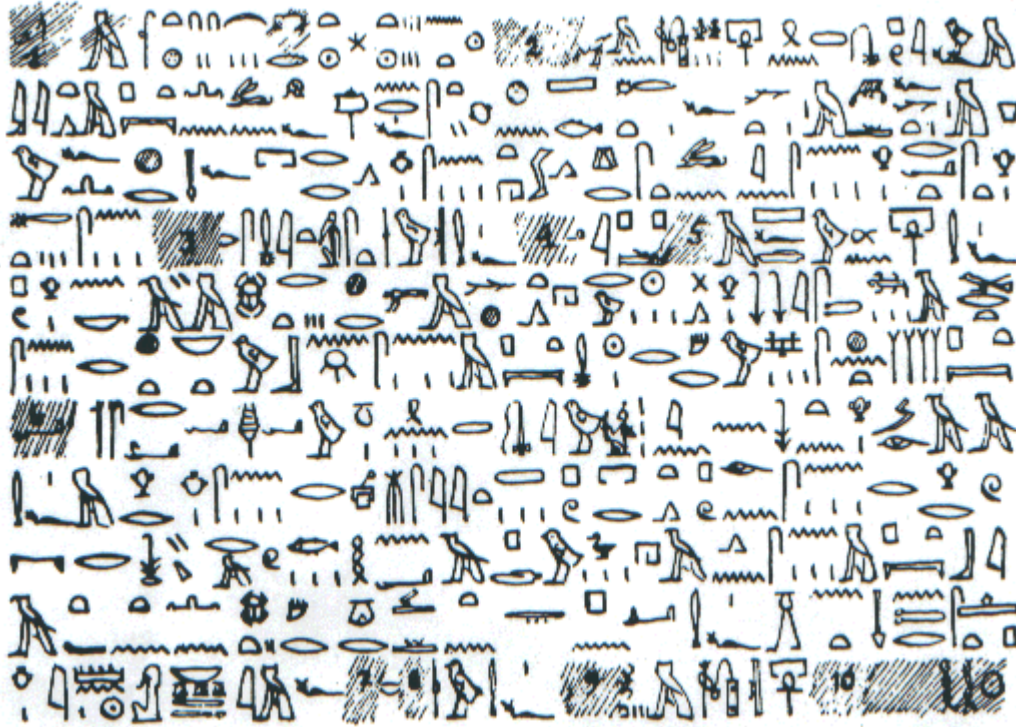


SAVITREE'S RESEARCH NOTES

ORACLES OF SEBEK

(1926)

According to Savitree's research, the "Oracles of Sebek" were recovered from the Temple of Montu by Fernand de la Roque during his expedition to Karnak in 1925.



The presence of Sebek iconography within the Temple of Montu is anomalous, but Savitree's scholarship draws a sharp association between the iconography of the crocodile-headed Sebek and the hawk- or bull-headed Montu. From this, she draws the conclusion of a secret order within both priesthoods that "listened to the whispers of the unseen mouth".

This immediately arrests her attention and she draws upon disparate sources in tracking the "secret halls of Karnak". When she becomes aware of the Oracles in 1926, she hires a man named Carsten Braunlich to secure them from de la Roque.



Providing her own translations of key passages from the Oracles (based on theories regarding how the secret priesthood encoded true meaning within obscured texts), Savitree was drawn to key passages concerning the "binding of the angles of Tagh-Clatur". Extremely complicated stellar cartography is used to indicate two precise points in "mirrored time". Each is a period of 117 years during which specific rites (not detailed within the Oracles) must be performed at a "sacred isle" whose location is given in relation to "the lake of starfall" (which is also referred to as "the throbbing worldheart").



Savitree was unable to identify the periods of time or the locations indicated in the text and she seemed to eventually lose interest in the Oracles around 1929.

## SAVITREE'S RESEARCH NOTES

### ISLE OF PILLARS

(1926)

Following the trail of strange iconography in the Jiangxi Province of China, Savitree discovered a strange account recorded by shipwrecked survivors of the Battle of Lake Poyang in 1363 AD. Their ship was sunk during the third day of the battle and the washed ashore on an island. Unfortunately, the island became a no man's land during the Ming's naval siege of the Han Fleet. The siege lasted for more than a month, during which time the survivors thoroughly explored the eldritch isle in an effort to survive.

