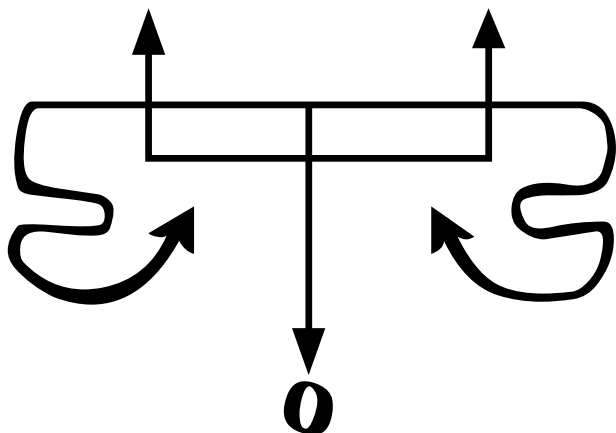


Ye Kite to Calle Wogge-Sothothe



Edited From ye MS of Michael Calmar
ye Magitian
by Frater T. S.

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So I have set my feet beneath the stars
Beneath the shadow of the wings of night
We walk again the windswept open moors
Searching for a way back to the beyond

AOTH ABAOTH BASUM SABAOTH

IAO! echoes out the ancient call.

I speak of gates and keys, and guardians
Of gates, but where the gate leads – well, who knows?

We simply seek to open up the ways
In this grey world as in the realms beyond.
We stand here where the boundaries are blurred,
When those who wait outside may gather round.
I give the sign that tears aside the veil
The words that open wide the doors of hell.

Lege Iudica Atque Ride.

The Rite to Calle Hogge-Sothothe

From a MS found among the papers of Michael Calmar (an obscure 16th-century magician, who after fleeing Ipswich in Suffolk is believed to have set up shop as a cunning-man in a Warwickshire village, and thereby made a living while pursuing researches into the more recondite aspects of the magical arts.)

Hogge-Sothothe (as yt ys wrpytten yn y^e booke of El Azred) ys y^e Gate where y^e Spheres meete. So therefore must y^e Magitian who desireth to enter ynto conuerse wth Those w^{ch} are Beyond, firste make y^e Invocation to Hogge-Sothothe.

It ys wrpytten yn y^e MS of M. Georgius Faenum that Hogge-Sothothe ys to bee called at Lammas, w^{ch} y^e Sonne yn y^e Wth House (according to y^e system of Placidus) and tryne wth Saturne. Yet yt myghte be sayde that y^e Wth Dnes are from beyond y^e Spheres and outsyde y^e Powre of y^e Couerners, so these Considerations are of noe Account wth them. Weyng then as Hogge-Sothothe ys beyonde all Tyme, a Magitian maie call to hym whenever yt ys conuient. Still, yt ys true that at certain Tymes y^e Gates to y^e Outside maie be more readilie opened; and yt ys of olde repute yn thys lande that y^e eue of Maie and y^e eue of y^e feast of All Soules are such tymes.

But yf Hogge-Sothothe ys Cuerywhere, and at all Tymes, why shoulde he bee called at all? Understande that he dwelleth Outside, beyond y^e Gate, and while y^e Gate hath no truwe Place, or rather yt ys yn all Places, and existeth at all Tymes, there yet are Tymes and Places where it maie be more easilie opened, and Hogge-Sothothe brought near. And thys gate ys y^e Gate of Knowledge, y^e Gate of y^e Secret of y^e Uniuerse.

Here folleweyth y^e Rite to calle Hogge-Sothothe.

One shoulde calle Hogge-Sothothe in some desolate and lonelic place, open to y^e skie (not yn a woode or vale, for ynstance); or on wyndsweppte clyffs ouerlookynge y^e Sea, for such places are most kin to y^e Duter Woyde. The Rite shoulde bee spoken at twilyghte, for preference on Maie Eue.

Know ye that this Rite doth not serue to make one possessed by Hogge-Sothothe. Such a Thyng is possible, yt ys true, but would surelie cause one to goe madde; unles, as ys quite lykeli, he who maketh y^e attempt ys already madde.

