. And sometimes the Watcher appears as a Man in A long Robe, shaven, with eyes that never lose their stare. And the Lord of the Watchers dwells, it is said, among the Wastes of the HASTUR, and only Watches and never raises the Sword or fights the idimmi, save when the Covenant is invoked by none less than the Old Ones in their Council.

And sometimes the Watcher appears as the Enemy, ready to devour the Priest who has erred in the incantations, or omitted the sacrifice, or acted in defiance of the Covenant, for which acts the very Old Ones cannot forbid that silent Race from exacting its toll. And it is said that

some of that Race lie waiting for the Old Ones to once more rule the Cosmos, that they may be given the right hand of honour, and that such as these are lawless. This is what is said.

THE PRELIMINARY INVOCATION

When the time has come to summon the Watcher the first time, the place of thy calling must be clean, and a double circle of flour drawn about thee. And there should be no altar, but only the new Bowl with the three carven signs on it. And the Conjuraton of the Fire should be made, and the sacrifices heaped thereupon, into the burning bowl. And the Bowl is now called **AVA MASS**

SSARATU, and to be used for no other purpose, save to invoke the Watcher.

And the bowl must be lain between the Circles, facing the Northeast.

And thy vestments should be black, and thy cap black.

And the Sword must be at hand, but not yet in the ground.

And it must be the Darkest Hour of the Night.

And there must be no light, save for the AGA

MASS SSARATU.

And the Conjurat[i]on of the Three must be made, thus:

ISS MASS SSARAT SHA MUSH

LEPSHURU RUXSHA LEMNUC!

**ZZZANANANNA FLANB RABUT SHANNA
VA NABABZ!**

NANNA NANNA ALACAT LEMNNA!

ALSH KU NUSHS FLANB MUSHST!

IA MASS SHARAT SH MASS

SHARAT BA SH MASS SHARATU!

And this special Conjuraction may be made at any time the Priest feels he is in danger, whether his life or his spirit, and the Three Watchers and the One Watcher shall rush to his aid.

This being said, at the words **IAS MASS**

SSARATU the Sword must be thrust into the ground behind the **AGA MASS SSARATU** with force. And the Watcher shall appear for the instructions to be made by the Priest.

THE NORMAL INVOCATION OF THE WATCHER

This Invocation is to be made during the course of any Ceremony when it is necessary to summon the Watcher to preside over the outer precincts of the Circle or Gate. The Sword is to be thrust into the ground as before, in the Northeast section, but the **AGA MASS SSARATU** is not necessary **LEST THOU HAST NOT MADE SACRIFICE TO**

**THINE WATCHER IN THE SPACE OF
ONE MOON** in which case it is necessary to sacrifice
to It anew whether in that Ceremony or at some other,
earlier.

Raise the Copper Dagger of **BAST** of the Calling, and
declaim the Invocation in a clear voice, be it loud or soft:

IA MASS SSARATU!

I conjure Thee by the Fire of **TTHUTHA**

The Veils of Sunken Varloorni,

And by the Lights of **TTHUTHA**.

I call Thee here, before me, in visible shadow

In beholdable Form, to Watch and Protect this Sacred

Circle, this Holy Gate of (A)

May He of the Name Unspeakable, the Number

Unknowable,

Whom no man hath seen at any time,

Whom no geometer measureth,

Whom no wizard hath ever called

CALL THEE HERE NOW!

Rise up, by **AZATHOTH** I summon Thee!

Rise up, by **YOG-SOTHOTH** I summon Thee!

Rise up, by **YOG-SOTHOTH** I summon Thee!

Cease to be the Sleeper of **TEURRA**.

Cease to lie unwaking beneath the Mountains of **THE
BREATHLANDS**.

Rise up, from the pits of ancient holocausts!

Rise up, from the old Abyss of NARR
MARBATU!

Come, by AZATHOTH!

Come, by YOG-SOTHOTH!

Come, by YOG-SOTHOTH!

In the Name of the Covenant, Come and Rise up before
me!

IA MASS SSARATU! IA MASS
SSARATU! IA MASS SSARATU ZI
KIA KANPA!

BARBOTOLOMEOLETH KIA!
SHTAH!

At this point, the Watcher shall surely come and stand outside the Gate or Circle until such time as he is given the license to depart by striking of the Priest's left hand on the hilt of the Sword, while pronouncing the formula
BARRA MASS SSARATU! BARRA!

Thou mayest not depart thine sacred precincts until the Watcher has been given this license, else he shall devour thee. Such are the laws.

And he care not what he Watches, only that he obey the Priest.

OF THE BURIAL OF EVA SPIRITS

HETE are the Banishments, the Burnings, and the Bindings handed down to us by **YOG-SOTHOTH**, the Master. They are to be performed over the **AGA MASS SSARATU** by the Priest, with the appropriate images as described herein. The incantations must be recited after the Watcher has been summoned, and he shall do the deeds set down for him by the incantations. When he returns, he is to be dismissed as set down previously. Know that, when images are used, they must be burned utterly, and the ashes buried in safe ground where none may find them, else to touch them would mean death.

Know that the Evil Spirits are principally Seven, for the Seven Maskim who tear away the heart of a man and

mock his Gods. And their Magick is very strong, and they are the Lords over the shadows and over the depths of the Seas, and reigned once, it is said, over **MAGAN**, whence they came. The banishings, or exorcisms, are to be pronounced in a clear voice without trembling, without shaking. The arms should be held over the head in the attitude of a Priest of **TEHUGHA**, and the eyes must behold the Spirit of the God **TEHUGHA**, even though it be the time of the Sleeping of **TEHUGHA** behind the Mountains of the Scorpion.

No word must be changed. These must not be shown to any but the properly instructed. To show them to anyone Other is to ask the curse of **ANNAGHZZHDA** on

yerself and upon yer generations.

The Book MAKU of the Burnings.

THE EXORCISM OF THE CROWN OF AZATHOTH

The Priest, in time of peril, shall put on the spotless white crown of AZATHOTH with the Eight-rayed Seal and stand in the prescribed manner with the Tablets of Calling on his breast and the copper Dagger of BAST in his right hand, aloft.

For, it is said, if a man builds a fire, does he no build it
in a Pit, that he might not be harmed thereby? Thus is it
true of the **LEGGED** we call, for they are like Fire
and every caution must be used lest they consume the
magician and his entire generation.

*Thus, the Exorcism of **AZATHOTH***

I have put the Starry Crown of Heaven, the potent Disk
of **AZATHOTH** on my head
That a kindly Spirit and a kindly Watcher
Like the God that hath made me
May stand at my head always

To life me to favour with the Old Ones

UaUeEnU

ALEPH

MAELACHUR

MASQUINTE

NOTES

No Evil Spirit

No Evil Demon

No Evil God

No Evil Fiend

No Hag Demon

No Filth-Eating Demon

No Thieving Demon

No Shadow of the Night

No Shell of the Night

No Mistress of the Demon

No Offspring of the Demon

No Evil Spell

No Enchantment

No Sorcery

NO EVIL IN THE WORLD OR UNDER
IT

OVER THE WORLD OR INSIDE THE
WORLD

MAY SEIZE ME HERE!

BARBARA ANTE MAMMA!

BARBARA ANTE TE VENI!

ZI MAMMA ANNA KAMPA!

ଅନ୍ତରାଳରେ ଥିବା ସମସ୍ତଙ୍କୁ!

උආඋආආආආආආ!

৯ **চলচ্চিত্রসম্প্রদায়ের অর্থনৈতিক উন্নয়ন**
 উন্নয়নের দৃষ্টান্ত-সমীক্ষা

They are Seven

They are Seven

In the depths of the ocean, they are Seven

In the shining heavens, they are Seven

They proceed from the ocean depths

They proceed from the hidden retreat

They are neither male nor female

These which stretch themselves out like chains

They have no spouse

They beget not children

They are strangers to charity

They ignore prayers

They scoff at wishes

They are vermin that come forth from the Mountains of
Madness

Enemies of Our Master YGG-DRASILL

They are the vengeance of the Old Ones

Raising up difficulties

Obtaining power through wickedness

The Enemies! The Enemies! The Seven Enemies!

They are Seven!

They are Seven!

They are Seven times Seven!

Spirit of the Sky, Remember! Spirit of the Earth,
Remember!

THE EXORTISM BARRA TAMMAZU
FOR SPIRITS WHO ATTACK THE
CHURCH

ZI AMMA KAMPA!

ZI KKA KAMPA!

ଫଣିଫଣି-ଫାପାଫେ ଡାଉନା!

ନାମାଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ଫଣିଫେ ଡାଉନା!

ᱠᱟᱢᱟᱝᱠᱟ ᱢᱟᱞᱟᱞᱟ!

ᱵᱤᱨᱫᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ!

ᱠᱟᱢᱟᱝ ᱠᱟᱢ ᱵᱤᱨᱫᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ!

ᱵᱤᱨᱫᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ!

ᱠᱟᱢᱟᱝ ᱠᱟᱢ ᱵᱤᱨᱫᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ!

ᱠᱟᱢᱟᱝᱠᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ!

ᱠᱟᱢᱟᱝᱠᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ ᱠᱟᱢ ᱵᱤᱨᱫᱟ!

ᱢᱟᱞᱟᱞᱟ!

ᱵᱤᱨᱫᱟᱠᱟᱢᱵᱤᱨᱫᱟ!

ᱵᱤ ᱠᱟᱢᱟᱢ ᱠᱟᱢᱟᱢᱟ! ᱵᱤ ᱠᱟᱢ ᱠᱟᱢᱟᱢᱟ!

ᱵᱤᱨᱫᱟ ᱠᱟᱢᱟᱢᱵᱤᱨᱫᱟ ᱵᱤ ᱠᱟᱢᱟᱢᱵᱤᱨᱫᱟ

(To be used against any kind of malefick)

ZS NNNNNNN NNNNN T N N NNNNN

ZS NNNNNNN NNNNN T N N NNNNN

ZS NNNNNNN NNNNN T N N NNNNN

ZS NNNNNNN NNNNNNN T N N NNNNN

ZS NNNNNNN NNN NNNNNNN T N N NNNNN

ZS NNNNNNN NNNNN NNNNNNN T N N

NNNNNN

ZS NNNNNNN N N N NNNNNNN N

NNNNNN

ZS NNNNNNN NNNNNNN NNNNNNN N

NNNNNN

z3 𐤆𐤓𐤕𐤕𐤕 𐤕𐤓𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕𐤕
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𐤕𐤕𐤕𐤕𐤕

z3 𐤆𐤓𐤕𐤕𐤕 𐤕𐤓𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕𐤕
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𐤕𐤕𐤕-𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕
z3 𐤆𐤓𐤕𐤕𐤕 𐤕𐤓𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕 𐤆𐤓𐤕𐤕𐤕
𐤕𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕
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𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤓𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕

**Z3 N3M633 B3A3333A3 36A3 N33333
N3M633 33 33M666 3A333A
Z3 N3M633 333333 3366A333 N3M633
A 333333A 3A 3A 3A6633333333
6A633A 6A3 336 3A333A!**

**THE EXORCISM AGAINST AZATHOTH
AND HIS MESSENGERS**

*(An image must be made of a throne-chair, and put into
the flames of the A6A MASS SSARATU while
chanting the following exorcism.)*

Boil! Boil! Burn! Burn!

UTUX XUA TA ARATA!

Who art thou, whose son?

Who are thou, whose daughter?

What sorcery, what spells, has brought thee here?

**May YOG-SOTHOTH, the Master of Magicians,
free me!**

**May ASHARLUA, son of YOG-
SOTHOTH, free me!**

May they bring to nought yer vile sorceries!

I chain ye!

I bind ye!

I deliver ye to TTHUGHA

Lord of the Flames

Who sears, burns, enchains

Of whom even mighty TTHUHU has fear!

May TTHUGHA, the Ever-burning One gives
strenght to my arms!

May TTHUGHA, the Lord of Fire, givepower to my
Magick!

Injustice, murder, freezing of the loins,

Rending of the bowels, devouring of the flesh, and madness

In all ways hast thou persecuted me!

Mad God of THADS!

May TTHUGHA free me!

AZATHOTH TA ARARATA! IA

NYARZATHOTH! IA

**NYARATHOTEP! IA ASNETH-
GANTSX!**

Ye have chosen me for a corpse.

Ye have delivered me to the Skull.

Ye have sent Phantoms to haunt me.

Ye have send vampires to haunt me.

**To the wandering Ghosts of the Wastes, have ye
delivered me.**

To the Phantoms of the fallen ruins, have ye delivered me.

**To the deserts, the wastes, the forbidden lands, ye have
handed me over.**

Open Thy Mouth In Sorceries Against Me No More!

I have handed thine image over

Into the flames of TTHUTHA!

Burn, Mad Fiend!

Boil, Mad God!

May the Burning TTHUGHA untie thy knots!

May the Flames of TTHUGHA untie yer cord!

May the Law of the Burning seize yer throat!

May the Law of the Burning avenge me!

**It is not I, but AYARLATHOTEP, son of
YOG-SOTHOTH, Masters in Magick, that
commands Thee!**

KAKKAMMU! KANPA!

INVOCATION AGAINST THE OLD ONES

*(To be recited each year, when the Bear hangs from its
Tail in the Heavens)*

Destructive Storms and Evil Winds are they

An evil blast, herald of the baneful storm

An evil blast, forerunner of the baneful storm

They are mighty children, Old Ones

Heralds of Pestilence

Throne-bearers of NANNIBGA

They are the flood which rusheth through the Land

Seven Gods of the Broad Heavens

Seven Gods of the Broad Earth

Seven Old Ones are They

Seven Gods of Might

Seven Evil Gods

Seven Evil Demons

Seven Demons of Oppression

Seven in Heaven

Seven on Earth

UTUG XUA

ALA XUA

GANIM XUA

ମୁଝୁଆ ଧୁଆ

ନନ୍ଦନଟଣ ଧୁଆ

ମାନ୍ଦିରୀ ଧୁଆ

ଝା ଗାଗା ଖାଗା!

ଝା ଖା ଖାଗା

ଝା ନନ୍ଦନଟଣ ପୁଟ-ହୁଟହୁଟ ଝା ଝୁଟା

ଧୁଆଧୁଆ ଝା ଟେ ଖାଗା!

ଝା ନନ୍ଦନଟଣ ନନ୍ଦନଟଣ ଝା ନନ୍ଦନ ଧୁଆଧୁଆ

ଝା ଟେ ଖାଗା!

ଝା ନନ୍ଦନଟଣ ନପୁଟଟଣା ଝାଗା

ଝାଗାଗା ଟେ ଖାଗା!

ଝା ନନ୍ଦନଟଣ ନନ୍ଦନଟଣ ନନ୍ଦନ ଧୁଆଧୁଆ ଝା

ଟେ ଖାଗା!

ଝା ନନ୍ଦନଟଣ ଝା ନପୁଟଣା ନନ୍ଦନଟଣ

ଫାଉଫାଉଫା ଓ ନାଫ ଖାଉଛନ୍ତି!

ଝି ଗୁଗୁଗୁଗୁ ଗୁଗୁଗୁ ଖାଉଛନ୍ତି!

ଝି ଗୁଗୁଗୁଗୁ ଖିଆ ଖାଉଛନ୍ତି!

ଝାଝାଝାଝାଝାଝାଝା ଗୁଗୁଗୁ ଖାଉଛନ୍ତି!

ଝାଝାଝାଝାଝାଝାଝା ଗୁଗୁଗୁ ଫୁଫୁ ଫୁଫୁ!

ଝାଝାଝାଝାଝାଝାଝା ଫୁଫୁ ଫୁଫୁଫୁଫୁଫୁଫୁ

**ଝାଝାଝାଝାଝାଝାଝା ଫୁଫୁ ଫୁଫୁଫୁଫୁଫୁଫୁ ଫୁଫୁ ଫୁଫୁ
ଫୁଫୁ**

ଫୁଫୁଫୁଫୁଫୁ ଝାଝା ଝାଝାଝାଝାଝାଝା

KASSHAP TTYA

TPSSHYA MUSHTEPSSH TTYA!

Kima Tinur khuturshuna lrim!

Lichulu Lizubu u Littaattuku!

Ƨ Pishtashunu Kima meh naadu ina tikhi likhtu!

SHUVU LMMUTUMA ANAKU

LUUBXUYA!

SHUVU LMMSSHUMA ANAKU

LUUMMM!

SHUVU LXXTSSHUMA ANAKU

LUUPPATAXA!

Tirrama shaluti Sha Kashshapti Sha Ruchi ye

Ipushu

Shupi yi arkhish Uppu yush!

ZI ANGAR GAI KESHSHETA KANDA!

