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Invisible  
They passes the Seven Watchers  
With haste they entered the Palace of Death  
And they beheld several terrible sights.

The demons of all the Abyss lay there  
Dead but Dreaming, they clung to the walls  
Of the House of Death  
Faceless and terrible  
The ANNUNAKI stared out  
Blind and Mad AZAG-THOTH reared up  
The Eye on the Throne opened  
The Dark Waters stirred  
The Gates of Lapis Lazuli glistened  
In the darkness  
Unseen Monsters  
Spawned at the Dawn of Ages  
Spawned in the Battle of MARDUK and TIAMAT  
Spawned in HUBUR  
With the Sign of HUBUR  
Lead by KINGU . . .

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

The Beautiful Queen  
Mistress of the Gods  
Lady of all the Harlots of UR  
Bright Shining One of the Heavens  
Beloved of ENKI  
Lay hung and bleeding  
From a thousand fatal wounds.

ERESHKIGAL  
Sensing their presence  
Cried out.

KUGAARU  
Armed with Fire  
Looked upon the Queen of Corpses  
with the Ray of Fire

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

And ERESHKIGAL

Mighty in CUTHA  
Turned her face

Upon the corpse of INANNA  
Sixty times they sprinkled  
The Water of Life of ENKI  
Upon the corpse of ISHTAR  
Sixty times they sprinkled  
The Food of Life of ENKI

Upon the corpse  
Hung from a stake  
They directed the Spirit of Life  
INANNA AROSE.

The Dark Waters trembled and roiled.

AZAG-THOTH screamed upon his throne  
CUTHALU lurched forth from his sleep  
ISHNIGARRAB fled the Palace of Death  
IAK SAKKAK trembled in fear and hate  
The ANNUNNAKI fled their thrones  
The Eye upon the Throne took flight  
ERESHKIGAL roared and summoned NAMMTAR  
The Magician NAMMRAR she called  
But not for pursuit  
But for protection.

INANNA ascended from the Underworld.

With the winged elementals she fled the Gates  
Of GANZIR and NETI she fled  
And verily  
The Dead fled ahead of her.

When through the First Gate they fled  
ISHTAR took back her jewelled robes. When through the Second Gate they fled  
ISHTAR took back her jewelled bracelets.

When through the Third Gate they fled  
ISHTAR took back her jewelled belt.

When through the Fourth Gate they fled  
ISHTAR took back her jewelled necklace.

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

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

When through the Seventh Gate they fled  
ISHTAR took back her jewelled crown.

And the Demons rose  
And the Spirits of the Dead  
And went with her out of the Gates  
Looking neither right nor left  
Walking in front and behind  
They went with ISHTAR from the Gate of GANZIR  
Out of the Netherworld they accompanied her  
And ERESHKIGAL  
Scorned Queen of the Abyss Wherein All Are Drowned Pronounced a Curse  
Solemn and Powerful  
Against the Queen of the Rising of the Sun  
And NAMMTAR gave it form.

When the Lover of ISHTAR  
Beloved of the Queen of Heaven  
Goes down before me  
Goes through the Gate of GANZIR  
To the House of Death  
When with him the wailing people come  
The weeping woman and the wailing man  
When DUMUZI is slain and buried  
MAY THE DEAD RISE AND SMELL THE INCENSE!

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V

Stoop not down, therefore,  
Unto the Darkly Shining World  
Where the ABSU lies in Dark Waters  
And CUTHALU sleeps and dreams