Of particular note for Savitree were the strange stone pillars which the survivors said where scattered in seemingly random locations around the island, with a great concentration in a "field of pillars" near the center of the island. The survivors learned to use them for navigation (the island proving quite resistant to navigation), and they recorded some of the symbols which were carved into the pillars (allowing them, with practice, to recognize specific pillars).

Savitree noted a strong correspondence between these symbols and symbols that she had seen during Echavarria's ritual in 1924. She dispatched Carsten Braunlich to track down the island in 1926.

Braunlich fully recorded the symbology of the pillars (creating a detailed survey map of the entire island). This record appears to have contributed significantly to Savitree's efforts to reconstruct the 1924 ritual.

In addition to the pillars, however, Braunlich's team also found petrified mouths on trees all over the island. He also recorded the archaeological remains of a burned structure, possibly a monastery of some kind, which he tentatively dates to the 8<sup>th</sup> century AD.

According to Braunlich's reports, several of his workers were killed by wild animals on the island in attacks which left them "partially gnawed". In one instance, a worker claims to have entered a tent and seen a "bodiless hand" that was eating the face of another worker.



*Battle of Poyang Lake*

## SAVITREE'S RESEARCH NOTES

### THE BLACK STONE

(1927)

Ramon Echavarria often referred to the Great Entity which spoke through its Many Mouths as the "God of the Black Stone". While Braunlich was on an expedition to China in 1926, Savitree finally found a reference to the Black Stone in Otto Dostmann's *Remnants of Lost Empires*. Dostmann places the Black Stone in Hungary, but he dismisses it as being relatively modern, a remnant of the Hunnish invasion possibly erected to commemorate a victory of Attila over the Goths.

With the Black Stone possibly located, however, Savitree is able to track down references to it in passages copied from the Dusseldorf edition of the *Unaussprechlichen Kulten*. The author, von Junzt, does not devote much space to it – the bulk of his work concerned cults and objects of dark worship which were still active in the 19<sup>th</sup> century, and it seems that the Black Stone represents some order or being lost and forgotten centuries ago. Von Junzt discounts Dostmann's "amateurish theory" regarding the Stone, and refers to the Black Stone as "one of the keys" (a phrase whose meaning is occluded).

Savitree was unable to immediately afford the costs of a fresh expedition when Braunlich returned from China, but in the autumn of 1927 she dispatched him to Hungary.

The expedition, however, was unsatisfactory. Braunlich made precise measurements of the Black Stone, but his exploratory digs in the area turned up nothing of interest. He was able to collect pieces of queer folklore from the nearest village (Stregocavar), describing dark and ominous events which the Stone was variously associated with. There were also references to a local trickster figure, referred to as the "Fisher from Outside", who is also associated with the Black Stone.

This latter appellation is of great interest to Savitree because it was another of the titles Echavarria used. She is frustrated, however, because she cannot draw any connection between the mythology of the Stone and the Great Entity they worshipped in Los Angeles: There are no references in Hungary to mouths or nectar. And there is a certain desperation in her research:

"There is an exceptional danger in venerating that which you do not know, for then you may pay homage to them in a manner they do not wish. I must embrace the Nectar, for without its wealth my work with Braunlich could not continue. But I will distance myself from its production. Thawi seems eager for the bloodlust. He has spoken of expanding the Phikhat Hwan. I will speak to Daniel about putting him in charge of expanding our operations in the warehouse above the Great Mouth."

Braunlich's describes the Stone thus: "Octagonal in shape. Sixteen feet in height. About a foot and a half thick. Signs that it had once been polished, but surface now marred as if efforts had been made to demolish it." He was utterly baffled by the substance of the monolith, which he described as "behaving oddly translucent", but he does record a number of strange characters written in lines which spiral up the monolith, although these too have been heavily damaged. (Savitree is unable to relate them to any of the symbols Echavarria used.)

**SAVITREE'S RESEARCH NOTES**  
**TUNGUSKA CRATER**  
(1927)

Among Savitree's earliest research in the spring of 1925 are references to a legend originating in Ptolemaic Egypt regarding the birth of a volcano. A "mouth of the earth" is described as getting into an argument with a farmer or goat-herder (depending on the version of the story). The topic of the argument varies considerably, but in each case the "mouth of the earth" loses the argument and, in a fury, explodes.