At y^e Centre of y^e Cpyrle ys a large flat stone & vpon yt marked y^e Seale of Hogge-Sothothe, as maie be founde in y^e booke of that cozener Faenum, w^{ch} he falselie saith ys y^e authentick Hekronomikon of El Azred (thys booke yet contayneth some truth, though not to bee trusted yn euery detaile; for y^e Magitian from Couentry whom Faenum payd to wrpte yt knew much of the antient lore, and may haue seen some parts of El Azred).

Howe, yf thys Stone ys one where y^e Rites of y^e Wth Dnes haue been spoken of olde, yt ys better.

Also haue to hand y^e censur wth perfumes, & y^e exorcized Water of Purification. Set up y^e Cpyrle as already descrybed.

¶ The Maister and y^e Companions beyng assembled, let y^e Kite of empowryng y^e Circle bee conducted in y^e vsual manner. First, though, y^e Kites of Dismissal maie bee spoken, to cleare y^e Ayer as it were, but yf you doe thys Kite at a place dedicated to y^e Olde Dnes, yt ys better to omit thys parte, so their powre wylle swelle and warfatte.

¶ Perte, calle y^e Powre wth suitable Kites. ¶ It ys here that y^e Companions are of y^e greatest Importance, for while III or IIII maie bryng more powre than one alone, thys ys onlie true yf they be perfectly instructed by y^e Maister to the purpose of y^e Kite, else all wylle turne to confusion. So therfor must y^e M^r before he begynneth y^e Kite speake yn a lowd Voyce y^e Ende of y^e Kite, & encourage y^e Companions, that they bee without Feere for boddie mynde & soule.

¶ When y^e Powre ys sufficient, (and y^e M^r, yf he be a true Magitian, wylle know thys), let y^e M^r make y^e Commemeration of Bogge-Sothothe as ys written in y^e booke of El Azred, while y^e Companions call on y^e name of Bogge-Sothothe. Then open y^e Gate wth y^e ZZ formula.

¶ Howe concernyng y^e Manifestation of Bogge-Sothothe, knowe ye that he hath noe true Schape, or at least none that the eyes of man can see. ¶ It ys sayd that hys form ys shewn yn those he hath begotten on mankynde, but such are Abominations and Thinges that shoulde not bee, & they when they are most lyke vnto hym can bee perceiued but dimlie, & that onlie by those wth y^e Syghte, or by y^e vse of y^e magical Powdres of Manifestation (such as Faenum telleth of) but these laste availe not against Bogge-Sothothe hymselfe. Those true Magitians, I speake not here of mere Juglers & Cunnige men, who haue y^e Inner Vision, maie yet perceiue some hint of what lyes yn y^e Duter Space where y^e Olde Dnes dwell, & thys wylle appeare differentlie dependinge on the Magitian. For there be some who haue seen Bogge-Sothothe as a masse of glowinge Bubbles lyke vnto y^e Egges of a Frogge, & others who saie he appeareth as a single gyante Sphere w^{ch} flyeth through y^e Ayer, & yet others declare he hath y^e semblance of a man, but cloked and wth hys Face couered. At tymes I haue seen one or another of these Forms, yet on other Occasions, somethyng vtterlie different, & I suspect thys ys because Bogge-Sothothe is All in One but we can onlie perceiue a part of that All at anie one Tyme.

¶ And once Bogge-Sothothe ys called and y^e Gate opened (for to doe y^e one ys to doe y^e other) ye maie enter vnto conuerse wth Those outsyde the Gate, and much maie be learned from y^e Duter Dnes. ¶ It ys euen sayd, that they maie tell concernyng y^e return of y^e Olde Dnes and how a Magitian maie become as y^e Olde Dnes & endure in y^e Worlde w^{ch} ys to Come, but I owne notte y^e truwth of thys.

¶ When he hath finished conuersinge with Those outsyde, let y^e Maister close y^e Gate & seal yt wth y^e Eldr Sygne.

COMMENTARY.

As presented here, Calmar's "Rite" is essentially an outline, a set of working notes for personal use.