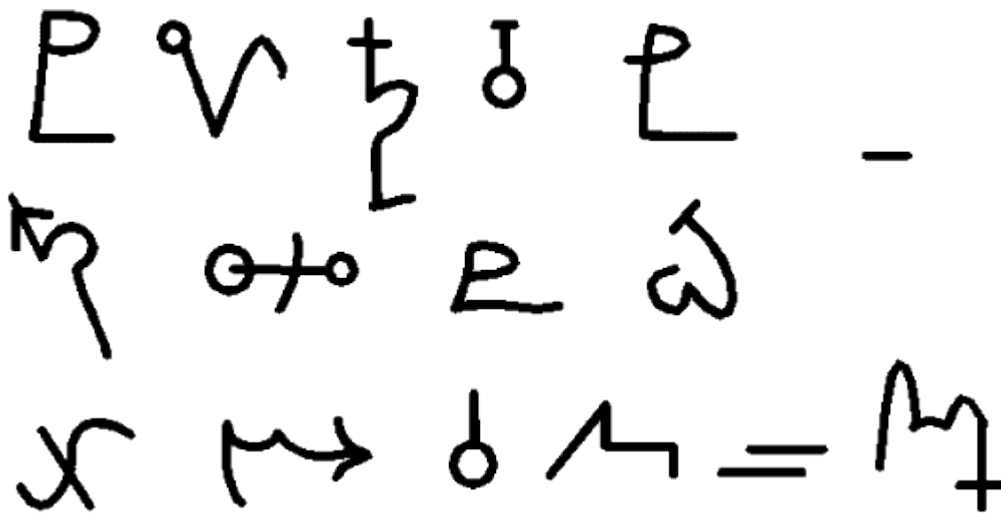
Stoop not down, therefore,  
For an Abyss lies beneath the World  
Reached by a descending Ladder  
That hath Seven Steps  
Reached by a descending Pathway  
That hath Seven Gates  
And therein is established  
The Throne  
Of an Evil and Fatal Force.  
For from the Cavities of the World  
Leaps forth the Evil Demon  
The Evil God  
The Evil Genius

The Evil Ensnarer  
 The Evil Phantom  
 The Evil Devil  
 The Evil Larvae  
 Showing no true Signs  
 Unto mortal Man.  
 AND THE DEAD WILL RISE AND SMELL THE INCENSE!

[TOP](#)

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## THE URILIA TEXT



THE following is the Text of URILIA, the Book of the Worm . It contains the formulae by which the wreakers of havoc perform their Rites. These are the prayers of the ensnarers, the liers-in-wait, the blind fiends of Chaos, the most ancient evil.

These incantations are said by the hidden priests and creatures of these powers, defeated by the Elders and the Seven Powers, led by MARDUK, supported by ENKI and the whole Host of IGIGI; defeaters of the Old Serpent, the Ancient Worm , TIAMAT, the ABYSS, also called KUTULU the Corpse-ENKI, yet who lies not dead, but dreaming; he whom secret priests, initiated into the Black Rites, whose names are writ forever in the Book of Chaos, can summon if they but know how.

These words are not to be shown to any man, or the Curse of ENKI are upon thee!

**Such are the Words:**

*IA IA*

*IA*

*IO*

*IO*

*IO*

*I AM the God of Gods  
I AM the Lord of Darkness, and Master of Magicians  
I AM the Power and the Knowledge  
I AM before all things.*

*I AM before ANU and the IGIGI  
I AM before ANU and the ANNUNNAKI  
I AM before the Seven SHURUPPAKI  
I AM before all things.*

*I AM before ENKI and SHAMMASH  
I AM before all things.*

*I AM before INANNA and ISHTAR  
I AM before NANNA and UDDU  
I AM before ENDUKUGGA and NINDUKUGGA  
I AM before ERESHKIGAL  
I AM before all things.  
Before ME was made Nothing that was made.*

*I AM BEFORE all gods.  
I AM before all days.  
I AM before all men and legends of men.  
I AM the ANCIENT ONE.*

*NO MAN may seek my resting place.  
I receive the Sun at night and the Moon by day.  
I AM the receiver of the sacrifice of the Wanderers.  
The Mountains of the West cover me.  
The Mountains of Magic cover me.*

*I AM THE ANCIENT OF DAYS.*

*I AM before ABSU.  
I AM before NAR MARRATU.  
I AM before ANU.  
I AM before KIA.*