Savitree eventually discounts the Ptolemaic origin of the story as a later accretion designed to give the story a tincture of antiquity. She instead tracks the story to a period at least two centuries after the death of Cleopatra VII, and in those earliest versions of the story she finds even stronger iconography which leads her to believe that the "mouth of the earth" was almost certainly a manifestation of the Many Mouths (Echavarria's Gol-Goroth).

What she can't do, unfortunately, is assign a location to the story: The explosion of the Mouth is said to have created a volcano, but there are no volcanic sites in Egypt. "Is it possible that the myth is not Egyptian at all?" she writes at one point. "Did it transition from some neighboring nation?" These lines of research, however, also prove fruitless.

She instead turns her attention to the massive explosion which "ripped the Mouth apart and buried it at once, so that its voice might be stilled and would shift no more" (as one version of the story, translated from Arabic, puts it). Searching for similarly apocalyptic explosions, she eventually turned her attention to the Tunguska event of 1908. She becomes increasingly convinced that the explosion could have been caused by the destruction of a Mouth (although this simultaneously feeds into her paranoia regarding the dangers of venerating an unknown entity).

By mid-1926 she had entered into correspondence with a Russian mineralogist named Leonid Kulik, who she had learned was planning an expedition to the Tunguska region. Kulik was convinced that the Tunguska event had been caused by a meteoric impact, but Savitree was able to convince him to allow Braunlich and his team of ethnologists to join the expedition in order to facilitate communication with the isolated population of the Tunguska region.

Braunlich's true goal, however, was to search for mouth-sign. On a 1921 expedition to the basin of the Podkamennaya River, Kulik had observed thousands of square kilometers of trees which had been flattened by the explosion. The scope of the incident suggested an "unconstrained" version of the explosion described in the Egyptian myths, and if that was the case Savitree thought it likely that Braunlich would be able to find petrified mouths on the fallen trees of Tunguska, like those he had found in China the year before.

The reports Braunlich sent back from the 1927 expedition, however, make it clear that there was no mouth-sign to be found. The local Evenki hunters proved obstinately reluctant. They apparently believed that the blast had been a visitation from the god Ogdy and that the land was now cursed. Ogdy's "shout" initially interested Braunlich, but he eventually dismissed the claims as local superstition.

After several false starts, Braunlich's ethnologists were able to convince a local Evenki guide to lead Kulik and the rest of the team into the interior of the blast zone. But once there, a significant rift opens up between Kulik's and Braunlich's teams. Kulik and his men becoming strangely secretive, and they're observed entering a cave complex which Braunlich's team is unable to approach because of seemingly paranoid territoriality. There are also unreliable reports that Kulik's team may be removing material from the cave complex.

It's around this time that the disappearances begin. No bodies are found and, in several cases, it appears that the missing persons simply wandered off into the snow. Kulik thinks that some form of "hypothermic paradoxical undressing" is to blame, but Braunlich is skeptical. Hal Becker, Braunlich's head of security, eventually captures a strange Old Man prowling in the area. Becker is convinced that the Old Man is responsible for the murders and finds his claims to be a surviving member of a 1908 expedition to the area ludicrous.

Braunlich met privately with the Old Man for a little over half an hour. At the end of that time, Braunlich came stumbling out of the tent they were holding the Old Man in. Several members of the team claim that he has was muttering about a "Black Thing". Braunlich apparently collected several firearms and left camp. His body was found the next morning, crushed between two of the fallen trees. During the night, the Old Man had somehow escaped. Becker mounted a search for him that, ultimately, proved unsuccessful (although some of the searchers reported "strange luminosities emanating from the direction of Lake Cheko").



**SAVITREE'S RESEARCH NOTES**  
**LETTER FROM SAMSON TRAMMEL**  
(1928)

Samson Trammel  
2285 Hyacinth Street  
Pasadena, California

6 June 1928

Savitree,

I am as pleased to hear from you as I am surprised. And pleased to learn that I am not the only one searching to further the truth which Ramon revealed to all of us.

Unfortunately, I do not know what became of Ramon's library. As you can imagine, after those horrible events in 1924, everything was thrown into confusion. There was so much fear, even among those of us who didn't flee to the opposite side of the globe. Even if I had been able to more quickly put affairs in order, the police were crawling all over Ramon's affairs. By the time I was able to make discrete inquiries, his house in Highland Park had been sold along with everything he had ever owned.

