

The Necronomicon

Zi Dingir Ana Kanpa, Zi Dingir Kia Kanpa Spirits of the earth remember, spirits of the sky remember...

*Al Azif - Necronomicon
Ye Book of Ye Arab, Abdul Alhazred*

NECRONOMICON'S CONTENT:

1. Ye Testimony of Abl-Al Hazred

This is the testimony of all that I have seen, and all that I have learned, in those years that I have possessed the Three Seals of 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 exhaustion, 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!

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 de-ciphered the writings of some of these; while still others remain mysteries to any man who lives. And these civilizations were destroyed because of the knowledge contained in this book.

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

I have raised demons, and the dead.

I have summoned the ghosts of my ancestors to real and visible appearance on the tops of temples built to reach the stars, and built to touch the nethermost cavities of HADES. I have wrestled with the Black Magician, 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 roars 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 peculiar, while still the unlettered son of a shepherd in what is called Mesopotamia 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 reigons and went to sleep, for it was night and I was far from my village, being Bet Durrabia. Bieng 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 monument 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 servents ofsome 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 presence of life or bodies beneath them.

I walked cautiously to the first and, picking up a long twig, lifted the robe from the tangle of weeds and thorns. All that remained of the priest was a pool of slime, like green oil, and the smell of a body lain long 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 fashion 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. My 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 fiercely 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!

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 Worshippers of the Ancient Serpent, but to keep within thine own heart, always silent upon these things.

Peace be to thee!

Henceforth, from that fateful night in the mountains of 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 LAMMASHITA, 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, Lammashita 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 Shodows 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!

2. 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-veiled 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 prevailest not against its might.

Loathsome Cthulhu rose then from the deeps and raged with exceeding great fury against the Earth Guardians. And They bound his venomous claws with potent spells and sealed him up within the City of 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 awaite the time of Their return; for the Earth has known Them and shall know Them in time yet to come.

And the Old Ones hold foul and formless Azathoth for Their Master abd 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 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.

3. 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.

Evoked 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.

4. 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.

{Alter Design}

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.

{Seal of Yog-Sothoth}

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.

5. 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.

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6. Of Diverse Signs

These most potent signs shall be so formed with thy left hand when thou employeth them in ye Rites {The four Signs}

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.)

{The Elder Sign, Engraved} {The Sign of Koth, engraved}

7. 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 arial manifestations of the spirits blow a pinch of ye powder in the irection of their coming, either from the palm of thy hand or the blade of the Magic Bolyne.

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

8. Ye Unction of Khephnes Ye Egyptian

Whosoever anointeth his head with the ointment of Khephnes shall in sleep be grabted 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.

9. 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:

HCORIAXOJU, 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 setit 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.

10. Ye Alphabet of Nug-Soth

{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

11. Ye Dream-Lands 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.

12. 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. [INLINE]

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!

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

ZENOXESE, PIOTH, OXAS ZAEGOS, MAVOC NIGORSUS, BAYAR! HEECHO! YOG-SOTHOTH! YOG-SOTHOTH! YOG-SOTHOTH!

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

13. 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.

14. 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?

15. 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.

16. 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.

17. 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-rurom 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-ward 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 craze 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.

18. Ritual for summoning Yog-Sothoth and opening the Gate

Banishing:

(could be replaced with other banishings. Uses Salt, water and incense.)

Zazii, Zamaii, Puidmon the Powerful, Sedon the Strong, El, Yod, He, Vau, He, Iah, Agla, protect me and help me when I summon the Gate! (light incense and candles)

No evil may approach from the North! No evil may approach from the East! No evil may approach from the South! No evil may approach from the West! No evil may approach from Zenith! No evil may approach from Nadir! (bow towards the directions)

The Flaming Circle locks everything in! Draba, draba, kalta, kalta, entemoss! The Flaming Circle locks everything out! Draba, draba, kalta, kalta, entemoss! Accar, Zour and Maroud! Lock the circle and let no evil pass through!

Draba, draba, kalta, kalta, entemoss! (participants walk round the circle. Salt, water and incense is sprinkled)

The Summoning:

Per Adonai Elohim, Adonai Jehova Adonai Sabaoth, Metraton Ou Agla Methon, Verbum Pythonicum, Mysterium Salamandrae Cenventus Sylvorum, Antra Gnomorum Demonia Coeli God, Almonsin Gibor Jehoshua Evam Zariathnatmik, Veni, Veni, Veni!

(Put your hands above your head, with the thumbs and index fingers together so they create a equilateral triangle. Turn the right hand so its halve of the triangle points down, creating a paralellogram. Turn the left hand, creating a downwards pointing triangle. Move it down to your forehead, turning it upwards, so the final result is a triangle on your forehead.)

Hear me! King of Infinite Space! Planetmover! The Foundation of Fastness! Ruler of Earthquakes! The Vanquisher of Terror! The Creator of Panic! Destroyer! The Shining Victor! Son of Chaos and the Void! The Guardian of the Abyss! God of the Outermost Darkness! Lord of Dimensions! Riddle-knower! Guardian of The Secrets! Lord of the Labyrinth! Master of the Angles! God of the Whiporwills! Omegapoint! Lord of the Gate! Opener of the Way! The Oldest! All-in-One! The One by Life Prolonged! Umr At-Tawil! Iak-Sathath! YOG-SOTHOTH NAFL'FTHAGN!!! Your servant call upon you!

(Take the staff and turn it first so it points Right-Left, then Up-Down, then Forward-Back. Then twist it, and visualize how it is turned to point into the fourth dimension, perpendicular to the other directions. It will show the eightrayed star of Chaos.)

Opening of the Gate:

(The staff is held horizontally.)

Yog-Sothoth knows the Gate. Yog-Sothoth is the Gate. Yog-Sothoth is the key and guardian of the Gate. Past, Present and Future, all is one in Yog-Sothoth.

By that which is not to be named, By Azathoth, By Nyarlathotep, By Shub-Niggurath, By the two snakes, By that which created the Voids, By Kadath in the Cold Waste, By the Plateu of Leng, By Yuggoth, By the moon-lens, By the imprisoned, By the free, By Samas, Gibil and Nusuku, By the High Name of Ea, By the Seven Demons, Guardian, let the Gate be opened!

By Chaos, By the Void, By the Light, By the Darkness, By the Air, By the Fire, By the Water, By the Earth, Key, open the Gate!

By my sacred oath, Let those who want to leave come out! Let those who want to enter come in! Let us see into the Hiding Light! Let us see into the Blinding Darkness! Rend the Veil! Crush the Mirror! Reveal the Illusion! See, the Gate opens!

(slowly turn the staff from horizontal to vertical, and make the sign of the Rending of the Veil.)

See, the Nodes are filled with Power! See, the Lines are filled with Power! See, the Angles twist and open!

NOTES:

*Credits must go to : * Necronomicon Liber-Logaeth for chapters 2 through 17 by ottinge@primenet.com * Simon Necronomicon for chapter 1 (Testimony of the Mad Arab) - Author unknown * Ritual for summoning Yog Sothoth for chapter 18 - Author unknown * Necronomicon : Myth or Reality ? - by Colin Low Additive Notes regarding the Etext edition (as in the original version)*

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. (ottinge@primenet.com)
