Necronomicon

Ye 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

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The Year of Our Lord

One Thousand Five Hundred and Sixty Two
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 NYARIATHOTEP 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 GANZIA, 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 HADTS. I have wrestled with the Black Magician, AZATHOTH, in vain, and fled to the Earth by calling upon BAST and her brother NYARIATHOTEP, 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 MAGAN 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 youth, 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 dies 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.

*JA!* *JA!* *JA* AZAT!

*JA!* *JA!*!! *JA* AZKAI!

*JA!* *JA!* TTHUHU ZI THE

DREAMLANDS!

*JA!*

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 though 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:

Turuzhu

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 ATQA.

The third sign is the Sigil of the Watcher. It is called BANZAR. 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 ADEA may be used separately, that is to say, singly and alone. The BANDAR, 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.

HAZAMNU!

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.

NOVES, 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 TTHUGHA called AOU, 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 country-side 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 dwell 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 youth 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 Ethonor and he was a demon. Ethonor 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 Ethonor 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 Ethonor 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 or Egypt and the messenger of the Old Spirits, of which Ehonor was one face. Turning away from me, Ehonor 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 realised 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 Clonetatae 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. Clonetatae has no body, but may manifest as a mist or may remain invisible.
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.

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 its eyes or ye shall 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 Nereixo, who holds information about secret talismen and seals. Nereixo 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 Orosob, who is a most lustful demon and shall procure any woman that the magician wishes. Orosob appears as an uncloathed 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. \[\text{T\text{H}U\text{L}\text{H}U}\] 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 YHWH lies waiting, dreaming, drooling for my departure. I pray the Gods that I am saved, and not perish as did the Priest, ABDUL 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 MASHIM, and vanquish the power of the Old Ones!

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

KARAMINU! SELAH!

OUT OF SPAT! NIPPUR!

TRIDU! KULLAH!
Kush! IAGASH!
SHURUPPAI STIAH!

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 APHAHALHU!

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 he 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 Zdaq 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 recognize 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-NIGURATH 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
\textsc{IIIITU}, 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, ABUJ 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 YOD SOTHOT, and
ZAATI, and those of XASTE and
AZATHOTH, and similarly those of SHUB–
NABURATH 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 NYARIATHOTEP tarry? And what of TTTHUHA? 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-ARURATH 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:

\[ W \]

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 HASTUR, 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 NOOTANIS which is surely a blasphemy, for NOOTANIS is of our Race as it is writ in the Text of MAGAI. But, perhaps, they called Another, whose Name I do not know. But surely it was not NOOTANIS.

And I have heard them calling all the Names of the Old
Dones, 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 Otfal, 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.

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:
AZAB galra sagbi mu unna te
NAMTAR galra zibi mu unna te
UTUXI XUI gubi mu unna te
ALI XUI gabi mu unna te
GIVIM XUI ibbi mu unna te
GAILA XUI kadbì mu unna te
ORIGIR XUL girbi mu unna te
I minabi-ene tashbi aba aba-andibbi-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
an 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
ARACNOIS, 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 Tult 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 Tults 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 flame 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 wilt 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

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

ATTI MANNU KASHKAPTI SHA TUYUB TA TJNI!

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
MANUAL 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 SPATT.

WHO ART THOU, O WITCH, THAT
STRESTH MT?

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
NITTURATH
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 they 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 NAAMAANISURRA
Mistress of Witches
And the Queen of heaven SHUB NIGGURATH
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, NIDIMUGGA, who wilt surely save thee. And thou must make incantations with her Title, which is NIDIMUGGA NIMSHIMSHARTAL YOD- SOTHOTHILARA. 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 NIVOTHURATH 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?

AVANJT 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 Computers 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 CTHULHU 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! SHADDUYA IA! BARRA! BARRA!
IA KAHDA! IA KAHDA!
SHUB-NITHURATH! IA! NATH 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 Hazred, yer servent.

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-Iz-an, 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 its 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 Dzabaka, 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 Cthuhanai, 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 Hagoongo, 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 Vagonch, who shall appear as a huge mass of whiteness which shall swallow anything which comes near.
In the eighty-fourth to ninetieth degrees the stars are right for Pul-Marg, who shall appear as a black demon with the power to petrify the people whose 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 Yurnal, 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 Cthulhu, 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 not conjuration.

In the one-hundred and fortieth to one-hundred and forty-sixth degrees the stars are right for Nersel, 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 OROGOOT.

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-Juob, 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 seventy-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 Paturnigish, 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 Elananesoe, 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 Yog-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 Taim, 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 Ann-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 Tarr-Uephat, who shall appear like a vast mass with dark globes circling all around.

In the three-hundred and fifty-seventh to third degrees the star 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 Spirits 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,
Observers 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
unknown 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 shutten 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 unearthly 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 maddening 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 idolon to that shape without
sight or substance which is Them. They walk unseen and
soil 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.
Hothath in the cold waste hath known Them, and what man
knows Kadath? 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. Ee! 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. Yog-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 Tame 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 whom 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-Irag and the Gaunts that ride the Night; Great Cthulhu is Their brother, the shaggoths Their slaves. The Aholes do homage unto
Them in the nighted vale of Pnoth and Yugs 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 Kadath 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, staying 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 prevails 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 awaite 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, Ubbo-Sathla dwelt in ye steaming fens of ye new made Earth, for Ubbo-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, Ugolonac 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 Thang
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 would'st 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.

Ye 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).

Tall 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. Tall 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 Porporntine, 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 Cthulhu 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
tese 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 thusYe 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 Voor 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 Kish 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 Pholes, the Voormis, the Tcho-Tcho, the Abominable Mi-Go, the Shoggoths, the Ghosts, 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 Klyeh, in Yha-
thlei as in Yoth, in Yuggoth as in Zothique, in Akai as
in An-yan, in Kadath in the Cold Waste as at the Lake
of Hali, in Tarcosa 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
Ubb-o-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 Al-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; Eloigor, Zhar, and Ithaqua shall ride the spaces among the stars and shall ennoble those who are their followers, who are the Tcho-Tcho; Thughha shall encompass his dominion from Fomalhaut; Tsathoggua shall come from Akai.... 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.

Ye Sign of Roth, engraved

Ye 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 Tonetatae,
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

Tkotos mirat-fortin ranerug

Dalerinter marban porasin

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

Irikoramonus derogex

Valerinter marban porafin
Ekotos mirat-fortin ranerug

Samak daram surabel karameka amuranas

Sedhi!

Indes!

In the all binding name of Nyarlathotep.

Give power this tool.

Give power.

Doros serod!

This conjuration shall be committed 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:

\[
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\text{ךי} \\
\text{ךי}
\end{array}
\]

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 Tkatos 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:

\[ \text{Diagram:} \]

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

\[ \text{Diagram:} \]

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 Ayarlathotep 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:

![Engraved symbols]

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:

![Diagram](image)

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

Tkotos mirat-fortin ranerug

Dalerinter marban porafin

Herikoramonus derogex

Iratisinger

Axarath Malakath

Axarath Malakath

Iratisinger

Herikoramonus derogex

Dalerinter marban porafin
Ekotos mirat-fortin ranerug

Samak daram surabel karameka amuranas

Sedhi!

Jndes!

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 karamaka amuranas

Ekotos mirat-fortin ranerug

Dalerinter marban porasin

Iterikoramonus derogex

Iratisinger

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-Ian.

Tursoth.

Uhuhanai.

Bovadoit.
Cthulhu.

Unspeterus.

Teasynoth.

Mememyet-Raha.

Daurnigish.

Bugg.

Beeluge.

Nun-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

Iratisinger

Hherikeramonus derogex

Dalerinter marban porasin

Tkotos mirat-fortin ranerug

Samak daram surabel karameka amuranas

Sedhi!

Indes!

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:

\[ \text{[Handwritten symbol]} \]

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 ABROSAAX, for this shall strengthen the circle for a small time. But ye must remember that there is no permanent 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, Tivet, Storax, Wormwood, Assafotida, 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: ZZIMUORSOBET. NOZIM. ZAVAXO!

To the East: WUTHAJF. AZAWO. NOQUETONAIJF!

To the South: OASAJF. WURAM. THEFOTOSON!

To the West: ZZIFORDONAIJFWEETHO. 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 airial manifestations of the spirits blow a pinch of ye powder in the erection 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 Khephnes Ye Egyptian**
Whosoever anointeth his head with the ointment of
Shephnes shall in sleep be granted 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 Yebsu (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 Auebothiabathabaithobeuuu
Give power to my spell O Nasira Dapkis Shfe.

Give power Thons-in-Thebes-Nefer-hotep, Ophois.

Give power! O Bakaxikkehkh!

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 Seimitar of Barzai
In the day and hour of Mars and when the Moon increasest, make thou the seimitar 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:

HTORIAVXIOU, ZODTARACH. 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 XENTHRON-KOSHMATRU I command ye O AZIABELIS, by Yaschyrodoseth I call the O ANTRBLUEIS and in the Vast and Terrible Name of DAMAMIATKH that Trom-yha uttered and the mountains shook I mightily compel ye forth O BARBUELIS attend me! aid me! give power unto my spell that this weapon that bearest the runes of fire recieveth 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 YDG- SOTHOTH and in the invincible sign of Voor (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 NYARLATHOTEP 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 Hoth).