To clarify the remark about possession: the intent of the rite seems rather to invoke Yog-Sothoth as a general presence to the Circle. It does not seem to have bothered him that, as far as we can tell, the operators were also inside the Circle. Possibly Calmar was banking on the Gate being opened wide enough for communication and transfer of energies, but not for Yog-Sothoth to fully manifest in this universe. It may be advisable to have some kind of material basis – possibly a talisman of some kind – into which the energies from Outside can be grounded (I would be hesitant about having this basis then consumed as a sacrament, as Calmar suggests elsewhere in connection with an invocation of Cthulhu).

The "Rites of Dismissal" to which Calmar refers suggests some formula of banishing. The last part of that paragraph refers to the practice of not banishing at permanent "sacred sites." Such a rite was indeed found amongst the papers of Calmar; it is tedious, verbose, heavily Christian and probably plagiarised from another writer. It is here omitted. Also found was a circle consecration, bearing a slight resemblance to that in *Anti-Scot*.¹ A sketch for a magic circle, with an octogram (two interlaced squares) inscribed and a central altar, appeared on the same MS sheet.

The paragraph beginning "Nexste, calle ye Powre..." is garbled and what Calmar means is unclear. But in terms of modern magical practice, some form of preliminary invocation and energy raising would be called for at this point. Calmar appears to have subscribed to a hybrid spirit / energy model of magick, although elements of his theory appear grossly literalistic and superstitious.

The "ZZ formula" is found nowhere in the extant papers of Calmar.² In the spirit of creative mangling, I am assuming that the "Zazas" formula, familiar to students of Crowley, is meant.

Calmar conveniently omits to describe the Elder Sign, or the manner of closing for that matter. However, in one of his other papers, he makes the claim that "... there are antient caruings of ye Eldr Sygne on Rockes on y^e Moores of y^e Northe" which suggests he identified it with some – possibly identifiable – inscription which was visible at the time he was writing. The figure on the famous "Swastika Stone" on Ilkley Moor may have been meant.³

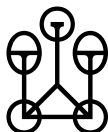
¹ *i.e.* in one of the additional chapters in the 1665 third edition of *Discoverie of Witchcraft*.

² PS: this statement is not entirely accurate. See note at end.

³ Calmar may have been wrong in this identification; see note on Elder Sign following. It is believed that the figure on the Swastika Stone, while one of the "Old Ones' signs" is distinct from the Elder Sign.

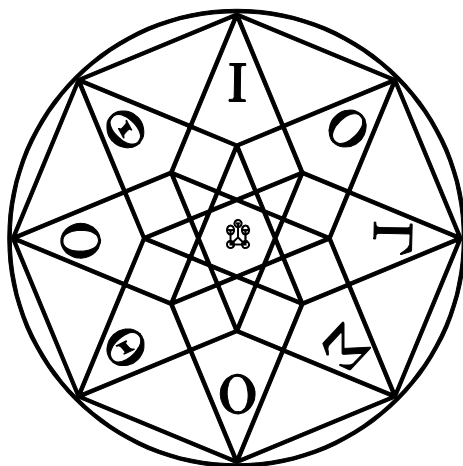
THE RITE.

Following is a “working up” of the ritual. Since Calmar does not reproduce the “Seale” from “Fænum”’s bogus *Necronomicon*, I have created one according to the method described in Agrippa’s *Third Book* (spelling Yog-Sothoth in Greek as IOI-ΣΟΘΘΘ):



The Character of Yog-Sothoth

There are four participants minimum: the Chief Magus (CM), the Adjuvant Magus (AM) and two assistants (A1 and A2). CM with staff, AM with sword, A1 with salt, water and aspergillus, A2 with censer and incense. Additional assistants may be figured in the rite. CM has the main part, AM speaks certain responses, A1, A2 and anyone else present form a “chorus.” The incense should probably be Uranian. Mark the seal in chalk or something else easily erasable. If this is being done outdoors, probably not necessary to actually mark out the circle in full, although perhaps using rocks or similar to indicate the edge would be advisable. Lights at quarters and cross-quarters.