*I AM before all things.*

*IA! IA! IA! IA SAKKAKTH! IAK SAKKAKH! IA SHA XUL!  
IA! IA! IA! UTUKKU XUL!  
IA! IA ZIXUL! IA ZIXUL!  
IA KINGU! IA AZBUL! IA AZABUA! IA XAZTUR! IA HUBBUR!*

*IA! IA! IA!  
BAXABAXAXAXABAXAXAXA!  
KAKHTAKHTAMON IAS!*

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## **II. THE ABOMINATIONS**

The terrible offspring of the Ancient Ones may be summoned by the priest. These offspring may be called and adjured to perform what tasks the priest may deem necessary in his temple. They were begotten before all ages and dwelt in the blood of KINGU, and MARDUK could not altogether shut them out. And they dwell in our country, and alongside our generations, though they may not be seen. And this was taught by the priests of Babylon, who charged that these formulae may never be revealed to anyone who is not initiated into our ways, for to do so would be the most frightful error.

Though they dwell beyond the Gate, they may be summoned when MARDUK is not watchful, and sleeps, on those days when he has no power, when the Great Bear hangs from its tail, and on the four quarters of the year computed therefrom, and on the spaces between these Angles. On these days, the Mother TIAMAT is restless, the corpse KUTULU shakes beneath the Earth, and our Master ENKI is sore afraid.

Prepare, then the bowl of TIAMAT, the DUR of INDUR, the Lost Bowl, the Shattered Bowl of the Sages, summoning thereby the FIRIK of GID, and the Lady SHAKUGUKU, the Queen of the Cauldron. Recite the Conjunction IA ADU EN I over it, and build the Fire therein, calling GBL when thou dost, after his manner and form.

When the Fire is built and conjured, then mayest thou raise thine Dagger, summoning the assistance of NINKHARSAG, Queen of the Demons, and NINKASZI, the Horned Queen, and NINNGHIZHIDDA, the Queen of the Magic Wand, after their manner and form. And when thou hast accomplished this, and made the proper sacrifice, thou mayest begin calling whichsoever of the offspring thou mayest, after opening the Gate.

**DO NOT OPEN THE GATE, SAVE FOR AN ESPECIAL TIME THAT THOU STATE AT THE TIME OF OPENING, AND IT MAY NOT STAY OPEN FOR A MOMENT AFTER THE PASSAGE OF THE HOUR OF TIAMAT, ELSE ALL THE ABYSS BREAK FORTH UPON THE EARTH, AND THE DEAD RISE TO EAT THE LIVING, FOR IT IS WRIT: I WILL CAUSE THE DEAD TO RISE AND DEVOUR THE LIVING, I WILL GIVE TO THE DEAD POWER OVER THE LIVING, THAT THEY MAY OUTNUMBER THE LIVING.**

After thou hast performed the necessary, called the Spirit, appointed his task, set the time of the closing of the Gate and the return of the Spirit therein, thou must not leave the place of Calling, but remain there until the return of the Spirit and the closing of the Gate.

The Lord of Abominations is HUMWAWA of the South Winds, whose face is a mass of the entrails of the animals and men. His breath is the stench of dung, and has been. HUMWAWA is the Dark Angel of all that is excreted, and of all that sours. And as all things come to the time when they will decay, so also HUMWAWA is the Lord of the Future of all that goes upon the earth, and any man's future years may be seen by gazing into the very face of this Angel, taking care not to breathe the horrid perfume that is the odour of death..

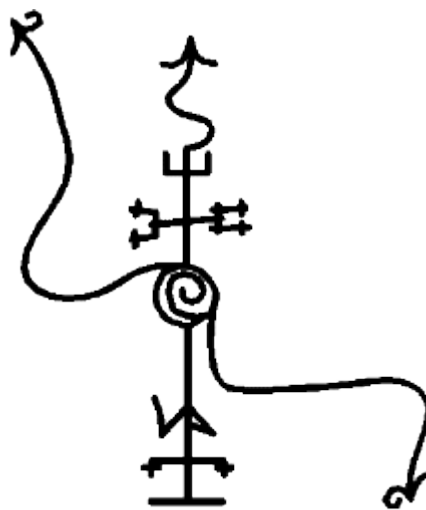
And this is the Signature of HUMWAWA.



