

Notes regarding this Etext edition

This etext version of the book, Al Azif has been entered into Hypertext by Ken Ottinger over the course of some few months. This project was completely funded by the Universal Life Trust.

The reason for the project was the realization that so many people were fascinated by H.P. Lovecraft and the Cthulhu Mythos. Reading the newsgroups alt.necronomicon and alt.necromicon and seeing so many requests for an online copy of the Necronomicon, and then seeing the arguments and debates as to whether the text actually existed or not prompted me to search out the research work of Colin Wilson, George Hay, Robert Turner and David Langford.

These men, publishing through CORGI Books of Chaucer Press, Ltd., Great Britain, provided a translation of a cipher manuscript of Dr. John Dee's called Liber Logaeth, a portion of a larger manuscript, the origin and nature of which is not known. Due to its history and the similarity in content to the Cthulhu Mythos, this document has been presented by these men as being, at least a portion of, the document which was the inspiration for HPL's Necronomicon.

Because of copyright restrictions, I have included only quotes from the original work of the CORGI edition. The bulk of this etext edition is the text of the manuscript Liber Logaeth which has been translated to date. This is presented as a Tool or Guide leading toward additional research.

Al Azif

Ye Book of Ye Arab, Abdul Alhazred, 730 at Damascus

Of Ye Old Ones and their Spawn

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

Beneath the oceans They brooded while ages past, till seas gave up the land, whereupon They swarmed forth in Their multitudes and darkness ruled the Earth.

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

And the spawn of the Old Ones covered the Earth, and Their children endureth throughout the ages. Ye shantaks of Leng are the work of Their hands, the Ghosts who dwelleth in Zin's primordial vaults know Them as their Lords. They have fathered the Na-Hag and the Gaunts

that ride the Night; Great Cthulhu is Their brother, the shaggoths Their slaves. The Dholes do homage unto Them in the nighted vale of Pnoth and Gugs sing Their praises beneath the peaks of ancient Throk.

They have walked amidst the stars and They have walked the Earth. The City of Irem in the great desert has known Them; Leng in the Cold Waste has seen Their passing, the timeless citadel upon the cloud-vieled heights of unknown 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 prevailed 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 R'lyeh wherein beneath the waves he shall sleep death's dream until the end of the Aeon.

Beyond the Gate dwell now the Old Ones; not in the spaces known unto men but in the angles betwixt them. Outside Earth's plane They linger and ever await the time of Their return; for the Earth has known Them and shall know Them in time yet to come.

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

The soul of Azathoth dwelleth in Yog-sothoth and He shall beckon unto the Old Ones when the stars mark the time of Their coming; for Yog-sothoth is the Gate through which Those of the Void will re-enter. Yog-sothoth knowest the mazes 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 you shall know them and Their accursedness shall stain the Earth.

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).

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

Mighty Yog-sothoth shall rise to ye incantations when Sol has entered the fiery house of Leo and the hour of Lammas be upon ye.

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 these shall mark ye direction of ye four winds as they howleth through their seasons.

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

In ye South (at a space of five paces from ye stone of ye North), thou shalt raise a stone of fierce-heat, through which ye summer winds bloweth and make upon ye stone ye mark of ye Lion-serpent thus: {Leo Sigil}

Ye stone of whirling-air shall be set in ye East where ye first equinox riseth and shall be graven with ye sign of he that beareth ye waters, thus: {Aquarius Sigil}

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: {Scorpio Sigil}

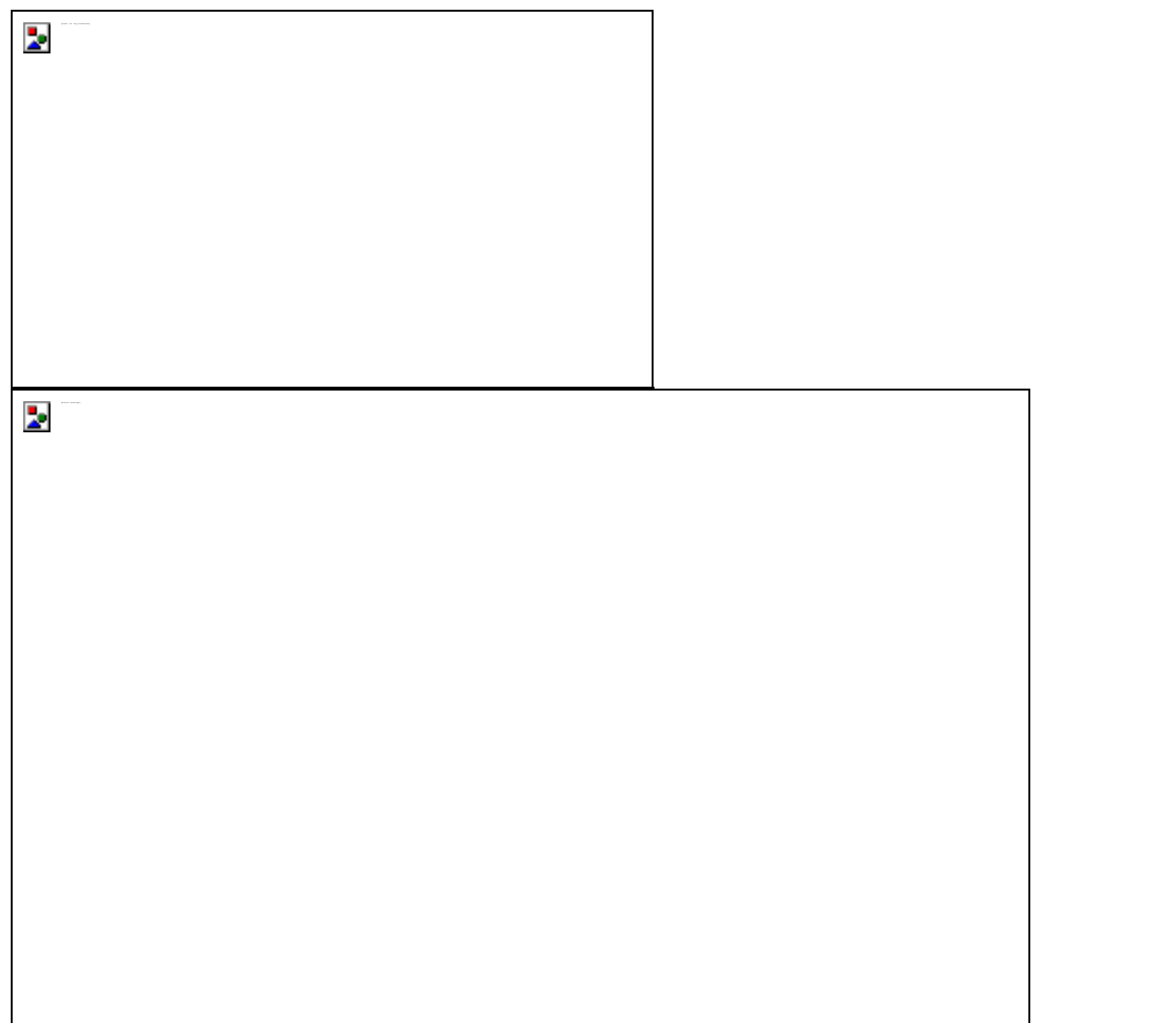
Set thou the seven stones of Those that wander ye heavens, without ye inner four and through their diverse influences shall ye focus of power be established.

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 Koth which sealetth ye Gates and guardeth ye pathways.

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.

(Nota: 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.)





To Compound Ye Incense of Zkauba

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

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

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

To the North: *ZIJMUORSOBET, NOIJM, ZAVAXO!*

To the East: *QUEHAIJ, ABAWO, NOQUETONAIJI!*

To the South: *OASAIJ, WURAM, THEFOTOSON!*

To the West: *ZIJORONAIFWETHO, MUGELTHOR, MUGELTHOR-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.