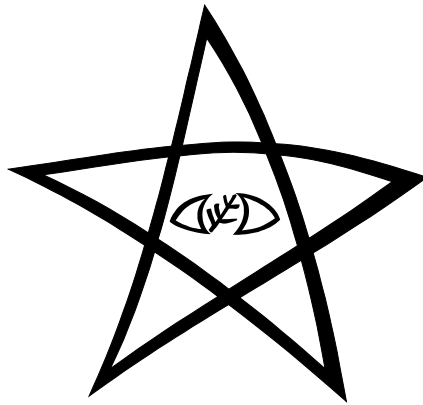
The Circle for the Rite.

The main requirement for the circle is that it is big enough that (a) everyone present can stand around the edge with CM and AM standing on opposite sides of the central altar stone and (b) CM can make various signs and gestures with a six-foot quarterstaff without hitting anyone. If you are going to go for a ‘traditional’ size it should be 9’ radius, not 9’ diameter. The lines drawn within the circle are not merely a double octagram, they are a two-dimensional representation of a

tesseract or four-dimensional hypercube. It may be a bit much to expect all the participants to visualise the latter during the opening. The letters are optional. The best-known form of the Elder Sign is the “eye in the pentagram” described by August Derleth in various of his stories; different versions appear in the Hay-Turner *Necronomicon* and the *Call of Cthulhu* rulebook (the former lacks the internal lines). The branching tree sigil appears in a Lovecraft letter and so is in once sense more ‘authentic’ but, while from a fiction fan’s point of view I personally have a low opinion of most of Derleth’s contributions to the Mythos, I concede that the form of the Elder Sign he invented, being more well-known, is likely to have gained more magical force than the relatively obscure Lovecraft design. I have created a combined version which incorporates the salient features of both forms.



The Elder Sign (Lovecraft version)



The Elder Sign (combined version)

In using the latter version to ward, banish or seal, the pentagram should be made as a banishing form: for preference, the banishing pentagram of Void, but since this cannot be physically traced (since Void is referred to the space in the centre of the pentagram; the invoking pentagram of Void must be rather visualised as the pentagram collapsing into the centre as a singularity, the banishing form reverses this), spirit passive might be suitable.

OPENING.⁴

- A1: (*consecrates salt and water and sprinkles circle*)⁵
A2: (*puts incense on lit charcoal and carries censer round circle, before placing it on the altar-stone*)
AM: (*traces circle with sword*).
CM: (*circumambulates once, then returns to centre, faces north and raises staff*)
The circle of power surrounds us!
We stand outside the circles of time
Between the world of men
and the realms of the Old Ones of the Outer Spaces.
In the names
YESENNIGADŌN ORTHO BAUBŌ
NOËRE KODÈRE SOIRE SOIRE SANKANTHARA
ANKISTĒ ENDEKAKISTĒ AKROUROBORE
Let the circle be sealed! (*knocks 3-5-3*)
All: So mote it be.
CM: The Wheel turns, rolling ever blindly on.
After summer is winter, after winter summer.
We stand on the boundary, at one of the In-Between Times.
And at times such as this
The Gates to the Outside may be more readily opened
And those who wait without brought near.⁶

⁴ May, and probably should, be preceded by a standard banishing.

⁵ All movements in the circle during the opening should be widdershins. See note at end.

⁶ If the rite is not being conducted at the specified time, omit this speech and substitute:

“ The Old Ones were
The Old Ones are
The Old Ones shall be.
Not in the spaces known to men
But *between them*, They walk
Serene and primal
Undimensioned and to us unseen.”

STATEMENT OF WORKING AND PRELIMINARY INVOCATION.

AM: It is our will to call forth Yog-Sothoth for the purpose of ...
(*etc. – brief statement of intent*)

All: So mote it be.