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 Nug-Soth

\[
\begin{array}{cccccc}
A & B & C & D & E & F \\
G & H & I & J & K & L \\
M & N & O & P & Q & R \\
S & T & U & V & W & X \\
Y & Z \\
\end{array}
\]

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

Ye characters of Nug 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 skyes of hidden Leng.

His might teareth 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 Told 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 sleep's dim vault through strange and sightless eyes.

Of Ugolonac

Even the minions of Cthulhu dare not speak of Ugolonac; yet the time shall come when Ugolonac strides forth from the lonliness of aeons to walk once more among men...
Beyond a gulf in the subterranean night a passage leads beyond the wall where rises Ugolonaec 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 Ugolonaec, 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 Ugolonaec return to walk among men and await that time when the earth is cleared off and Cthulhu rises from his tomb among the weeds. Claaki 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. Dooloth tears away illusion to expose the reality concealed behind. Aphoom Zhah rises from the bowels of Yarak at the ultimate and boreal pole. Thatanothoa emerges from his crypt beneath the mountaintop fortress of Yaddith- Tho in eldritch Mu, and Zoth-Ommog ascends from the ocean deeps. Ha! 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 Kincetus, which may also be powdered for the purpose of strengthening the circle. The form of the circle is thus:
and it shall be made to the size of nine feet and it may be made for permanent or temporary use. At the north of the circle, three feet away, ye shall place the seal of the spirit which ye wish to call. And the seal shall be written upon a
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:
Iratizinger herikoramonus derogex Valerinter. 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!

Iratizinger

Herikoramonus
Derogex

Valeringer

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 hazardous 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 Taput Draconis)

O Thou who art the Gate and the Way come forth come forth Thy servant calleth Thee.
(Make the Sign of Kish)

BENATIR! TANARKAW! PDFOS! 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 Voor)

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

Zyweso, wecato, keoso, Xunewe-rucon Xeverator.
Menhatoy, Zywethorostro zuy, Zururogos Yog-Sothoth!
Drary Ysgewot, homor thanatos nywe zumquros,
Ysechyroroseth Xoneozebethoos Azathoth! Xono,
Zuwezet, Quyhet kesoys ysgoboth Nyarlathothep!; zuy
rumoy quano duzy Xenworator, YSHTTO, THYUM.
quaowe xeuerator phoe nagoo, Kastur! Kagathowos
yachyros Baba Sub-Niggurath! meweth, xo-soy Uzewoth!

(Make the sign of Tau'da Draconis)

TAKUBSI! ADULA! ULU! BAATCHUR!

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.

YAI NGAGAH

YOG-

SOTHOOTH

HTT--HTTB

FAI THRODDOH

AAAAB

OOTHROAI

OCTBL--ETH

YOG-

SOTHOOTH

HGAHAG AIY

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 Yog-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 GODORY, 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 spirit is ZAGAN, 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 Third is called SYTRY, who taketh the form of a great Prince. He hath sixty legions and telleth the secrets of time yet to come.

EAIHDR 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 AURSON 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 UULAI 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.

ALVOR 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 SIFORA. 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.

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

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 /#
/ HH
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And evoke of them thus:

TZPHARTS, OLYARAM, IRION-
TSYTON, TRYONA, ORTA, ORASYM,
MDZIM!
By these words and in the name of YOD- 
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 Voor)

***

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

But if he remaineth invisible to thine eye, blow the dust of 
Ibu Ghazi and he shall immediately take his proper form.
When thou wouldst banish what ye have called up eraze
thou their sign with the seimitar of Barzai and utter the
words:

\textbf{CALVULTH! PALMALTY! TADAT!}

(and seal with the sign of Roth).

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

\textbf{AVRITARORON DUNASD!} And their tongue
shall be loosened and they shall be compelled to give true
answer.

\textbf{Ye Adjuration of Great Cthulhu}

\textbf{Ph'nglui mglw'nafh Cthulhu R'lyeh Wgahnagl 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 Kish 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 liest dead but ever dreameth,

Hear, Thy servant calleth Thee.
Hear me O mighty Cthulhu!
'Hear me Lord of Dreams!

In Thy tower at R'lyeh 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 T’hułhu R’lyeh wgah’ñagl fhtagn.

Ja!

Meaning:

In His House at R’lyeh Dead T’hułhu waits dreaming,
yet He shall rise and His kingdom shall cover the Earth.
Ye Tablet of K’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! SHERUB-NIBHURATH!

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 Voorish 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:

\[\text{\textbf{ZARIATNATMIX, JANNA,}}\]

\[\text{\textbf{ETITANAMUS,}}\]

\[\text{\textbf{HAYRAS, FABELITRON,}}\]

\[\text{\textbf{FUBTATRONTY,}}\]

\[\text{\textbf{BRAZO, TABRASDI, NISA,}}\]
UARF-SHUB-NITTURATH! GABOTH 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 Thee upon which they shall bow to thy power and answer thy demands.

Talisman of Thee
When thou would banish those that ye have called forth
intone the words: IMAS, UTTHAYMAHZO,
QUAHTES, XEWTFARAM
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
Sugae who eternally pondereth ye Mystery of Chaos.
Trace ye Angle-Web 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.

NASTANADA ZAZAS ZAZAS, proceed to ye South-most Pinnacle by the Path of Alpha whereupon make ye, ye Sign of Rish, pronouncing the triple-Word of power thrice, (thus so): ODHOOS- STITS-ZAMONI! proceed thence to ye Angle of the North-East chanting the third verse of ye Fifth Psalm of Ayarla-thotep selecting 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 that 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 Kish speaking the words that clear the portal and stay the course of time: ABYssus-VAcoArxus, ZEXOUT-AZATHOTH!) NAKTO, IAA!

NYAR-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 Voor). Turn and tread the Path of Transfiguration leading to ye Ultimate Angle. Open up the Abyss Gate by the ninefold affirmation (thus):

ZENOXEST PLOTX, OXAS ZATGOS.
MAVOT AVTORSUS BAYAR! HEECH!
YOD-SOTHOTH! YOD-SOTHOTH! YOD-
SOTHOTH!

Ye 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
Cthulhu walked in power across the world and others flew
in the gullets 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
Glyu'who is rightly placed, the words shall cause a flood to
rise and remove at last the seal of those from Glyu'ho.

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 YOG-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 Sglhuo 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 Sglhuo. For the barrier between haply grows thin, and when sourceless sounds occur we may justly look to the denizens of Sglhuo. 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
Sachabao 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 hasteth 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 Irem 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. Cthulhu
is locked away in a sunken stone city called R'lyeh beneath
ye Eastern Ocean, close to ye lost continent of Mu. His
son Thanthathoa 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." Ubbo-
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 Tykransh not long after ye creation of life on this planet. His brother Ulthoom 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 Itynga.

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. Tlhugha 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 Thoth 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 IMR AT-TAWIL, the Most Ancient One, which the scribe rendereth as THE PROLONGED 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
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 Irem, and borne before the idols of cryptic Isnavor. 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 RAyeh 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 me, 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 R'LYEH 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'glui mglwnash Cthulhu Rlyeh Ugahnagl t'htan

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 Yoth must be encapsulated thus: Make the incision with the Scimitar of Barzai and over the head of the cadaver pronounce the Incantation:

ZETKA-REBUS PRATTHI. ROKAS

UTIBRSBOSPOS SATITOT IMRUT.

YOTH

IMRUT. ZETKA-REBUS YOTH!

ROKAS YOTH!

Make the Voorish Sign and burn the Incense of ZRAUBA.

Take up a brand of fire and facing to the West pronounce the words: BETUM OSAS
TRIMSAL, POTHAD, RITZAS, PETQUIER, LAZOV EMKRUT, ZETKT-RETBUS, YOTTH!

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 ISTUXTAR 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 Roth 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:

VTDAL, NOTUSA, IBROS, OTHAK.

EINPROS 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: "RADTSYS VOMO RTTUS TMIT ORRETESSUS VIZZAT, ORRETESSUS, ORRETESSUS VIZZAT," 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 ADTH and seal up the mouth with red clay (which ye have before prepared) saying:

UDXET 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 Voorish 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:
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:

![Character Image]

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. Vacos. Tabil. Leebo!

I call ye forth by yer ancient names

Attend me in my work and behold these yer symbols!

YAILISBO IBUZOA!

Place the Ring upon the parchment and recite the

Incantation in a low voice:

YOBUS RTSUSYGARTA NTBTT
RISSANUS NTBTT ZHIYA. UTH
RTBUSERIT NI ARDAS ARBADOS
VANZET TERTA ZIMPHANST NI
NTBTT AMTAHATTOATRO. VTHATH.
HATATKORWOBS.
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:

ADULAI! ABULAI! ITBUSHI!

Let me pass before unhindered

Through the realms of yer Kingdom

And let not sleep dim my eyes.

(Make the Sign of Kish)

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 its 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 ADVENTS 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 ADVENTS!
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:

BABÀUR, SHÚj GIBB?, MURZIM.