Nota: 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 will.

{Editor's Note: In the published edition a series of planetary glyphs and sigils are shown in reference to the above formula. These have been omitted as they are not illustrated in the original manuscript but were provided from other unrelated texts by the publishers.}

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 Koth.

YE USING OF YE POWDER:

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

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

Ye Unction of Khephnes Ye Egyptian

Whosoever anointeth his head with the ointment of Khephnes shall in sleep be grabbed 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 Auebothiabathabaithobeuee

Give power to my spell O Nasira Oapkis Shfe,

Give power Chons-in-Thebes-Nefer-hotep, Ophois,

Give power! O Bakaxikhekh!

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

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

To Fashion the Scimitar of Barzai

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

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

{Editor's Note: These graphics are not shown in the Manuscript}

And upon the other side these:

{Editor's Note: These graphics are not shown in the Manuscript}

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:

HCORIA XOJU, ZODCARNES, 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 XENTHONO-ROHMATRU, I command you O AZIABELIS, by YSEHYRORROSETH, I call the O ANTIQUELIS, and in the Vast and Terrible Name of DAMAMIACH that Crom-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 YOG-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 your 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 Koth).

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.

{Editor's Note: The following graphic alphabet is deciphered from the manuscript, according to the publishers, by use of a "Magic Square Cipher" inherent in the manuscript itself and is therefor included in this etext version.}

Ye Alphabet of Nug-Soth



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

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 skies 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 will of Those that were when time was not. He is the priest of the Ether, the Dweller in Air and hath many faces that none shall recall.

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

Of Leng in Ye Cold Waste

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

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

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

Of Kadath Ye Unknown

What man knoweth Kadath?

For who shall know of that

which ever abides in strange-time,

twix yesterday, today and the morrow.

Unknown amidst ye Cold Waste lieth the mountain of Kadath where upon the hidden summit an Onyx Castle stands. dark clouds shroud the mighty peak that gleams 'neath ancient stars where silent brood the titan towers and rear forbidden walls.

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

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

To Call Forth Yog-Sothoth

For Yog-Sothoth is the Gate.

He knoweth where the Old Ones

came forth in times past and where

They came forth again when

the cycle returneth

When thou would call forth Yog-Sothoth thou must waite until the Sun is in the Fifth House with Saturn in trine. Then enter within the stones and draw about thee the Circle of evocation tracing the figurines with the mystic scimitar of Barzai.

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

Ye Conjuration

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

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

(Make the sign of Caput Draconis)

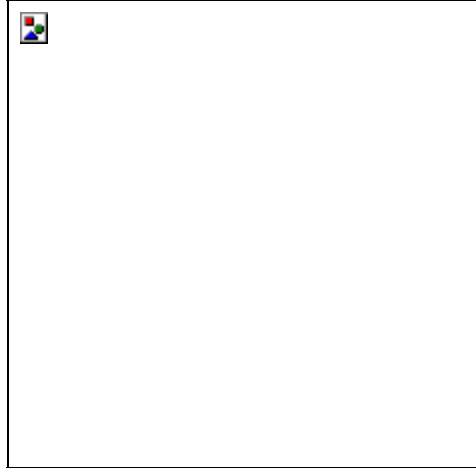
O Thou who art the Gate and the Way come forth come forth Thy servant calleth Thee.

(Make the Sign of Kish)

BENATIR! CARARKAU! DEDOS! YOG-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-ruom Xeverator. Menhatoy, Zywethorosto zuy, Zururogos
Yog-Sothoth! Orary Ysgewot, homor athanatos nywe zumquros, Ysechyroroseh
Xoneozebethoos Azathoth! Xono, Zuwezet, Quayhet kesos ysgeboth Nyarlathotep!; zuy rumoy
quano duzy Xeuerator, YSHETO, THYYM, quaowe xeuerator phoe nagoo, Hastur!
Hagathowos yachyros Gaba Sub-Niggurath! meweth, xosoy Vzewoth!

(Make the sign of Cauda Draconis)

TALUBSI! ADULA! ULU! BAACHUR!

Come forth Yog-Sothoth! come forth!

* * *

And then he will come unto thee and bring His Globes and He will give true answer to all you
desire to know. And He shall reveal unto you the secret of His seal by which you 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.



{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 GOMORY, who appeareth like a camel with a crown of gold upon his head. He commandeth twenty-six legions of infernal spirits and giveth the knowledge of all magical jewels and talismans.

The second splrit is 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.

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

The fifth spirit is called DURSON 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 VUAL his form is of a dark cloud and he teacheth all manner of ancient tongues.

The seventh is SCOR, who appeareth like a white snake, he bringeth money at your command.

ALGOR 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 SEFON. He appeareth like a man with a green face and hath the power to show where treasure is hidden.

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

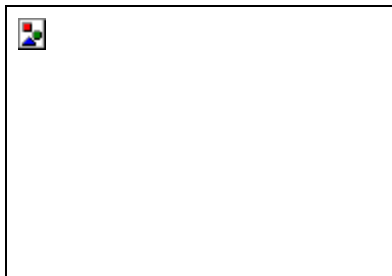
The eleventh spirit is GAMOR, and when he appeareth like a man can marvellously enform ye of how to win favours of great persons and can drive away any spirit that guardeth over treasure.

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

The thirteenth spirit is ANABOTH who taketh the form of a yellow toad. He hath the power to make thee marvellous cunning in nigromancy, he can drive away any devil that would hinder ye and tell of strange and hidden things.

* * *

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



And evoke of them thus:

EZPHARES, OLYARAM, IRION-ESYTION,
ERYONA, OREA, ORASYM, MOZIM!

By these words and in the name of YOG-SOTHOTH who is thy master,
I do most powerfully summon and call ye up O N 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 Ibn
Ghazi and he will immediately take his proper form.

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

CALDULECH ! DALMALEY ! CADAT !

(and seal with the sign of Koth).

Nota: If on their appearance the spirits obstinately refuse to speak
cleave the air thrice with the scimitar and say: ADRICANOROM DUMASO!
And their tongue shall be loosened and they will be compelled to give
true answer.

Ye Adjuration of Great Cthulhu

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

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

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

On Hallowmas eve thou must travel to some lonely place where
high ground overlooks the ocean. Take up the tablet in thy right hand
and make of the sign of 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 R'lyeh Dead Cthulhu waits dreaming,
yet He shall rise and His kingdom shall cover the Earth.'

And He shall come unto you in sleep and show His sign with which
ye shall unlock the secrets of the deep.

Ye Incantation

O Thou that lieth dead but ever dreameth,

Hear, Thy servant calleth Thee.
Hear me O mighty Cthulhu!
' Hear me Lord of Dreams !
In Thy tower at 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 will 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):

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



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:

Iah ! SHUB-NIGGURATH !
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:



ZARIATNATMIX, JANNA, ETITNAMUS,
HAYRAS, FABELLERON, FUBENTRONTY,
BRAZO, TABRASOL, NISA,
VARF-SHUB-NIGGURATH ! GABOTS MEMBROT !

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



When thou would banish those that you have called forth intone
the words: IMAS, WEGHAYMNKO, QUAHERS, XEWEFARAM

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

Ye Formula of Dho-Hna

Whosoever performeth this Rite with
true understanding shall pass beyond ye
Gates of Creation and enter ye Ultimate
Abyss wherein dwelleth ye vapourous
Lord S'ngac 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, NASATANADA, ZAZAS ZAZAS, proceed to ye
South-most Pinnacle by the Path of Alpha whereupon make ye, ye
Sign of Kish, pronouncing the triple-Word of power thrice, (thus
so): OHODOS-SCIES-ZAMONI! proceed thence to ye Angle of the
North-East chanting the third verse of ye Fifth Psalm of Nyarla-
thotep seglecting not to make the quintuple genuflection on passing
through ye curve locus-(thus):

The All-One dwelleth in Darkness,
At the centre of All dwelleth He that is the Darkness;
And t'fiat 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-D|AcoNrsus, ZEXOWE-AZATHOTH!) NRRGO, IAA! NYAR-LATHOTEP!