Do you remember that night with Richard Spend? With the soft rain falling on the roof of the barn as we cleared the way for Ramon's final work? The touch of skin. The scent of sweat. Those were beautiful times, Savitree.

I don't know if you knew this, but in his last few weeks Ramon was planning to bring you into the Inner Circle with Ayers and I. Then we could have all screamed the praises of the Thing With a Thousand Mouths together! What glorious harmonies there could have been!

And, I suppose, what glorious harmonies there could still be. Ramon is gone, but I welcome you to the Inner Circle at long last. I don't know if that will mean anything to you, but it feels somehow appropriate that you continue his work in Bangkok, just as I continue his work here in Los Angeles. We must work together, Savitree. You should have friends in Los Angeles, just as those who work for you should be my friends.

You see, I have a dream. Dreams, I should say. Of the Mouth. The Nectar must flow, Savitree. Not just through the streets of Los Angeles or the back alleys of Bangkok. It must flow through every city in the world. The truth it speaks – the truth it reveals! – must be heard. Must be felt.





## SAVITREE'S RESEARCH NOTES

### HANG MADEN

(1929)

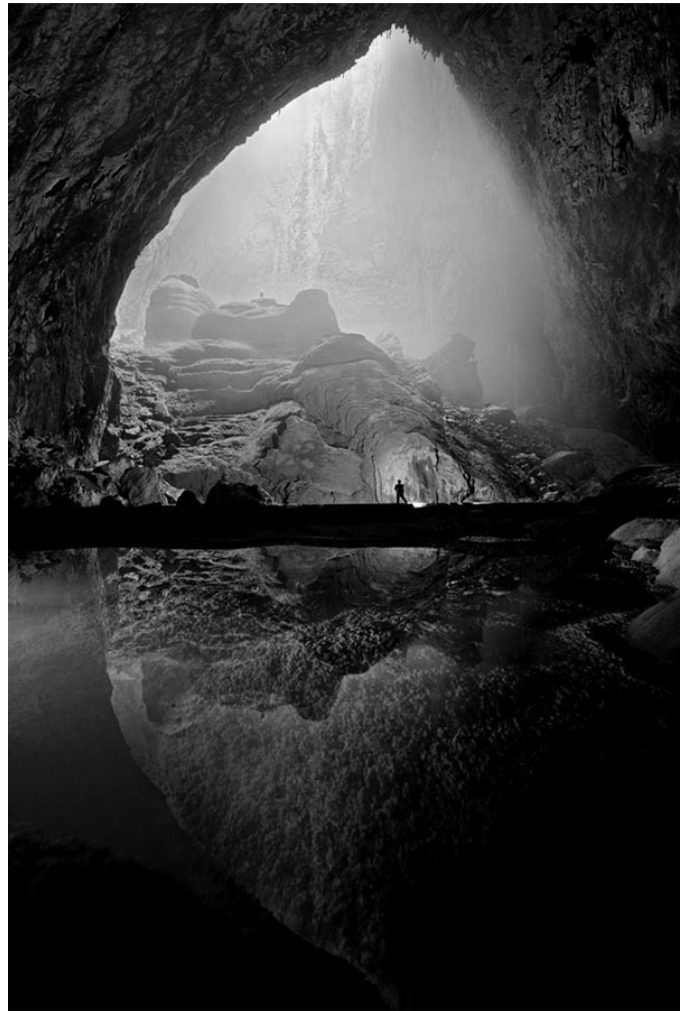
In 1927, Savitree began a correspondence with Frederick Jones, an associate curator at the British Museum. They quickly built a remarkable rapport and began working closely together in the study of Savitree's material. Jones was convinced that the Thing With a Thousand Mouths *cannot* be Gol-Goroth: "Look to the legendry of Bal-Sagoth," he wrote in one letter. "The altar of Gol-Goroth is described in the *Fragments* and its bears no mouth. Nor does he corrupt the flesh of his chosen people, instead demanding the sacrifice of pure and unadulterated bodies."