ÔSHI, KLÁRIA, GABBÓ á JABBD!

(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 resurrection 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 excelling 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 halflings 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 Ahephnes) 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 ZURADS where the
Great Night is followed by the Great Day and the Seven
Taverns 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
Typher of the Crab of Zosimos:

\[ \text{Figure} \]

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, Dorenicum, Ammoniac, Opoxonax,
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 Alembeck. 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:

IUSDOOM, RENAGAT, TEPUS,
OMARASY
ALTUM, PARBUS, NESMONARTIS.

TAPHODVARIBUISTTE, TBD!

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
Conjuration 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 Voor.

Before each of the Stones burn the Incense of Zakauba
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:

RENOSORATUNTA! POHOTHVI!
VASARUNNAS!

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.

ZEINTO! HTPARBUS! TASAT!

(Make the Sign of Skgh)

Tast 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 Yog-Sothoth stands beside the Gate,
and Great Cthulhu calls beneath the waves!
(Make the Sign of Voor)
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
Aho-Inna 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 Yebsu 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, INTOXICAT'D with
their own fame and justiy'd of their own Powers, do lay
hold on ye Old Ones as if they be mere Daemons, and
seek to conjure and hold such by ye Tantrip, 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-Kadil 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’Golnae, who was but a shadow of dread CTHULHU in both power and awfulness.
Said Ibn Al-Kadil, that to but read ye name of Y’Golnae was to ensure its coming, and to say the name aloud was certain disaster. Thus Ibn Al-Kadil 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’Golnae did not wait on ye invocation, but did appear early, and all that was left of ye most potent wizard Ibn Al-Kadil was his pile of protective trinkets. These Y’Golnae 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 YOD-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 YOD-SOTHOTH is Thirty and this is his Seal:

![Diagram](attachment:seal.png)
The God of Mercury is NYARLATOTHOTEP. 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 ARARHOTTO 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 YOD-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 YHIDRA 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 ONCE THOSTA 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 TOTHUA, son of
YOD-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 life, 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 TTHUGHA 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.
AYARLATHOTEP of the Double-headed Axe.
AYARLATHOTEP was born of our Father.
YOD-SOTHOT, 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.

NYARLATOTHOTEP 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 **Nyarathotep** 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 NYOTHA, 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. Iris Gate is the Last ye shall come upon in the rites that follow. Iris 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 NYODTHA 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:

![Seal Image]

**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 AITGURATH, 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;
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 YOD-SOTHOTH, CALLED SIN.
THIS IS THE SECOND TATE OF NYARLATHOTEP.
<table>
<thead>
<tr>
<th>20</th>
<th>72</th>
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<tbody>
<tr>
<td>15</td>
<td>12</td>
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</table>

**This is the Third Gate of Bast, called Pasht.**
THIS IS THE FOURTH GATE OF
TTHUGHA.
THIS IS THE SIXTH GATE OF LORD NYARLATHOTEP.
This is the seventh gate of Nyodtha, haunter of the R'lyeh 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, YOD-SOTHOTH, YOD-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 YOD-SOTHOTH is Fifty, and he is the Father of the Wind. And the Number of YOD-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 arise back at the centre of the Gate, before thine altar, at which time thou must fall to the ground, looking neither to the right nor 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 vanquishedeth CTHULHU. All Shoggoth shall vanish thereby and thou wilt be thus free to depart the Gate and extinguish the Fire.
Thou mayest not call upon YOB-SOTHOTH till thou hast passed the Gate of YOB-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 RAST.
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 NYARLATHTOTCTP 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 NYARLATOTEP, nor shall they breach the Gates that lie beyond ATLAATH-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, an 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 NIGHT-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 ATLIATH-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 cane 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 Flames 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 INCANTATIONS OF THE GATES

THE INVOCATION OF THE YOD-SOTHOTH GATE

Spirit of the Moon, Remember!

YOD-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 KS, I pray to Thee!

O Lord, Hero of the Gods, who in heaven and upon the
earth is exalted!

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

Lord YOG-SOTHOTH, called SIN, hear me!

Lord YOG-SOTHOTH, Father of the Gods of
OUT OF SPATC, hear me!

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

Maker of Kings. Progenitor of the Land. Giver of the
Gilded Sceptr.

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 KASTUR, swing open Thy Gate!
Master of the ANNUMAKI, open the Gate to the
Stars!
IA NAMRASIT! IA SHI! IA YOG-
SOTHOTH!
BASTAMAAGANASTA IA ZIA
KANPA!
MAYABATHI-YA YOG-SOTHOTH
KANPA!
MASHKITA YOG-SOTHOTH ZIA
KANPA!
IA MAA! IA GAMAT! IA ZAGASTHNA
KIA!
ASHTAV KARTULIOSH!

THE INVOCATION OF THE
NYARLATHOTEP TATT

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 NYARIATHOTEP, who does not know of Thy Wisdom?
Lord NYARIATHOTEP, who does not know of Thy Magick?
Lord NYARIATHOTEP, what spirit, on earth or in heavens, is not conjured by Thy mystic Writing?
Lord NYARIATHOTEP, what spirit, on earth or in the heavens, is not compelled by the Magick of Thy spells?
NYARLATHOTEP KURIDS! Lord of the Subtle Arts. Open the Gate to the Sphere of Thy Spirit!

NYARLATHOTEP KURIDS! Master of the Chemical Science. Open the Gate to the Sphere of Thy Workings!

Gate of the Swift Planet. MÉRURIDS. Open unto me!

IA ATHZOTHU! IA ANGAKU! IA ZI NYARLATHOTEP!

MARZAS ZI FORNIAS KANDA!

LAZHAKAS SHEN TALAS KANDA!

UITHARS ATHANATOS KANDA!

IA TAAASH! IA SAASH! IA
HAZOTOMANIMAYAH!
IA MAZIALL!

THE INVOCATION OF THE SHUB
NIBBURATH TATE

Spirit of Venus. Remember!

SHUB NIBBURATH. Mistress of the Gods.
Remember!

SHUB NIBBURATH. Queen of the Land of the
Rising of the Sun. Remember!

Lady of Ladies. Goddess of Goddesses. SHUB
NAUGHT, 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, Harken and Remember!

From the Gate of the Great God

NYARLATOTHOTEP, I call Thee!

By the Name which I was given on the Sphere of

NYARLATOTHOTEP, 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 NIHURGURATH. Queen of Night. Open Thy Gate to me!
SHUB NIHURGURATH. Lady of the Battle. Open wide Thy Gate!
SHUB NIHURGURATH. Sword of the People. Open Thy Gate to me!
SHUB NIHURGURATH. Lady of the Gift of Love. Open wide Thy Gate!
Gate of the Gentle Planet. ZIBAT. Open unto me!
IA TUSHT-YA! IA BAST! IA TANHAT-YA!
ASHTA YA NABATHA THA
NYARLATHOTEP THAI-YA!
RAABMI TO-YAK ZI SHUB
NITURATHA KANPA!
BAST ZI AMMA KANPA! BI ZAMMA
KANPA!
IA IA IA BE-YA RAZUUKI!

THE INVOCATION OF THE TTTHUTHA
GATT
Spirit of the Sun, Remember!

TTHUGHA, 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

AÇÔGURATR, the Sphere of LIBAT, I call to Thee!

Illuminator of Darkness, Destroyer of Evil, Lamp of Wisdom, I call to Thee! TTHUGHA, Bringer of Light, I call to Thee! TTHUGHA is burned by Thy Might! AZATÈOTH is fallen off His Throne before Thee! SHUB-AÇÔGURATR 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 ALEPH GURATH, 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 UDDU-YA! IA RUSSELFUX!
SATTTAMANIA! IA! IA!
ATZARATHI-YA!
ATZARITTHI-YA!
BARTALAKATAMANIA-YA KANPA!
ZI SHTA! ZI DARAHU! ZI BELURUZ!
KANPA! IA SHTA KANPA! IA!

THE INVOCATION OF THE KASTUR BATE
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 TTHUHHA, 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

TTTHUGHA, I ask Thee. Open!

IA HASTUR-YA! IA ZI ANNGA

KANPA!

IA ANNGA! IA NHDR-YA! IA! NHYA!

IA ZI VINHIR NTENYA KANPA!

IA KANPALAMAKHYA TARRA!

KANPA!

THE INVOCATION OF THE
NYARIOTHOTEP HATE

Spirit of the Great Planet, Remember!
NYARIOTHOTEP, God of Victory Over the Dark Angels, Remember!
NYARIOTHOTEP, Lord of All the Lands, Remember!
NYARIOTHOTEP, Son of YOG-SOTHOTH, Master of Magicians, Remember!
NYARIOTHOTEP, Vanquisher of the Old Ones, Remember!
NYARIOTHOTEP, Who gives the Stars their Powers, Remember!
NYARIOTHOTEP, 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 HASTUR, the Sphere of the Red Planet.
I call to Thee! Hearken and Remember!
NYARLATHOTEP, Lord of the Fifty Powers,
Open Thy Gates to me!
NYARLATHOTEP, 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 SATALLA. Open!
IA BAH! IA TAH! IA
MARTOLOBAZBONATSHE!
IA MARRUTUKU! IA TUKU! SUHRIM SUHRIM
SUHRIM!
ZAHKIM ZAHKURIM!
AXXANHABANAXAXAXAHANABAB!