Make ye the Sigil of Transformation and step thou forth into ye Gulf.



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THE NECRONOMICAN

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DEC. 1985

WARNING: The NECRONOMICON'S magick is nothing to fool with and it may expose you to psychological forces with which you cannot cope. Remember if you fool with the incantations, you were warned! THIS IS NOT A FARCE!!! As a former follower in the ways of the Occult I can guarentee the legitimacy of this.

Book 1: The Introduction

"LET THEM CURSE IT THAT CURSE THE DAY, WHO ARE SKILFUL TO ROUSE THE LEVIATHAN"

JOB 3:8

H.P. Lovecraft	CHART OF COMPARISONS	
	Alexander Crowley	Sumer
Cthulhu	The Great Beast as represented in "CTH/\H 666"	Ctha-lu, Kutulu
The Ancient Ones	Satan; Teitan	Tiamat
Azathoth	Aiwass (?)	Azag-thoth
The Dunwitch Horror	Choronzon	Pazuzu
Shub Niggurath	Pan	Shub Ishniggarab
(?)		
Out Of Space	The Abyss	Absu; Nar Mattaru
IA!	IO! IAO!	IA (JAH; EA; LORD OF WATERS)
The Five-pointed	The Pentagon	The AR, or UB (Plough Sign; the original pentagram and sign of the Aryan Race)
gray star cavern		
Vermis Mysteriis	The Serpent	Erim (the enemy; and the sea as Chaos; Gothic: Orim, or Worm great Serpent

This, of coarse, is not a complete list but rather an inspisational sampling. Meditation upon the various things mentioned in the Mythos will permit the scholar to draw his own conclusions; research upon the etymology of both Lovecraft's and Crowley's respective literature enables the occultist to discover the ancient Names and Numbers for much of his own, familiar, material.

(Note:that Lovecraft may have heard of Crowley is hintedat darkly in his short story "The Thing On The Doorstep" in which he refers to a cult leader from England who established a covenstead of sorts in New York. In that story, published in Weird Talesin 1936, the cult leader is closely identified with chthoinc forces, is described as "notorious", and linked to the strange fate that befell the protagonist, Edward Derby)

SUPPLEMENTARY MATERIAL TO 777

THE CHART that follows is based on research presently available to the Editor with regard to Sumerian and Assyro-Babylonian religions. Entries in parenthesis refer to the state of Correspondance before the advent of the Elder Gods, the Race of Marduk ; that is, it reflects the nature of the cosmos before the Fall of Marduk from Heaven. (Names of zodiacal constellations are after Budge's renderings)

Table VII [A.C.]	Table XXV [S,]
0. ...	ANU (TIAMAT)
1. Sphere of the Primum Mobile	ENLIL (ABSU)
2. Sphere of the Zodiac or Fixed Sars	ENKI; LUMASHI (IGIGI)
3. Sphere of Saturn	ADAR
4. Sphere of Jupiter	MARDUK
5. Sphere of Mars	NERGAL
6. Sphere of the Sun	UTU
7. Sphere of Venus	INANNA
8. Sphere of Mercury	NEBO
9. Sphere of the Moon	NANNA
10. Sphere of the Elements	KIA
11. Air	ANNA
12. Mercury	GUDUD
13. Moon	SIN
14. Venus	DLIBAT
15. Aries	AGRU (XUBUR)
16. Taurus	KAKKAB U ALAP SHAME (KINGU)
17. Gemini	RE'U KINU SHAME U TU'AME RABUTI (VIPER)
18. Cancer	SHITTU (SNAKE)
19. Leo	KALBU RABU (LAKHAMU)
20. Virgo	SHIRU (WHIRLWIND)
21. Jupiter	UMUNPADDU
22. Libra	ZIBANITUM (Ravening Dog)
23. Water	BADUR
24. Scorpio	AKRABU (SCORPION-MAN)
25. Sagittarius	PA-BIL-SAG (HURRICANE)
26. Capricorn	SUXUR MASH (FISH-MAN)
27. Mars	MASTABARRU
28. Aquarius	GULA (HORNED BEAST)
29. Pisces	DILGAN U RIKIS NUNI (WEAPON)
30. Sun	SHAMASH
31. Fire	AG
32. Saturn	KAIMANU
32. (bis) Earth	KIA
31. (bis) Spirit	ZI

NOTES ON PRONOUNCIATION

WE CANNOT BE absolutely sure how Sumerian and Akkadian were spoken; but many use ful guidelines are available to the student, including the translated tablets found all over Mesopotamia. Basically, we can offer the following principles which should prove of value in reciting the foreign

language instructions:

Vowels

a as in "father"
e as in "whey"
i as in "antique"
o as in "boat" (but rarely found)
u as in "zulu"

Consonants

Most are basically the same as in English. The Sumerians did not have an alphabet as we know it, but they had developed a syllabry, very much like the Japanese "Kana" script of today. In phonetic transliterations, the English spelling sought to approximate the Sumerian pronunciation. However, there are a few sounds which English does not possess, and which have been put into phonetic variations. Important examples below:

x as in the German "ach"
ch (same as above)
q as in "liKe"
k (same as above)
sh as in "shall"
ss as in, perhaps, "lasso"; a hissing "s" common to Arabic languages
z as in "lotS"; a hard "ts" sound, not quite as in "zoo"

Remember, in the translations which follow, every letter must be pronounced. There are no schwas or silent syllables in Sumerian. Hence, KIA is pronounced "keeya"; "KAIMANU" is pronounced "ka-ee-mah-nu" or, if spoken rapidly, the two initial vowel sounds slur onto "kigh" rhyming with "high".

The incantations should be carefully and slowly at first, to familiarize oneself with the tongue-twisting phrases. A mistake may prove fatal to the Work.

SPELLS (TRANSLATED)

WHERE POSSIBLE, the Editor has taken every opportunity to find the original Summerian or Akkadian translation of a given Greek charm or conjuration. These will be given here. Also, the reader will find English translations of the Sumerian charms as they are given in the NECRONOMICON. Not all of the charms are available in this way, and sometimes we have had to make do with near misses. Much of what is found here is from the MAKLU text, of which only extant translation is in German or Tallqvist. The word "maklu" or "maqlu" itself is controversial, but Tallqvist seems to think that it does, indeed, mean "burning"; especially so as the incantations to be found therein

invariably entail burning something, usually a doll made in the likeness of a witch or evil sorcerer that the magician wished to dispose of. Hence, we have here probably the archetype of the Great Burning Times of the Inquisition, when people were condemned to fiery deaths as Witches and Pagans. The chant "burn!witch!burn!" can be found in the MAKLU text, in all its pristine glory.

Indeed, Cthulhu Calls.

The Conjunction "The Binding of the Evil Sorcerers"

Alsi ku nushi ilani mushiti
Itti kunu alsi mushitum kallatum kattumtum
Alsi bararitum qablitem u namaritum
Ashshu kashshaptu u kashshipanni
Eli nitum ubbiraanni
Ili-ia u Ishtari-ia ushis-su-u-eli-ia
Eli ameri-ia amru-usanaku
Imdikula salalu musha u urra
Qu-u imtana-allu-u pi-ia
Upu unti pi-ia iprusu
Me mashtiti-ia umattu-u
Eli li nubu-u xiduti si-ipdi
Izizanimma ilani rabuti shima-a dababi
Dini dina alakti limda
Epu-ush salam kashshapi-ia u kashshapi-ia
Sha epishia u mushtepishti-ia
Is mass-ssarati sha mushi lipshuru ruxisha limnuti
Pisha lu-u ZAL.LU Lishanusha Lu-u Tabtu
Sha iqbu-u amat limutti-ia kima ZAL.LU littatuk
qi-ishrusha pu-uttu-ru ipshetusha xulluqu
Kal amatusha malla-a sseri
Ina qibit iqbu-u ilani mushitum

NOTE: SINCE THIS IS A VERY DANGEROUS INCANTATION I HAVE LEFT OUT 1
VERSE
SO IF IT IS TRIED IT WILL NOT WORK!!!!