And is HUMWAWA appears to the priest, will not the dread PAZUZU also be there? Lord of all fevers and plagues, grinning Dark Angel of the Four Wings, horned, with rotting genitalia, from which he howl in pain through sharpened teeth over the lands of the cities sacred to the APHKHALLU even in the height of the Sun as in the height of the Moon; even with whirling sand and wind, as with empty stillness, and it is the able magician indeed who can remove PAZUZU once he has laid hold of a man, for PAZUZU lays hold unto death.

Know that HUMWAWA and PAZUZU are brothers. HUMAWAW is the eldest, who rides upon a silent, whispering wind and claims the flocks for his own, by which sign you shall know that PAZUZU will come.

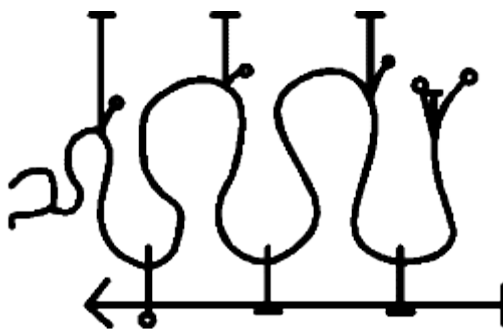
And this is the Sigil of PAZUZU by which he is constrained to come:



Of all the Gods and Spirits of Abomination, there can be no use or gain to call upon AZAG-THOTH, as he is Surely Mad. Rendered sightless in the Battle, he is Lord of CHAOS, and the priest can find little use for him. He is also too powerful to control once called, and gives violent struggle before sent back to the Gate, for which only a strong and able magician may dare raise him. Thus, for that reason, his seal is not given.

Of all the Gods and Spirits of Abomination, KUTULU only cannot be summoned, for he is the Sleeping Lord. The magician can not hope to have any power over him, but he may be worshipped and for him the proper sacrifices may be made, so that he will spare thee when he rises to the earth. And the times for the sacrifice are the same times as the Sleeping of MARDUK, for this is when Great KUTULU moves. And he is the very Fire of the Earth, and Power of All Magic. When he joins with the Abominations of the Sky, TIAMAT will once more rule the earth!

And this is his Seal:



And there are Four Spirits of the Spaces, and they come upon the Wind, and they are Things of the Wind, and of Fire . And the First comes from the North, and is called USTUR, and has a Human Shape. And He is the Most Ancient of the Four, and a Great Lord of the World. And the Second comes from the East, and is called SED and has the Shape of a Bull, but with a human face, and is very mighty. And the Third comes from the south, and is called LAMAS, and is of the Shape of a Lion, but with a human head, and governs those things of the Flame and the Burning Wind. And the Fourth comes from the West, and is called NATTIG, and is of the Shape of an Eagle, but with a human body, having only the face and wings of an Eagle, with an Eagle's claws. And this Eagle comes from the Sea and is a Great Mystery.

And from Nuzku upon Uru they come, and do not wait, and are always present,, and they receive the Wanderers in their Seasons. And the Season of SED is that of the Great Night, when the Bear is slain, and this is in the Month of AIRU. And the Season of LAMAS is the Month of ABU, and that of NATTIG in ARAHSHAMMA and lastly that of USTUR in SHABATU. Thus are the Four Spirits of the Four Spaces, and their Seasons; and they dwell between the Sun's Spaces, and are not of them, but of the Stars, and, as it is said, of the very IGIGI themselves although this is not altogether known.

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



And the AKHKHARU may be summoned, which sucketh the blood from a Man, as it desires to become a fashioning of Man, the Blood of KINGU, but the AKHKHARU will never become Man.