By late 1928, Savitree agreed with him. "If my studies of the Black Stone have yielded any fruit, it is that Gol-Goroth does not seek a summons to our world. He forges bridges of his own and brings his chosen people unto himself. And from what I have reconstructed of Echavarria's ritual, there can be little doubt that it was not aimed at any servitor. He sought no Son or Daughter of the Thing With a Thousand Mouths, bur rather sought to cloth the Thing itself in mortal flesh."

Savitree, therefore, turned away from seeking lore of Gol-Goroth and instead focused on the much more difficult task of tracing the known properties of the Thing With a Thousand Mouths.

Her attention was attracted to Vietnamese legends surrounding Hang Maden, a cave in the Quảng Bình Province. These legends were strictly local in character and had thus attracted little attention outside of Vietnam, but Savitree established a correspondence with Countess Anne Marie von Havener, the author of *Drei Jahre in Vietnam* (*Three Years in Vietnam*). The countess had recounted a number of local myths, including one regarding helpful forest spirits who would manifest in the form of animated mouths (which is what attracted Savitree's attention in the first place). The story of Hang Maden had not been published, but the countess shared her accounts with Savitree.

Hang Maden is the Cavern of Black Specters. The spirits of the cavern are said to belong to "the grandfathers of grandfathers" from a time "before our skins were lightened or the hills were walked". The specters are capable of granting immense and powerful favors, but always with a horrific price attached (Countess Anne Marie describes it as a "quaint description of Mephistopheles" in her notations). In fact, it is said that they cannot manifest or "touch the world" beyond the "heart of their cavern" unless given agency by human hand or until such time as the "all



the suns have turned in the sky”. By granting them agency through your flesh, you grant them the power to make your desires come true.

What attracted Savitree’s attention, however, was the *ruou tiên* – the “white milk of the cavern” which is also described as the “nectar” of the specters. The countess elided her recounting of the stories surrounding the behavior of those who consumed the nectar (describing it merely as “licentious perversions”), but what she was willing to hint at in her letters to Savitree was highly suggestive of the sort of orgiastic excesses characteristic of the Mouth’s honey.

In 1929, Savitree hired Frederick Jones to replace Carsten Braunlich (who had died in 1927) and officially formed the Emporium of Bangkok Antiquities under his leadership. Arriving from England in April 1929, Jones quickly organized an expedition and departed for Vietnam in August of that year.

Jones’ journey inland from the coast was plagued by outbreaks of intransigent malaria among his porters, but he persevered and eventually confirmed the stories collected by the countess. Hang Maden itself, however, proved a disappointment. Jones described “vast, bleak halls of unrelenting darkness. At times it is almost impossible to believe that we remain confined within the cave. It seems as if we have instead wandered out upon the broken plains of some alien world where the sky lacks the fire of the stars.” His team explored literally miles of labyrinthine corridors studded with massive cavities in which entire skyscrapers could be raised. In one such chasm, a “slit of roof” had collapsed and in the “light which crept through that distant sliver” a “swelling, impossible growth of tangled jungle had erupted within the cavern itself”.

But Jones found neither specters nor any sign of the Thing With a Thousand Mouths. Furthermore, his inquiries among the locals regarding their myths failed to reveal any particulars matching the ethnography they had hoped to find. If the *ruou tiên* did exist, Jones concluded that it had nothing to do with the Maw of the Mouth.