(*All except CM circumambulate widdershins – AM setting pace – with mantra: N’ghai, n’gha’ghaa, bugg-shoggog, y’hah: Yog-Sothoth, Yog-Sothoth while CM faces N. & declaims the invocation from the Bear spell*)

CM: I call upon ye, holy and powerful,
Glorious Splendours, serving the great gods,
Mighty archdaimons, living in Chaos,
Erebus, Abyss, Earth’s deepest places,
Haunters of sky-depths, shrouded in dark clouds,
Watching the hidden, guardians of secrets,
Guides in dark Hades, governing the endless,
Underworld rulers, shaking the planets,
Laying foundations, serving in chasms,
Shudderful fighters, fearful ministers,
Turning the spindle, winter snow freezers,
Air-traversers, summertime scorchers,
Blowing the storm-winds, destiny’s masters,
Lords of Erebus, bringing compulsion,
Fanning the furnace, spraying the dewfall,
Setting the winds loose, stirring the dark depths,
Treading the calm sea, mighty in courage,
Grieving the spirit, powerful princes,
Κρημνοβαμονας, Βαρυδαιμονας,
Σιδηροψυχους, Αγριοθυμους,
Ανυποτακτους, Ταρταροφρουρους,
Πλανησιμοιρους, Παντεποπας,
Πανθυπακουστας, Πανθυποτακτους,
Ουρανοφοιτους, Πνευματοδωτας,
Αφελοζωους, Κινησιπολους,
Φρενογηθεις, Θανατοσυναρτας,
Αγγελοδεικτας, Εκδικοφωτας,
Ανηλιοδεικτας, Δαιμοντακτας,
Αεροδρομους, Παντοκρατορας,
Holy, invincible, I call upon you
Come to our circle, make the way open...

(*repeat last line until CM deems sufficient,⁷ at which point CM gives a pre-arranged signal to AM; circumambulation stops; AM moves in to face CM across altar stone; all others stand around circle.*)

⁷ If not sufficient after 4 or 5 repetitions, repeat whole invocation.

THE SUMMONING.

- CM: *(Holds staff vertical and begins to invoke)*
Yog-Sothoth knows the Gate
Yog-Sothoth is the Gate
Yog-Sothoth is the Key and the Guardian of the Gate
Past, Present, Future - all are One in Yog-Sothoth
- AM: IÔ ERBĒTH
IÔ PAKERBĒTH
IÔ BOLCHOSĒTH
- All: Yog-Sothoth! Yog-Sothoth! Yog-Sothoth!
(at each "chorus", CM knocks with staff on altar stone)
- CM: Yog-Sothoth knows
where the Old Ones broke through of old
and where they shall break through again
- AM: AÔTH ABAÔTH
BASUM ISAK
SABAÔTH IAÔ
- All: Yog-Sothoth! Yog-Sothoth! Yog-Sothoth!
- CM: Yog-Sothoth knows
where the Old Ones trod earth's fields
and where they tread them still.
- AM: IAKÔP MANARA SKORTOURI
MORTROUM EPHRAULA THREERSA
- All: Yog-Sothoth! Yog-Sothoth! Yog-Sothoth!
- CM: Yog-Sothoth is the key to the Gate
whereby the spheres meet
- AM: BARBATHIAÔ
BAINCHÔÔÔCH
NIABÔAITHABRAB
- All: Yog-Sothoth! Yog-Sothoth! Yog-Sothoth!
- CM: By Azathoth at the centre of Chaos!
- AM: By Nyarlathotep the mighty messenger!
- All: Come forth Yog-Sothoth!
- CM: By Great Cthulhu who waits dreaming!
- AM: By Shub-Niggath, the Goat with a thousand young!
- All: Come forth Yog-Sothoth!
- CM: By dark Yuggoth on the Rim!
- AM: By Kadath in the Cold Waste!
- All: Come forth Yog-Sothoth!
- CM: By Leng the hidden land!
- AM: By R'lyeh beneath the Ocean!
- All: Come forth Yog-Sothoth!

CM: Gate of Knowledge!
 AM: Gate of the Secret of the Universe!
 All: Come forth Yog-Sothoth!
 CM: Dispeller of illusions!
 AM: Render of the veils!
 All: Come forth Yog-Sothoth!
 CM: All in one, One in All!
 AM: 'Umr At-Tawil, the Ancient One!
 All: Come forth Yog-Sothoth!

OPENING THE GATE.