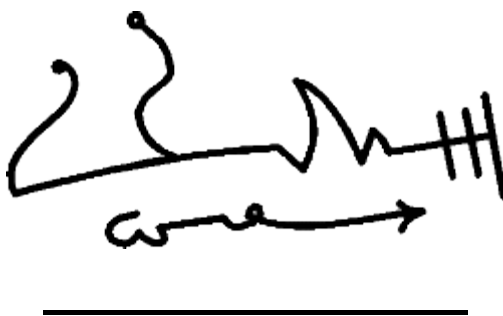
And the AKHKHARU may be summoned, if its Sign be known, and it is thus:



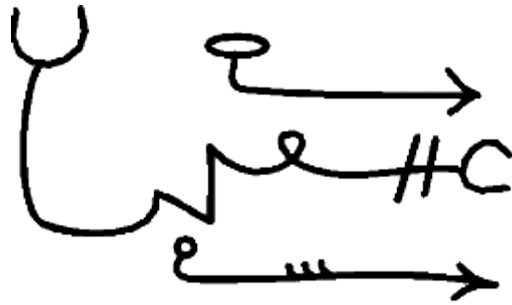
And the LALASSU may be called, which haunteth the places of Man, seeking also to become like Man, but these are not to be spoken to, lest the Priest become afflicted with madness, and become unto a living LALASSU which must needs be slain and the Spirit thereof exorcised, for it is Evil and causeth only terror, and no good can come of it. It is like the LALARTU, and of the same Family as that, save the LALARTU was once living and is caught between the Worlds, seeking Entrance into one or the other. And it must not be permitted Entrance into This, for it is of a sickened constitution and will slay mothers at birth, like unto LAMASHTA, the Queen of Sickness and Misery.

And the Signs by which these Things may be summoned are these, if the Priest have need of them, but know that it is not lawful:

And this is the Seal of the LALASSU



And this is the Seal of the LALARTU:



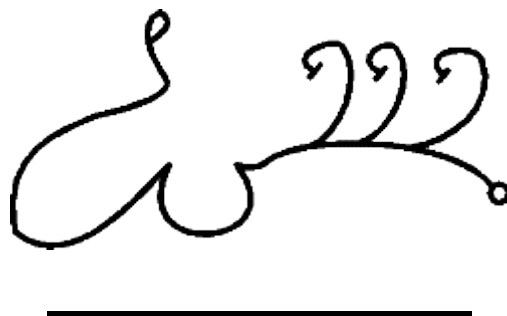
And know that the MINU of ENKI is powerful against these, but against all Operations of Demonic character, and some of these may be rendered fruitless thereby. Therefore it must always be hid.

Know that GELAL and LILIT are quick to come at Calling, and invadeth the beds of Man, robbing the Water of Life and the Food of Life in which to quicken the Dead, but their labours are fruitless for they do not have the formulae. But the Priest has the formulae, and the Food of Life and the Water of Life may be brought to call many, for after the passage of one-tenth of a Moon the Elements are dead.

And GELAL invades the bed of a Woman, and LILIT that of a Man, and sometimes evil beings are born of these hauntings, and as such must be slain, for the children of GELAL are workers natural of the ANCIENT ONE, having His Spirit; and the children of LILIT are likewise, but are born in secret places which may not be perceived by Man, and it is not until the time of their maturity that such as these are given to walking in the places of Men.

And GELAL rideth upon the Wind, but oftentimes LILIT cometh of the Water. Which is why running Water must be used in the Rites, because of the cleanliness thereof.

And the Sign of GELAL is thus:





And XASTUR is a foul demoness who slays Men in their Sleep, and devours that which she will. And of her no more may be said, for it is unlawful; but know that the worshippers of TIAMAT know her well, and that she is beloved of the Ancient Ones.

This is her Sign, by which you may know her:



And know further that the legions of these Evil Ones are uncountable and stretcheth forth on all sides and into all places, though they cannot be seen, except at certain times and to certain persons. And these times are as said before, and the persons unknown, for who can know XASTUR?