THE INVOCATION OF THE NYOOTHA GATE

Spirit of the Wanderer of the Wastes. Remember!

Spirit of the Planet of Time. Remember!

Spirit of the Plane of the Hunter. Remember!

NYOOTHA, Lord of the Dark Ways. Remember!

NYOOTHA, 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,
NYARLATHTHO CT, Sphere of the Great Planet.
I call to Thee! Hearken and Remember!

NYOGTHA. Dark Wandered 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
AYARLATHTOTTP, Master of Magicians,
I call Thee to Open!
IA PUX! IA ANDARRA! IA ZI BATTU
BA NIGHT-GAUNTS!
BAILATU BTL NIRRIHU BAATTA KA
HAIPA!
BTL ZI TXA TXA!
AZZABBAT! BAZZATBARRONIOSH!
ZTILH!

THE CONJURATION OF THE FIRE GOD

Spirit of the Fire, Remember!

CTHUBHA, Spirit of the Fire, Remember!
TTHUGHA, Spirit of the Flames, Remember!
O God of Fire, Mighty Son of AZATHOTH, Most terrifying among Thy Brothers, Rise!
O God of the Furnace, God of Destruction, Remember!
Rise Up, O God of Fire, TTHUGHA in Thy Majesty, and devour my enemies!
Rise up, O God of Fire, TTHUGHA in Thy Power, and burn the sorcerers who persecute me!
TTHUGHA TASHRU UMANA YANDURU
TUSHTT YESTH SHIR ILIANI U MA YAIK!
USHBAR IA ZI IA
IA ZI DANGIR TTHUGHA KAIPA!
Rise up, Son of the Flaming Disk of AZATHOTH!

Rise up, Offspring of the Golden Weapon of

AYAIROTHOTOTPD!

It is not I, but YOTH-SOTHOTH, Master of the

Magicians, who summons Thee!

It is not I, but AYAIROTHOTOTPD, 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!

Tarry them away!

Rise up, YISHBAR BA GIBBIL BA

UTUCHA ZI AGA KANPA!
Spirit of the God of Fire, Thou art Conjured!
HAHHAMMAMANNU!

THE CONJURATION OF THE
WATCHER

THIS is the Book of the Conjuration of the Watcher, for formulae as I received them from the Scribe of YOD-SADHOTH. 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 BABON and his hordes at the time of the War between the Worlds, but was dissatisfied and did cleave unto the Armies of Lord NYARIATHOTEP.

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 Its Race ultimately derive, and those Three are

AZATHOTH, YOG- SOOTHOTH, and Master YOG-SOTHOOTH 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 KANZAKR, 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 Conjuration of the Fire should be made, and the sacrifices heaped thereupon, into the burning bowl. And the Bowl is now called AYA MASS
SSARATU, and to be used for no other purpose, save to invoke the Watcher.

And the bowl must be lain between the Cicles, 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 Conjuration of the Three must be made, thus:

ISS MASS SSARATI SHA MUSHI
ZIPSHURU RUXISHA LIMNUTU!
IZIZANIMMA ILANI RABUTI SHIMA YA DABABY!
NINA NINA ALAKTI LIMNA!
ALS! KU NUSHI ILANI MUSHITI!
IA MASS SSARATI IIS MASS SSARATI BA IDS MASS SSARATU!

And this special Conjunction 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 IDS 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. TEST 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 CTHUGHA

The Veils of Sunken Varloorni,

And by the Lights of CTHUGHA.

I call Thee here, before me, in visible shadow

In beholdable Form, to Watch and Protect this Sacred
Circled, 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!

Tease to be the Sleeper of CTHULHU.

Tease to lie unwaking beneath the Mountains of THE DREAMLANDS.

Rise up, from the pits of ancient holocausts!
Rise up, from the old Abyss of NARR
MARRATU!

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!

BARRGOLOMLOLOCOTCH 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 BURNING OF EVIL SPIRITS
here 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 TTUUNA, and the eyes must behold the Spirit of the God TTUUNA, even though it be the time of the Sleeping of TTUUNA 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 NINAGHIZHIA 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 ILOVOR 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

Adubhul

Allathul

Maliathul

Masqimthul

Djihathul

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 STEET ME HERE!
BARA ANTE MALDA!
BARA ANTE TE YATAT!
ZI VINTET ANNA RAMPA!
ZI DINJIR KIA KANPA!
KATHAMAMAU!

A CONJURATION AGAINST THE
SEVEN LIERS-IN-WAIT

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 YOG-SOTHOTH
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 EXORCISM BARRA CININAZU
FOR SPIRITS WHO ATTACK THE CIRCLE

ZI ANNA KANPA!
ZI KIA KANPA!
BHART-TAUNTS BARRA!
NAMTAR BARRA!
ASHAK BARRA!
HITIM BARRA!
ALAL BARRA!
TTLAL BARRA!
MASKIM BARRA!
UTUR BARRA!
IDPA BARRA!
LALARTU BARRA!
LALLASSU BARRA!
AZKHARU BARRA!
URUKU BARRA!
KITIHALAI BARRA!
LIITU BARRA!
UTUK XUA TOIN NA ZU!
ALLA XUA TOIN NA ZU!
GIHIM XUA TOIN NA ZU!
MULLA XUA TOIN NA ZU!
AHIRXUA TOIN NA ZU!
MASKIM XUA TOIN NA ZU!
BARRA!
TOMMAZU!
ZI ANNA KANPA! ZI KIA KANPA!

THE EXORTISM ZI DINHIR
(To be used against any kind of malefic)
 زي ذيّتير تانعل أازات تا كانپا
 زي ذيّتير نانعل أازات تا كانپا
 زي ذيّتير تانكودي تا كانپا
 زي ذيّتير هاّت تانكودي تا كانپا
 زي ذيّتير تنثيّشير راّ تا كانپا
 زي ذيّتير نانيلم شير راّ تا كانپا
 زي ذيّتير تّذاّ ماسا تا ذيّتير يوث-سوثوثاث لاّتت كانپا
 زي ذيّتير نانبا ماسا تا ذيّتير نانيلم لاّتت كانپا
 زي ذيّتير مسيّشي تيّش ما ساتبا
 داّا ما مادا تنعلاّتّما كانپا
ZI DINTIR BHABBHAR IHAL DHUKU
ZI DINTIR KI TANThTE KANDA
ZI DINTIR NHABA PUTHAANGI DINTIR
A NHUSHA IA AN SATGAVUUGA
TATHA TAN THE KANDA!

THE EXORCISM AGAINST AZATHOTH
AND HIS TASSARITS

(An image must be made of a throne-chair, and put into the flames of the AGA MASS SSARATU while chanting the following exorcism.)
Boil! Boil! Burn! Burn!

UTUS! XUI TA ARVATA!

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 ASHARIUBU, son of YOG-SOTHOTH, free me!

May they bring to nought yer vile sorceries!

I chain ye!

I bind ye!

I deliver ye to TTUHTHA
Lord of the Flames
Who sears, burns, enchains
Of whom even mighty CTHULHU has fear!
May CTHULHU, the Ever-burning One gives strength to my arms!

May CTHULHU, the Lord of Fire, give power 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 CHAOS!
May CTHULHU free me!
AZATHOTH TA ARDANA! IA
N'YARLATHTHO! IA
NYARLATHOTEP! IA ASNIGHT-GAUNTSXI!
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 THUGHA!
Burn, Mad Fiend!
Boil, Mad God!
May the Burning CTHUHLU untie thy knots!
May the Flames of CTHUHLU 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 NIYARRATHOTEP, son of YOD-SOTHOTH, Masters in Magick, that commands Thee!

KAARAKMU! KAADA!
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 Ninmahgal
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

UTUB XUI
ALIA XUI
GIDIM XUI
MULLA XUL
DIWDIR XUL
MASWIM XUL
ZI ANNA KANPA!
ZI KIA KANPA
ZI DIGDIR YOT-SOTOTH LA LUGAI
KURHUR RA GT KANPA!
ZI DIGDIR NINPA LA NIN KURHUR
RA GT KANPA!
ZI DIGDIR NYOOTHRA IBIIA
TSHARRA GT KANPA!
ZI DIGDIR NINPA NIN KURHUR RA
GT KANPA!
ZI DIGDIR A NUNNA DIGDIR
HAHAHA T AT KANPA!
ZI DIHTAR ANNA KANPA!
ZI DIHTAR KIA KANPA!

BABABARARARA ANTE MAIVADA!
BABABARARARA ANTE THCT YTHT!

INCANTATION OF PROTECTION
AGAINST THE WORKERS OF THE OLD ONTS

TTTHUGA SHA KASHSHAPIYA
KASSHAP TIYA

EPISHYA MUSHTETISH TIYA!

Kima Tinur khaturshuna lrim!

Lichulu Lizubu u Littaattuku!