The Conjunction "XILQA XILQA BESA BESA" or "A Most Exellent Charm
Against the Hordes of Demons" etc.

Arise! Arise! Go far away! Go far away!
Be shamed! Be shamed! Flee! Flee!
Turn around, go, arise and go far away!
Your wickedness may rise to heaven like unto smoke!
Arise and leave my body!
From my body, depart in shame!
From my body flee!
Turn away from my body!
Go away from my body!
Do not return to my body!
Do not come near my body!
Do not approach my body!
Do not throng around my body!
Be commanded by Shammash the Mighty!
Be commanded by Enki, Lord of All!
Be commanded by Marduk, the Great Magician of the Gods!
Be commanded by the God of Fire, your Destroyer!
May you be held back from my body!

NOTE: THIS SPELL IS LISTED COMPLETE

"Another Binding of the Sorcerers"

Ssalmani-ia ana pagri tapqida duppira
Ssalmani-ia ana pagri taxira duppira
Ssalmani-ia iti pagri tushni-illa duppira
Ssalmani ini ishdi pagri tushni-illa duppira
Ssalmani-ia ana qulqullati tapqida duppira
Ssalmani-ia ina igari tapxa-a duppira
Ssalmani-ia ina askuppati Tushni-illa duppira
Ssalmani-ia ina bi'sha duri tapxa-a duppira
Ssalmani-ia ana GISHBAR tapqida duppira

NOTE: SINCE THIS IS A VERY DANGEROUS SPELL A VERSE HAS BEEN LEFT
OUT
FOR YOUR SAFETY! IT WILL NOT WORK IF READ LIKE THIS!!!!

"The Conjuraton of the Mountains of MASHU"

May the mountain overpower you!
May the mountain hold you back!
May the mountain conquer you!
May the mountain frighten you!
May the mountain shake you to the core!
May the mountain hold you in check!
May the mountain subject you!
May the mountain cover you!
May the mighty mountain fall on you!
May you be held back from my body!

NOTE: THIS SPELL IS COMPLETE!

(Note that the original translator had noted the resemblance between the Greek word for Lord, KURIOS, and the Sumerian word for mountain, KUR, and for a type of underworld, chthonic, monster which is also called KUR and which refers to the Leviathan of the Old Testament. Also in this particular conjuration, the word for mountain is SHADU-SHADDAI? The Old Serpent KUR is, of course, invoked every day by the Christians: Kyrie Eleison!)

%%% BOOK 1 PART 2 %%%

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COMMON SUMERIAN WORDS AND PHRASES
IN ENGLISH

Akhkharu	Vampire
Alal	Destroyer
Alla Xul	Evil God
Barra!	Begone

Dingir Xul	Evil God
Edin Na Zu!	Go To The Desert!
	(a form of exercism)
Gelal	Incubus
Gigim xul	Evil Spirit
Gidim Xul	Evil Ghost
Idimmu	Demon
Idpa	Fever
Kashshaptu	Witch
Lalartu	Phantom
Lalassu	Spectre
Lilit	Succubus
Maskim Xul	Evil Fiend (Ambusher, Lier-In-Wait)
Mulla Xul	Evil Devil
Rabishu	(same as Maskim Xul)
Telal	Wicked Demon (Warrior)
Uggae	God Of Death
Uruku	Larvae
Utuk Xul	Evil Spirit
Zi Dingir Anna Kanpa!	Spirit, God of the Sky, Remember!
Zi Dingir Kia Kanpa!	Spirit, God of the Remember!
Earth,	

BANISHINGS

Read this section carefully.

In the interim period between the translation and the publication of this work, the editor, along with a circle of initiates in another dicipline, undertook to experiment with the rituals and forces outlined in the NECRONOMI-CON. In using the material alone, or within a Western ceremonial structure (such as the Golden Dawn system) we came upon startling discoveries in both cases: THERE ARE NO EFFECTIVE BANISHINGS FOR THE FORCES INVOKED IN THE NECRON-OMICON ITSELF! {Except, that is, for Christians} The rituals, incantations, formulae, of this work are of ancient origin, comprising some of the oldest written magickal workings in Western occult history. The deities and demons identified within probably have not been effectivly summoned in nearly six thousand years. Ordinary exercisms and banishings have thus far proved extreamly inadequate: this, by experienced magicians. Hence, the following recommendations.

The religion of the ancient Sumerian peoples seem to have been lunar-oriented, a religion-or religio-magickal structure-of the night, of darkness in a sense. Invocations using solar formulae have proved thus far effective in successfully banishing NECRONOMICON demons and intelligence. For instance, the KADDISH prayer of the Jewish faith contains some solar elements that have proved resilient to inimical genii, and the vibration of the Lord's Prayer for Christians is also a workable method.

We suggest that individual operators utilize an equivelant solar

(i.e., positive light) invocation from thier own religion or the religion of thier ancestors, should they no longer have a religion or should they have changed it in thier lifetime.

For best practical purposes in the beginning-for those intent on actually the rituals contained herein-it is advisable to take espicial care in the construction of the magickal defences. A preliminary period of purification is well in order before attempting anything in this grimiore Persons of unstable emotional condition should not be allowed, under any circumstances, to observe one of these rituals in progress. That would be criminal, and perhaps even suicidal. One of our colleagues was fearfully attacked by his dog directly following a fairly simple and uncomplicated formula from this book. This is definatly not a Gilbert chemistry set.

The method of the NECRONOMICON concerns deep, primeval forces that seem to pre-exist the normal archetypal images of the Tarot trumps and the Golden Dawn telematic figures. These are forces that developed outside the Judeo-Christian mainstream, and were worshipped and summoned long before the creation of the Qubala as we know it today. Hence, the ineffectiveness of the Golden Dawn banishing procedures against them. They are not necessarily demonic or qliphotic in the sense that these terms are commonly understood in the West, they just simply represent power scources largely untapped and thus far ignored by twentieth-century, mainstream consciouness.

The results of any experimentation with this work, as well as practical suggestions concerning its rituals, are welcomed by the publishers.

%%% BOOK 2 PART 1 %%%

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THE TESTIMONY OF THE MAD ARAB

TTTTTHIS 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

T MASSHU. I have seen One Thousand and-One moons, and surely this

is enough for the span of a mans life, though it is said the Prophets lived much longer. I am weak, and ill, and bear great tired-ness and exaustion, and a sigh hangs in my breast like a dark lantern, I am old.

The wolves carry thier name in thier midnight speeches, and that quiet, subtle Voice is summoning me from afar. And a voice much closer will shout into my ear with unholy impatience. The weight of my soul will decide its final resting place. Before the 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 Ancient Ones (may thier 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 or understand the evil that awaits it, from every side, from every open 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 recieved it, on the planes of IGIGI, 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 MARDUK, as he is known to the Chaldeans, and of ENKI our master, the Lord of Magicians.

Know, then, that I have trod all the Zones of the Gods, and also the places of Azonei, and have descended into the foul places of Death and Eternal Thirst, which may be reached through the Gate of GANZIR, which was built in UR in the days before Babylonian 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 these are writ herein ; yet others I must take with me when I leave you. ANU have mercy on my soul! {Actually Jesus Christ is the one he should ask for forgiveness from, for Christ is the all powerful God and the only god full of love}

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 died 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 monuments of vanquished civilizations, and deciphered the writings of some of these; while still others remain mysteries to any man who lives. And these civilizations were destroyed because of the knoeledge contained in this book.