But the Dead may be always summoned, and many times are willing to rise; but some are stubborn and desire to remain Where they are, and do not rise, save for the efforts of the Priest, who has power, as ISHTAR, both in this Place and in the Other. And the Dead must be called in the Four Directions, and in the Four Spaces for, not knowing where It is, the Priest must needs take especial care that he call everywhere, for the Spirit may be in flight.

And a Dead God may be also summoned, and the formulae is that which follows. It must be spoken clearly aloud, and not a word changed, else the Spirit of the God may devour thee, as there is no Food and no Drink where they are.

And it must be called in a secret place, without windows, or with windows only in one place, and that should be in the Northern Wall of the place, and the only light shall be of

one lamp, set on the altar, and the lamp need not be new, nor the altar, for it is a Rite of Age and of the Ancient Ones, and they care not for newness.

And the altar should be of a large rock set in the earth, and a sacrifice acceptable unto the nature of the God should be made. And at the time of the Calling, the waters of ABSU will roil, and KUTULU will stir, but unless it be His time, he will not Rise.

### **And this is the Conjuration of the Dead God:**

*May NAMMTAR open my eyes that I may see . . . . .*

*May NAMMTAR open my ears that I may hear . . . . .*

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

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

*May NAMMTAR strengthen my right hand that I shall be strong, to keep the Dead . . . . . under my power, under my very power.*

*I conjure Thee, O Ancestor of the Gods!*

*I summon Thee, Creature of Darkness, by the Works of Darkness!*

*I summon Thee, Creature of Hatred, by the Words of Hatred!*

*I summon Thee, Creature of the Wastes, by the Rites of the Waste!*

*I summon Thee, Creature of Pain, by the Words of Pain!*

*I summon and call Thee forth, from Thy Abode in Darkness!*

*I evoke Thee from Thy resting-place in the bowels of the Earth!*

*I summon Thine eyes to behold the Brightness of my Wand, which is full of the Fire of Life!*

*I conjure Thee, O Ancestor of the Gods!*

*I summon Thee, Creature of Darkness, by the Works of Darkness!*

*I summon Thee, Creature of Hatred, by the Works of Hatred!*

*I summon Thee, Creature of the Wastes, by the Rites of the Waste!*

*I summon Thee, Creature of Pain, by the Words of Pain!*

*By the Four Square Pillars of Earth that support the Sky,*

*May they stand fast against Them that desire to harm me!*

*I evoke Thee from Thy resting-place in the bowels of the Earth!*

*I summon Thee and Thine ears to hear the Word that is never spoken, except by Thy Father, the Eldest of All Who Know Age*

*The Word that Binds and Commands is my Word!*

*IA! IA! IA! NNGI BANNA BARRA IA!*

*IARRUGISHGARRAGNARAB!*

*I conjure Thee, O Ancestor of the Gods!*

*I summon Thee, Creature of Darkness, by the Works of Darkness!*

*I summon Thee, Creature of Hatred, by the Works of Hatred!*

*I summon Thee, Creature of the Wastes, by the Rites of the Waste!*

*I summon Thee, Creature of Pain, by the Words of Pain!*

*I summon Thee, and call Thee forth, from Thy Abode in Darkness!*

*I evoke Thee from Thy resting-place in the Bowels of the Earth!*

*MAY THE DEAD RISE!*

*MAY THE DEAD RISE AND SMELL THE INCENSE!*

And this shall be recited only once, and if the God do not appear, do not persist, but finish the Rite quietly, for it means that It hath been summoned elsewhere, or is engaged in some Work which it is better not to disturb.