E Pishtashunu Kima meh naadu ina tikhi likhtu!

SHUNU LIIMUTUMA ANAKU

LUUBIUYA!

SHUNU LIISHUMA ANAKU

LUUVA!

SHUNU LIKTTISHUMA ANAKU

LUUUPATARI!

Tirrama shaluti Sha Kasshapti Sha Ruchi ye

Spushu
Shupi yi arkhish Uppu yush!
ZI DINIR TAL KSHSHTBA KANPA!

(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-Aptarath 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 GIBIM 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!

ANNELIGAL, Spouse of ANNAZU
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 ANNAXIA

(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.

ΖΙ ΔΙΝΙΤΙΡ ΑΝΝΑ ΚΑΝΝΑ!
ΖΙ ΔΙΝΙΤΙΡ ΚΙΑ ΚΑΝΝΑ!
ΖΙ ΔΙΝΙΤΙΡ ΥΡΥΚΙ ΚΑΝΝΑ!
ΖΙ ΔΙΝΙΤΙΡ ΝΥΡΙΛΑΘΟΤΤΠ ΚΑΝΝΑ!
ΖΙ ΔΙΝΙΤΙΡ ΣΗΒ ΝΙΤΘΥΡΑΘΚΑΝΝΑ!
ΖΙ ΔΙΝΙΤΙΡ ΤΤΘΥΘΑ ΥΠΠΥ ΚΑΝΝΑ!
ΖΙ ΔΙΝΙΤΙΡ ΧΑΣΤΥΡ ΚΑΝΝΑ!
ZI DINCHAR NYARLATHOTEP KANDA!
ZI DINCHAR NYOTTHA ADDAR KANDA!
ZI DINCHAR HASTUR KANDA!

ZI DINCHAR BEINGS OF XIXLÖTIA KANDA

ZI DINCHAR YOT-SOTHOTH LA LUGAL KURKURRÄTT KANDA!
ZI DINCHAR NYOT-SOTHOTH LA NIKKURKURRÄTT KANDA!
ZI DINCHAR NYOTTHA IBBLA TSHARRÄTT KANDA!

ZI DINCHAR NINDIN KURKURÄTT GITŚHI INI BABBHARRÄTT KANDA!
ZI DINCHAR ANNUNNA DINGIR
HAHALLATETE HANPA!
HAHANMU!

THE BINDING OF THE EVIL SORTERERS

(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 it 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
SORCERERS

(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 HORDES OF DEMONS
THAT ASSAIL 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! RI TGA! RI TGA!
RI TSHA RI TSHA! XIGIWA!
XIVIVA!

DUPPIRA ATLAVI ISA YA U RI TBA
LIIMUTTAKVAVI KIMA QUTKI LITIJI
SHAM SC

INA ZUMRA YA ISA YA
INA ZUMRA YA RI TBA
INA ZUMRA YA BI TSHA
INA ZUMRA YA XIYINDA
INA ZUMRA YA DUPPIRA
INA ZUMRA YA ATLAVI
INA ZUMRA YA LA TATARA
INA ZUMRA YA LA TETIXXI YC
INA ZUMRA YA LA TAKARRUBA
INA ZUMRA YA LA TASAHQA
NI YISH TTUHHA KABU LU TAMATUNU
NI YISH YOT-SOTHOTH BTL QIMRI LU TAMATUNU
NI YISH NYARIATHOTEP
MASHMASH ILANJ LU TAMATUNU
NI YISH TISHBAR QAMIKUNU LU TAMATUNU
MA ZUMBI YA LU YU TAPARRASAMA!

THE CONJURATION OF THE
MOUNTAINS OF MADNESS

(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 LIKTUMKUNUSHI
SHADU YU LIXLAKUNUSHI
SHADU YU LIXI YIX KUNUSHI
SHADU YU LI YIXSI KUNUSHI
SHADU YU LITE HUNUSHI
SHADU YU LINA HUNUSHI
SHADU YU LIFUR HUNUSHI
SHADU YU LIKATITI HUNUSHI
SHADU YU DAAHU TIKANA TANWUT
ZNA ZUNRI YA LU YU
TAPPARRASAMA!

THE BOOK OF TAILING

THIS is the Book of the Ceremonies of Tailing, handed
down since the time the Old Ones walked the Earth,
Conquerors of the Old Ones.
This is the Book of DAGOA, Horned Serpent, the
Lady of the Magick Wand.
This is the Book of NMAKAMUUDU. The Queen, Mistress of the Incantations.

This is the Book of ASNIGHT-CAUNTSXI. the King, the Lord of Magick.

This is the Book of AZAG, the Enchanter.

This is the Book of TCHURA, the Dark Waters of THE OUTER DARK. Realm of YHIVRA.

Queen of Death.

This is the Book of the Ministers of Knowledge.

FIIRI and PIRI, 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
ZUBUR, of the Battle Against the Old Ones,
This is the Book of TAHUKUGGA and
NIHUUGUGGA, Male and Female Monsters of the
Abyss, of the Claws like Daggers and the Wings of
Darkness.
This is further the Book of NAMMTAR, Chief
among the Magicians of YZIDRA.
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 SHUB-NIBURATH and the Blood of DAGDA 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 NYARLATOTHOTEP, 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 TTTHUGHA, 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 KHADRA, the joy of TTUHU, the food of AZATHOTH.

Therefore, thine obligation is as of the Gatekeep of the Inside, agent of NYARRATHOTEP, 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
BELNES OF XICLOTH, Lord of the Underworld.
Ministers of the Queen of Hell.

Know, firstly, that the worshippers of SHUB-ABGRATH are abroad in the world, and shall give fight to the Magician. So 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 CHAOS and the flames, and are the Books of the Shadows and the
Shells. And they worship the heaving earth and the rippling 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 YHIBRA gives fright, and the dread CTHULHU strains at his bonds:

**MUMMU SHUB-NIVVURATH** 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, YOD-SOTHOTH, by whom thou also workest, shall become black and extinguished.

AND ARATATAR 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 XITLOTI, Dog-Faced, and thou shalt bring them down.

And the Sign of yer Race is this:

Ye 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 YOD-SODOTH. 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:

TAU SHUB
AM TIG THE OUTER DARK
HIKH TGIITTA
VAR SHTA VA SISIT AMARDA VA
WINGIR VA KALAMA SIAIIKU
WINGIR NINAB TUGU NEXRARANIKU
VA YA SHU SHATMUKU TU!

And they Bred burn'd in the bronze brazier of Cailing, 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 MANIAC of Talling, lest thou be consumed by the invisible monsters from the TEURRA of YHURRA, as was the Priest ABNUA BTA-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 Talling. 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 Taling, and the Standards of Taling, shall all be of fine cloth, and in the colours of NYDATHA and BAST, that is, of Black and White, for NYDATHA 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 Taling 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 Nyarlathotep, in which case
an Image of NYARIATHOTEP 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 MANDAL 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 IRA!
Be thou most vigilant against the UTUKKI 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 TAVUKUTTA and NINAVUKUTTA!
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
NYARIATHOTEP and YOD-SOTHOTH,
Lords of the Elder Race, the AARRA do Thou stand
firm behind me!
Against YOD 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 MTR
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 TTTHHU, protect me!

From the Wrath of YKIVRA, protect me!

From the Swords of YABON, 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

MTR SID!  
MTR KURRA!  
MTR URULU!  
MTR MARTU!  
ZI DIHTEIR ANRA KAMPA!  
ZI DIHTEIR KIA KAMPA!
UTUK XUL, TA ARVATA!
THULHU, TA ATTAHATIA!
AZATHOTH, TA KALLA!
IA AZATHOTH! IA YOG-SOTHOTH! IA
NAFI!
ZABAD!

Here follows several particular invocations, for
calling and 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 YHIDRA, 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 Woe. 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 LOST

BAAD ANTARRU!

BAADON!

Thee I invoke. Serpent of the Deep!

Thee I invoke. BAADON, Horned Serpent of the Deep!

Thee I invoke. Plumed Serpent of the Deep!

BAADON!

Open!

Open the Gate that I may enter!


Remember!

In the Name of our Father. YOG-SOTOTH.

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!
Open!
May the Dead rise and smell the incense!
And when the Spirit of the on called appears, do not be frightened at his Shape of condition, but say to him these words

\[\text{UUG UUUG UUGGA GISHTUGBI}\]

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 UUG UDUUG UUGTA!

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 MANAAA 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
NYARLATHTOTH, Remember!
Spirits, Ladies of the Lords of
NYARIATHOTEP. Remember!
Spirits, Lords of SIN. Who maketh his ship cross the
River. Remember!
Spirits, Ladies of SIN. Who maketh his ship cross the
skies. Remember!
Spirits, Lords of TTTHUGHA, King of the Old Ones.
Remember!
Spirits, Ladies of TTTHUGHA GULA, Queen of
the Old Ones. Remember!
Spirits, Lords of TSHRU, Lord of the
ANNUNAKI. Remember!
Spirits, Ladies of the Goddess ZIIZU, Mother of
YOG-SOTHOTH. Remember!
Spirits. Lords of NINNASU. Our Father of the Numerous Waters. Remember!