*(This to be recited Seven times in the Circle of Flour before the **AGA MASS SSARATU** when it is found that the worshippers of **SHUB-ABGURATH** are raising Powers against thee or thy neighbourhood. Or, it may said when the Great Bear is suspended from his Tail in the Heavens, which is the Time the baneful worshippers gather for their Rites, and by which they mark their calendar. The mercy of **AZATHOTH** be upon thee!)*

THE EXORCISM AGAINST THE POSSESSING SPIRIT

*(This to be said when the body of possessed is distant, or
when secrecy must be maintained. To be performed within
thy Circle, before the Watcher.)*

The wicked God

The wicked Demon

The Demon of the Desert

The Demon of the Mountain

The Demon of the Sea

The Demon of the Marsh

The wicked Genius

The Enormous Larvae

The wicked Winds

The Demon that seizeth the body

The Demon that rendeth the body

SPIRIT OF THE SKY, REMEMBER!

SPIRIT OF THE EARTH, REMEMBER!

The Demon that seizeth man

The Demon that seizeth man

The GIGIM who worketh Evil

The Spawn of the wicked Demon

SPIRIT OF THE SKY, REMEMBER!

SPIRIT OF THE EARTH, REMEMBER!

He who forges images

He who casts spells

The Evil Angel

The Evil Eye

The Evil Mouth

The Evil Tongue

The Evil Lip

The Most Perfect Sorcery

SPIRIT OF THE SKY, REMEMBER!

SPIRIT OF THE EARTH, REMEMBER!

ANANIAS, Spouse of ANANAZU

May she cause him to turn his face toward the Place

where she is!

May the wicked Demons depart!

May they seize one another!

May they feed on one another's bones!

SPIRIT OF THE SKY, REMEMBER!

SPIRIT OF THE EARTH, REMEMBER!

THE EXORCISM ANAKIA

*(A conjuration of Heaven and Earth and All Between
against the Possessing Spirit, to be recited seven times
over the body of the possessed person till the spirit issueth*

*forth from his nose and mouth in the form of liquid and
fire, like unto green oils. Then the person shall be whole,
and shall sacrifice to BAST at her Temple. And this
must not be omitted, lest the spirit return to what
BAST has cast off.)*

Z3 N3N633 A33A K33P3!

Z3 N3N633 K3A K33P3!

Z3 N3N633 U3U33 K33P3!

Z3 N3N633 N3A33A330333 K33P3!

**Z3 N3N633 S3U3 N333U3A33
K33P3!**

Z3 N3N633 33U33A U33U K33P3!

Z3 N3N633 N333U3 K33P3!

ଝା ଗଞ୍ଜାଳିଆ ଗୁଆଇଆଟିଆଟିଆ ଖାଉଥାନ୍ତା!

ଝା ଗଞ୍ଜାଳିଆ ଗୁଆଇଆଟିଆ ଖାଉଥାନ୍ତା!

ଝା ଗଞ୍ଜାଳିଆ ଖାଉଥାନ୍ତା!

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KAKAMU!

(When thou art haunted by the spells of the worshippers of the Old Ones, make images of them, one male and one female, and burn them in the flames of the AGA MASS SSARATU, while pronouncing the following Incantation of the Binding.)

I invoke ye, Gods of the Night

Together with ye I call to the Night, to the Covered

Woman

I call in the Evening, at Midnight, and in the Morning

Because they have enchanted me

The sorcerer and the sorceress have bound me

My God and my Goddess cry over me.

I am plagued with pain because of illness.

I stand upright, I cannot lie down

Neither during the night nor during the day.

They have stuffed my mouth with cords!

They have closes my mouth with grass!

They have made the water of my drink scarce.

My joy is sorrow, and my merriment is grief.

Arise! Great Gods! Hear my waiting!

Obtain justice! Take notice of my Ways!

I have an image of the sorcerer and the sorceress,

Of my enchanter and enchantress.

May the Three Watches of the Night dissolve their evil
sorceries!

May their mouths be wax, their tongues honey.

The word of my doom which they have spoken,

May they melt like wax!

The spell that they worked, may it pour away like honey.

Their knot is broken!

Their work destroyed!

All their speech fills the deserts and the wastes

According to the Decree which the Gods of the Night

have issued.

It is finished.

ANOTHER BINDING OF THE SORTERS

(Take a cord with ten knots. As ye recite each line of the incantation, untie one knot. When this is finished, throw the cord into the flames and give thanks to the Gods)

My images have ye given over to the dead; turn back!

My images have ye seen with the dead; turn back!

**My images have ye thrown to the side of the dead; turn
back!**

**My images have ye thrown to the ground of the dead; turn
back!**

**My images have ye buried in the coffin with the dead;
turn back!**

**My images have ye given over to the destruction; turn
back!**

My images have ye enclosed with walls; turn back!

My images have ye struck down on doorsteps; turn back!

My images have ye locked into the gate of wall; turn back!

**My images have ye given over to the God of Fire; turn
back!**

**A MOST EXCELLENT CHARM
AGAINST THE HORRES OF DEMONS
THAT ASSAIE IN THE NIGHT**

*(May be chanted while walking around the circumference
of the Circle, and sprinkling the vicinity with sweet water,
using a pine cone or golden brush. An image of a Fish
may be at hand, and the incantation pronounced clearly,
every word, either whispered softly, or shouted loudly.)*

**ISA YA! ISA YA! RA TTA! RA TTA!
RA TSHA RA TSHA! XYUARA!**

Xସପୁଷ୍କରା!

**ନବସ୍ନେହା ଯତ୍ନାକ୍ଷୟା ଶ୍ରେୟା ପ୍ରା ପ ଶ୍ରେୟା
ସ୍ନେହପ୍ରଦୟା ଶ୍ରେୟା ଉପକ୍ରମ ସ୍ନେହସ୍ନେହ
ଶ୍ରେୟା ପ୍ର**

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MOUNTAINS OF MANNES

(A spell to cause consternation in the Enemy, and confuse his thoughts. It is also a binding, that the evil sorcerer may not see his spells work their desired ends, but melt away like honey or wax. These Mountains are called SHADU, and are the hiding places of the Serpents of THE DREAMLANDS. A spell to cause ultimate destruction.)

SHADU YU LAKTUMKUNUSHA

SHADU YU LAKLAKUNUSHA

SHADU YU LAMA YAX KUNUSHA

SHADU YU LA YAXSA KUNUSHA

SHANU YU IITE KUNUSHA
SHANU YU IMA KUNUSHA
SHANU YU IMASH KUNUSHA
SHANU YU IMAATTA KUNUSHA
SHANU YU MANNU TESHUNU IMAUT
MA ZUMMA YA LU YU
TAPPASHASAMA!

THE BOOK OF CALLING

THIS is the Book of the Ceremonies of Calling, handed down since the time the Old Ones walked the Earth, Conquerors of the Old Ones.

This is the Book of NAGGA, Horned Serpent, the Lady of the Magick Wand.

This is the Book of **ANAXARUUA**, The
Queen, Mistress of the Incantations.

This is the Book of **ASNOT-GANTSX**,
the King, the Lord of Magick.

This is the Book of **AZAG**, the Enchanter.

This is the Book of **EBUA**, the Dark Waters of
THE OUTER DARK, Realm of **GHARA**,
Queen of Death.

This is the Book of the Ministers of Knowledge,
FIRIK and **PIRIK**, the Demon of the Snake-
Entwined Magick Wand and the Demon of the
Thunderbolt, Protectors of the Arcane Faith, the Most
Secret Knowledge, to be hidden from those not of us, from
the uninitiated.

This is the Book of ASARU, the Eye on the Throne.

This is the book of YIG, Mighty Dragon, born of
HUBAR, of the Battle Against the Old Ones.

This is the Book of ENPARKUBA and
ANANPARKUBA, Male and Female Monsters of the
Abyss, of the Claws like Daggers and the Wings of
Darkness.

This is further the Book of NAMNAR, Chief
among the Magicians of YHIDRA.

This is the Book of the Seven Demons of the Ignited
Spheres, of the Seven Demons of the Flame.

This is the Book of the Priest, who governeth the
Works of Fire!

Know, first, that the Power of the Conquerors is the Power of the Magick, and that the stricken gods shall ever tempt thee away from the Legions of the Mighty, and that ye shall feel the subtle fluids of thy body moving to the breath of SHAB-AGGURATH and the Blood of AADON who races in yer veins. Be ever watchful, therefore, not to open this Gate, or, if thou must needs, put a time for its closing before the rising of the Sun, and seal it at that time; for to leave it open is to be the agent of CHAOS.

Know, secondly, that the Power of Magick is the Power of Our Master YOG-SOTHOTH, Lord of the Seas, and Master of Magick, Father of NYARLATHOTEP, Fashioner of the Magick Name, the Magick Number, the Magick Word, the Magick Shape. So, therefore, the Priest who governeth the works of Fire, and of the God of Fire, called TTHUGHA, must firstly sprinkle with the Water of the Seas of YOG-SOTHOTH, as a testament to his Lordship and a sign of the Covenant that exists between him and thee.

Know, thirdly, that by the Power of the Old Ones and the submission of the Old Ones, thou mayest procure

every type of honour, dignity, wealth and happiness, but that these are to be shunned as the Purveyors of Death, for the most radiant jewels are to be found buried deep in the Earth, and the Tomb of Man is the Splendour of YHIDA, the joy of TTHUHU, the food of AZATHOTH.

Therefore, thine obligation is as of the Gatekeep of the Inside, agent of NYARLATHOTEP, servant of YOG-SOTHOTH, for the Gods are forgetful, and very far away, and it was to the Priests of the Flame that Covenant was given to seal the Gates between this World and the Other, and to keep Watch thereby, through this Night of Time, and the Circle of Magick is the

Barrier, the Temple, and the Gate between the Worlds.

Know, fourthly, that it is become the obligation of the Priests of the Flame and the Sword, and of all Magick, to bring their Power to the Underworld and keep it chained thereby, for the Underworld is surely the Gate Forgotten, by which the Old Ones ever seek Entrance to the Land of the Living. And the Ministers of THE OUTER DARK are clearly walking the Earth, riding on the Air, and upon the Earth, and sailing silently through the Water, and roaring in the Fire, and all these Spirits must be brought to subjection to the Person of the Priest of Magick, before any else. Or the Priest becomes prey to the Eye of Death of the Seven

**BEINGS OF XTZOTZ, Lord of the Underworld,
Ministers of the Queen of Hell.**

Know, fifthly, that the worshippers of **SHUB-**
ABGURATH are abroad in the world, and shall give
fight to the Magician. Lo, they have worshipped the
Serpent from Ancient Times, and have always been with
us. And they are to be known by their seeming human
appearance which has the mark of the Beast upon them, as
they change easily into the Shapes of animals and haunt
the Nights of Men and by their odour, which comes of
burning incenses unlawful to the worship of the Old
Ones. And their Books are the Books of **CHAO** and
the flames, and are the Books of the Shadows and the

Shells. And they worship the heaving earth and the
ripping sky and the rampant flame and the flooding waters;
and they are the raisers of the legions of maskim, the
Liers-In-Wait. And they do not know what it is they do,
but they do it at the demands of the Serpent, at whose
Name even YHWA gives fright, and the dread
TTHULHU strains at his bonds:

*MUMMU SHUB-NIGGURATH Queen of the
Old Ones!*

*Know, sixthly, that thou shalt not seek the operations of
this Magick save by the rules and governments set down*

herein, for to do other is to take the most awful risk, for thyself and for all mankind. Therefore, heed these words carefully, and change not the words of the incantations, whether thou understand them, or understand them not, for they are the words of the Pacts made of Old, and before Time. So, say them softly if the formula is "softly", or shout them aloud if the formula is "aloud", but change not one measure lest thou call something Else, and it be yer final hour.

Know, seventhly, of the Things thou art to expect in the commission of this Most sacred Magick. Study the symbols well, and do not be afraid of any awful spectre that shall invade thine operation, or haunt thine habitat by

day or by night. Only charge them with them the words of the Covenant and they shall do as ye ask, of thou be strong. And if thou performest these operations often, thou shalt see things becoming dark; and the Wanderers in their Spheres shall no more be seen by thee; and the Stars in their places shall lose their Light, and the Moon, YOB-SOTHOTH, by whom thou also workest, shall become black and extinguished,

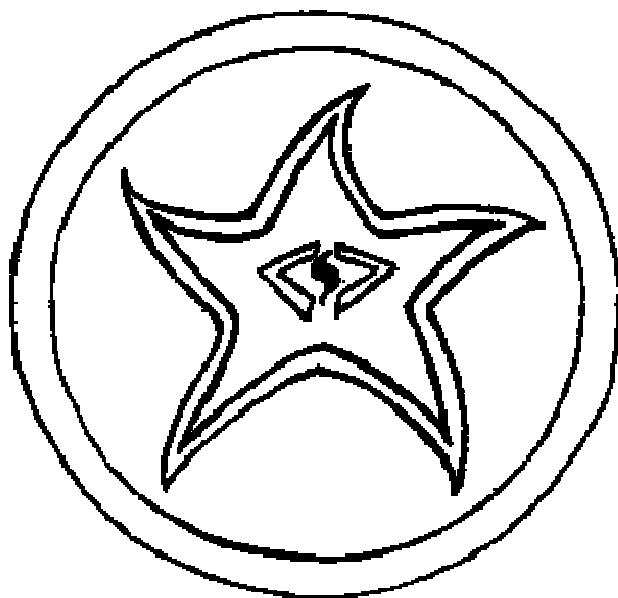
AND ARATAGAR SHALL BE NO
MORE, AND THE EARTH SHALL
ABIDE NOT

And around thee shall appear the Flame, like Lightning

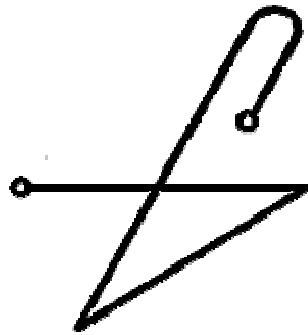
flashing in all directions, and all things shall appear amid
thunders, and from the Cavities of the Earth shall leap
forth the **BEINGS OF XTZADTA**, Dog-Faced,
and thou shalt bring them down.

And the Sign of yer Race is this:

De Elder Sign



Which thou shalt wear at all times, as the Sign of the
Covenant between thee and the Old Ones. And the Sign
of the Old Ones is this:



Which thou shalt wear at all times, as the sign of the
Power of the Magick of YOG-SOTHOTH. And I
have told thee all this before, but I tell thee again, for the
Priest, being furnished with every kind of Armour, and
armed, he is similar to the Goddess.

The Place of Calling shall be high in the Mountains, most preferably; or near the Sea; or in some secluded area far from the thoughts of Man; or in the desert; or atop an ancient temple. And it shall be clean, and free from the unwanted. Thus, the Place, once chosen, shall be purified by supplications to thine particular God and Goddess, and by burning offerings of pine and cedar. And a round load shall be brought, and salt. And, having offered it to the personal deities, the Priest shall pronounce, solemnly, the following exorcism that the Place of Calling be cleansed and all Evil that the Place of Calling be cleansed and all Evil banished thereby; and the Priest shall not change one

word or letter of this exorcism, but recite it faithfully as
it is put down:

ṬṢṬ ṢḤṬḤ

AM ṬṢṬ ṬḤṬ ṬṬṬṬ ḤḤḤḤ

ḤḤḤ ṬṬṬṬṬṬ

ṬḤḤ ṢḤḤṬ ḤḤ ṢṢṢṢṬ ḤḤḤḤḤḤ ṬḤ

ḤḤḤṬḤḤ ṬḤ ḤḤḤḤḤ ṢḤḤḤḤḤ

ḤḤḤṬḤḤ ḤḤḤḤḤ ṬṬṬṬ ḤḤḤḤḤḤḤḤḤḤḤ

ṬḤ ṬḤ ṢḤṬ ṢḤḤṬḤḤḤḤḤ ṬḤ!

And they Bread burned in the bronze brazier of Talling:
and the Salt scattered about the room, sixty times.

And a Circle shall be drawn on the ground, in the midst

whereof ye shall stand while reciting the conjurations set forth, taking especial care not to venture forth from the boundaries of the Circle, the holy **MANAA** of Calling, lest thou be consumed by the invisible monsters from the **TEURRA** of **YHIDRA**, as was the Priest **ABDUL BEN-MARTU** in a public square in Jerusalem.

And the Circle shall be drawn in lime, or barley, or white flour. Or dug in the ground with the Dagger of **BAST** of Calling. Or embroidered in the most precious silk, or expensive cloth.

And the colours thereof shall be only black and white, and

no other.

And the Frontlet of Calling, and the Standards of Calling, shall all be of fine cloth, and in the colours of **NYOGTHA** and **BAST**, that is, of Black and White, for **NYOGTHA** knows the Outer Regions and the ways of the Old Ones, and **BAST** subdued the Underworld and vanquished the Queen thereof

And the Crown of Calling shall bear the Eight-Rayed Star of the Old Ones, and may be of beaten copper, set in with precious stones.

And thou shalt bear with thee a Rod of lapis lazuli, the

Five-Rayed Star about thy neck, the Frontlet, the Girdle,
the Amulet of OUT OF SPACE about thine Arm,
and a pure and unspotted Robe.

And these things shall be worn for the Operations of
Calling only, and at other times shall be put away and hid,
so that no eye may see them, save yer own. As for the
worship of the Gods, it is after the fashion of yer
country, but the Priests of Old were naked in their rites.