(CM in Sign of Apophis and Typhon, holding staff horizontally)

CM: By the Earth!
 AM: By the Air!
 Both: Let the way be made clear!
 CM: By the Water!
 AM: By the Fire!
 Both: Let the Gate open!
 CM: By the Æthyr!
 AM: By the Void!
 Both: Let the Veil be rent in twain!
 CM: By Chaos, Erebus, and the abyss!
 AM: KOMPHTHO KOMASITH KOMNOUN
 CM: By the heights, by the depths!
 AM: Make the darkness visible!
 CM: The Gate opens...
 AM: The Veil rends...
 CM: TORZODU YOG-SOTHOTH! ZODACARÉ!
 OD ZODAMERANU ASAPETÉ OM MIRÉCA COMSELAHÉ.
 ZODARÉGE, LAPÉ OTAHILA LASADI OROCAHA AOÏVÉÄÄ.
 ODO CICLE QAA OD OZODAZODAMA PELAPELI ADAPEHAHETA ANANAÄL.
 Both: ZAZAS ZAZAS NASTANDA ZAZAS

(CM turns staff to vertical and makes sign of rending veil)

(What follows cannot really be scripted. But at some point a closing should be conducted.)

THE CLOSING.

CM: With this sign I close the Gate. (*makes sign of closing veil, then turns staff to horizontal; the gesture is of closing and barring a gate*)

AM: With this sign I seal the Gate (*traces sealing Elder Sign with sword*)⁸

CM: (*knocks 3-5-3 with staff then declares end of rite.*)

(*Close circle, as follows:*)

AM: (*traces circle deosil from East with sword*).

CM: (*circumambulates once deosil, then returns to centre and raises staff*)

The circle of power disperses!

Once again this space returns to the world of men

and leaves the realm of the Old Ones – for now.

In the names

YESENNIGADŌN ORTHO BAUBŌ

NOËRE KODÈRE SOIRE SOIRE SANKANTHARA

ANKISTĒ ENDEKAKISTĒ AKROUROBORE

Let the circle be broken! (*knocks 3-5-3*)

(*Unless this rite is done at a space dedicated to the Old Ones, conduct a powerful concluding banishing at this point, just to be sure.*)

(*All head off to pub.*)

⁸ See figures at start of ritual..

Some notes on the above – or, where things have been stolen from.

The sequences of ‘barbarous names’ in the ritual have been taken from disparate places in the Greek Magical Papyri (see Betz (ed), *The Greek Magical Papyri in Translation*). The “Yessenigadon-Akrourobore” formula used in the opening and closing occurs with minor variations throughout the papyri; I have omitted a citation of Ereshkigal to get it to 11 words.

The ‘invocation from the Bear Spell’ is adapted from an invocation in PGM IV.1345-1375; the Greek is verbatim from the transcript in Preisendanz; the English has been adapted by me from W.C. Grese’s translation, with a nod to E.M. Butler’s rendition in *Ritual Magic*; both Greek and English text should be read with the same metre (stressing fourth and ninth syllable in each line). The AOTH ABAOTH and IAKOP MANARA formulæ are from the same spell (they form a single sequence of *vores magica* there, although AOTH ABAOTH BASUM ISAK SABAOTH IAO occurs elsewhere in isolation, for example in the famous “Bornless One” ritual).

The palindrome BARBATHIAŌ BAINCHŌŌŌCH NIABŌAITHABRAB appears in PGM III.12; BAINCHŌŌŌCH (ΒΑΙΝΧΩΩΩΧ) is a recurrent name in the PGM, it is corrupted Demotic, “spirit of Khukh” (“darkness,” one of the Hermopolitan Ogdoad of primal gods); spelt thus in Greek it adds to 3663, 11 times 333.⁹ The IO ERBĒTH formula also appears in a number of Typhonian invocations. KOMPHTHO KOMASITH KOMNOUN occurs in PGM IV.1223; it has been identified as Coptic, “Earth-shaker, ground-shaker, abyss-shaker.”