Spirits. Ladies of NINNUAH. Daughter of YOOTH. Remember!

Spirits. Lords of DAGDA. Who upheaves the face of the Earth. Remember!

Spirits. Ladies of NINNISI ADA. Queen of Heaven. Remember!

Spirits. Lords and Ladies of the Fire. TESHUHA. 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 KURK. Wife of NAMMTAR. Remember!
Spirit KHITIM KURUKU, Daughter of the Ocean. Remember!

SPIRIT OF THE SKY, REMEMBER!
SPIRIT OF THE EARTH, REMEMBER!

AMANU!
AMANU!
AMANU!

Here endeth the Great Conjuration.
THE CONJURATION OF IA ADU TH I

(A great Mystical Conjuration)

IA IA IA!
ADU TH I BA NYOOTHA
NYOOTHA BA FIRIK
FIRIK BA FIRIK
FIRIK BA ATTA BA TS
ATTA BA TS BA AKKA BAR!
AKKA BAR BA AKKA BA TS
AKKA BA TS BA AKKA BAR
AKKA BAR BA ATTA BA TS
ATTA BA TS BA FIRIK
DIRIK BA DIRIK

DIRIK BA NYOTHA

NYOTHA BA AVU TA I

JAIAJAIA!

THE DREAMLANDS BUR IA!

TAIA BA TGA

THE SERPENTS OF YIH BA TBURU

T! T! T!

IA IA IA!

TAKI IA! SARRAK!

TAKI AZATHOTH

TAKI ASARU

TAKI TUTHALU

IA! IA! IA!
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 exp'the 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 NYARIATHOTEP 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 YOG-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 LILAT, or SHUB NIFFURATH, 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 NIGGURATH
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 NIGGURATH, 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)

MUNUS SITSIITTA AT BARA YT
MINN ATTISH XASHXUR TISHNU
URMA
SHAZITTA BARA YT
ZITASHUBBA NA ATSISHAMAZITTA
**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)*

**LILIK ILM IJINI USH KIKI**

**LISHTAJASSIR TRIPTUMMA TIKU LITTUK**
NI YISH LIBBI IA LU AMTSH ID
GINMTSH
ISHARI LU SAYAN SAYAMMI YE
LA URADA ULTU MUXXISHA!

THE CROWN OF AZATHOTH OF
CALLING
THE FRONTLET OF TALIATH
THE COPPER DAGGER OF BAST OF TALLING

THE SEAL OF THE NORTH GATE
THE SEAL OF THE EAST GATE
THE SEAL OF THE SOUTH GATE

3

1

2

THE SEAL OF THE WEST GATE
ONE TYPE OF MANUAL OF CALLING
ANOTHER TYPE

THE BOOK OF FIFTY NAMES

THE BOOK OF FIFTY NAMES OF
AYAKATHOTTUP, DEFEATER OF THE
OLD ONES
THIS is the Book of NYARIATHOTEP, begotten of our Master YOG-SOTHOTH, Lord of Magicians, who did defeat SHUB-NIGURATH, known as THE DREAMLANDS, known as KUWAWA, 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 DREAMLANDS 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-NIBBURATH, 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, IAK SAKRAK, shall enter and bring with him the hordes of the armies of the Old Ones, IAK VATON, IAK AZAT, IAK AZABUA, IAK HUWAUA, ISHAIGARAB, IAK XASTUR, and IAK TTTHUHU, 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 Talling. And in the perfumes should be of
cedar, and strong, sweet-smelling resins. And the Calling be to the North.

The First Name is NYARLATOTHOTEP

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 MUGGA. This is his Seal:

\[\text{Symbol Image}\]
The Second Name is MARUKKA

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 MARUTUSHU

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 BARASHARUSHU
Worker of Miracles. The kindest of the Fifty, and the most beneficent. The Word used at his Calling is BAALDURU. This is his Seal:

![Seal Image]

The Fifth Name is LUGGALDIMMARANKIA

Put order into CHAOS. Made the Waters aright. Commander of Legions of Wind Demons who fought the Ancient SHUB-NIGGURATH alongside
AYARLATHOTEP KURIDS. The Word used at his Calling is BANUTUKIU. This is his Seal:

The Sixth Name is
NABIRUGALDUNICRANIA

The Watcher of the KASTUR and the ANANUAZI, 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 BAABABISHU. His Seal is thus:

The Seventh Name is ASARALUVU

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 
BAMASHIM and his Seal is thus:

The Eighth Name is NAMTILLAKU

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
BAJUTUKUKUTUKU and his Seal is thus:

![Seal Image]

The Ninth Name is NAMRU

Dispenses wisdom and knowledge in all things. Giveth excellent counsel and teaches the science of metals. His word is BAKAALAMU 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 BAALPRIKU and his Seal follows:
The Eleventh Name is ASARUALIM

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 ASARUAZIMMANIA

This is the Power that presideth over armour of all kinds and is excellently knowledgeable in military matters, being of the advance army of NYARLATOTHOTP 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 DIRRITTGIM and his Seal is this:
The Fourteenth Name is ZIURINIA

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 GIBBILANNU and the Seal is this:
The Fifteenth Name is ZIKU

This Power bestoweth Riches of all kinds, and can tell where treasury is hidden. Knower of the Secrets of the Earth. His Word is "TITGIMAGANPA" and his Seal is this:
The Sixteenth Name is AGBARU

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
NYARLATOTEP 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 ZIAS

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 MASHAYOTH-SOTHOTH and whose seal is this:
The Twentieth Name is SUHRIM

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 SUHRIM kills easily, and without thought. His Word is MASHSHANERTAL and his Seal:
The Twenty-First Name is SUGHURIM

As SUGHURIM 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 MASHSHATIATH-NATHA and the Seal:
The Twenty-Second Name is ZABRIM

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 MASHSHATARIANU and his Seal:
The Twenty-Third Name is ZAHERIM

As ZAHERIM, a most terrible opponent. It is said
ZAHERIM 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
MASHTISHADDU and the Seal:
The Twenty-Fourth Name is CABILULU

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 MASHHANTBB and his Seal thus:
The Twenty-Fifth Name is CPADVNI

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 CYUVINAKANPA and his Seal is this.
The Twenty-Sixth Name is TAPZIAUGUAU

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 AUGHA and his Seal:
The Twenty-Seventh Name is HEGAL

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 BURDISHU and his seal thus:
The Twenty-Eighth Name is SIRSIR

The Destroyer of SHUB-NIBGURATH, hated of the Old Ones. Master over the Serpent. FoE of TTHUZHU. A most powerful Lord. His Word is this APIRHKUBABAUAZUZUKANPA and his Seal:
The Twenty-Ninth Name is MALAH

Trodd 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 BATHATHADUGGA and the Seal:
The Thirtieth Name is GIA

The Furnisher of Seed. Beloved of SHUB

NAGGURATH, 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 GAMA

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 ARRABEL and his Seal is this:
The Thirty-Second Name is AGIAMA

Bringer of Rain. Maketh the gentle Rains to come, or causeth great Storms and Thunders, the like may destroy armies and cities and crops. His Word is MASHSHAYEYURRA and his Seal is:
The Thirty-Third Name is ZUZUM

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 ABBABAAL and his Seal is this:
The Thirty-Fourth Name is MUMMU

The Power given to NJARIATHOTCP to fashion the universe from the flesh of SHUB-
NJITTURATH. 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 ALALALABAAL and the Seal is:
The Thirty-Fifth Name is ZEUMMAR

Giveth tremendous strength, as of ten men, to one man.

Listed the part of SHUB-NUGHTURATH that was to become the Sky from the part that was to become the Earth. His Word is ANAIRABAAL and his Seal is:
The Thirty-Sixth Name is LUGALABDUBUR

Destroyer of the Gods of SHUB-NINGURATH. Vanquisher of Her Hordes. Chained TTHULHU to the Abyss. Fought AZATHOTH with skill. A great Defender and a great Attacker. His Word is APHBAAAL and his Seal is this.
The Thirty-Seventh Name is PAGALGUNCNA

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 ARRABABABAL and his Seal is this:
The Thirty-Eighth Name is LUGALURMASH

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 ARATAAABARBAL and his Seal is this:
The Thirty-Ninth Name is ARAMANIA

Giver of Wisdom, Counsellor to our Father. YOD-SOTHOTH, Knower of the Magickal Covenant and of the Laws and of the Nature of the Gates. His Word is ARAMANIA and his Seal is thusly:
The Fortieth Name is DUMUDUKU

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 ARATAGIGI and his Seal is:
The Forty-First Name is JUGALAMMA

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 BALAMHU and his Seal is this:
The Forty-Second Name is ZUGALUGGA

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 ZIMUR and his Seal is thus:
The Forty-Third Name is IBZAGON

This is the Power that laid capture to the Commander of the forces of the Old Ones, ZAGON Mighty Demon, that NYARLATHTOTCIP might lay hold of him and, with its blood, create the Race of Men and seal the Covenant. His Word is BARTHET SERPENTS OF YIGU and his Seal is this.
The Forty-Fourth Name is ZINMA

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 TINHAGAI and his Seal is this:
The Forty-Fifth Name is TSIZHUR

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 NENIVETEI and his Seal is this:
The Forty-Sixth Name is TCHUCHA

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 BAALAGNITARRA 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 AAKODAMMU and his Seal is this.
The Forty-Eighth Name is ASHAARRU

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 BAXTANVABAL and this is his Seal.
The Forty-Ninth Name is HEBIRU

The Spirit of the Gate of NYARLATHTOTH.
Manages all things in their ways, and moves the crossings of the stars after the fashion known to the Chaldeans.
His word is VVRRGIRGIR and his Seal is this:
The Fiftieth Name is **NIINUAM**

This is the Power of **NIARRIATHOCTEP** 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 **TASHAHTH** 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:

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 NARK.
The Ancient One.
And NUMMU SHUB-NIGURATH, the Ancient One
Who bore them all.
Their Waters as One Water.
At this time, before the OLD ONTS had been brought forth.
Uncalled by Name.
Their destinies unknown and undetermined.
Then it was that the Gods were formed within the Old
Ones.