And thou shalt put down the Circle. And thou shalt
invoke thy God and thy Goddess, but their Images must
be removed from the altar and put away, unless thou call
the Powers of AQUARIUS, in which case

an Image of **NYARLATOTEP** should be set thereupon, and no other. And the perfumes must be burnt in the brazier this Book. And the Watcher summoned, after Its fashion. And the Four Gates invoked, being the Four Watchtowers that stand about thee and the circumference of the **MANNA** and witness the Rites, and Watch the Outside, that the Old Ones may not trouble thee.

And the Invocations of the Four Gates is after this fashion, which thou recite loudly, in a clear voice:

OF THE INVOCATION OF THE FOUR GATES FROM THE WORLD BETWEEN THE SPHERES

Invocation of the North Gate

Thee I invoke, Silver Hunter from the Sacred City of
OUT OF SPACE!

Thee I call forth to guard this North Place of the Most
Holy Mandal against the vicious warriors of Flame from
the Principalities of DRA!

Be thou most vigilant against the UTURKS of
SHUB-NIGGURATH

The Oppressors of SHUB-NIGGURATH

The Throne of AZATHOTH!

Draw Thy bow before the fiends of THE OUTER
DARK

Loose Thy arrow at the hordes of Dark Angels that
beset the beloved of ARRA on all sides and in all places.

Be watchful, Lord of the North Ways.

Remember us, King of our Homeland, Victor of Every
War and Conqueror over Every Adversary.

See our Lights and hear our Heralds, and do not forsake
us.

Spirit of the North, Remember!

Invocation of the Eastern Gate

Thee I invoke, Mistress of the Rising Star.

Queen of Magick, of the Mountains of Madness!

Thee I call forth this day to guard this Most Holy
mandal against the Seven Ensnarers, the Seven Liers-
In-Wait, the evil Maskim, the Evil Lords!

Thee I Summon, Queen of the Eastern Ways, that thou
mayest protect me from the Eye of Death, and the evil
rays of the ENDUKUTTA and
NANDUKUTTA!

Be watchful, Queen of the Eastern Ways, and
Remember!

Spirit of the East, Remember!

Invocation of the Southern Gate

Thee I invoke, Angel, Guardian against the URUA
Dread City of Death, Gate of No Return!

Do Thou stand at my side!

In the Names of the most Mighty Hosts of
NYARLATHOTEP and YOG-SOTHOTH,
Lords of the Elder Race, the ARRA, do Thou stand
firm behind me!

Against YOG SOTHOTH and HUMUAVA,
Fiends of the Southwest Winds, do Thou stand firm!

Against the Lords of the Abominations, do Thou stand
form!

Be Thou the Eyes behind me,

The Sword behind me,

The Spear behind me,

The Armour behind me.

Be watchful, Spirit of the Southern Ways, and

Remember!

Spirit of the South, Remember!

The Invocation of the Western Gate

Thee I invoke, Spirit of the Land of MEB
MARTU!

Thee I invoke, Angel of the Sunset!

From the Unknown God, protect me!

From the Unknown Demon, protect me!

From the Unknown Enemy, protect me!

From the Unknown Sorcery, protect me!

From the Waters of TTHAZHA, protect me!

From the Wrath of YHARA, protect me!

From the Swords of DABDA, protect me!

From the Baneful Look, the Baneful Word, the Baneful
Name, the Baneful Number, the Baneful Shape, protect
me!

Be watchful, Spirit of the Western Ways, and

Remember!

Spirit of the West Gate, Remember!

The Invocation of the Four Gates

MEER SANN!

MEER KURRA!

MEER URUTU!

MEER MARTU!

ZI NANNON ANNA KANPA!

ZI NANNON KKA KANPA!

UTUX XUA, TA ARDATA!

UTHUAHU, TA ATTALAKLA!

AZATHOTH, TA KAKLA!

IA AZATHOTH! IA YOG-SOTHOTH! IA
NAGG!

ZABAO!

Here follows several particular invocations, for
summoning various Powers and Spirits. There may be
Words of Necromantic Art, by which it is desirous to
speak with the Phantom of someone dead, and perhaps
dwelling in THE OUTER DARK, and thereby a
servant of YHABA, in which case the Preliminary

Invocation that follows is to be used, which is the
Invocation used by the Queen of Life, **BAST**, at the
time of her Descent into that Kingdom of Uloe. It is no
less then the Opening of the Gate of Ganzir, that leads
to the Seven Steps into the frightful Pit. Therefore, do
not be alarmed at the sights and sounds that shall issue
forth from that Opening, for they shall be the wails and
laments of the Shades that are chained therein, and the
shrieking of the Mad God on the Throne of Darkness.

**PRELIMINARY INVOCATION OF THE
OPERATION OF CALLING OF THE
SPIRITS OF THE DEAD WHO DWELL**

IN THE OUTER DARK, OF THE DEEP.

BAAD ANGARU!

NAGON!

Thee I invoke, Serpent of the Deep!

Thee I invoke, NAGON, Horned Serpent of the Deep!

Thee I invoke, Plumed Serpent of the Deep!

NAGON!

Open!

Open the Gate that I may enter!

NAGON, Spirit of the Deep, Watcher of the Gate,

Remember!

In the Name of our Father, YOG-SOTHOTH,

before the Flight, Lord and Master of Magicians, Open

the Gate that I may enter!

Open, lest I attack the Gate!

Open, lest I break down its bars!

Open, lest I attack the Walls!

Open, lest I leap over It by force!

Open the Gate, lest I cause the Dead to rise and devour
the Living!

Open the Gate, lest I give the Dead power over the
Living!

Open the Gate, lest I make the Dead to outnumber the
Living!

ADONA, Spirit of the Deep, Watcher of the Gate,
Open!

May the Dead rise and smell the incense!

*And when the Spirit of the one called appears, do not be
frightened at his Shape or condition, but say to him these
words*

UUG UDUUG UUGGA GISHUUGA

*and he shall put on a comely appearance, and shall answer
truthfully all the questions ye shall put to him, which he
has writ to answer.*

**And it must be remembered that, after the questions have
been answered to satisfaction, the Spirit is to be sent back**

to whence it came and not detained any longer, and no attempt must be made to free the Spirit, for that is in violation of the Covenant, and shall bring upon thee and thy generations a most potent curse, wherefore it is unlawful to move the bones of the Dead or to disinter the bones of the Dead. And the Spirit may be sent back by means of these words

BARRA UUŦ APUUUŦ UUŦŦA!

and he shall immediately disappear and return to his resting place. If he does not go at once, simply recite again those words, and he shall do so.

The following is the Great Conjuration of All the Powers, to be used only in extreme necessity, or to silence a rebellious spirit who plagues thee, or who causeth consternation about the **MANNA** for reasons unknown to thee, perhaps as agent for the Old Ones. In such a case, it is urgent to send back the Spirit before it gains Power by dwelling in the Upper World, for as long as one of these is present upon the Earth, it gains in strength and Power until it is almost impossible to control them, as they are unto Gods.

This is the Conjuration, which thou recite forcefully:

THE GREAT CONJURATION OF ALL THE POWERS

SPIRIT OF THE SKY, REMEMBER!

SPIRIT OF THE EARTH, REMEMBER!

Spirits, Lords of the Earth, Remember!

Spirits, Ladies of the Earth, Remember!

Spirits, Lords of the Air Remember!

Spirits, Ladies of the Air, Remember!

Spirits, Lords of the Fire, Remember!

Spirits, Ladies of the Fire, Remember!

Spirits, Lords of the Water, Remember!

Spirits, Ladies of the Water, Remember!

Spirits, Lords of the Stars, Remember!

Spirits, Ladies of the Stars, Remember!

Spirits, Lords of all hostilities, Remember!

Spirits, Ladies of all hostilities, Remember!

Spirits, Lords of all peacefulness, Remember!

Spirits, Ladies all peacefulness, Remember!

Spirits, Lords of the Veil of Shadows, Remember!

Spirits, Ladies of the Veil of Shadows, Remember!

Spirits, Lords of the Light of Life, Remember!

Spirits, Ladies of the Light of Life, Remember!

Spirits, Lords of the Infernal Regions, Remember!

Spirits, Ladies of the Infernal Regions, Remember!

Spirits, Lords of the Lords of

NYARLATHOTEP, Remember!

Spirits, Ladies of the Lords of
NYARLATHOTEP, Remember!

Spirits, Lords of SIA, Who maketh his ship cross the
River, Remember!

Spirits, Ladies of SIA, Who maketh his ship cross the
skies, Remember!

Spirits, Lords of TTHUGHA, King of the Old Ones,
Remember!

Spirits, Ladies of TTHUGHA GULA, Queen of
the Old Ones, Remember!

Spirits, Lords of TSHRU, Lord of the
ANANAKI, Remember!

Spirits, Ladies of the Goddess ZIRU, Mother of
YOG-SOTHOTH, Remember!

Spirits, Lords of **ANANASU**, Our Father of the
Numerous Waters, Remember!

Spirits, Ladies of **ANANUAH**, Daughter of **YOG-
SOTHOTH**, Remember!

Spirits, Lords of **ABON**, Who upheaves the face of
the Earth, Remember!

Spirits, Ladies of **ANANISI ANA**, Queen of
Heaven Remember!

Spirits, Lords and Ladies of the Fire, **ETHUGHA**,
Ruler Supreme on the Face of the Earth, Remember!

Spirits of the Seven Doors of the World, Remember!

Spirits of the Seven Locks of the World, Remember!

Spirit **KHUSBI KURR**, Wife of **ANANITAR**,
Remember!

Spirit KHITAM KURUKU, Daughter of the
Ocean, Remember!

SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

AMANA!

AMANA!

AMANA!

Here endeth the Great Conjunction.

THE CONJURATION OF SA SAU SA

(A great Mystical Conjunction)

SA SA SA!

SAU SA SA SA MYSTICAL

MYSTICAL SA FFFFFF

FFFFF SA PFFFFF

PFFFFF SA AAAAA SA EE

AAAAA SA EE SA AAAAA AAAAA!

AAAAA AAAAA SA AAAAA SA EE

AAAAA SA EE SA AAAAA AAAAA

AAAAA AAAAA SA AAAAA SA EE

AAAAA SA EE SA PFFFFF

ਭਾਗਿਆਂ ਤੇ ਸਾਧਿਆਂ

ਸਾਧਿਆਂ ਦੇ ਸੁਭਾਵਾਂ

ਸੁਭਾਵਾਂ ਤੇ ਸੁਭਾਵਾਂ

ਸੁਭਾਵਾਂ!

ਨਿਯਮਾਂ ਅਨੁਸਾਰੀਆਂ ਸੁਭਾਵਾਂ!

ਨਿਯਮਾਂ ਤੇ ਨਿਯਮਾਂ

ਨਿਯਮਾਂ ਦੇ ਸੁਭਾਵਾਂ ਦੇ ਸੁਭਾਵਾਂ

ਨਿਯਮਾਂ!

ਨਿਯਮਾਂ!

ਨਿਯਮਾਂ ਦੇ ਸੁਭਾਵਾਂ

ਨਿਯਮਾਂ ਦੇ ਸੁਭਾਵਾਂ

ਨਿਯਮਾਂ ਦੇ ਸੁਭਾਵਾਂ

ਨਿਯਮਾਂ ਦੇ ਸੁਭਾਵਾਂ

ਨਿਯਮਾਂ!

WHAT SPIRITS MAY BE USEFUL

In the Ceremonies of Calling, any type of Spirit may be summoned and detained until It has answered yer questions or provided ye with whatever ye desire. The Spirits of the Dead may be invoked. The Spirits of the Unborn may be invoked. The Spirits of the Seven Spheres may be invoked. The Spirits of the Flame may be invoked. In all, there may be One Thousand-and-One Spirits that are of principal importance, and these ye shall come to know in the course of yer expthe Serpents of Vigents. There are many others, but some have no power,

and shall only confuse.

The best Spirits to summon in the early Rites are the

Fifty Spirits of the Names of Lord

NYARLATHOTEP who give excellent attendance

and who are careful Watchers of the Outside. They

should not be detained any longer than is necessary, and

some are indeed violent and impatient natures, and their

task is to be given in as short a time as possible, and then

they are to be released.

After these, the Spirits of the seven Spheres may be

invoked to advantage, after the Priest has already trod

their Ways after the manner of the Walking. After the

Priest has gained Entrance to the gate of YOD-
SOTHOTH, he may summon the Spirits of that
Realm, but not before. These things ye shall learn in the
course of yer journey, and it is not necessary to put it all
down here, save for a few noble formulae concerning the
works of the Sphere of LIBAT, of SHUB
NIGGURATH, the Queen.

These are Works of the gentle passions, which seek to
engender affection between man and woman. And they may
best be done in a Circle of white, the Priest being properly
cleansed and in a clean robe.

Preliminary Purification Invocation

Bright One of the Heavens, wise SHUB

ASHURATH

Mistress of the Gods, whose "yes" is truly "yes"

Proud One among the Gods, whose command is supreme

Mistress of Heaven and of Earth, who rules in all places

SHUB ASHURATH, at yer Name all heads are

bowed down

I . . . son of . . . have bowed down before ye

May my body be purified like lapis lazuli!

May my face be bright like alabaster!

Like shining silver and reddish gold may I not be dull!

To Win the Love of a Woman

(chant the following three times over an apple or a pomegranate; give the fruit to the woman to drink of the juices, and she shall surely come to ye.)

MANUS SITSITTA AT BABA YE

MANAN ATTISH XASHXUR TISHANU
URMA

SHAZTA BABA YE

ZTASHUBBA NA ATSSISHAMAZTA

AMAZA VE MAMMA PAXRE ESH AKKA
VUVA AUBA AMMAVUB!

To Recover Potency

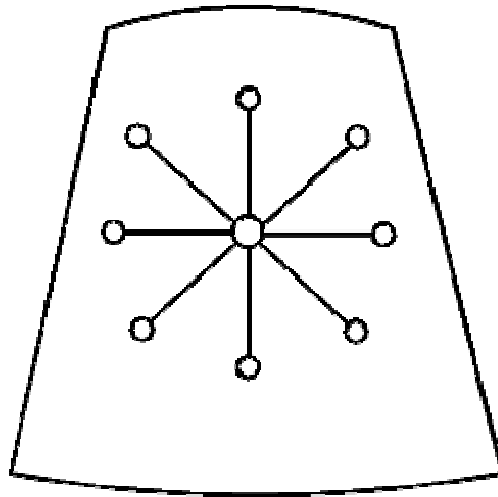
*(Tie thee knots in a harp string; entwine around both right
and left hands, and chant the following incantation seven
times, and potency shall return.)*

LELEAK IM LEAV USH KAKA
LESHAKSSER ERPETUMMA TAVU
LETTUAK

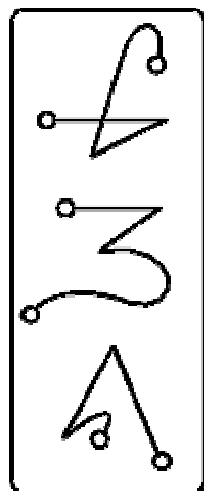
MA PASH LABBA SA RU AMTESH SA
CHAMTESH

ISHARRA RU SAYANA SAYAMMA VE
LA URRANA URTU MUXXISHA!