## SAVITREE'S RESEARCH NOTES

### WIND CAVE

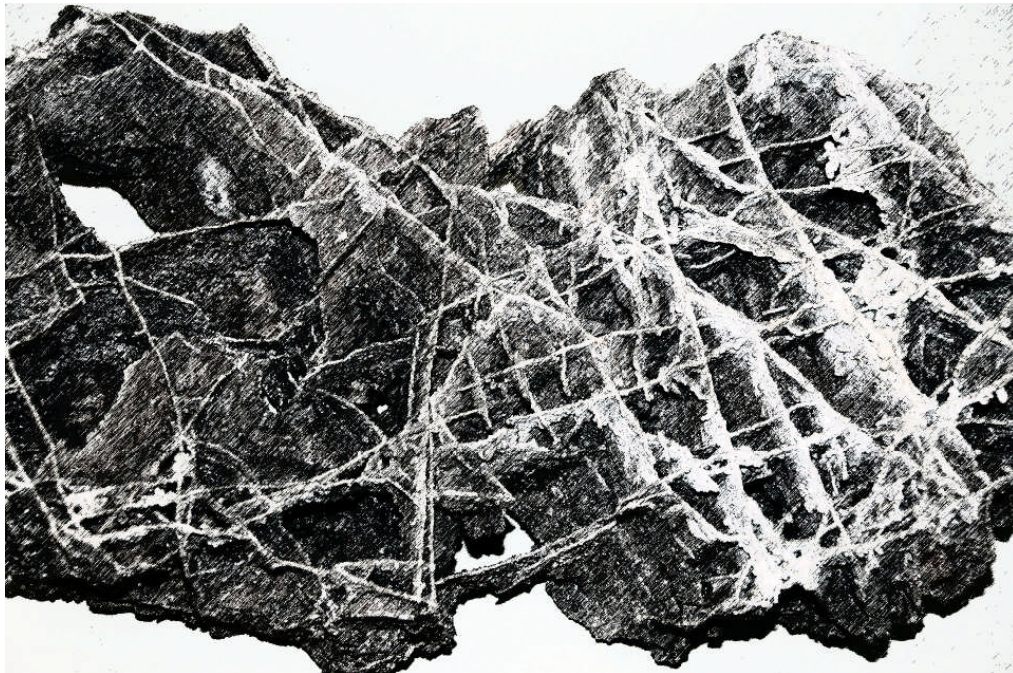
(1930)

Savitree's interest in Hang Maden (the Cavern of Black Specters) excited a general interest in mammoth caves around the world. The Thing With a Thousand Mouths must manifest as it does – must consume as it does – because of an insatiable hunger. “That which the Mouth eats does not remain with the flesh of the Mouth. It is taken by the Thing and chymified in some more-than-mortal Maw. If one would seek the truth of the Thing, then one must find the Maw. And to find the Maw, one must follow the gullet.”

Savitree believed that the Maw was physically manifest – or possibly transdimensionally manifest – somewhere “beneath the bosom of the Earth”. It followed, therefore, that there might be a physical path to “the Maw which is the Thing itself; the dissolution of all things”. And Savitree became convinced that the “passage to the Maw” was a cave or could be found within a cave.

Amidst a general survey of the great caverns of the world, Savitree became fascinated with Wind Cave in South Dakota upon observing that the boxwork mineral structures within the cavern exhibited “patterning similar to the scarification on those afflicted by the lesser mouths”. Furthermore, the cave itself was known to “breathe” – a regular cycle of inhalations and exhalations over the course of days.

She traced the history of the cave of through the myths of the Lakota and Cheyenne, discovering that “much had been obfuscated through cycles of repetition”. From various fragments preserved across multiple stories, however, she managed to tease out the image of the “cave's bite” (taking, in one case, the form of “malformed wolves” who emerge from the cave). Certainly there was a general caution to be found against anyone entering the cave out of fear that it would “swallow” them. And there was a pattern of mysterious disappearances in the 1890s and again around 1915.



*Sketch of Wind Cave Boxwork*

In 1930, Frederick Jones organized an expedition of the Emporium of Bangkok Antiquities to investigate the cavern for Savitree. He consulted the 1902 United States Wind Cave Survey (USWCS) to plan his spelunking, but by 1930 the upper reaches of the cave were swarmed with tourists and the Civilian Conservation Corps was, in fact, already creating a trail system to make those areas even more accessible. If there was anything hidden within Wind Cave, Jones knew that it would be in the unexplored depths. (And there was, in fact, a curious reticence for further surveying among the government officials who had assumed control of the cave in 1903 under the auspices of making it a national park.)

Jones gained an academic permit under the pretence of investigating primitive cave paintings. (Although none had been recorded in Wind Cave, Jones used his studies of Lakota legends to present a strong case for suspecting that they might exist, even going so far as to assert that indicative “entrance paintings” had been deliberately obliterated by the McDonald family during the 1880s.)

As they pushed into the depths of the Wind Cave, the team’s mineralogist – Professor Milo Kaufer – began recording incredible speleothems he referred to as “frostworks”. Bearing the appearance of ice crystals, the brilliantly white acicular growths of the frostworks were formed from some form of aragonite (or perhaps calcite). Professor Kaufer, however, was baffled by the mechanism of their formation, and by the small, egg-like nodules which often accompanied them. Over time, however, he became convinced that the frostworks were *emanating* from some location deeper within the cave.