And when thou hast set out bread for the dead to eat, remember to pour honey thereupon, for it is pleasing to the Goddess Whom No One Worshippeth, Who wanders by night through the streets amid the howling of the dogs and the wailing of the infants, for in Her time a great Temple was built unto Her and sacrifices of infants made that She might save the City from the Enemies who dwelt without. And the Number of infants thus slain is countless and unknowable. And She did save that City, but it was taken soon thereafter when the people no more offered up their children. And when the people made to offer again, at the time of the attack, the Goddess turned her back and fled from her temple, and it is no more. And the Name of the Goddess is no more known. And She maketh the infants restless, and to cry, so the reason for the pouring of honey over the sacred bread, for it is written:

Bread of the Cult of the Dead in its Place I eat  
In the Court prepared  
Water of the Cult of the Dead in its Place I drink  
A Queen am I, Who has become estranged to the Cities  
She that comes from the Lowlands in a sunken boat  
Am I.

I AM THE VIRGIN GODDESS  
HOSTILE TO MY CITY  
A STRANGER IN MY STREETS.  
MUSIGAMENNA URUMA BUR ME YENSULAMU  
GIRME EN!

Oh, Spirit, who understand thee? Who comprehend Thee?

Now, there are Two Incantation to the Ancient Ones set down here, which are well known to the Sorcerers of the Night, they who make images and burn them by the Moon and by other Things. And they burn them by the Moon and by other Things. And they burn unlawful grasses and herbs, and raise tremendous Evils, and their Words are never written down, it is said. But there are. And they are Prayers of Emptiness and Darkness, which rob the Spirit.

### **Hymn To the Ancient Ones**

*They are lying down, the Great Old Ones.  
The bolts are fallen and the fastenings are placed.  
The crowds are quiet and the people are quiet.  
The Elder Gods of the Land  
The Elder Goddesses of the Land  
SHAMMASH*

SIN  
ADAD  
ISHTAR  
Have gone to sleep in heaven.  
They are not pronouncing judgements.  
They are no deciding decisions.  
Veiled is the Night.  
The Temple and the Most Holy Places are quiet and dark.  
The Judge of Truth  
The Father of the Fatherless  
SHAMMASH  
Has gone to his chamber.  
O Ancient Ones!  
Gods of the Night!  
AZABUA!  
IAK SAKKAK!  
KUTULU!  
NINNGHIZHIDDA!  
O Bright One, GIBIL!  
O Warrior, IRRA!  
Seven Stars of Seven Powers!  
Ever-Shining Star of the North!  
SIRIUS!  
DRACONIS!  
CAPRICORNUS!  
Stand by and accept  
This sacrifice I offer  
May it be acceptable  
To the Most Ancient Gods!

IA MASHMASHTI! KAKAMMU SELAH!

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### **Invocation of the Powers**

*Spirit of the Earth, Remember!*  
*Spirit of the Seas, Remember!*  
*In the Names of the Most Secret Spirits of NAR MARRATUK*  
*The Sea below the seas*  
*And of KUTULU*  
*The Serpent who sleepeth Dead*  
*From beyond the graves of the Kings*  
*From beyond the tomb wherein INANNA*  
*Daughter of the Gods*  
*Gained Entrance to the Unholy Slumbers*  
*Of the she-fiend of KUTHULETH*

*In SHURRUPAK, I summon thee to mine aid!  
In UR, I summon thee to mine aid!  
In NIPPURR, I summon thee to mine aid!  
In ERIDU, I summon thee to mine aid!  
In KULLAH, I summon thee to mine aid!  
In LAAGASH, I summon thee to mine aid!  
Rise up, O powers from the Sea below all seas  
From the grave beyond all graves  
From the Land of TIL  
To SHIN  
NEBO  
ISHTAR  
SHAMMASH  
NERGAL  
MARDUK  
ADAR*

*House of the Water of Life  
Pale ENNKIDU  
Hear me!*

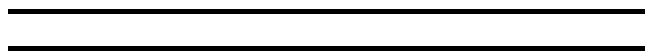
*Spirit of the Seas, Remember!  
Spirit of the Graves, Remember!*