ZIMU and ZIZAMU 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 NUDIMMUD, Our Master YOD-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-
NITGURATH

By their Rebellion in the abode of Heaven.

THE OUTER DARK could not lessen their clamour

SHUB-NITGURATH 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

Irid

He was lain.

But his blood cried out to the Abode of Heaven.

SHUB-NIGGURATH

Encaged

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.
HUBUR 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 NAGGA as Leader of the Minions.

Remember!

YOG-SOTHOTH
Our Master
Fearing defeat, summoned his Son
NYARLATOTHOTEP
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.

NYARLATOTHOTEP KURIOS!
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 AUBUB were slain

The Spells, the Charms, the Sorcery were broken.

Naught but SHUB-NIZGURATH 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

NYARLATHOTEP shot between her jaws

The Charmed arrow of YOD-SOTHOTH’s Magick

NYARLATHOTEP struck again and severed

The head of S hub - Ni ggurath from its body.

And all was silent.

Remember!

NYARLATHOTEP

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-NIGGURATH 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 AYARIATHOTTO
Save to the Followers of Our Master
YOG-SOTHOTH
First in Magick among the Gods.
From the Blood of DAGDA 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 DAGDA they oversee
The Gate whose Guardian is IAK SAKKAK 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 CTHULHU. Dead but Dreaming

SHUB-NIGURATH. Dead but Dreaming

THE OUTER DARK. DAGDA. 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
PARK ruled the Earth
And the Power destroyed out 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-NIGGURATH 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 TUTHAIU. 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 Ghous
Utreker 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-NIGGURATH 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

UTUH H UXI
The account of the generations
Of the Old Ones here rendered
Of the generations of the Old Ones
Here remembered.
Told 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 CTH
The Offspring of NERIZAL
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 UGGI
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

tagged Magick

They dwell within the Taverns 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 Taverns 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
Trouching 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
APPAR they are, entering by the head
AMTAR they are, entering by the heart
UTUK they are, entering by the brow
ALAL they are, entering by the chest
BIBIN they are, seizing the bowels
TTLAL they are, grasping the hand
URUKU they are, giant Larvae, feeding on the Blood
They are Seven!
Seven are They!
They seize all the towers
From OUT OF SPACE to NIPPUUR
Yet OUT OF SPACE knows them not
Yet NIPPUUR 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 KURNADE
The country from whence no traveller returns
At KHURBAD
In the altar of the Temple of the Dead
And at GI UMUNA
At their Mother's breast
At the Foundations of CHAOS
In the ARAIYA of MUNMU-SHUB-NIGHTURATH

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 NAGGA
Commander of the hordes of the Old Ones?
Does not man possess in his spirit
The seas 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.
Treated by the Old Ones
From the Blood of the Old Ones
Man is the Key by which
The Gate if IAK SARIKAR may be flung wide
By which the Old Ones
Seek their Vengeance
Upon the face of the Earth
Against the Offspring of NYAARATHOTEPE.
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 NITZURATH

Yet SHUB NITZURATH

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 YHIDRA
SHUB NIBGURATH, Queen of Heavens, she set her mind
SHUB NIBGURATH, Daughter of SIN, 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 alter

Where bowls of dust are the food

Of residents clothed only in wings

To THE OUTER DARK SHUB NIBGURATH set forth.

Where sleeps the dread TUTHALU

SHUB NIBGURATH set forth.
The Watcher
Stood fast.
The Watcher
NAGNA
Stood fast.
And SHUB NUGURATH spoke unto him

NAGNA! Serpent of the Deep!
NAGNA! Horned Serpent of the Deep!
NAGNA! Plumed Serpent of the Deep!
Open!
Open the Door that I may enter!
Remember!

In the Name of our Father before the Flight, YDG-
SOTHOTH, 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!


 Open!

 NAGDAI

 The Great Serpent

 Toiled back on itself

 And answered

 SHUB ATGURATH

 Lady

 Queen among the Gods

 I go before my Mistress

 YHIDRA
Before the Queen of Death
Shall I announce Thee.

And HADDAN
Horned Serpent
Approached the Lady YHIDRA
And said:
Behold, SHUB NITGURATH, Thy Sister
Queen among the Gods
Stands before the Gate!
Daughter of SIN, Mistress of YDD-SOTHOOTH
She waits.

And YHIDRA was pale with fear.
The Dark Waters stirred.

Go, Watcher of the Gate.

Go, DAGDA, Watcher of the Gate.

Open the Door to SHUB NIHURATH

And treat Her as it is written

In the Ancient Covenant.

And DAGDA loosed the bolt from the hatch

And Darkness fell upon SHUB NIHURATH

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 PARK may give praise
That KUTU may smile.

Enter
That TTHUHUHU may be pleased at Thy presence

And SHUB HIGGURATH entered.

And there are Seven gates and Seven Decrees.

At the First Gate

NINHIZHIDDA removed the Crown
The Great Crown of Her head he took away
And SHUB NIBGURATH 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

NAGDAI removed the Wand
The Wand of Lapis Lazuli he took away
And SHUB NIBGURATH asked
Why, JETI, 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

NAGDA removed the Jewels
The Jewels around her neck he took away
And SHUB NIBGURATH 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

NINCHIZHIDDA removed the Jewels
The Jewels on her breast he took away
And SHUB NITUURATH 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 HUTU.
Enter the Fourth Gate.
At the Fifth Gate

NAGDA removed the Jewels
The Belt of Jewels around her hips he took away
And SHUB NIBURATH 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 KUTUK.
Enter the Fifth Gate.
At the Sixth Gate
NAGDA removed the Jewels
The Jewels around her wrists
And the Jewels around her ankles he took away.
And SHUB NINGURATH asked
Why, NINGIRAL, hast thou removed my Sixth Jewel?
And NINGIRAL 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

NABON removed the Jewels
The Jewelled Robes of SHUB NINGURATH he took away.
SHUB NITTURATH, without protection, without safety.

SHUB NITTURATH, 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 KUTU.
Enter the Seventh Gate and behold the Nether World.

SHUB NITTURATH 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 YHIDRA, Mistress of Death.
YHIDRA screamed at Her presence.

SHUB NIBGURATH raised up Her arm.

YHIDRA 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 XITROTI!

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 DREAMLANDS!
And the demons tore at her, from every side.

And the ANNUNAKI, 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

IAK SAKRAK rejoiced

ISHNITGARRAB rejoiced

TTHULHU rejoiced

The NASAM gave praise to the Queen of Death

The GIGAM gave praise to YHIDRA, Queen of Death.

And the Old Ones were rent with fear.
Our Father YOG-SOTHOTH
Lord of Magick
Receiving word by NINSHUBUR
SHUB NITGURATH's servant
NINSHUBUR
He hears of SHUB NITGURATH's Sleep
In the House of Death
He hears how GANZIR 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
ANNKI fashioned two Elementals
He fashioned the CRAWLING ONE, spirit of the Earth.
He fashioned TTHULHU, spirit of the Seas.
To the CRAWLING ONE he gave the Food of Life
To TTHULHU he gave the
Water of Life

And to these images he spoke aloud

Arise, TThUIHu, Spirit of the Seas

Arise, and set thy feet to that Gate GANZIR

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 YHIDRA shall not raise her arm against ye

YHIDRA SHALL HAVE NO POWER
OVER YE

Find the corpse of BAST

Find the corpse of SHUB HITTURATH 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 HITTURATH shall rise.

With giant wings

And scales like serpents
The two elementals flew to that Gate
Invisible
YAGOA 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 ANUNAKI 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 NYARLATOTHEP and SHUB-NIGURATH
Spawned in HUBUR
With the Sign of HUBUR
Lead by DAGDA . . .

With haste they fled
Through the Palace of Death
Stopping only at the corpse of SHUB
NITTURATH

The Beautiful Queen
Mistress of the Gods
Lady of all the Harlots of OUT OF SPACE
Bright Shining One of the Heavens
Beloved of YOOG-SOTHOTH
Lay hung and bleeding
From a thousand fatal wounds.