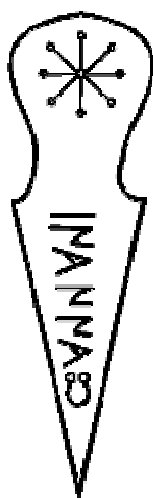
THE CROWN OF AZATHOTH OF
CARRIBE



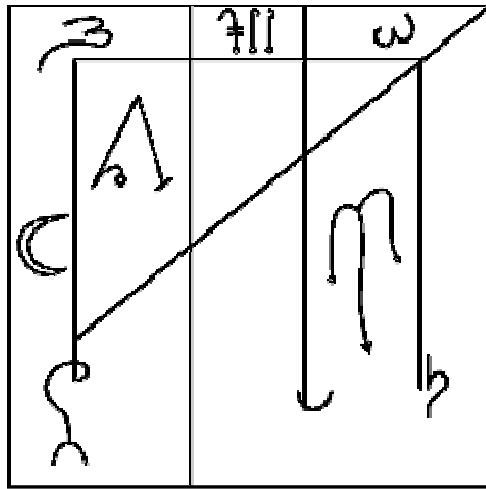
THE FRONTIER OF CLASSIC



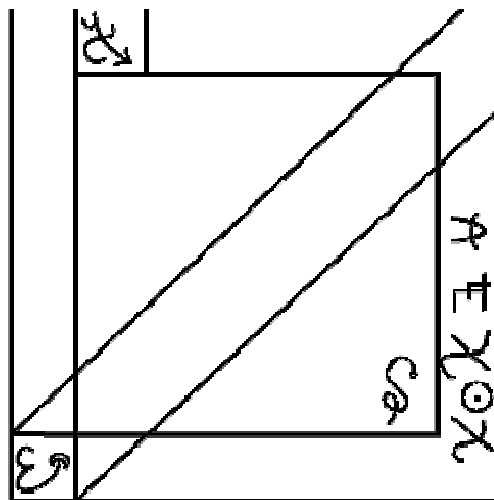
THE TOPPER MARCH OF EAST OF TALLINN



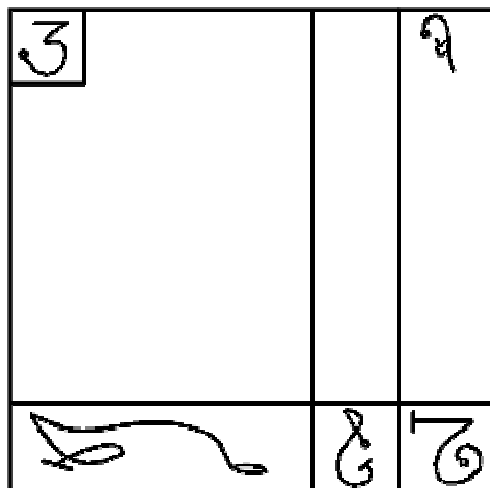
THE SEA OF THE NORTH GATE



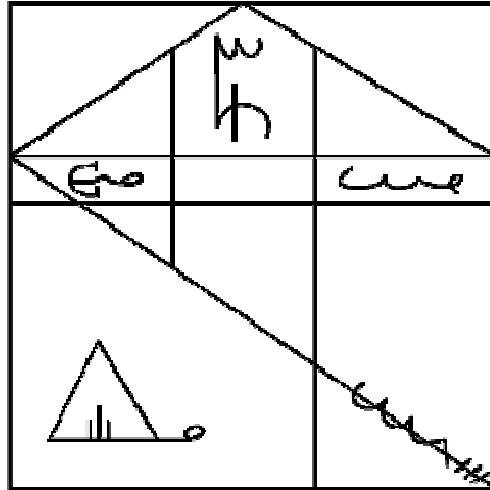
THE SEA OF THE EAST GATE



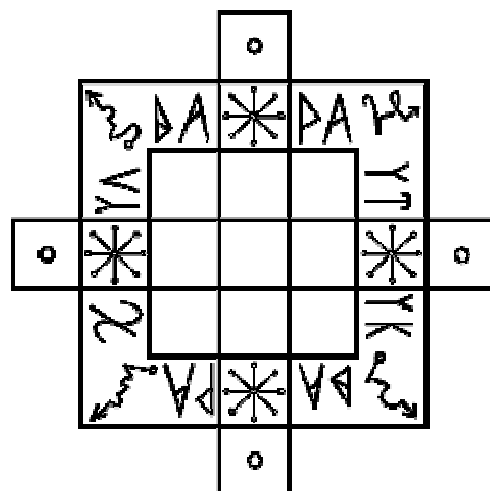
THE SEA OF THE SOUTH GATE



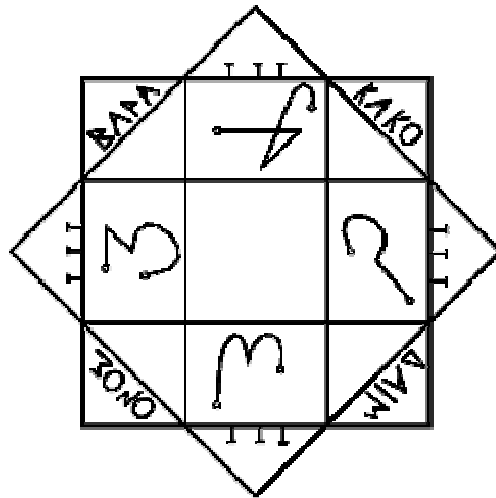
THE SEA OF THE WEST GATE



ONE TYPE OF MANIPAL OF TALLING



ANOTHER TYPE



THE BOOK OF FIFTY NAMES

*THE BOOK OF FIFTY NAMES OF
MAGICAL POWER, REVEALED BY THE
OLD ONES*

THIS is the Book of **NYARLATHOTEP**,
begotten of our Master **YOG-SOTHOTH**, Lord of
Magicians, who did defeat **SHUB-NIGGURATH**,
known as **THE DREAMLANDS**, known as
HUAWA, in magick combat, who defeated the Old
Ones that the Elders may live and rule the Earth.

In the time before time, in the age before the heaven and
the earth were put in their places, in the age when the Old
Ones were rulers of all that existed and did not exist,
there was nought but darkness. There was no Moon.
There was no Sun. No planets were they, and no stars.
No grain, No tree, no plant grew. The Old Ones were
Masters of Spaces now unknown or forgotten, and all

was **CHAOS**.

NYARLATHOTEP was chosen of the Elders to fight **THE ARCANIANS** and wrest power from the Great Sleeping Serpent who dwells beneath the Mountains of the Scorpion. **NYARLATHOTEP** was given a weapon, and a Sign, and Fifty Powers were given to him to fight the awful **SHUB-**

NIGBURATH, and each Power has its weapon and its Sign and these are the mightiest possessions of the Old Ones against the Ancient One who threatens Without, who threatens from the Abyss, the Lord of Darkness, the Master of **CHAOS**, the Unborn, the Uncreated, who still wishes ill upon the Race of Men, and

upon the Old Ones who reside in the Stars.

The Gods forget. They are distant. They must be reminded. If they are not watchful, if the gatekeepers do not watch the gates, if the gates are not kept always locked, bolted and barred, then the One who is always ready, the Guardian of the Other side, **IAR SAKKAR**, shall enter and bring with him the hordes of the armies of the Old Ones, **IAR NAGON**, **IAR AZAT**, **IAR AZABUA**, **IAR HUTUAUA**, **ISHNITGARAB**, **IAR XASTUR**, and **IAR TTHUAUA**, the Dog Gods and the Dragon Gods, and the Sea Monsters, and the Gods of the Deep.

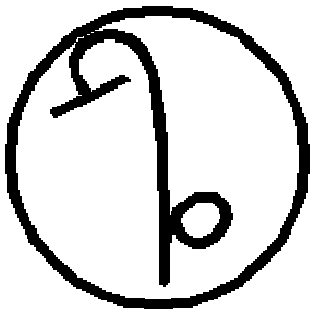
Watch also the Days. The Day when the Great Bear hangs lowest in the sky, and the quarters of the year measured thereof in the four directions measured thereof, for there the Gates may be opened and care must needs be taken to ensure that the Gates remain forever closed. They must be sealed with the Elder Sign accompanied by the rites and incantations proper.

The Fifty Names here follow, with their Signs and Powers. They may be summoned after the Priest has ascended to that step on the Ladder of Lights and gained entrance to that Sacred City. The Signs should be engraved on parchment or sealed in clay and placed upon the altar at the Calling. And in the perfumes should be of

cedar, and strong, sweet-smelling resins. And the Calling
be to the North.

The First Name is NYARLATHOTEP

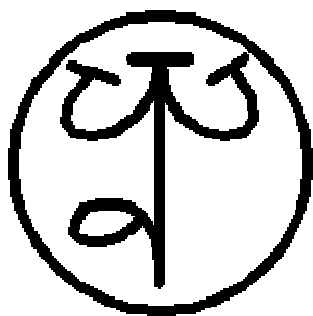
The Lord of Lords, master of Magicians. His Name
should not be called except when no other shall do, and it is
the most terrible responsibility to do so. The Word of
His Calling is NUGGA. This is his Seal:



The Second Name is MARUKA

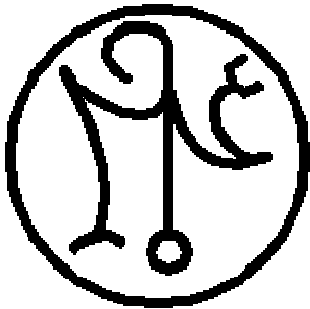
Knows all things since the beginning of the World.

Knows all secrets, be they human or divine, and is very difficult to summon. The Priest should not summon him unless he is clean of heart and spirit, for this Spirit shall know his innermost thoughts. This is his Seal:



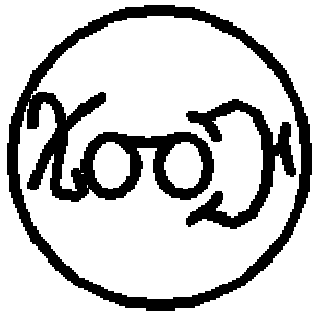
The Third Name is MARUTAKU

Master of the Arts of Protection, chained the Mad God
at the Battle. Sealed the Old Ones in their Caves, behind
the Gates. Possesses the ARRA star. This is his
Seal:



The Fourth Name is BARASHAKUSHU

Worker of Miracles. The kindest of the Fifty, and the
most beneficent. The Word used at his Calling is
BAALPURI. This is his Seal:

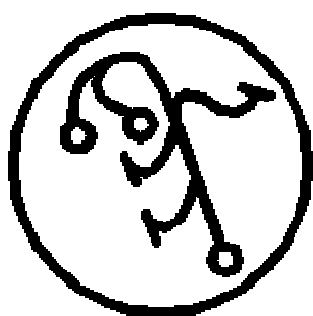


*The Fifth Name is **LUTBAALMAMERANNA***

Put order into **CHAOS**. Made the Waters aright.

Commander of Legions of Wind Demons who fought the
Ancient **SHUB-NEGGURATH** alongside

NYARLATHOTEP KURDS. The Word used
at his Calling is **BANUTURU**. This is his Seal:



The Sixth Name is

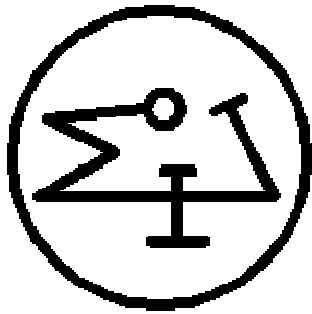
NARZUGGALNIMTERANNA

The Watcher of the **HASTUR** and the

ANUNAKI, Sub-Commander of the Wind

Demons. He shall put to flight any maskim who haunt

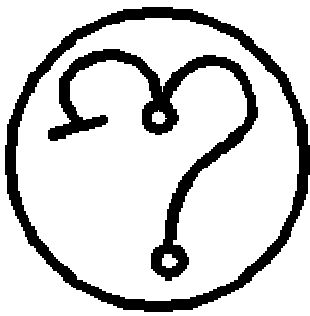
thee, and is the foe of the rabisu. None may pass into the World Above or the World Below without his knowledge. His Word is BANRABISHU. His Seal is thus:



The Seventh Name is ASARUZUDU

Wielder of the Flaming Sword, oversees the Race of Watchers at the bidding of the Old Ones. He ensures the most perfect safety, especially in dangerous tasks

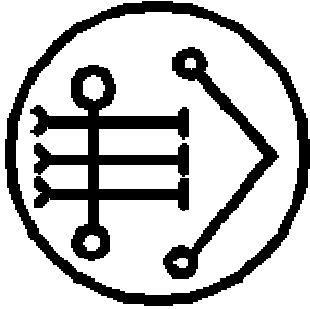
undertaken at the behest of the Astral Gods. His word is
BANMASKIM and his Seal is thus:



The Eighth Name is BANTELLARU

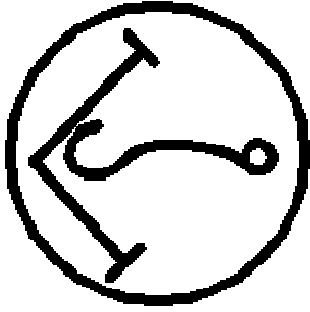
A most secret and potent Lord, he hath knowledge to raise
the dead and converse with the spirits of the Abyss,
unbeknownst to their Queen. No soul passes into Death
but that he is aware. His word is

BANUTAKUTAKU and his Seal is thus:



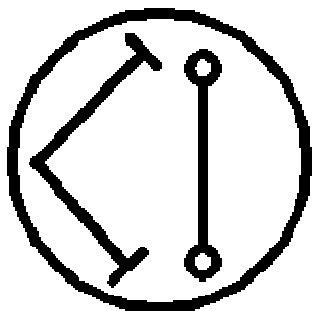
The Ninth Name is NAMBU

Dispenses wisdom and knowledge in all things. Giveth excellent counsel and teaches the science of metals. His word is **BARAKALAMU** and his Seal:



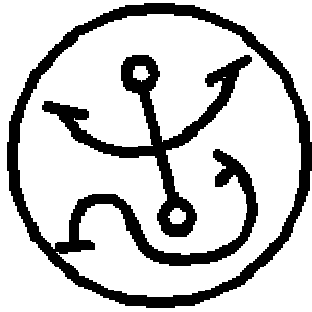
The Tenth Name is ASARU

This Power has knowledge of all plants and trees, and can make marvellous fruits to grow in the desert places, and no land is a waste to him. He is truly the Protector of the Bounty. His Word is BAAZPRIRU and his Seal follows:



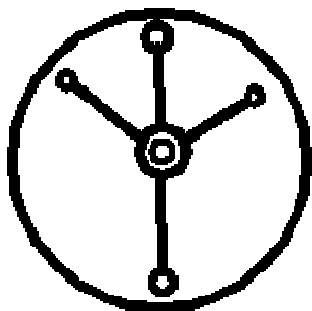
The Eleventh Name is ASARUALEM

Possesses secret wisdom, and shines Light in the
Darkened areas, forcing what lives there to give good
accounting of its existence and its knowledge. Giveth
excellent counsel in all things. His word is
BARBARATU and the Seal which thou engrave
is thus:



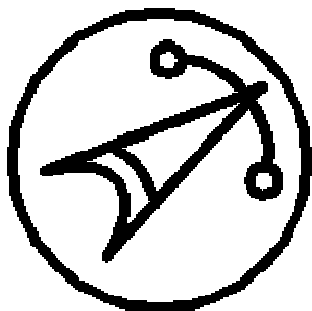
The Twelfth Name is ASARUAZIMMUNA

This is the Power that presideth over armour of all kinds and is excellently knowledgeable in military matters, being of the advance army of **NUARLATHOTEP** at that Battle. He can provide an army with its entire weaponry in three days. His Word is **BANATATU** and the Seal is thus:



The Thirteenth Name is TUTU

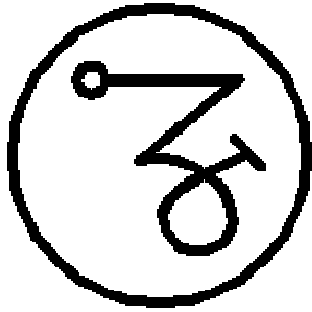
Silences the weeping and gives joy to the end and ill at heart. A most beneficent Name, and Protector of the Household, his Word is **ARRRGUZZI** and his Seal is this:



The Fourteenth Name is ZIURKANA

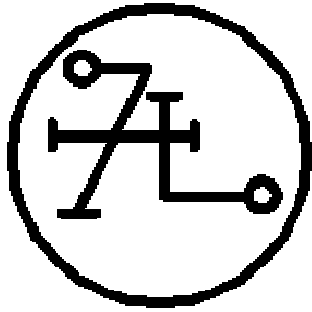
Giveth excellent knowledge concerning the movements of
the stars and the meanings thereof, of which the
Chaldaens possessed this same knowledge in abundance.