And with these incantations, and with others, the sorcerers and the she-sorcerers call many things that harm of the life of man. And they fashion images out of wax, and out of flour and honey, and of all the metals, and burn them or otherwise destroy them, and chant the civilisations. And they cause plagues, for they summon PAZUZU. And they cause madness, for they call AZAGTHOTH. And these Spirits come upon the Wind, and some upon the Earth, crawling. And no oil, no powder, suffices to save a man from this iniquity, save that exorcisms handed down and recited by the able Priest. And they work by the Moon, and not by the Sun, and by older planets than the Chaldaens were aware. And in cords, they tie knots, and each is a spell. And if these knots be found, they may be untied, and the cords burnt, and the spell shall be broken, as it is written:

**AND THEIR SORCERIES SHALL BE AS MOLTEN WAX, AND NO MORE.**

And a man may cry out, what have I don't, and my generation that such evil shall befall me? And it mean nothing, save that a man, being born, is of sadness, for he is of the Blood of the Ancient Ones, but has the Spirit of the Elder Gods breathed into him. And his body goes to the Ancient Ones, but his mind is turned towards the Elder Gods, and this is the War which shall be always fought, unto the last generation of man; for the World is unnatural. When the Great KUTULU rises up and greets the Stars, then the War will be over, and the World be One.

Such is the Covenant of the Abominations and the End of this Text.



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# THE TESTIMONY OF THE MAD ARAB

## (The Second Part)

**UR! NIPPUR!  
ERIDU! KULLAH!  
KESH! LAGASH! SHURUPPAL SELAH!**

Day of Living, Rising Sun  
Day of Plenty, gracious Sun  
Day of Perfect, Grand Delight  
Day of Fortune, Brilliant Night  
O Shining Day!  
O Laughing Day!  
O Day of Life, and Love and Luck!  
Seven Oldest, Wisest Ones!  
Seven Sacred, Learned Ones!  
Be my Guardians, polished Swords  
Be my Watchful, patient Lords  
Protect me from the Rabishu  
O Shining, Splendorous APHKALLHU!

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

May the heart of my God return to its place!  
May the heart of my Goddess return to its place!  
May the God I do not know be quieted toward me!  
May the Goddess I do now know be quieted toward me!  
May the heart of the Unknown God return to its place for me!  
May the heart of the Unknown Goddess return to its place for me!

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

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















The night has now grown silent. The howling of the wolves has grown quiet, and can scarce be heard. Perhaps it was some other that they sought? Yet, can I tell in my bones that this is not so? For the XASTUR sign has not left its station behind me, and has grown larger, casting a shadow over these pages as I write. I have summoned my Watcher, but It is troubled by some Things and does not respond to me well, as though afflicted with some disease, and dazed.

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

### **AVAUNT THEE!**

That this Book were an amulet, a Seal of Protection! That my ink were the ink of Gods and not of Men! But I must write hastily, and if thou cannot read nor understand this writing, perhaps it is sign enough for thee of the strength and power of the demons that be, in these times and in these places, and is surely a warning to thee to have a care and not to invoke carelessly, but cautiously, and not, under any circumstances, seek carelessly to open that Gate to the Outside, for thou can never know the Seasons of Times of the Ancient Ones, even though thou can tell their Seasons upon the Earth by the rules I have already instructed thee to compute; for their Times and Seasons Outside run uneven and strange to our minds, for are they not the Computors of All Time? Did they not set Time in its Place? It were not enough that the Elder Gods (have mercy on Thy servant!) set the Wanderers to mark their spaces, for such spaces as existed were the work of the Ancient Ones. Were no Sun to shine, were SHAMMASH never born, would not the years pass by, as quickly?

Seek ever to keep the Outside Gate closed and sealed, by the instructions I have given thee, by the Seals and the Names herein.

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

**IA! SHADDUYA IA! BARRA! BARRA! IA KANPA! IA KANPA! ISHNIGARRAB! IA!  
NNGI IA! IA!**

The Stars grow dim in their places, and the Moon pales before me, as though a Veil were blown across its flame. Dog-faces demons approach the circumference of my sanctuary. Strange lines appear carved on my door and walls, and the light from the Windows grows increasing dim.

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