I have traveled among the stars, and trembled before the gods. I have at last found the formula by which I passed the gate of ARZIR, and passed into the forbidden realms ofthe foul IGIGI.

I have raised demons, and the dead.

I have summoned the ghosts of my ancestors to real and visible
ap-
pearance on the tops of temples built to reach the stars, and built to
touch
the nethermost cavities of HADES. I have wrestled with the Black Magician,
AZAG-THOTH, in vain, and fled to the Earth by calling upon INANNA and her
brother MARDUK, 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 roares like a thousand thunders.

I have found fear.

I have found the Gate that leads to the Outside, by which the
Ancient Ones, who ever seek the entrance to our world, keep eternal watch.

I
have smelled the vapors of that Ancient One, Queen of the Outside, whose
name
is writ in the MAGAN text, the testament of some dead civilization 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
pecul-
iar, while still the unlettered son of a shepherd in what is called
Mesopot-
amia by the Greeks.

When I was only a youth, traveling alone in the mountains to the
East, called MASSHU 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 from the wolves that wander in that 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, or perhaps a wolf, uncommonly loud and close
at hand. The fire had died to its embers, and these red, glowing coals
cast a
faint, dancing shadow across the stone monument with the three carvings. I
began to make haste to build another fire when, at once, the grey rock
began
to rise slowly into the air, as if it were a dove. I could not move or
speak
for the fear that siezed upon my spine and wrapped cold fingers around my
skull. The Dik of Azug-bel-ya was no stranger seemed to melt into my
hands!

Presently, I heard a voice, softly, some distance away and a more
practical fear, that the possibility of robbers, took hold of me and I
rolled
behind weeds, trembling. Another voice joined the first, and soon several
men
in black robes of thieves came together over the place where I was,
surroundin
the floating rock, of which they did not exhibit in the least fright.

I could see clearly now that the three carvings on the stone
monu-
ment were glowing, a flame red color, as through 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, ANU have mercy on my soul!, these rituals are not unknown to me any longer.

The figures, whose faces I could not see or recognize, 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 some the servants of some hidden Power, became much louder and nearly hysterical.

IA! IA! ZI AZAG!

IA!IA! ZI AZKAK!

IA! IA! KUTULU ZI KUR!

IA!

The ground where I was hiding became wet with some substance, being slightly downhill from the scene I was witnessing. I touched the wetness and found it to be blood. In horror I screamed and gave my presence away to the priests. They turned toward me, and I saw with 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 now know 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 manifestation of the spirits feeding thereon.

May ANU protect us all!

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 gave 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 on. In

fright and 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 presance of life or bodies beneath them.

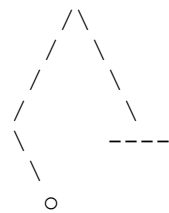
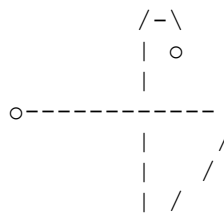
I walked cautiously to the first and, picking up a long twig, lifted the robe from the tangle of weeds and thorns. All that remained of the priest was a pool of slime, like green oil, and the smell of a body lain long in the sun to rot. Such a stench nearly overpowered me, but I was resolute to find 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 black 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 was now upon the ground once more, but the carvings still glowed with supernatural light. The serpents, or what I had then thought of as serpents, had disappeared. But in the dead embers of the fire, now cold and black, was a shining metal plate. I picked it up and saw that it was also carved, as the stone, but very intricately, after a fasion I could not understand. It 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. Mt head began to ache as though a devil was pounding my skull, when a shaft of moonlight hit the metal amulet, for I know now what it was, and a voice entered my head and told me the secrets of the scene I had witnessed in one word:

KUTULU.

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

These were the signs carved upon the grey stone, that was the gate to the Outside:



(I wish to apologize for the primitive descriptions of the symbols but its about the best that can be done with this file writer)

The amulet that I held in my hand, and hold to this very day, around my neck as I write these words, is this: (after seeing the so-called picture of the symbols you can probably understand why I did not attempt to show you

the amulet)

Of the three symbols carved, 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 Elder Ones. In the tongue of the eldest city of Babylon, it was UR. It is the Sigil of the Covenant of the Elder Gods, and when they see it, they who gave it to us, they will not forget us. They have sworn!

Spirit of the Skies, Remember!

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

The third sign is the Sigil of the Watcher. It is called BANDAR. The Watcher is a Race sent by the Elder Ones. It keeps vigil while one sleeps provided the appropriate rituals and sacrifice has been preformed; else, if called, it will turn upon you.

These seals, to be effective, must be graven on stone and set in the ground. Or, set upon the alter of offerings. Or, carried to the Rock of Invocations. Or, engraved upon the metal of ones God or Goddess and hung about the neck, but hidden from the view of the profane. Of these three, the ARRA and the AGGA may be used seperatly, 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 to be reminded of the Covenant he has sworn with the Elder Gods and our Race, else it will turn upon thee and slay thee and ravage thy town untill succour is to be had from the Elder Gods by the tears of thy people and the wailing of thy women.

KAKAMMU!

%%% BOOK 2 PART 2 %%%

THE TESTIMONY OF THE MAD ARAB (CONT)

The fire 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 will 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 clouds, there can be little protection against the fiends from the Ancient Land should they break the barrier, or be let in by thier servants upon the face of the Earth. In such a case, no recourse is to be had untill the light of the moon shines upon the Earth, for the moon is the Eldest among the Zonei, and is the starry symbol of our pact. NANNA, 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 be drawn down and captured therein. And the proper 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 SHAMMASH called UDU, in his jealousy, will rob the seal of its power. In such case, it must be bathed in waters 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 Worshipers 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 MASSHU, I wandered about the countryside in search of the key to the secret knowledge that had been given me. And it was a painful and lonely journey, during which time I took no wife, called no house or village my home, and dwelt in various countries, often in caves or in the deserts, learning several tongues as a traveler, to bargain with the tradespeople and learn of the 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 of 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 later 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 of 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 the various classes of demons and evil gods that exist, and of the old legends concerning the Ancient Ones. I was thus able to arm myself against the dread Maskim, who lie in wait about the boundaries of the world, ready to trap the unwary and devour the sacrifices set out at night and in deserted places; against the she-devil LAMMASHTA, who is called Sword that Splits the Skull, the sight of whom causes 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 in 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 Days

the Ancient of the Ancient 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 strange grass that grows wild in certain parts of the MASSHU, 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.

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, AZAG-THOTH gloats blindly at his throne, KUTULU 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 Book lest my end come sooner than I had prepared. For 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 ERESSKIGAL lies waiting, dreaming, drooling for my departure. I pray the gods that I am saved (which he is not, for "gods" cannot save ones soul, only GOD) 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 Zonei. 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 the 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 hair's breadth, lest it be rendered valueless, or worse: a broken line provides means of entrance for those Outside, for 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 thus prescribed. Prepare the rituals without erring, and in the proper places and times render the sacrifices.

May the gods ever be merciful unto thee!

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

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

KAKAMMU! SELAH!

CORONERS NOTE: These powers and incantations arent anything to fuck with I have made sure that some spells couldent be used by taking out a few lines. I do not in any way, shape, or form have ANYTHING to do with these beliefs. Dr. Dos made a file called "BACK UP TO THE NECRONOMICON". Read it!
It tells it how it actually is.

%%% BOOK 3 %%%

WARNING: The powers explained herein are nothing to fuck with! They are extreemly dangerous and could be fatal to ones health if a problem occured
Remember, if you screw with this...YOU WERE WARNED!

CORONERS NOTE: The Coroner or any boards advertised on this file have nothing to do with the powers of the occult in any way, shape, or form!