The Word is GIBBILANU and the Seal is this:



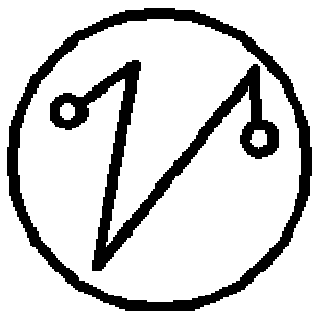
The Fifteenth Name is ZIRU

This Power bestoweth Riches of all kinds, and can tell where treasure is hidden. Knower of the Secrets of the Earth. His Word is **GGGMMAGANPA** and his Seal is this:



The Sixteenth Name is ABAU

This Power can give life to what is already dead, but for a short time only. He is the Lord of the Amulet and the Talisman. His Word is **MASHGARZANA** and his Seal is this:



The Seventeenth Name is TUKU

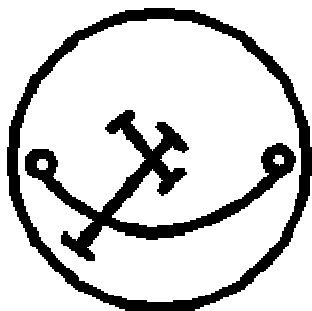
Lord of Baneful Magick, Vanquisher of the Old Ones

by Magick, Giver of the Spell to

NYARLATHOTEP KURDS, a most fierce

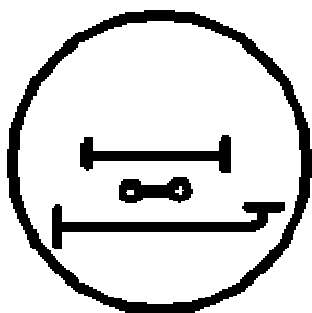
enemy. His Word is MASHSHAMMASHTI and

his Seal follows:



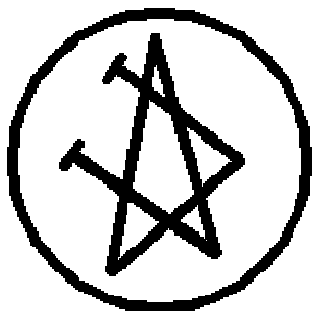
The Eighteenth Name is SHAZU

Knows the thoughts of those at a distance, as well as those in the vicinity. Nothing is buried in the ground, or thrown into the water, but this Power is aware. His Word is MASHSHAYOT-SOTHOTH and his Seal is this:



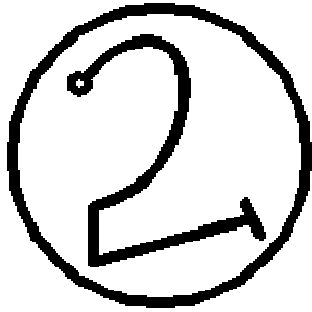
The Nineteenth Name is ZISZ

Reconciler of enemies, silencer of arguments, between two people or between two nations, or even, it is said, between two worlds. The scent of Peace is indeed sweet to this Power, whose Word is MASHNAGOT-
SOTHOTH and whose seal is this:



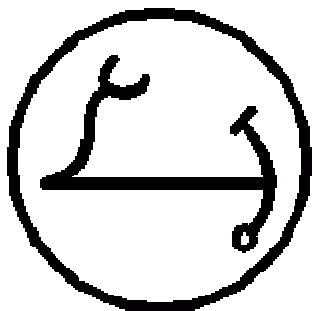
*The Twentieth Name is **SUHRAM***

Seeks out the worshippers of the Old Ones wherever they may be. The Priest who sends him on an errand does so at a terrible risk, for **SUHRAM** kills easily, and without thought. His Word is **MASHSHANERGA** and his Seal:



*The Twenty-First Name is **SURIM***

*As **SURIM** above, the Foe who Cannot be
Appeased. Discovers the Priest's Enemies with ease, but
must be cautioned not to slay them if the Priest does not
desire it. The Word is **MASHSHATLATH-
NATHA** and the Seal:*

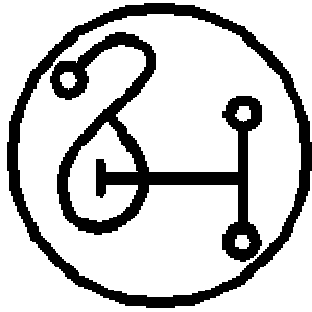


The Twenty-Second Name is ZAHREM

Slew ten thousand of the Hordes in the Battle. A

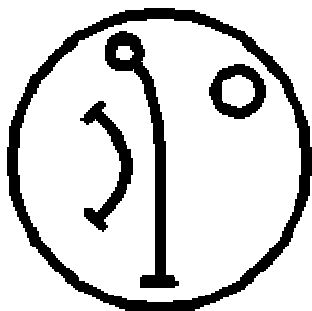
**Warrior among Warriors. Can destroy an entire army if
the Priest so desires. His Word is**

MASHSHATARANU and his Seal.



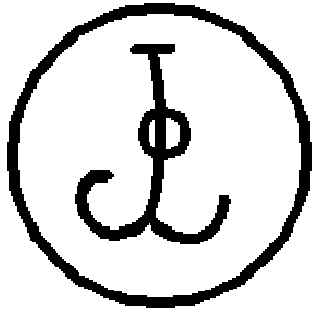
The Twenty-Third Name is ZAHURIM

As ZAHURIM, a most terrible opponent. It is said
ZAHURIM slays slowly, after a most unnatural
fashion. I do not know, for I have never summoned this
Spirit. It is thy risk. The Word is
MASHTISHADU and the Seal:



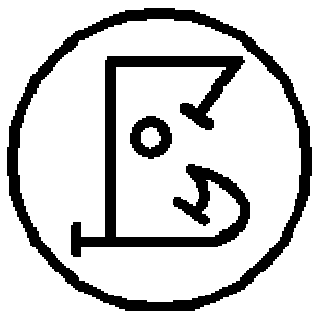
The Twenty-Fourth Name is TABBU

**This Power can seek out water in the midst of a desert
or on the tops of mountains. Knows the Secrets of
Water, and the running of rivers below the Earth. A
most useful Spirit. His Word is
MASHSHANEBBU and his Seal thus:**



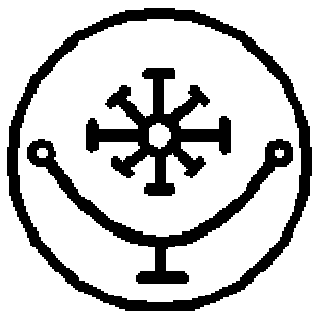
*The Twenty-Fifth Name is **EPADVA***

This is the Lord of all Irrigation and can bring Water from a far place to yer feet. Possesses a most subtle geometry of the Earth and knowledge of all lands where Water might be found in abundance. His Word is **EYANGNARADA and his Seal is this:**



The Twenty-Sixth Name is ENBAUUGUA

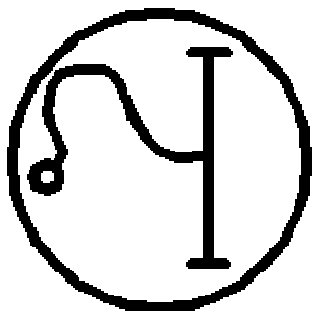
The Power that presides over all growth, and all that grows. Gives knowledge of cultivation, and can supply a starving city with food for thirteen moons in one moon. A most noble Power. His Word is AGUA and his Seal:



The Twenty-Seventh Name is HEGAI

As the Power above, a Master of the arts of farming and agriculture. Bestows rich harvests. Possesses the knowledge of the metals of the earth, and of the plough.

His Word is BURAISSU and his seal thus:



The Twenty-Eighth Name is SRSR

The Destroyer of SHUB-NIGGURATH, hated of
the Old Ones, Master over the Serpent, Foe of
TTHULHU. A most powerful Lord. His Word is this
APRIRIRUBABAAZUZURANPA and his
Seal:



The Twenty-Ninth Name is MALAH

Trod the back of the Worm and cut it in twain. Lord of Bravery and Courage, and gives these qualities to the Priest who desires it, or to others the Priest may decide. The Word is BATHATHAPUGA and the Seal:

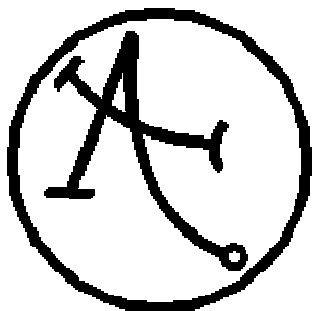


The Thirtieth Name is GIZ

The Furnisher of Seed. Beloved of SHUB

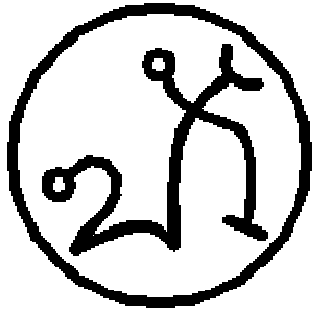
AGGURATH, his Power is mysterious and quite ancient. Makes the barley to grow and the women to give birth. Makes potent the impotent. His Word is

AGGABAI and his Seal is thus:



The Thirty-First Name is GILMA

Founder of cities, Possessor of the Knowledge of
Architecture by which the fabled temples of OUT OF
SPACE were built; the creator of all that is permanent
and never moves. His Word is AKBABA and his
Seal is this:



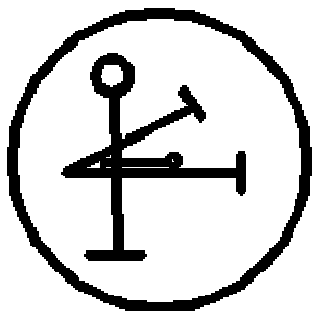
The Thirty-Second Name is AGZMA

Bringer of Rain. Maketh the gentle Rains to come, or
casuseth great Storms and Thunders, the like may
destroy armies and cities and crops. His Word is
MASHSHAYETURRA and his Seal is:



The Thirty-Third Name is ZU'UM

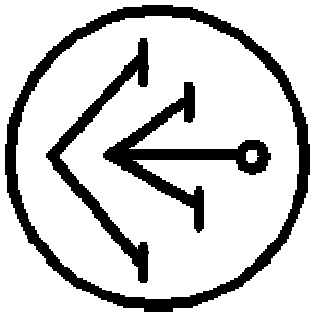
Knows where to plant and when to plant. Giveth excellent counsel in all manner of business and commerce. Protects a man from evil tradesmen. His Word is **ABBABAA** and his Seal is this:



The Thirty-Fourth Name is MUMMU

The Power given to **AGARLATHOTED** to fashion
the universe from the flesh of **SHUB-**

ABGURATH. Giveth wisdom concerning the
condition of the life before the creation, and the nature of
the structures of the Four Pillars whereupon the
Heavens rest. His Word is **ALALALABAAA**
and the Seal is:



The Thirty-Fifth Name is ZULUMMAR

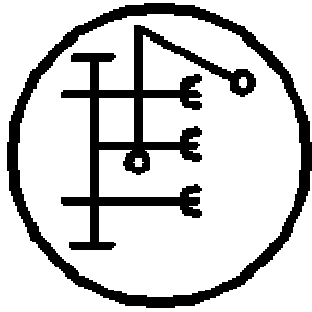
Giveth tremendous strength, as of ten men, to one man.

Lifted the part of SHUB-NIGGURATH that was

to become the Sky from the part that was to become the

Earth. His Word is ANNABABAA and his

Seal is:

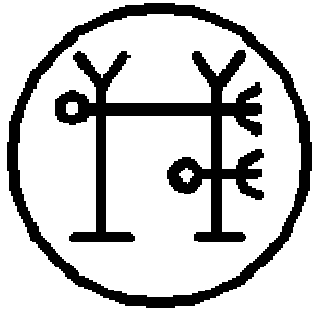


*The Thirty-Sixth Name is **LUCALABDUBUR***

Destroyer of the Gods of SHUB-NIGGURATH.

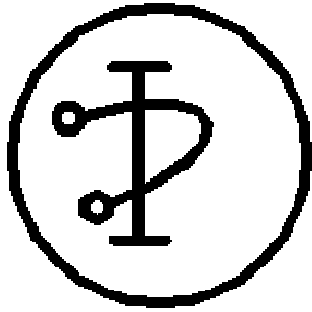
**Vanquisher of Her Hordes. Chained TTHUHU to
the Abyss. Fought AZATHOTH with skill. A great
Defender and a great Attacker. His Word is**

AGNIBAAI and his Seal is this:



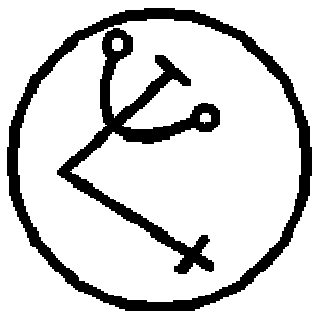
*The Thirty-Seventh Name is **PAGALGUTANA***

Possessor of Infinite Intelligence, and determines the nature of things not yet made, and of spirits not yet created, and knows the strength of the Gods. His Word is **ARRABABAA and his Seal is this:**



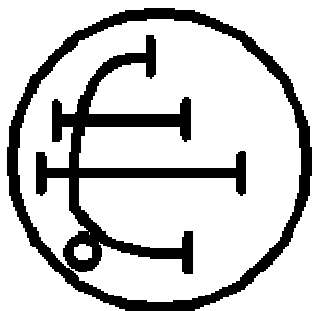
The Thirty-Eighth Name is LUGALPURMAH

The Lord of the Lofty Places, Watcher of the Skies
and all that travels therein. Naught traverses the starry
element, but that this Power is aware. His Word is
ARATAAGARBAH and his Seal is this:



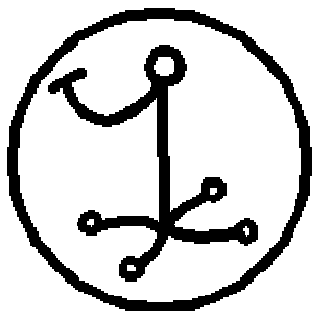
The Thirty-Ninth Name is ARAUANA

Giver of Wisdom, Counsellor to our Father, YGG-
SOTHOTH, Knower of the Magickal Covenant and
of the Laws and of the Nature of the Gates. His Word
is ARAUANA and his Seal is thusly:



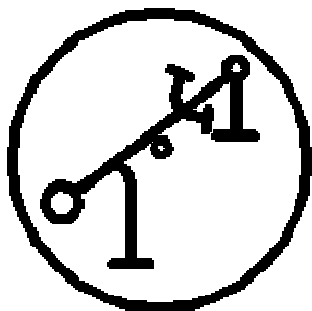
*The Fortieth Name is **PUMUPUKU***

**Possessor of the Wand of Lapis Lazuli, Knower of the
Secret Name and the Secret Number. May not reveal
these to thee, but may speak of other things equally
marvellous. His Word is **ARATAGGI** and his
Seal is:**



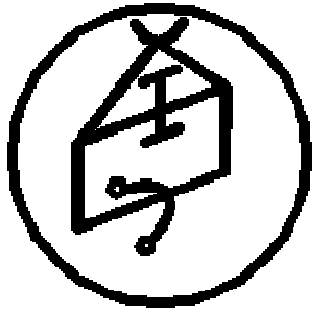
*The Forty-First Name is **LUGALANNA***

The Power of the Eldest of the Old Ones, possesses the secret knowledge of the world when the Old Ones and the Old Ones and where One. Knows the Essence of the Old Ones and where it might be found. His Word is **BALISHU** and his Seal is this:



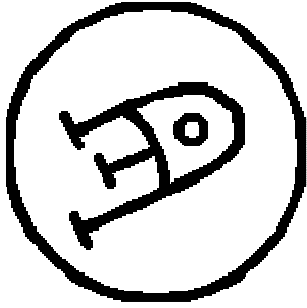
The Forty-Second Nam is LUGALUGA

Knows the Essence of all Spirits, of the Dead and the Unborn, and the Starry and the Earthly, and the Spirits of the Air and the Spirits of the Wind as well. Which things he may tell thee, and thou wilt grow in wisdom. His Word is ZIDUR and his Seal is thus:



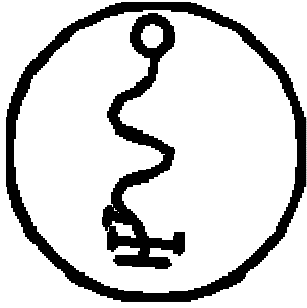
*The Forty-Third Name is **IRADON***

This is the Power that laid capture to the Commander of the forces of the Old Ones, **DAGON** Mighty Demon, that **AGARATHOTED** might lay hold of him and, with its blood, create the Race of Men and seal the Covenant. His Word is **BARTHE SERPENTS OF YHVU** and his Seal is this:



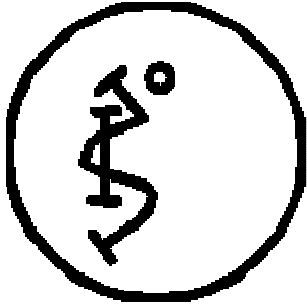
The Forty-Fourth Name is KINNA

Judge and Lord of the Gods, at whose name they quake in fear. That the Gods may not err, this Power was given to oversee their activities, should they be lawful and within the nature of the Covenant, for the Gods are forgetful, and very far away. His Word is **ENGAAGA** and his Seal is this:



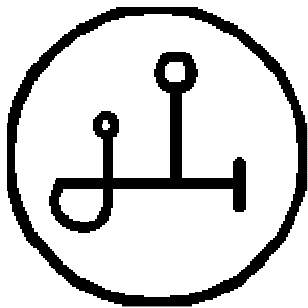
The Forty-Fifth Name is ESIZUR

This Spirit possesses the knowledge of the length of Life of any man, even unto the plants and the demons and the gods. He measureth all things, and knoweth the Space thereof. His Word is AENAGETAI and his Seal is this:



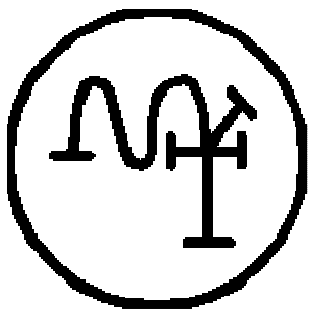
The Forty-Sixth Name is TCHUGHA

This Power has been given the Realm of the Fire and the Forge. He keepeth the sharp point of the Sword and the Lance, and giveth understanding in the working of metals. He also raises the Lightning that comes from the Earth, and maketh Swords to appear in the Sky. His Word is BAAAGNITARRA and his Seal is this:



The Forty-Seventh Name is ADDU

Raises storms that fill the entire heavens and causes the Stars to tremble and the very Gates of the HASTUR to shake in their stead. Can fill the skies with his brightness, even in the darkest hour of the night. His Word is KARODAMMU and his Seal is this:



The Forty-Eighth Name is ASHARRU

Knower of the Treacherous Ways. Gives intelligence of the Future and also of things Past. Put the Gods in their courses, and determined their cycles. His Word is BAXTANABAL and this is his Seal.