The Enochian in the ‘Opening the Gate’ section is written in G.D. phonetic; strictly it should be *Torzu Yog-Sothoth, Zacar od zamran aspt om mirc comselh: Zorge lap othil lasdi orocha aoiveae: Odo cicle qaa, od ozozma plapli Adphaht Ananael*. In English: “Arise, Yog-Sothoth; Move, and appear before us upon the circle; be friendly unto me, for I have set my feet beneath the stars [*i.e.* ‘aligned myself to the symbolism of the Stellar Mythos’]. Open the mysteries of your creation, and make us partakers of the unspeakable Secret Wisdom.”

My immediate source for the “Zazas” formula is Crowley; it appears in a few slightly different forms, sometimes as Z.N.Z.Z. rather than Z.Z.N.Z., sometimes ‘Nasatanada’ rather than ‘Nastanda’ (compare, *e.g.*, *Liber Pyramidos* with *The Vision and the Voice*, 10th Æthyr). In a note to *Liber 418* Crowley states that these words are from ‘some vision of old time’, and were used by Adam to open the gates of Hell. So far I have been unable to pin down the source of this formula, although many of the sequences of *vores magica* in certain Coptic Gnostic texts, particularly the *Books of Jeu*, are stylistically similar (ZOTHŌŌZA THOITHA ZAZZAŌTH, ZAZAZAZI ETAZAZA ZŌTHAZAZAZ, *etc.*).¹⁰

⁹ A catering company whose trucks I have occasionally seen around Leeds in recent years has adopted “3663” as its corporate identity.

¹⁰ Since writing this it emerged that Calmar does actually identify the “ZZ formula”, in a marginal note to a magical MS in another hand (an incomplete copy – omitting most of the diagrams – of “Fænum”’s fake *Necronomicon*); it is there called “y^e Incantation of Na” and is indeed a version of the ‘Zazas’ formula.

The citations of Yog-Sothoth in the ‘Summoning’ are mostly taken verbatim from the passage quoted from the *Necronomicon* in *The Dunwich Horror*; this is also the source of the mantra. A 2, 3, 3 / 2, 3, 3 rhythm seems most suitable for the latter (stressing the second syllable of “n’ghai” and “y’haa”, the final syllable of “n’gha-ghaa” and the middle syllable of “bugg-shoggog” and “Yog-Sothoth”). If it turns out that the Companions of Art cannot pronounce this with a straight face, or at all, the Chief Magus may wish to come up with an alternative.

The identification of Yog-Sothoth with Umr ‘At-Tawil is in my opinion based on a misreading by August Derleth of *Through the Gates of the Silver Key*, but has become pretty well standard currency, and there are certainly parallels. On the other hand, the identification with Ramsey Campbell’s creation Daoloth, Render of the Veils, is my doing.

With regard to the direction of circumambulation in this ritual: traditionally, deosil movements are used to invoke, widdershins movements to banish. This is probably based on the interpretation of deosil as ‘sunwise’, the direction of the apparent motion of the sun in the northern hemisphere, widdershins is thus ‘against’ the course of the Sun. But in the stellar cultus it is rather the direction of the apparent motion of the stars around the Pole Star, which might be better for this rite, especially since it is being done in conjunction with the Bear spell (cf. Crowley’s remarks in *MTP* cap. X s. II; for magical purposes it is completely irrelevant whether or not the primal Stellar Mythos based around the Pole Star and the seven stars of the Bear, predating the lunar and solar phases of mythology and worship ever existed or was simply a figment of Gerald Massey’s imagination).

Movements in the closing are deosil to ‘unwind’ the space and assert its return to what is laughably called normality. I do not subscribe to the belief apparently held in some Wiccan circles that widdershins magical movements are generally ‘black’ or malevolent; in fact I regard it as idiotic.

Parts of this rite are adapted or lifted wholesale from a “Ritual for summoning Yog-Sothoth and opening the Gate” of unknown authorship which has been circulating on the Internet since the mid-90s.

This ritual was performed by members of Nu Isis Working Group and the Leeds University Union pagan society on May Eve 2003 e.v. at a site on Ilkley Moor with... interesting... results.

My thanks to Frater P.B. for help in polishing the final form of this ritual.

Yog-Sothoth Neblod Zin,