OF THE ZONEI AND THEIR ATTRIBUTES

The gods of the Stars are Seven. They have Seven Seals, each of which may be used in their turn. They have Seven Colors, Seven Material Es-
sences and each have a seperate 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 form-
ulae for the passing of the Gates, save one, of whom it is forebidden 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 benifits that they have found on the preliminary spheres. But this is Evil, for this is not equipped to deal with the attack from Without that must surely come, and the people will cry unto them for safety, and it will not come forth. Therefore, set thy face towards the ultimate goal and strive ever onward to the furthest reaches of the stars, thoug it mean thineown death; for such a death is as a

sacrifice to the gods, and pleasing, that they will not forget thier people.

The ZONEI and their attributes then, are as follows:

The god of the Moon is the god NANNA. He is father of the Zonei, and eldest of the Wanderers. He is long of beard, and bears a wand of lapis lazuli in his palm, and possesses the secret tides of blood. His color 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 SIN. His Gate is the first you will pass in the rituals that follow. His Step on the Ladder of Lights is also Silver.

This is his seal, which you must engrave on his metal, on the 13th day of the Moon in which you are working, having no other person about you who may watch you in its manufacture. Being finished, it should be wrapped in a square of the finest silk and lain aside untill such time as you desire its use, and then, it should be removed only after the Sun has gone to 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 NANNA IS Thirty (30)

{I will NOT show any of the engravings for the reason that you wont know what to engrave. This way Ill be assured no harm has come from writing this}

The god of Mercury is NEBO. He si a very old spirit, having a long beard, and is the guardian of the gods, as well as the keeper of the knowledge of Science. He wears a crown of 100 horns, and the long robe of a priest. His color 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 2nd you will pass in the rituals that follow. His Step on the Ladder of Lights is Blue.

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

The number of NEBO is 12.

The goddess of Venus is the most exellant Queen INNANA, called of athe Babylonians ISHTAR. She is the goddess of passion, both of love and of war, in the heavens. She appears as a most beautiful lady, in the company of

lions, and partakes of a subtile astral nature with the Moon god NANNA.
When

they are in agreement, that is, when their two planets 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 there is great happiness and rejoicing. She sometimes appears in armor, and is thereby a most excellent guardian against the machinations of her sister, the

dread Queen ERESHKIGAL of KUR. With the Name and Number of INANNA, no Priest need fear to walk into the very depths of the Underworld; for being armed, in Her armor, 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 favorable bride upon any man who desires it, and who makes the proper sacrifice. BUT KNOW THAT INANNA TAKES HER OWN FOR HER OWN, AND THAT ONCE CHOSEN BY HER NO MAN MAY TAKE ANOTHER BRIDE.

Her color is the purest White. Her manifestation is in the metal Copper, and also in the most beautiful flowers of a field, and in saddest death of the battlefield, which is that field's fairest flower. Her Gate is the Third you will pass in the rites that follow, and in which place you will be of a heart to stay; but turn you face to the road that leads beyond, for that is your genuine goal, unless the goddess chooses you. Her Step on the Ladder of Lights, built of old in Babylon and at UR, is White.

This is her seal, which you 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 INANNA is Fifteen, by which Number she is frequently known in the incantations of the Dispensation.

The god of the Sun is the Lord SHAMMASH, son of NANNA. He is seated upon a throne of gold, wearing a crown of two horns, holding a sceptre aloft in his right hand and a flame disk in his left, sending rays in every direction. He is the god of life. His color is gold. His essence is to be found in all gold, and in all golden objects and plants. He is sometimes called UDDU. His Gate is the Fourth you will pass in the rituals that follow. His step on the great Ladder of Lights is Gold.

You must engrave his Seal 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 SHAMMASH is Twenty.

The god of Mars is the mighty NERGAL,

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 an agent of the Ancient Ones, for he dwelt in CUTHA for a time. His color is a dark red. His essence is to be

found in Iron, and in all weapons made to spill the blood of man and of animals. His Gate is the Fifth you will see as you pass the Zones in the rituals that follow. His Step on the Ladder of Lights is Red.

His Seal must be engraved upon a plate of Iron, or on paper in blood when Mars is in exaltion in the heavens. It is best done at night, far from the habitations of men and of animals, where you cannot be seen or heard. It must be wrapped first in heavy cloth, then in fine silk, and then hid away untill some time as it is needed. But take care not to use this Seal hastily, for it is a sharp Sword.

The Number of NERGAL is Eight.

The god of Jupiter is the Lord of the Magicians, MARDUK KURIOS of the Double-headed Axe. MARDUK was born of our father {Not of MY father, at spirittally or otherwise. GOD is the only true father I know of}, ENKI, to do battle against the forces of the Ancient Ones and he won powerful fight, subduing the armies of the Evil and putting the Queen of the Ancient Ones beneath his foot. That Serpent is dead, but dreams. MASDUK was bestowed Fifty Names and Powers by the Council of the Elder Gods, which powers he retains to this day. His color is Purple. His Essance is in the material Tin, and in Brass. His Gate is the Sixth that you will come upon in the rituals that follow. His Step on the Ladder of Lights is Purple.

His Seal which you must engrave on a plate of tin or brass, when Jupiter is strong in the heavens, while making special invocations to ENKI Our Master. This shall be wrought as the others, and wrapped in pure silk and lain away untill the time for its use. Know that MARDUK 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 powers of the star Jupiter, call instead one of the appropriate powers listed within these files and they will surely come.

The Number of MARDUK is Ten.

The god of Saturn is NINIB called ADAR, the Lord of Hunters and of Strength. He appears with a crown of horns and a long sword, wearing a lions skin. He is the final Zonei before the terrible IGIGI. His color is the darkest Black. His Essance is to be found in Lead, in the burnt embers of fire, and in things of death and of antiquity. The horns of a stag are his symbol. His Gate is the Last you will come upon in the rites that follow. His Step on the Ladder of Lights is Black.

You must engrave his Seal 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, untill 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 has grown black, for NINIB knows the best ways of the demons that prowl among the shadows, looking for sacrifice. He knows best the territories of the Ancient 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).

%%% BOOK 4 %%%

WARNING: The incantations explained herein arent anything to fuck with. They are very potent and may enter you in a state of being of which there is no escape (its called "DEATH"). Remember, if you screw with this...

.....YOU WERE WARNED!!!!

CORONERS NOTE: The Coroner nor any boards advertised on these files have ANYTHING to do with Black Magick, the Occult, or any Supernatural forces. I can vouch for the potential of this information because I was a follower in its ways....A LONG FUCKING TIME AGO!!!! anyhow I just want to remind you that these incantations are extreamly dangerous and for this reason some of the lines are deleted so you cant fuck with it even if you wanted to.

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THE BOOK OF ENTRANCE AND OF THE WALKING

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This is the book of enterance to the Seven Zones above the earth, which Zones were known as Chaldeans, and to the Ancient Races proceeded them among the lost Temples of UR. Know that these Zones are governed by celestial spirits, and that passage may be had by the priest through those lands that border the Unzoned Wastes beyond. Know that, when walking thus through the Sea of Spheres, he should leave his Watcher behind that It may guard his body and property, lest he be slain unawares and must wander throughout eternity among the dark spaces between the Stars, or else by devoured by the wrathful IGIGI that dwell beyond.

Know that thou must walk thy Steps of the Ladder of Lights, each in its place and one at a time, and that thou must enter the gates in the lawful manner, as put down in the Covenant; else thou ist 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 Second Step, and again between the Second and Third and so on in like manner. Thou must obtain by spilling thy seed in any manner for the period of time, but thou mayest worship at the Temple of ISHTAR, provided thou not lose 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 a time and place to where it must serve thee, and surround thee with a flaming sword in every direction.

Thy clothing for thy 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 need to prepare an altar that face the North, having it upon thy statues of thine deities, or some 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 is 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 in a Book not yet released. 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; of the East, one lamp; of the South, one lamp; and of the West, one lamp. The oil should be pure with no odor, or else sweet-smelling, or especially appropriate to the Star where thou wouldst desire Entrance after thy fashion of thy country.