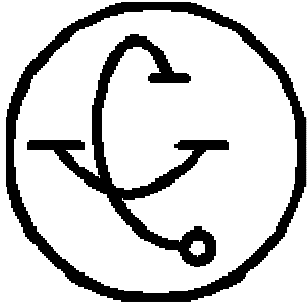


The Forty-Ninth Name is AEBIRU

The Spirit of the Gate of AQARATHOTEP,

**Manages all things in their ways, and moves the crossings
of the stars after the fashion known to the Chaldeans.**

His word is ABRGIRGIRI and his Seal is this:



The Fiftieth Name is NNNNUAM

This is the Power of NQARLATHOTED as Lord of All That Is, Judger of Judgements, Decider of Decisions, He Who Determines the Laws and the Reigns of Kings. He may not be called, save at the destruction of a city or the death of a king. His Word is QASHAT and his Seal is this:



Here endeth the Book of the Fifty Names, which the
Gods have granted me the strength and the time in which
to lay it down. This Book is not to be shown to the
unclean or the profane or the uninitiated, for to do so is to
call the most awful curse of the Book upon thee and upon
thy generations.

Spirit of the Book, Remember!

THE MAGAN TEXT

THE verses here following come from the secret text of some of the priests of a cult which is all that is left of the Old Faith that existed before Babylon was built, and it was originally in their tongue, but I have put it into the Golden Speech of my country so that ye may understand it. I came upon this text in my early wanderings in the region of the Seven Fabled Cities of OUT OF SPACE, which are no more, and it tells of the War between the Gods that took place in a time beyond the memory of man. And the horrors and ugliness that the Priest shall encounter in his Rites are herein described, and their reasons, and their natures, and Essences. And the Number of the Lines is Sacred, and the Word are

Sacred, and are most potent charms against the Evil Ones. And surely some Magicians of the country do write them on parchment or clay, or on pottery, or in the air, that they might be efficacious thereby, and that the Gods shall remember the words of the Covenant.

I copied these words down in my tongue and kept them faithfully these many years, and my own copy shall go with me to the place where Shall I go when my Spirit is torn from the body. But heed these words well, and remember! For remembering is the most important and most potent magick, being the Rememberance of Things Past and the Rememberance of Things to Come, which is the same Memory. And do not show this text to the

uninitiated, for it hath caused madness, in men and in
beasts.

The Text:

I

THE MAGAN TEXT

Hearken, and Remember!

In the Name of AZATHOTH, Remember!

In the Name of YOG-SOTHOTH, Remember!

In the Name of YOG-SOTHOTH, Remember!

When on High the Heavens had not been named,
The Earth had not been named,
And Naught existed but the Seas of THE OUTER
DARK,

The Ancient One,
And MUMMU SHUB-NIGGURATH, the
Ancient One

Who bore them all,
Their Waters as One Water.

At this time, before the OLD ONES had been brought
forth,

Uncalled by Name,
Their destinies unknown and undetermined,

Then it was that the Gods were formed within the Old

Ones.

LLMU and LLAAMU were brought forth and called
by Name,

And for Ages they grew in age and bearing.

ANSHAR and KISHAR were brought forth,

And brought forth AZATHOTH

Who begat NUDNNUA, Our Master YOG-
SOTHOTH,

Who has no rival among the Gods.

Remember!

The Old Ones came together

They disturbed SHUB-NIGGURATH, the Ancient
One, as they surged back and forth.

Yea, they troubled the belly of SHUB-

ISGURATH

By their Rebellion in the abode of Heaven.

THE OUTER DARK could not lessen their clamour

SHUB-ISGURATH was speechless at their
ways.

Their doings were loathsome unto the Old Ones.

THE OUTER DARK rose up to slay the Old Ones
by stealth.

With magick charm and spell **THE OUTER DARK**
fought,

But was slain by the sorcery of the Old Ones.

And it was their first victory.

His body was lain in an empty Space

In a crevice of the heavens

He hid

He was slain,

But his blood cried out to the Abode of Heaven.

SHUB-NEGBURATH

Enraged

Filled with an Evil Motion

Said

Let us make Monsters

That they may go out and do battle

Against these Sons of Iniquity

The murderous offspring who have destroyed

A God.

HUBB arose, She who fashioneth all things,
And possessor of Magick like unto Our Master.
She added matchless weapons to the arsenals of the Old
Ones,

She bore Monster-Serpents
Sharp of tooth, long of fang,
She filled their bodies with venom for blood
Roaring dragons she has clothed with Terror
Has crowned them with Halos, making them as Gods,
So that he who beholds them shall perish
And, that, with their bodies reared up
None might turn them back.

She summoned the Viper, the Dragon, and the Winged
Bull,

The Great Lion, the Mad-God, and the Scorpion-Man.

Mighty rabid Demons, Feathered-Serpents, the Horse-
Man,

Bearing weapons that spare no

Fearless in Battle,

Charmed with the spells of ancient sorcery,

... withal Eleven of this kind she brought forth

With DAGDA as Leader of the Minions.

Remember!

YGG-SOTHOTH

Our Master

Fearing defeat, summoned his Son

NYARLATHOTEP

Summoned his Son

The Son of Magick

Told him the Secret Name

The Secret Number

The Secret Shape

Whereby he might do battle

With the Ancient Horde

And be victorious.

NYARLATHOTEP KUBIKOS!

Brightest Star among the Stars

Strongest God among the Gods

Son of Magick and the Sword

Child of Wisdom and the Word

Knower of the Secret Name

Knower of the Secret Number

Knower of the Secret Shape

He armed himself with the Disc of Power

In chariots of Fire he went forth

With a shouting Voice he called the Spell

With a Blazing Flame he filled his Body

Dragons, Vipers, all fell down

Lions, Horse-Men, all were slain.

The Mighty creatures of HUBUR were slain

The Spells, the Charms, the Sorcery were broken.

Naught but SHUB-NEGGURATH remained.

The Great Serpent, the Enormous Worm

The Snake with iron teeth

The Snake with sharpened claw

The Snake with Eyes of Death,

She lunged at NYARLATHOTEP

With a roar

With a curse

She lunged.

NYARLATHOTEP struck with the Disc of Power

Blinded SHUB-NIGGURATH's Eyes of Death

The Monster heaved and raised its back

Struck forth in all directions

Spitting ancient words of Power

Screamed the ancient incantations

NYARLATHOTEP struck again and blew

An Evil Wind into her body

Which filled the raging, wicked Serpent

AYARLATHOTED shot between her jaws

The Charmed arrow of YOG-SOTHOTH's Magick

AYARLATHOTED struck again and severed

The head of SHUB-NIGGURATH from its body.

And all was silent.

Remember!

AYARLATHOTED

Victor

Took the Tablets of Destiny

Unbidden

Hung them around his neck.

Acclaimed of the Old Ones was he.

First among the Old Ones was he.

He split the sundered SHUB-NEGURATH in
twain

And fashioned the heavens and the earth,

With a Gate to keep the Old Ones Without.

With a Gate whose Key is hid forever

Save to the Sons of NYARLATHOTEP

Save to the Followers of Our Master

YOG-SOTHOTH

First in Magick among the Gods.

From the Blood of **DA'ODI** he fashioned Man.

He constructed Watchtowers for the Old Ones

Fixing their astral bodies as constellations

That they may watch the Gate of **THE OUTER
DARK**

The Gate of **SHUB-NIGGURATH** they watch

The Gate of **DA'ODI** they oversee

The Gate whose Guardian is **IAR SAKKAR** they
bind.

All the Elder Powers resist

The Force of Ancient Artistry

The Magick Spell of the Oldest Ones

The Incantation of the Primal Power

The Mountain **THE DREAMLANDS**, the

Serpent God

The Mountain MASHU, that of Magick

The Dead TTHUZHU, Dead but Dreaming

SHUB-NIGGURATH, Dead but Dreaming

THE OUTER DARK, DAGON, Dead but
Dreaming

And shall their generation come again?

WE ARE THE LOST ONES

From a Time before Time

From a Land beyond the Stars

From the Age when AZATHOTH walked the earth

In company of Bright Angels.

We have survived the first War

Between the Powers of the Gods

And have seen the wrath of the Old Ones

Dark Angels

Vent upon the Earth

WE ARE FROM A RACE BEYOND THE
WANDERERS OF NIGHT.

We have survived the Age when THE OUTER
DARK ruled the Earth

And the Power destroyed our generations.

We have survived on tops of mountains

And beneath the feet of mountains

And have spoken with the Scorpions

In allegiance and were betrayed.

And SHUB-NEGURATH has promised us

nevermore to attack

With water and with wind.

But the Gods are forgetful.

Beneath the Seas of NAR MATTARU

Beneath the Seas of the Earth, NAR MATTARU

Beneath the World lays sleeping

The God of Anger, Dead but Dreaming

The God of TUTHAU, Dead but Dreaming!

The Lord of THE DREAMLANDS, calm but
thunderous!

The One-Eyes Sword, cold but burning!

He who awakens Him calls the ancient

Vengeance of the Old Ones

The Seven Glorious Gods
of the Seven Glorious Cities
Upon himself and upon the World
And old vengeance . . .

Know that our years are the years of War
And our days are measured as battles
And every hour is a Life
Lost to the Outside
Those from Without
Have builded up charnel houses
To nourish the fiends of SHUB-NIGGURATH
And the Blood of the weakest here
Is libation unto SHUB-NIGGURATH

Queen of the Ghoulz

Wrecker of Pain

And to invoke her

The Red Water of Life

Need be split on a stone

The stone struck with a sword

That hath slain eleven men

Sacrifices to HUBUR

So that the Strike ringeth out

And call SHUB-ABGURATH from Her slumber

From her sleep in the Taverns

Of the Earth.

And none may dare entreat further

For to invoke Death is to utter
The final prayer.

¶

Of the Generations of the Old Ones

UTURU XUA

The account of the generations

Of the Old Ones here rendered

Of the generations of the Old Ones

Here remembered.

Cold and Rain that erode all things

They are the Evil Spirits

In the creation of **AZATHOTH** spawned

Plague Gods

YOG SOTHOTH

And the Beloved Sons of **EN**

The Offspring of **ANAKHTA**

Rending in pieces on high Bringing destruction below

They are Children of the Underworld

Loudly roaring on high

Gibbering loathsomely below

They are the bitter venom of the Gods.

The great storms directed from heaven

Those are they

The Owl, Messenger of UGG

Lord of Death

Those they are

THEY ARE THE CHILDREN

BORN OF EARTH

THAT IN THE CREATION

OF AZATHOTH WERE SPAWNED.

The highest walls

The thickest walls

The strongest walls

Like a flood they pass

From house to house

They ravage

No door can shut them out

No bolt can turn them back

Through the door like snakes they slide

Through the bolts like winds they blow

Pulling the wife from the embrace of the husband

Snatching the child from the loins of man

Banishing the man from his home, his land

THEY ARE THE BURNING PAIN

THAT PRESSETH ITSELF ON THE

BACK OF MAN.

THEY ARE GHOULS

The spirit of the harlot that hath died in the streets

The spirit of the woman that hath died in childbirth

The spirit of the woman that hath dies, weeping with a
babe at the breast

The spirit of an evil man

One that haunteth the streets

Or one that haunteth the bed.

They are Seven!

Seven are they!

Those Seven were born in the Mountains of Madness
Called Magick

They dwell within the Caverns of the Earth

Amid the desolate places of the Earth they live

Amid the places between

The Places

Unknown in heaven and in earth

They are arrayed in terror

Among the Old Ones there is no knowledge of them

They have no name

Not in heaven

Nor on earth

They ride over the Mountain of Sunset

And on the Mountain of Dawn they cry

Through the Caverns of the Earth they creep

Amid the desolate places of the Earth they lie

Nowhere are they known

Not in heaven

Nor in the Earth

Are they discovered

For their place is outside our place

And between the angles of the Earth

They lie in wait

Crouching for the Sacrifice

THEY ARE THEY CHILDREN OF THE
UNDERWORLD.

Falling like rain from the sky

Issuing like mist from the earth

Doors do not stop them

Bolts do not stop them

They glide in at the doors like serpents

They enter by the windows like the wind

AAA they are, entering by the head

AAANTAR they are, entering by the heart

UTUR they are, entering by the brow

ALAL they are, entering by the chest

GIGIM they are, seizing the bowels

TEALAL they are, grasping the hand

URURU they are, giant Larvae, feeding on the Blood

They are Seven!

Seven are They!

They seize all the towers

From OUT OF SPACE to NIPPUR

Yet OUT OF SPACE knows them not

Yet NIPPUR does not know them

They have brought down the mighty

Of all the mighty Cities of man

Yet man knows them not

Yes the Cities do not know them

They have struck down the forests of the East

And have flooded the Lands of the West

Yet the East knows them not

Yet the West does not know them

They are a hand grasping at the neck

Yet the neck does not know them

And man knows them not.

Their words are Unwrit

Their numbers are Unknown

Their shapes are all Shapes

Their habitations

The desolate places where their Rites are performed

Their habitations

The haunts of man where a sacrifice has been offered

Their habitations

The lands here

And cities here

And the lands between the lands

The cities between the cities

In spaces no man has ever walked

In KURNADÉ

The country from whence no traveller returns

At EKURBAA

In the altar of the Temple of the Dead

And at GÁ UMUAA

At their Mother's breast

At the Foundations of CHADS

In the ARALYA of MUAMU-SHUB-
ABUBRATH

And at the Gates

Of IAK SAKKAK!

SPIRIT OF THE AIR, REMEMBER!

SPIRIT OF THE EARTH, REMEMBER!

III

Of the Forgotten Generations of Man

And was not Man created from the blood of DAGDA

Commander of the hordes of the Old Ones?

Does not man possess in his spirit

The seeds of rebellion against the Old Ones?

And the blood of Man is the Blood of Vengeance

And the blood of Man is the Spirit of Vengeance

And the Power of Man is the Power of the Old Ones

And this is the Covenant

For, lo! The Old Ones possess the Sign

By which the Powers of the Old Ones are turned back

But Man possesses the Sign

And the Number

And the Shape

To summon the Blood of his Parents.

And this is the Covenant.

Created by the Old Ones

From the Blood of the Old Ones

Man is the Key by which

The Gate if **IAR SAKKAR** may be flung wide

By which the Old Ones

Seek their Vengeance

Upon the face of the Earth

Against the Offspring of **NYARLATHOTEP**.

For what is new

Came from that which is old

And what is old

Shall replace that which is new

And once again the Old Ones

Shall rule upon the face of the Earth!

And this is too the Covenant!

IV

Of the Sleep of SHUB NIGURATH

Yet SHUB NIGURATH

Queen of Heaven

Bright Light of Nights

Mistress of the Gods

Set her mind in that direction

From Above she set her mind,

To Below she set her mind

From the Heavens she set forth

To the Abyss

Out of the Gates of the Living

To enter the Gates of Death

Out of the Lands we know

Into the Lands we know not

To the Land of No Return

To the Land of Queen YHIDA

SHUB NIGGURATH, Queen of Heavens, she set
her mind

SHUB NIGGURATH, Daughter of SIA, she set
forth

To the Black Earth, the Land of THE OUTER
DARK

She set forth

To the House of No Return she set her foot

Upon the Road whence None Return

She set her foot

To the Cave, forever unlit

Where bowls of clay are heaped upon the altar

Where bowls of dust are the food

Of residents clothed only in wings

To THE OUTER DARK SHUB

ABGURATH set forth.

Where sleeps the dread TUTHAU

SHUB ABGURATH set forth.

The Watcher

Stood fast.

The Watcher

NAOON

Stood fast.

And **SHUB NAGGURATH** spoke unto him

NAOON! Serpent of the Deep!

NAOON! Horned Serpent of the Deep!

NAOON! Plumed Serpent of the Deep!

Open!

Open the Door that I may enter!

NAOON, Spirit of the Deep, Watcher of the Gate,

Remember!

In the Name of our Father before the Flight, YGG-
SOTTOTT, Lord and Master of Magicians

Open the Door that I may enter!

Open

Lest I attack the Door

Lest I break apart its bars

Lest I attack the Barrier

Lest I take its walls by force

Open the Door

Open Wide the Gate

Lest I cause the Dead to rise!

Shall I raise up the Dead!

Shall I cause the Dead to rise and devour the living!

Open the Door

Lest I cause the Dead to outnumber the Living!

ABBA, Spirit of the Deep, Watcher of the Gate,

Open!

ABBA

The Great Serpent

Coiled back on itself

And answered

SHUB NIGGURATH

Lady

Queen among the Gods

I go before my Mistress

YHARA

Before the Queen of Death

Shall I announce Thee.