YHIDRA
Sensing their presence
Tried out.
KUHAAHU
Armed with Fire
Looked upon the Queen of Corpses
with the Ray of Fire

TTHULHU
Armed with Flame
Looked upon the Queen of the Graves
With the Rays of Flame.

And UHADRA
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 NIGGURATH
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-NIGURATH fled the Palace of Death
IAK SAKRAK trembled in fear and hate
The BEINGS OF XITIOTI fled their thrones
The Eye upon the Throne took flight
UHIOKI roared and summoned NAMNTAR
The Magician NAMNTAR she called
But not for pursuit
But for protection.

BAST ascended from the Underworld.
With the winged elementals she fled the Gates
Of GANZIR and ATTI she fled
And verily
The Dead fled ahead of her.

When through the First Gate they fled
SHUB NITGURATH took back her jewelled robes.

When through the Second Gate they fled
SHUB NITGURATH took back her jewelled bracelets.

When through the Third Gate they fled
SHUB NITGURATH took back her jewelled belt.
When through the Fourth Gate they fled
SHUB NITTURATH took back her jewelled necklace.

When through the Fifth Gate they fled
SHUB NITTURATH took back her Belt of Jewels.

When through the Sixth Gate they fled
SHUB NITTURATH took back her Wand of Lapis

When through the Seventh Gate they fled
SHUB NISBURATH 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 NISBURATH 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 NAMMATAR gave it form.

When the Lover of SHUB NIBURATH
Beloved of the Queen of Heaven
Goes down before me
Goes through the Gate of GANZIR
To the House of Death
When with him the waiting people come
The weeping woman and the waiting man
When DUMUZI is slain and buried
MAY THE DEAD RISE AND SMELL
THE INCENSE!
Stoop not down, therefore,

Unto the Darkly Shining World

Where the THE OUTER DARK lies in Dark Waters

And CTHUHU 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 INNOCENT!
THE URILIA TEXT

The following is the Text of URILIA, the Book of the Worm. It contains the formulae by which the wreckers 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 NYARIATHOTEP, supported by YOB-SOTHOTH and the whole Host of HASTUR, defeaters of the Old Serpent, the Ancient Worm, SHUB-NITHURATH, the
ABYSS, also called CTHULHU 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
IA
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 XITLOT
I AM before the Seven SHURUPPAKI
I AM before all things.
I AM before YOG-SOTHOTH and
CTHUGHA

I AM before all things.

I AM before RAST and SHUB NAGURATH

I AM before YOG-SOTHOTH and UDUU

I AM before TAHUKUGGA and
AHARKUGGA

I AM before YHIDRA

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 ANCIENT 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 ANCIENT OF DAYS.

I AM before THE OUTER DARK.

I AM before NAR MARRATU.
I AM before AZATHOTH.
I AM before KIA.

I AM before all things.

IA! IA! IA! IA SARKARKH! IA!
SARKARKH! IA SHA XUL!
IA! IA! IA! UTUKU XUL!
IA! IA ZIXUL! IA ZIXUL!
IA NADON! IA AZBUI! IA AZABUA! IA
XAZTUR! IA HUBBUR!
IA! IA! IA!
BAXABAXAXAXAXAXAXASAXAXAXAXAXAXAXAXAXAXAS!  KAHTAKHTAMON IAS!
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 dwelt in the blood of AYDON, and NYARLATOTHOTEP 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 \textit{AIARLATHOTOTP} 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 \textit{SHUB-NIGGURATH} is restless, the corpse \textit{TTHUHU} shakes beneath the Earth, and our Master \textit{YOG-SOTHOTH} is sore afraid.

Prepare, then the bowl of \textit{SHUB-NIGGURATH}, the \textit{UUR} of \textit{ININUR}, the Lost Bowl, the Shattered
Bowl of the Sages, summoning thereby the FIRIX of
GID, and the Lady SHARUGUGU, the Queen of
the Cauldron. Recite the Conjuration IA AVU ET I
over it, and build the Fire therein, calling GBI 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
NINHARSAQ, Queen of the Demons, and
NINHASZI, the Horned Queen, and DAGON, 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 whichever of
the offspring thou mayest, after opening the Gate.
DO NOT OPEN THE GATE, SAVV FOR AN ESPECIAL TIME THAT THOU STATE AT THE TIME OF OPENING, AND IT MAY NOT STAY OPEN FOR A MOMENT AFTER THE PASSAGE OF THE HOUR OF SHUB-NIQURATH, ELSE ALL THE ABYSS BREAK FORTH UPON THE EARTH, AND THE DEAD RISE TO TAT THE LIVING, FOR IT IS WRIT: SHALL I CAUSE THE DEAD TO RISE AND DEVOUR THE LIVING, SHALL I GIVE TO THE DEAD POWER OVER THE LIVING, 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 HUMWAMWA 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. HUMWAMWA 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
HUMWAUA 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 HUMWAUA.
And is KUMUAWA appears to the priest, shall not the dread YOG SOTHOOTH 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 APHRAKINIGHT-HAUNTS 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 SOTHOOTH once he has laid hold of a man, for YOG SOTHOOTH lays hold unto death.

Know that KUMUAWA and YOG SOTHOOTH are brothers. KUMUAWA is the eldest, who rides
upon a silent, whispering wind and claims the flocks for
his own, by which sign ye shall know that YOD
SOLOTH shall come.

And this is the Sigil of YOD SOLOTH 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, CTHULHU 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
N'YARLATTHOTEP, 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-NIVOTURATH 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 TAO 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 TAMAS, 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 NATTIO, 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 SEU is that of the Great Night, when the Bear is slain, and this is in the Month of AIIRU. And the Season of LAMAS is the Month of ABU, and that of NATTIC in ARASHHAMMA 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 KASTUR themselves although
this is not altogether known.

And to summon these and other Demons, the herb
\textit{AGLAOPHOTIS} must be burnt in a new bowl that
must be the Evil Times, and at Night.

And the \textit{AKHAHARU} may be summoned, which
sucketh the blood from a Man, as it desires to become a
fashioning of Man, the Blood of BABON, but the
\textit{AKHAHARU} shall never become Man.

And the \textit{AKHAHARU} 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 ZAIASSU

[Signature]
And this is the Seal of the LILARTU.

And know that the MINU 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 CEIAI and IIAIT 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 ELIAI invades the bed of a Woman, and
ELIAI that of a Man, and sometimes evil beings are
born of these hauntings, and as such must be slain, for the
children of ELIAI are workers natural of the
ANCIENT ONE, having His Spirit; and the children
of ELIAI 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 GELAL rideth upon the Wind, but oftentimes
XXXIT cometh of the Water. Which is why running
Water must be used in the Rites, because of the
cleanliness thereof.

And the Sign of GELAL is thus:

[Hand-drawn symbol]

And the Sign of XXXIT 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-NIGGURATH 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
AHIBURATH, 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 Talling, the waters
of THE OUTER DARK shall roil, and
CTHULHU shall stir, but unless it be His time, he
shall not Rise.

And this is the Conjuration of the Dead God:
May NAMMTAR open my eyes that I may see . . .

. . .

May NAMMTAR open my ears that I may hear . .

. . .

May NAMMTAR open my nose that I may sense
His approach.

May NAMMTAR open my mouth that my voice shall
be heard to the far reaches of the Earth.

May NAMMTAR 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! NAGI BANNA BARRA IA!
BARRUGISHTARRAGNARAB!

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 RISE AND SMELL
THE INCENSE!

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 VIRGIN GODDESS
HOSTILE TO MY CITY
A STRANGER IN MY STREETS.
MUSIYAMUNGA URUMA BUR ME
YENZULAMU
GIRME TA!

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.

\textbf{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
TTTHUTHA
SIN
ADAD
SHUB NITGURATH
I 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
CTHULHA
Has gone to his chamber.
O Old Ones!
Gods of the Night!
AZABUA!
IAH SAKKAI!
CTHULHA!
HADDA!
O Bright One, CTHULHA!
O Warrior, IRRA!
Seven Stars of Seven Powers!
Ever-Shining Star of the North!
SIRIUS!
DRATONIS!
TAKRITORNUS!
Stand by and accept
This sacrifice I offer
May it be acceptable
To the Most Ancient Gods!

IA MASHMASHTI! KAKAMMU
STIAR!

Invocation of the Powers
Spirit of the Earth, Remember!

Spirit of the Seas, Remember!

In the Names of the Most Secret Spirits of NAR
MARRATUK

The Sea below the seas

And of CTHULHU

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 KUTHULU
In SHURRUPAK, I summon thee to mine aid!
In OUT OF SPACE, I summon thee to mine aid!
In NIPPURR, I summon thee to mine aid!
In TRIPO, I summon thee to mine aid!
In KULAIH, I summon thee to mine aid!
In AAGASH, 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 TIL
To SHII
NYARLATHOTEP
SHUB NITGURATH
CTHUGHA
HASTUR
R.Y.A.X.A.T.H.O.T.K.P.N.

House of the Water of Life
Pale TAH.K.ID.U
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 YOT SOTHOTH. And they cause madness, for they call AZABOTOTH. 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 Thaldaens 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 CTHULHU 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.