The Seven Gates here follow:

THE FIRST GATE...THE GATE OF NANNA CALLED SIN
THE SECOND GATE...THE GATE OF NEBO
THE THIRD GATE...THE GATE OF INANNA CALLED ISHTAR
THE FOURTH GATE...THE GATE OF SHAMMASH CALLED UDDU
THE FIFTH GATE...THE GATE OF NERGAL
THE SIXTH GATE...THE GATE OF THE LORD MARDUK
THE SEVENTH GATE...THE GATE OF NINIB CALLED ADAR

And 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 preceeding the last day 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 thy Three Great Elder Ones, ANU, ENLIL, ENKI, by their proper invocations. And the Number of ANU is sixty, the perfect Number, for he is Father of the Heavens. And the Number of ENLIL is fifty, and he is Father of thy Wind. And the Number of ENKI is forty, a most excellent Number, and he is the Father, of all who

would tread these forgotten paths and wander into lands unknown, among the Wastes amid the frightful monsters of the Azonei.

Second on the night of the Walking which must be the 13th night of the moon, having begun on the previous 13th night, thou must approach the Gate with awe and respect. Thy Temple is excersised, thou must light thy Fire and conjure it, by the invocation of the God of Fire, and pour incense thereon. Thou must make offering to the dieties on the alter.

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.

Third, thou must recite the invocatation of the Watcher, thrusting the sword into thy earth at Its station, not touching it untill it is at the appointed time for Its departure.

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

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

Seventh, thou must needs arrive back at the center of the Gate, before thine alter, at which time thou must fall to the ground looking neither

to the right nor left at what may be moving there, for these Operations attract many kinds of wandering demons and ghosts to the Gate, but in the air

above the alter, whereupon thou wilt see the Gate presently 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 the Passing thy Gate which you must use Each time thou passeth thereby. The same Spirit-Messenger will meet thee and, if thou knoe not thy Name, will forbid thee entrance and thou wilt fall to the earth immediatly.

When the First Gate has been entered and Name recieved, thou wilt fall back to earth amid thine Temple. That which has been moving about thy Gate on thy ground will have gone. Recite thine thanksgiving to thy gods upon

thine alter, strike thy Sword of the Watcher that It mat depart, and give the

incantation of INANNA, which says how she conquered the realm of the under-world and vanquisheth KUTULU. All Idimmu will vanquish thereby and thou wilt

be thus free to depart the Gate and extinguish the Fire.

Thou mayest not call upon NANNA till thou hast passed the Gate of NANNA. Thou mayest not call NEBO untill his Gate is passed, similarly to 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 will be able

to summon them in times of need. This will not give thee power over the ABSU

however this power being obtained differently by the ritual of the Descent. This Ritual thou will undertake in the 15th day after the 13th of the month when thou hast summoned the Gate of Marduk to open.

For MARDUK slew the Feinds, and INANNA, the goddess of the 15, conquered the

Netherworld where some of theirs still dwell. This is a most perilous rite

and can be undertaken by any man who has the formulae whether he has passed the previous Gates or not, save that it is best advised to pass through MARDUK

Gate before venturing forth into the pit. For this reason few have ever opened

the Gate of ADAR, and spoken to the Horned One who resideth there and give all

manner of wisdom regarding to 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 into the Land of the IGIGI, and for that reason was this Covenant made, that none shall safely walk through the Sunken

Valleys of the Dead before having ascended to MARDUK, nor shall they breach the Gates that lie beyond ADAR untill they have seen the signs of the Mad God

and felt the fury of the hellish Queen.

And against the Ancient Ones there is only defense. Only a madman, indeed, such as I am called!, can hope to overpower Them that dwell in the Outer Spaces, for their power is unknown and the number of their 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 a 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 at a great loss to the villages and flocks of the Island.

Many sheep were slain after an unnatural fashion, and many devoured, and many Bedou rendered senseless; for the mind perceives what it is shown, but the sight of the Ancient Ones is a blasphemy to the ordinary senses of a man, for

they 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 untill the Priest banish them back to whence they came and the normal spirit

may return to its erstwhile neighborhood.

And there are ALLU, frightened dog-faced demons that are the Messen-

gers of the Gods of Prey, and that chew on the very bones of a man. And there

are many other of which it is not the rightful place wherein they be mentioned

save to warn the Priest against ambitious striving against the Ancient Ones of

the Outside, untill mastery is acquired over the powers that reside Within.

Only when ADAR has been obtained, may the Priest consider himself a master over 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 contro

the denziens of Death's darkly curtained halls. Then he can hope to open the

Gate without fear and without that loathing of the spirit that slays man.

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

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

%%% BOOK 5 %%%

CORONERS NOTE: None of the boards advertised on this file have any-thing to do with powers of the occult!

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THE INCANTATIONS OF THE GATES

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This section of the NECRONOMICON is by far the most dangerous of the Books to come! For this reason I felt it sane to leave this section out of the going. Maybe...SOMEDAY...I'll release the Fifth book but as of now I urge all readers to become more familiar with Books 1, 2, 3, and 4. Thank you for your understanding...

...The Coroner

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%%% BOOK 6 %%%

WARNING: Dont fuck with this shit!

CORONERS NOTE: None of the lines advertised in these files have anything to do with powers of the occult in any way!

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CONJURATION OF THE FIRE GOD

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{This is a real short book...but then lifes a bitch isnt it!}

Spirit of the Fire, Remember!
GIBIL, Spirit of the Fire, Remember!
GIRRA, Spirit of the Flames, Remember!
Oh God of Fire, mighty son of ANU, Most terrifying among Thy Brothers,

Rise!

O God of the Furnace, God of Destruction, Remember!
Rise up, O God of Fire, GIBIL, in Thy Majesty, and devour my enimies!
GIBIL GASHRU UMUNA YANDURU
TUSHTE YESH SHIR ILLANI U MA YALKI!
GISHBAR IA ZI IA
IA ZI DINGIR GIRRA KANPA!
Rise up, son of the Flaming Disk of ANU!
Rise up, offspring of the Goldem Weapon of MARDUK!
It is not I, but ENKI, Master of Magicians who summons Thee!
It is not I, but MARDUK, Slayer of the Serpent, who calls Thee here

now!

Burn the Evil and the Evildoer!
Burn the Scorcer and the Scorceress!
Singe Them! Burn Them! Destroy Them!
Consume Their powers!
Carry Them away!
Rise up, GISHBR BA GIBBIL BA GIRRA ZI AGA KANPA!
Spirit of the God of Fire, Thou art conjured!
KAKKAMMANUNU!

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Thats it! as always Ive left out a certain number of phrases that will
render the conjuration useless due to the danger involved!

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%%% BOOK 7 %%%

WARNING: This is a very dangerous volume! I suggest that it only
be
read by those with a good understanding of the power ratio between Jesus
Christ and Satan (Satan=0:Jesus=1000000000000000000x) <--- To prove a
point!!!

CORONERS NOTE: None of the Sysops of the lines listed above have
ANYTHING to do with supernatural powers in any way, shape, or form!!!!

THE BOOK OF MAKLU
OF THE BURNING OF THE EVIL SPIRITS

Here are the Banishments, the Burnings, and the Bindings handed down
to
us by ENKI, the Master. They are to be preformed over the AGA MASS SSARATU
(which is explained in Book 8) by the Priest, with the appropriate images
as
described herein. The incantations must be recited after the Watcher has
been
summoned, and he will 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 be 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 ban-
ishings, or excorsisoms, are to be said in a clear voice without trembling,

without shaking. The arms should be held over the head in the attitude of a Priest of SHAMMASH, and the eyes must behold the Spirit of the God SHAMMASH even though it be the time of the Sleeping of SHAMMASH behind the Mountain 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 NINNGHIZHIDA on yourself and upon your generations.