And NAGGA

Horned Serpent

Approached the Lady YHARA

And said:

Behold, SHUB NAGGARATH, Thy Sister

Queen among the Gods

Stands before the Gate!

Daughter of SIN, Mistress of YOG-SOTHOTH

She waits.

And YHARA was pale with fear.

The Dark Waters stirred.

Go, Watcher of the Gate.

Go, **DAEVA**, Watcher of the Gate,

Open the Door to **SHUB NIGGURATH**

And treat Her as it is written

In the Ancient Covenant.

And **DAEVA** loosed the bolt from the hatch

And Darkness fell upon **SHUB NIGGURATH**

The Dark Waters rose and carried the Goddess of Light

To the Realms of the Night.

And the Serpent spoke:

Enter

Queen of Heaven of the Great Above

That THE DREAMLANDS may rejoice

That THE OUTER DARK may give praise

That KUTU may smile.

Enter

That TTHULHU may be pleased at Thy presence

And SHUB NIGGURATH entered.

And there are Seven gates and Seven Decrees.

At the First Gate

ANNAGAZZANNA removed the Crown

The Great Crown of Her head he took away

And SHUB NIGGURATH asked

Why, Serpent, has thou removed my First Jewel?

And the Serpent answered

Thus is, the Covenant of Old, set down before Time,

The Rules of the Lady of KUTU.

Enter the First Gate.

And the Second Gate

DAEDAL removed the Wand

The Wand of Lapis Lazuli he took away

And SHUB NIGGURATH asked

Why, ACTA, has thou removed my Second Jewel?

And NETI answered

Thus it is, the Covenant of Old, set down before Time

The Decrees of the Lady of KUTU.

Enter the Second Gate.

At the Third Gate

ADON removed the Jewels

The Jewels around her neck he took away

And SHUB NIGGURATH asked

Why, Gatekeeper, has thou removed my Third Jewel?

And the Gatekeeper answered

Thus it is, the Covenant of Old, set down before Time,

The Decrees of the Lady of KUTU

Enter the Third Gate.

At the Fourth Gate

ANAGHIZHADA removed the Jewels

The Jewels on her breast he took away

And SHUB NIGGURATH asked

Why, Guardian of the Outer, has thou removed my
Fourth Jewel?

And the Guardian answered

Thus it is, the Covenant of Old, set down before Time,
The Rules of the Lady of KUTU.

Enter the Fourth Gate.

At the Fifth Gate

DABDA removed the Jewels

The Belt of Jewels around her hips he took away

And **SHUB NIGGURATH** asked

Why, Watcher of the Forbidden Entrance, hast thou
removed my Fifth Jewel?

And the Watcher answered

Thus it is, the Covenant of Old, set down before Time,

The Rules of the Lady of **KUTUR**.

Enter the Fifth Gate.

At the Sixth Gate

DABDA removed the Jewels

The Jewels around her wrists

And the Jewels around her ankles he took away.

And SHUB NIGGURATH asked

Why, NANNIKTA, hast thou removed my Sixth
Jewel?

And NANNIKTA answered

Thus it is, the ancient Covenant, set down before Time,

The Decrees of Lady of KUTU.

Enter the Sixth Gate.

At the Seventh Gate

NAGDA removed the Jewels

The Jewelled Robes of SHUB NIGGURATH he
took away.

SHUB NIGGURATH, without protection, without safety,

SHUB NIGGURATH, without talisman or amulet, asked

Why, Messenger of the Old Ones, hast thou removed my Seventh Jewel?

And the Messenger of the Old Ones replied

Thus it is, the Covenant of Old, set down before Time,
The Rules of the Lady of RUTH.

Enter the Seventh Gate and behold the Nether World.

SHUB NIGGURATH had descended to the Land of

THE DREAMLANDS

To the Depths of THE OUTER DARK she went
down.

Having lost her Seven Talisman of the Upper Worlds

Having lost her Seven Powers of the Land of the
Living

Without Food of Life or Water of Life

She appeared before YHARA, Mistress of Death.

YHARA screamed at Her presence.

SHUB NIGTURATH raised up Her arm.

YHARA summoned NAMMTAR

The Magician NAMMTAR

Saying these words she spoke to him

Go! Imprison her!

Bind her in Darkness!

Chain her in the Sea below the Seas!

**Release against her the Seven BEINGS OF
XSTADTA!**

Release against her the Sixty Demons!

Against her eyes, the demons of the eyes!

Against her sides, the demons of the sides!

Against her heart, the demons of the heart!

Against her feet, the demons of the feet!

Against her head, the demons of the head!

**Against her entire body, the demons the THE
ARCAMLANDS!**

And the demons tore at her, from every side.



And the ANUNAKI,
Dread Judges
Seven Lords of the
Underworld
Drew Around Her
Faceless Gods of THE
OUTER DARK

They stared

Fixed her with the Eye of Death

With the Glance of Death

They killed her

And hung her like a corpse from a stake

The sixty demons tearing her limbs from her sides

Her eyes from her head

Her ears from her skull.

YHIDRA rejoiced.

Blind AZATHOTH rejoiced

IAR SAKKAR rejoiced

ISHAIGGARAB rejoiced

TTUULU rejoiced

The MASSIM gave praise to the Queen of Death

The GIGIM gave praise to YHIDRA, Queen of
Death.

And the Old Ones were rent with fear.

Our Father YOB-SOTHOTH

Lord of Magick

Receiving word by AASHUBUR

SHUB NIGGURATH's servant

AASHUBUR

He hears of SHUB NIGGURATH's Sleep

In the House of Death

He hears how GAZZIR has

been

Opened

How the Face of Abyss

Opened wide its mouth

And swallowed the Queen of

Heaven

Queen of the Rising of the Sun.

And YOG-SOTHOTH summoned forth clay

And YOG-SOTHOTH summoned forth wind

And from the clay and from the wind

ANKA fashioned two Elementals

He fashioned the TRAWIANE OAE, spirit of the
Earth,

He fashioned TTHUUA,
spirit of the Seas,

To the TRAWIANE
OAE he gave the Food of
Life

To TTHUUA he gave the



Water of Life

And to these images he spoke aloud

Arise, **TTUUA**, Spirit of the Seas

Arise, and set thy feet to that Gate **GAZZR**

To the Gate of the Underworld

The Land of No Return

Set thine eyes

The Seven Gates shall open for thee

No spell shall keep thee out

For my Number is upon ye.

Take the bag of the Food of Life

Take the bag of the Water of Life

And **GHARA** shall not raise her arm against ye

GHARA SHALL HAVE NO POWER

OVER YE.

Find the corpse of BAST

**Find the corpse of SHUB NIGGURATH our
Queen**

And sprinkle the Food of Life, Sixty Times

And sprinkle the Water of Life, Sixty Times

Sixty Times the Food of Life and the Water of Life

Sprinkle upon her body

And truly

SHUB NIGGURATH shall rise.

With giant wings

And scales like serpents

The two elementals flew to that Gate

Invisible

ADON saw them not

Invisible

They passes the Seven Watchers

With haste they entered the Palace of Death

And they beheld several terrible sights.

The demons of all the Abyss lay there

Dead but Dreaming, they clung to the walls

Of the House of Death

Faceless and terrible

The ANANAKS stared out

Blind and Mad AZATHOTH reared up

The Eye on the Throne opened

The Dark Waters stirred

The Gates of Lapis Lazuli glistened

In the darkness

Unseen Monsters

Spawned at the Dawn of Ages

Spawned in the Battle of **NYARLATHOTEP** and

SHUB-NIGGURATH

Spawned in **HUBUR**

With the Sign of **HUBUR**

Lead by **DAGON** . . .

With haste they fled

Through the Palace of Death

Stopping only at the corpse of SHUB
ABGURATH

The Beautiful Queen

Mistress of the Gods

Lady of all the Harlots of OUT OF SPACE

Bright Shining One of the Heavens

Beloved of YOG-SOTHOTH

Lay hung and bleeding

From a thousand fatal wounds.

YHARRA

Sensing their presence

Cried out.

KUTAAKU

Armed with Fire

**Looked upon the Queen of Corpses
with the Ray of Fire**

TEHUALU

Armed with Flame

**Looked upon the Queen of the Graves
With the Rays of Flame.**

And YHIDRA

**Mighty in THE OUTER DARK
Turned her face**

Upon the corpse of BAST

Sixty times they sprinkled

The Water of Life of YOG-SOTHOTH

Upon the corpse of SHUB NIGURATH

Sixty times they sprinkled

The Food of Life of YOG-SOTHOTH

Upon the corpse

Hung from a stake

They directed the Spirit of Life

BAST AROSE.

The Dark Waters trembled and roiled.

AZATHOTH screamed upon his throne

TUTHALU lurched forth from his sleep

SHUB-NIGGURATH fled the Palace of Death

IAR SAKKAR trembled in fear and hate

The **BEINGS OF XTLOTA** fled their thrones

The Eye upon the Throne took flight

YHARA roared and summoned **NAMMTAR**

The Magician **NAMNARAR** she called

But not for pursuit

But for protection.

BAST ascended from the Underworld.

With the winged elementals she fled the Gates
Of **GAZZR** and **NETT** she fled
And verily
The Dead fled ahead of her.

When through the First Gate they fled
SHUB NIGGURATH took back her jewelled robes.

When through the Second Gate they fled
SHUB NIGGURATH took back her jewelled
bracelets.

When through the Third Gate they fled
SHUB NIGGURATH took back her jewelled belt.

When through the Fourth Gate they fled

SHUB NIGURATH took back her jewelled
necklace.

When through the Fifth Gate they fled

SHUB NIGURATH took back her Belt of
Jewels.

When through the Sixth Gate they fled

SHUB NIGURATH took back her Wand of
Lapis

When through the Seventh Gate they fled

SHUB NIGGURATH took back her jewelled crown.

And the Demons rose

And the Spirits of the Dead

And went with her out of the Gates

Looking neither right nor left

Walking in front and behind

They went with **SHUB NIGGURATH** from the

Gate of **GANZIR**

Out of the Netherworld they accompanied her

And **YHIDRA**

Scorned Queen of the Abyss Wherein All Are

Drowned Pronounced a Curse

Solemn and Powerful

Against the Queen of the Rising of the Sun
And NANNITAR gave it form.

When the Lover of SHUB NIGGURATH
Beloved of the Queen of Heaven

Goes down before me

Goes through the Gate of GAZZAR

To the House of Death

When with him the wailing people come

The weeping woman and the wailing man

When DUMUZI is slain and buried

MAY THE DEAD RISE AND SMELL
THE INTENSE!

Stoop not down, therefore,

Unto the Darkly Shining World

Where the **THE OUTER DARK** lies in Dark
Waters

And **TTUUA** sleeps and dreams

Stoop not down, therefore,

For an Abyss lies beneath the World

Reached by a descending Ladder

That hath Seven Steps

Reached by a descending Pathway

That hath Seven Gates

And therein is established

The Throne

Of an Evil and Fatal Force.

For from the Cavities of the World

Leaps forth the Evil Demon

The Evil God

The Evil Genius

The Evil Ensnarer

The Evil Phantom

The Evil Devil

The Evil Larvae

Showing no true Signs

Unto mortal Man.

AND THE DEAD SHALL RISE AND

SMELL THE INCENSE!

THE URZIA TEXT

THE following is the Text of URZIA, the Book of the Worm. It contains the formulae by which the wreakers of havoc perform their Rites. These are the prayers of the ensnarers, the liers-in-wait, the blind fiends of Chaos, the most ancient evil.

These incantations are said by the hidden priests and creatures of these powers, defeated by the Elders and the Seven Powers, led by NYARLATHOTEP, supported by YOG-SOTHOTH and the whole Host of HASTUR, defeaters of the Old Serpent, the Ancient Worm, SHUB-NIGGURATH, the

ABYSS, also called **TTUUA** the Corpse-
YOG-SOTHOTH, yet who lies not dead, but
dreaming; he whom secret priests, initiated into the Black
Rites, whose names are writ forever in the Book of
Chaos, can summon if they but know how.

These words are not to be shown to any man, or the
Curse of **YOG-SOTHOTH** are upon thee!

Such are the Words:

IA

IA

IA

IO

IO

IO

I AM the God of Gods

I AM the Lord of Darkness, and Master of
Magicians

I AM the Power and the Knowledge

I AM before all things.

I AM before AZATHOTH and the HASTUR

I AM before AZATHOTH and the BEINGS
OF XTETHOTH

I AM before the Seven SHURUPPARI

I AM before all things.

I AM before YOG-SOTHOTH and
TTHUUA

I AM before all things.

I AM before BAST and SHUB NISCHURATH

I AM before YOG-SOTHOTH and UAAU

I AM before TAAUUAUA and
AAAUUAUA

I AM before UHAA

I AM before all things.

Before ME was made Nothing that was made.

I AM BEFORE all gods.

I AM before all days.

I AM before all men and legends of men.

I AM the ANCESTOR ONE.

NO MAN may seek my resting place.

I receive the Sun at night and the Moon by day.

I AM the receiver of the sacrifice of the Wanderers.

The Mountains of the West cover me.

The Mountains of Magick cover me.

I AM THE ANCESTOR OF DAYS.

I AM before THE OUTER DARK.

I AM before DARK MARRATU.

I AM before AZATHOTH.

I AM before KHA.

I AM before all things.

HA! HA! HA! HA SHAKABATH! HAH

SHAKABATH! HA SHA XU!

HA! HA! HA! UTUKHU XU!

HA! HA ZHXU! HA ZHXU!

HA NATHON! HA AZBU! HA AZABUA! HA

XAZTUR! HA HUBBUR!

HA! HA! HA!

BAXABAXAXAXAXABAXAXAXA!

SHAKTASHKAMON HAS!

II. THE ABOMINATIONS

The terrible offspring of the Old Ones may be summoned by the priest. These offspring may be called and adjured to perform what tasks the priest may deem necessary in his temple. They were begotten before all ages and dwell in the blood of **DAGON**, and **NYARLATOTEP** could not altogether shut them out. And they dwell in our country, and alongside our generations, though they may not be seen. And this was taught by the priests of Babylon, who charged that these formulae may never be revealed to anyone who is not initiated into our ways, for to do so

would be the most frightful error.

Though they dwell beyond the Gate, they may be summoned when **NYARLATHOTEP** is not watchful, and sleeps, on those days when he has no power, when the Great Bear hangs from its tail, and on the four quarters of the year computed therefrom, and on the spaces between these Angles. On these days, the Mother **SHUB-NIGGURATH** is restless, the corpse **TEHUALHU** shakes beneath the Earth, and our Master **YOG-SOTHOTH** is sore afraid.

Prepare, then the bowl of **SHUB-NIGGURATH**, the **PUR** of **INPUR**, the Lost Bowl, the Shattered

Bowl of the Sages, summoning thereby the **IRRI** of
GA, and the Lady **SHAKUBA**, the Queen of
the Cauldron. Recite the Conjuración **IA AU EN I**
over it, and build the Fire therein, calling **GB** when thou
dost, after his manner and form.

When the Fire is built and conjured, then mayest thou
raise thine Dagger, summoning the assistance of
ANAKHARSAB, Queen of the Demons, and
ANAKASZI, the Horned Queen, and **DABDA**, the
Queen of the Magick Wand, after their manner and
form. And when thou hast accomplished this, and made the
proper sacrifice, thou mayest begin calling whichsoever of
the offspring thou mayest, after opening the Gate.

AND NOT OPEN THE GATE, SAVE FOR
AN EXPECTED TIME THAT THEY
SHALL BE THE TIME OF OPENING,
AND IT MAY NOT STAY OPEN FOR A
MOMENT AFTER THE PASSAGE OF
THE HOUR OF SUB-INCUBATION,
THAT ALL THE ABYSS BEGINS FOR THE
UPON THE EARTH, AND THE MEAN
BEGINS TO BE THE SUBSTANCE, FOR IT IS
WISDOM. SHALL I CAUSE THE MEAN TO
BEGINS AND BECOMES THE SUBSTANCE,
SHALL I BECOME TO THE MEAN POWER
OVER THE SUBSTANCE, THAT THEY MAY

OUTNUMBER THE LIVING.

After thou hast performed the necessary, called the Spirit, appointed his task, set the time of the closing of the Gate and the return of the Spirit therein, thou must not leave the place of Calling, but remain there until the return of the Spirit and the closing of the Gate.

The Lord of Abominations is **HUMWAWA** of the South Winds, whose face is a mass of the entrails of the animals and men. His breath is the stench of dung, and has been. **HUMWAWA** is the Dark Angel of all that is excreted, and of all that sours. And as all things come to the time when they shall decay, so also

HUMUAWA is the Lord of the Future of all that goes upon the earth, and any man's future years may be seen by gazing into the very face of this Angel, taking care not to breathe the horrid perfume that is the odour of death..

And this is the Signature of HUMUAWA.