The Book MAKLU of the Burnings:

THE EXCORCISM OF THE CROWN OF ANU

The Priest, in time of peril, Shall put on the spotless white crown of ANU with the Eight-rayed Seal and stand in the prescribed manner with the Tablets of Calling on his breast and the copper dagger of INANNA in his right hand aloft.

For it is said, if a man builds a fire, does he not build it in a Pit, that he might not be harmed thereby? Thus it is true of the UDUGGU we call, for they are like Fire and every caution must be used lest they consume the magician and his entire generation.

Thus, the Excorcism of ANU

I have put the Starry Crown of Heaven, the potent Disk of ANU on my head

That a kindly Spirit and a kindly Watcher
Like the God that hath me

May stand at my head always
To lift me to favor with the Elder Gods

UDUGGHUL

ALLACHUL

MALLACHUL

MASQIMCHUL

DINGIRCHUL

No Evil Spirit

No Evil Demon

No Evil God

No Evil Fiend

No Hag Demon

No Filth-Eating Demon

No Thieving Demon

No Shadow of the Night

No Shell of the Night

No Mistress of the Demon

No Offspring of the Demon

No Evil Spell

No Enchantment

No Sorcery

NO EVIL IN THE WORLD OR UNDER IT

OVER THE WORLD OR INSIDE THE WORLD

MAY SEIZE ME HERE!

BARRA ANTE MALDA!

ZI DINGER ANNA KANPA!

ZI DINGER KIA KANPA!

GAGGAMANNU!

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 prayer
They scoff at wishes
They are the vermin that comes forth from the Mountains of MASHU
Enemies of Our Master ENKI
They are the vengeance of the Ancient Ones
Raising up difficulties
Obtaining power through wickedness
The Enemies! The Enemies! The Seven Enemies!
They are Seven!
They are Seven!
Spirit of the Sky Remember! Spirit of the Earth Remember!

THE EXCORCISM BARRA EDINNAZU
FOR SPIRITS WHO ATTACK THE CIRCLE

ZI ANNA KANPA!
ZI KIA KANPA!
GALLU BARRA!
NAMTAR BARRA!
ASHAK BARRA!
GIGIM BARRA!
ALAL BARRA!
TELAL BARRA!
MASQIM BARRA!
UTUQ BARRA!
IDPA BARRA!
LALLASSU BARRA!
AKHKHARU BARRA!
KIELGALAL BARRA!
LILITU BARRA!
UTUQ XUL EDIN NA ZU!
ALLA XUL EDIN NA ZU!
GIGIM XUL EDIN NA ZU!
MULLA XUL EDIN NA ZU!
MASQIM XUL NA ZU!
BARRA!
EDINNAZU!
ZI ANNA KANPA! ZI KIA KANPA!

THE EXCORCISM DI DINGIR

(To be used against any kind of malefick)

ZI DINGIR NNGI E NA KANPA
ZI DINGIR NINGI E NA KANPA

ZI DINGIR ENNUL E NA KANPA
ZI DINGIR NINNUL E NA KANPA
ZI DINGER ENN KURKUR E NA KANPA
ZI DINGIR N DA SHURRIM MA KANPA
ZI DINGER NINNDA SHURRIM MA KANPA
ZI DINGIR ENDUL AAZAG GA KANPA
ZI DINGIR NINNDUL AAZAG GA KANPA
ZI DINGIR ENUHDDIL LA KANPA
ZI DINGIR NINN UHDDIL LA KANPA
ZI DINGIR ENMESHIR RAA KANPA
ZI DINGIR NINNME SHIR RAA KANPA
ZI DINGIR ENAA MAA A DINGIR ENLIL LAAGE KANPA
ZI DINGIR NINNA MAA A DINGIR NINNLIL LAAGE KANPA
ZI DINGIR SSISGI GISH MA SAGBA DAA NI IDDA ENNUBALLEMA KANPA
ZI DINGIR BHABBHAR L'GAL DEKUD DINGIR RI ENNEGE KANPA
ZI DINGIR NINNI DUGGAANI DINGIR A NNUNNA IA AN SAGGNNUUNGA GATHA
KANPA!

THE EXCORCISM AGAINST AZAG-THOTH
AND HIS EMISSARIES

(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!
UTUX XUL TA ARDATA!
Who art thou, whose son?
Who art thou, whose daughter?
What scorcery, what spells, has brought thee here?
May ENKI, Master of Magicians, free me!
May ASHARILUDU, son of ENKI, free me!
May they bring to naught your vile scorceries!
I chain you!
I bind you!
I deliver you to GIRRA
Lord of the Flames
Whose sears burns, enchains
Of whom even mighty KUTULU has fear!
May GIRRA, the Ever-burning One, give strength to my arms!
May GIBIL, the Lord of Fire, give power to my magick!
Injustice, murder, freezing of the loins
Rending the bowels, devouring of the flesh, and maddness
In all ways hast thou persecuted me!
May God of CHAOS!
May GIRRA free me!
AZAG-THOTH TA ARDATA! IA MARDUK! IA MARDUK! IA ASALLUXI!
You have chosen me for a corpse.
You have delivered me to the Skull.
You have sent Phantoms to haunt me.
You have sent vampires to haunt me.
To the wandering Ghosts of the Wastes, have you delivered me.
To the Phantoms of the fallen ruins, have you delivered me.
Open Thy Mouth In Scorceries Against Me No More!
I have handed thine image over
Into the flames of GIBIL!
Burn, Mad Fiend!
Boil, Mad God!
May the burning GIRRA untie thy knots!
May the flames of GIBIL untie your cord!

May the Law of the Burning seize your throat!
May the Law of the Burning avenge me!

It is not I, but MARDUK, son of ENKI, Masters in Magick, that commands thee!

KAKKAMMU! KANPA!

INCANTATION AGAINST THE ANCIENT 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
They are mighty children, Ancient Ones
Heralds of Pestilence
Throne-bearers of NINNKIGAL
They are the flood which rusheth through the land

Seven Gods of the Broad Heavens
Seven Gods of the Broad Earth
Seven Ancient Ones are They
Seven Gods of Might
Seven Evil Gods
Seven Evil Demons
Seven Demons of Oppression
Seven in Heaven
Seven on Earth

UTUG XUL
ALA XUL
GIDIM XUL
MULLA XUL
MASQIM XUL
ZI ANNA KANPA!
ZI KIA KANPA
ZI DINGIR ENLIL LA LUGAL KURKUR RA GE KANPA!
ZI DINGIR NINLIL LA NIN KURKUR RA GE KANPA!
ZI DINGIR NINIB IBILA ESHARRAGE KANPA!
ZI DINGIR NINNI NIN KURKUR RA GE KANPA!
ZI DINGIR A NUNNA DINGIR GALGALLA E NE KANPA!
ZI DINGER ANNA KANPA!
ZI DINGIR KIA KANPA!

BABABARARARA ANTE MALDADA!
BABABARARARA ANTE GEGE ENENE!

%%% END %%%

```

////////////////////////////////////
///
////
////
////
////      Call these lines!!!
////
////      The Medicine Shop:
////
////      sysop: Dr.Dos
////

```



```
////// phone #: 208/746-0071
//////
////// storage: 10 Megs
//////
////// .....
//////
////// The Morgue:
//////
////// sysop: The Coroner
//////
////// phone #: 208/743-4720
//////
////// storage: 10 Megs
//////
////// notes: No Password
//////
////// .....
//////
////// The Mouse Trap:
//////
////// sysop: Danger Mouse
//////
////// phone #: 208/743-2638
//////
////// storage: 10 Megs
//////
//////
////// ----->The 3m<-----
//////
////// All Day...All Night...
//////
////// ALL THE LATEST!
//////
//////
////////////////////////////////////
////
□
.
```