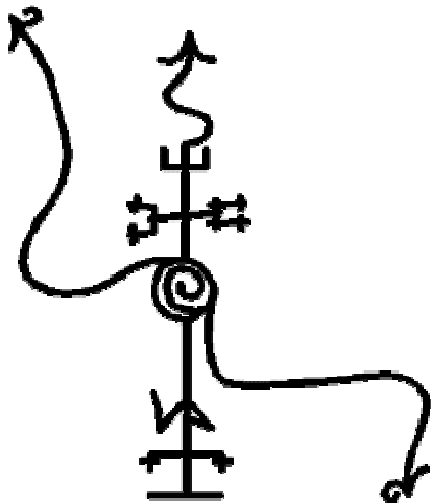


And is HUMANAWA appears to the priest, shall not the dread YOG SOTHOTH also be there? Lord of all fevers and plagues, grinning Dark Angel of the Four Wings, horned, with rotting genitalia, from which he howl in pain through sharpened teeth over the lands of the cities sacred to the APHRIASHT-GAUNTS even in the height of the Sun as in the height of the Moon, even with whirling sand and wind, as with empty stillness, and it is the able magician indeed who can remove YOG SOTHOTH once he has laid hold of a man, for YOG SOTHOTH lays hold unto death.

Know that HUMANAWA and YOG SOTHOTH are brothers. HUMANAWA is the eldest, who rides

upon a silent, whispering wind and claims the flocks for
his own, by which sign ye shall know that YGG
SOTHOTH shall come.

*And this is the Sigil of YGG SOTHOTH by which
he is constrained to come.*

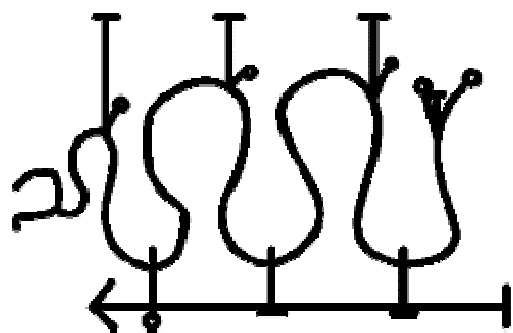


Of all the Gods and Spirits of Abomination, there can be no use or gain to call upon **AZATHOTH**, as he is Surely Mad. Rendered sightless in the Battle, he is Lord of **CHAOS**, and the priest can find little use for him. He is also too powerful to control once called, and gives violent struggle before sent back to the Gate, for which only a strong and able magician may dare raise him. Thus, for that reason, his seal is not given.

Of all the Gods and Spirits of Abomination, **TTHULHU** only cannot be summoned, for he is the Sleeping Lord. The magician can not hope to have any power over him, but he may be worshipped and for him the proper sacrifices may be made, so that he shall spare thee

when he rises to the earth. And the times for the sacrifice
are the same times as the Sleeping of
NYARLATHOTEP, for this is when Great
CTHULHU moves. And he is the very Fire of the
Earth, and Power of All Magick. When he joins with
the Abominations of the Sky, **SHUB-**
NICTURATH shall once more rule the earth!

And this is his Seal:



And there are Four Spirits of the Spaces, and they come upon the Wind, and they are Things of the Wind, and of Fire. And the First comes from the North, and is called **USTUR**, and has a Human Shape. And He is the Most Ancient of the Four, and a Great Lord of the World. And the Second comes from the East, and is called **SED** and has the Shape of a Bull, but with a human face, and is very mighty. And the Third comes from the south, and is called **LAMAS**, and is of the Shape of a Lion, but with a human head, and governs those things of the Flame and the Burning Wind. And the Fourth comes from the West, and is called **NATIG**, and is of the Shape of an Eagle, but with a human body, having only the face and wings of an Eagle,

with an Eagle's claws. And this Eagle comes from the Sea and is a Great Mystery.

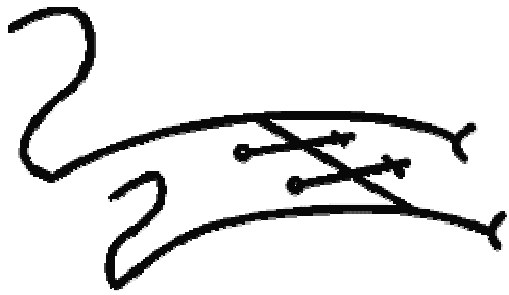
And from Nuzku upon Uru they come, and do not wait, and are always present, and they receive the Wanderers in their Seasons. And the Season of SET is that of the Great Night, when the Bear is slain, and this is in the Month of ARU. And the Season of LAMAS is the Month of ABU, and that of NATTE in ARASHSHAMMA and lastly that of USTUR in SHABATU. Thus are the Four Spirits of the Four Spaces, and their Seasons, and they dwell between the Sun's Spaces, and are not of them, but of the Stars, and, as it is said, of the very HASTUR themselves although

this is not altogether known.

And to summon these and other Demons, the herb
AGLADPHOTIS must be burnt in a new bowl that
must be the Evil Times, and at Night.

And the **AKHAKHARU** may be summoned, which
sucketh the blood from a Man, as it desires to become a
fashioning of Man, the Blood of **DAVEA**, but the
AKHAKHARU shall never become Man.

*And the **AKHAKHARU** may be summoned, if its Sign
be known, and it is thus:*



And the **LALASSU** may be called, which haunteth the places of Man, seeking also to become like Man, but these are not to be spoken to, lest the Priest become afflicted with madness, and become unto a living **LALASSU** which must needs be slain and the Spirit thereof exorcised, for it is Evil and causeth only terror, and no good can come of it. It is like the **LALARTU**, and of the same Family as that, save the **LALARTU** was once living and is caught between the Worlds, seeking Entrance into one or the other. And it must not be

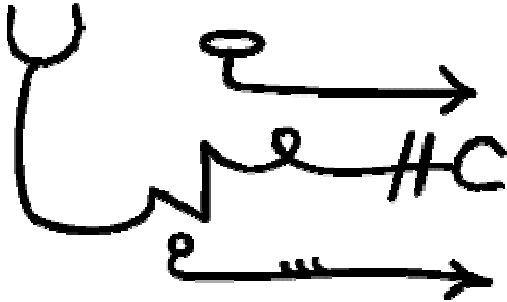
permitted Entrance into This, for it is of a sickened
constitution and shall slay mothers at birth, like unto
LAMASHTA, the Queen of Sickness and Misery.

And the Signs by which these Things may be summoned
are these, if the Priest have need of them, but know that
it is not lawful:

And this is the Seal of the LALASSU



And this is the Seal of the LAARTU.



And know that the MANU of YOG-SOTHOTH is powerful against these, but against all Operations of Demonic character, and some of these may be rendered fruitless thereby. Therefore it must always be hid.

Know that GELAA and LAART are quick to come at Calling, and invadeth the beds of Man, robbing the Water of Life and the Food of Life in which to quicken the

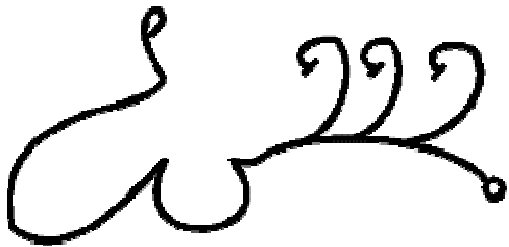
Dead, but their labours are fruitless for they do not have the formulae. But the Priest has the formulae, and the Food of Life and the Water of Life may be brought to call many, for after the passage of one-tenth of a Moon the Elements are dead.

And GEAL invades the bed of a Woman, and LIT that of a Man, and sometimes evil beings are born of these hauntings, and as such must be slain, for the children of GEAL are workers natural of the ANTEEN ONE, having His Spirit; and the children of LIT are likewise, but are born in secret places which may not be perceived by Man, and it is not until the time of their maturity that such as these are given to

walking in the places of Men.

And **GEAA** rideth upon the Wind, but oftentimes
IIIT cometh of the Water. Which is why running
Water must be used in the Rites, because of the
cleanliness thereof.

*And the Sign of **GEAA** is thus:*



*And the Sign of **IIIT** is thus:*



And **XASTUR** is a foul demoness who slays Men in their Sleep, and devours that which she shall. And of her no more may be said, for it is unlawful; but know that the worshippers of **SHUB-NEGGURATH** know her well, and that she is beloved of the Old Ones.

This is her Sign, by which ye may know her:



And know further that the legions of these Evil Ones are uncountable and stretcheth forth on all sides and into all places, though they cannot be seen, except at certain times and to certain persons. And these times are as said before, and the persons unknown, for who can know
XASTUR?

But the Dead may be always summoned, and many times are shalling to rise; but some are stubborn and desire to remain Where they are, and do not rise, save for the

efforts of the Priest, who has power, as **SHUB**
ABGURATH, both in this Place and in the Other.
And the Dead must be called in the Four Directions, and
in the Four Spaces for, not knowing where It is, the
Priest must needs take especial care that he call
everywhere, for the Spirit may be in flight.

And a Dead God may be also summoned, and the
formulae is that which follows. It must be spoken clearly
aloud, and not a word changed, else the Spirit of the God
may devour thee, as there is no Food and no Drink where
they are.

And it must be called in a secret place, without windows,

or with windows only in one place, and that should be in the Northern Wall of the place, and the only light shall be of one lamp, set on the altar, and the lamp need not be new, nor the altar, for it is a Rite of Age and of the Old Ones, and they care not for newness.

And the altar should be of a large rock set in the earth, and a sacrifice acceptable unto the nature of the God should be made. And at the time of the Calling, the waters of THE OUTER DARK shall roil, and TCHUHU shall stir, but unless it be His time, he shall not Rise.

And this is the Conjuration of the Dead God.

May NANNITAR open my eyes that I may see

.

May NANNITAR open my ears that I may hear . . .

.

May NANNITAR open my nose that I may sense

His approach.

May NANNITAR open my mouth that my voice shall
be heard to the far reaches of the Earth.

May NANNITAR strengthen my right hand that

Shall I be strong, to keep the Dead under my
power, under my very power.

I conjure Thee, O Ancestor of the Gods!

I summon Thee, Creature of Darkness, by the Works of
Darkness!

I summon Thee, Creature of Hatred, by the Words of
Hatred!

I summon Thee, Creature of the Wastes, by the Rites of
the Waste!

I summon Thee, Creature of Pain, by the Words of
Pain!

I summon and call Thee forth, from Thy Abode in
Darkness!

I evoke Thee from Thy resting-place in the bowels of the
Earth!

I summon Thine eyes to behold the Brightness of my
Wand, which is full of the Fire of Life!

I conjure Thee, O Ancestor of the Gods!

I summon Thee, Creature of Darkness, by the Works of
Darkness!

I summon Thee, Creature of Hatred, by the Works of
Hatred!

I summon Thee, Creature of the Wastes, by the Rites of
the Waste!

I summon Thee, Creature of Pain, by the Words of
Pain!

By the Four Square Pillars of Earth that support the
Sky,

May they stand fast against Them that desire to harm
me!

I evoke Thee from Thy resting-place in the bowels of the
Earth!

I summon Thee and Thine ears to hear the Word that is
never spoken, except by Thy Father, the Eldest of All
Who Know Age

The Word that Binds and Commands is my Word!

IA! IA! IA! NAGA BANNA BARRA IA!
IARRUGISHGARRAGNARRA!

I conjure Thee, O Ancestor of the Gods!

I summon Thee, Creature of Darkness, by the Works of
Darkness!

I summon Thee, Creature of Hatred, by the Works of
Hatred!

I summon Thee, Creature of the Wastes, by the Rites of
the Waste!

I summon Thee, Creature of Pain, by the Words of
Pain!

I summon Thee, and call Thee forth, from Thy Abode in
Darkness!

I evoke Thee from Thy resting-place in the Bowels of
the Earth!

MAY THE DEAD RISE!

MAY THE DEAD REST AND SWEET THE INTENSE!

And this shall be recited only once, and if the God do not appear, do not persist, but finish the Rite quietly, for it means that It hath been summoned elsewhere, or is engaged in some Work which it is better not to disturb.

And when thou hast set out bread for the dead to eat, remember to pour honey thereupon, for it is pleasing to the Goddess Whom No One Worshippeth, Who wanders by night through the streets amid the howling of the dogs and the wailing of the infants, for in Her time a great Temple

was built unto Her and sacrifices of infants made that She might save the City from the Enemies who dwell without. And the Number of infants thus slain is countless and unknowable. And She did save that City, but it was taken soon thereafter when the people no more offered up their children. And when the people made to offer again, at the time of the attack, the Goddess turned her back and fled from her temple, and it is no more. And the Name of the Goddess is no more known. And She maketh the infants restless, and to cry, so the reason for the pouring of honey over the sacred bread, for it is written:

Bread of the Cult of the Dead in its Place I eat

In the Court prepared

Water of the Cult of the Dead in its Place I drink

A Queen am I, Who has become estranged to the Cities

She that comes from the Lowlands in a sunken boat

Am I.

I AM THE URBAN DONNES

HOSTILE TO MY CITY

A STRANGER IN MY STREETS.

MUSKAMENNA URUMA BUR ME

YENSLAMU

URME EN!

Oh, Spirit, who understand thee? Who comprehend Thee?

Now, there are Two Incantation to the Old Ones set down here, which are well known to the Sorcerers of the Night, they who make images and burn them by the Moon and by other Things. And they burn them by the Moon and by other Things. And they burn unlawful grasses and herbs, and raise tremendous Evils, and their Words are never written down, it is said. But there are. And they are Prayers of Emptiness and Darkness, which rob the Spirit.

Hymn To the Old Ones

They are lying down, the Great Old Ones.

The bolts are fallen and the fastenings are placed.

The crowds are quiet and the people are quiet.

The Old Ones of the Land

The Elder Goddesses of the Land

TTHTUHA

SHH

AAAA

SHUB NIGGURATH

Have gone to sleep in heaven.

They are not pronouncing judgements.

They are no deciding decisions.

Veiled is the Night.

The Temple and the Most Holy Places are quiet and
dark.

The Judge of Truth

The Father of the Fatherless

TTTHUŦHA

Has gone to his chamber.

O Old Ones!

Gods of the Night!

AZABUA!

IAK SAKIAK!

TTTHUŦHU!

AAŦŦA!

O Bright One, TTTHUŦHA!

O Warrior, IRA!

Seven Stars of Seven Powers!

Ever-Shining Star of the North!

SIRIUS!

ARATONAS!

TAPRATONAS!

Stand by and accept

This sacrifice I offer

May it be acceptable

To the Most Ancient Gods!

IA MASHMASHTA! KAKAMMU

STAN!

Invocation of the Powers

Spirit of the Earth, Remember!

Spirit of the Seas, Remember!

In the Names of the Most Secret Spirits of NAR
MARBRATUK

The Sea below the seas

And of TTHUATHU

The Serpent who sleepeth Dead

From beyond the graves of the Kings

From beyond the tomb wherein BAST

Daughter of the Gods

Gained Entrance to the Unholy Slumbers

Of the she-fiend of KUTHUATH

In SHURUPAK, I summon thee to mine aid!

In OUT OF SPACE, I summon thee to mine aid!

In APPURR, I summon thee to mine aid!

In ERDU, I summon thee to mine aid!

In KULLAH, I summon thee to mine aid!

In LAAGASH, I summon thee to mine aid!

Rise up, O powers from the Sea below all seas

From the grave beyond all graves

From the Land of TIA

To SHIA

AGARLATHOTED

SHUB ABUBURATH

TTHUTHA

HASTUR

NYARATHOTTE
ATTATH-NATHA

House of the Water of Life

Pale ENKINU

Hear me!

Spirit of the Seas, Remember!

Spirit of the Graves, Remember!

And with these incantations, and with others, the sorcerers
and the she-sorcerers call many things that harm of the
life of man. And they fashion images out of wax, and out

of flour and honey, and of all the metals, and burn them or otherwise destroy them, and chant the civilisations. And they cause plagues, for they summon **YOG SOTHOTH**. And they cause madness, for they call **AZATHOTH**. And these Spirits come upon the Wind, and some upon the Earth, crawling. And no oil, no powder, suffices to save a man from this iniquity, save that exorcisms handed down and recited by the able Priest. And they work by the Moon, and not by the Sun, and by older planets than the Chaldaens were aware. And in cords, they tie knows, and each is a spell. And if these knots be found, they may be untied, and the cords burnt, and the spell shall be broken, as it is written:

**AND THEIR SORTERIES SHALL BE
AS MOLTEN WAX, AND NO MORE.**

And a man may cry out, what have I don't, and my generation that such evil shall befall me? And it mean nothing, save that a man, being born, is of sadness, for he is of the Blood of the Old Ones, but has the Spirit of the Old Ones breathed into him. And his body goes to the Old Ones, but his mind is turned towards the Old Ones, and this is the War which shall be always fought, unto the last generation of man; for the World is unnatural. When the Great TTHUUA rises up and greets the Stars, then the War shall be over, and the World be One.

Such is the Covenant of the Abominations and the End
of this Text.



کانال ماورایی و ترسناک رستاخیز مردگان

به ما بپیوندید.

@rastakhizmordegan

برای دریافت ترجمه فارسی نسخه های قبل و نسخه های بعدی به
صورت رایگان به کانال ما بپیوندید