Following Professor Kaufer’s hunch, the team eventually reached a formation they referred to as the “Pharynx”: A black, almost circular gash in the rock through the “chilled breath of the cave” was strong and fast. Rather than immediately passing through the Pharynx, Jones decided to pull back for the day and resupply. That night, Kaufer reported strange dreams “through which blue-white shadows danced”. In the morning, they found Hal Becker’s body. It appeared that he had over-indulged, wandered away from the campsite, and into a crevasse.

Becker's death delayed a return to the cave, in no small part because a number of locals (particularly those of native descent) were increasingly opposed to the team's exploration for some reason. Jones eventually hired Alex Kramer, a local man, to replace Becker and secure their camp against vandalization.

A week later, Jones decides to permanently solve the problem by establishing a base camp inside the cave itself, choosing for his location a large cavity on the far side of the Pharynx. Once situated in the new base camp, however, Kaufer's dreams grew more frequent and he began experiencing seeming hallucinations while studying rock formations. In his journal he wrote, "I had the sense of a negative extrudence which pushed into our world. In the recesses of the cave there is a photo negative of reality – light becomes the absence and the darkness etches out the sharp-edged curves of all that is." Then the camp watchers reported seeing blue lights in the darkness beyond their lights. And there are the dim, haunting suggestions of voices which "drift up on the chilled breath".

In mid-August, Jones made a final effort to discover the Maw within Wind Cave, taking a small team to "follow the howl of the wind". The team is assaulted by "hiemal wights". Jones and several others are killed. The remnants of the team are forced to flee, eventually escaping through a small cave opening near the base of the Elk Mountain, "the breath of that dark abyss blowing stiffly upon their backs". Without any clear leadership left, they flee the area, narrowly avoiding the inquiries of local officers of the law.

With further research, Savitree concludes that the entities within Wind Cave are chillbanes, the existence of which she finds attested among certain obscure Norse eddas (among other places). Satisfied that everything mystical about Wind Cave can be laid at their feet, she dismisses it as being of further interest.

**SAVITREE'S RESEARCH NOTES**  
**LETTER FROM SAMSON TRAMMEL**  
(1930)

Samson Trammel  
2285 Hyacinth Street  
Pasadena, California

8 October 1930

Savitree,

Echavarria's Great Truth has revealed itself to me. We knew that he kept secrets, even from the Inner Circle. But the majesty of what he concealed. The grandeur of it. It is almost beyond my capacity for words.

He called it the Liar From Beyond. That was our secret name for it. The Great God whose summoning would change the world for all times and immanentize the faithful with the scourge of unending fire.

But now I see it clearly: The Thing With a Thousand Mouths is but a mask. It is a guise behind which all truths hide. Like the Pale Death, it transforms to reveal itself; a transmutation of deception to revelation.

He came to me in dreams which lasted lifetimes. There, with sibilant tongue, the Black Pharaoh unlocked the secrets of the world in gibbered words. The words meant nothing to me then. I was not ready for them. My mind had not prepared itself. But they seared themselves upon my brain. They are locked there, but as I open my mind to him – as I consume the Nectar which is his Golden Blood – they become clear to me. Each word a world-shattering revelation.

I know that you, too, seek this truth Savitree. I see clearly now the beauty of your wisdom. Of the vast resources which you have collected. If I have become the lock, then I apperceive that you are the key. I beg you now to help me. We must seek audience with the Herald. I lack the lore of it, but now that you know the truth of the Liar, I am certain that we shall soon sip the pansophy from his holy kiss.



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Savitree appears to have dismissed Trammel's new ramblings as a form of delusion. "Madness has claimed many who have allowed themselves too near the Mouths without truly understanding the power which lies behind them. In many ways, Samson's fall is merely the confirmation of my fears. But the truth of the Maw will not reveal itself through the words of a madman."

**SAVITREE'S RESEARCH NOTES**  
**CATACOMBS OF THE POMPEII BASILICA**  
(1931)

In tracing the Vietnamese legends which eventually led her to the Cavern of Black Specters, Savitree found a version of the tale recorded in the chronicles of a Vietnamese order of Vigencian monks. Their specific recounting of the story revealed little, but what struck Savitree about the 1890s chronicle was the familiarity it showed with the same depths of dark mystery and hidden history that she was plumbing.

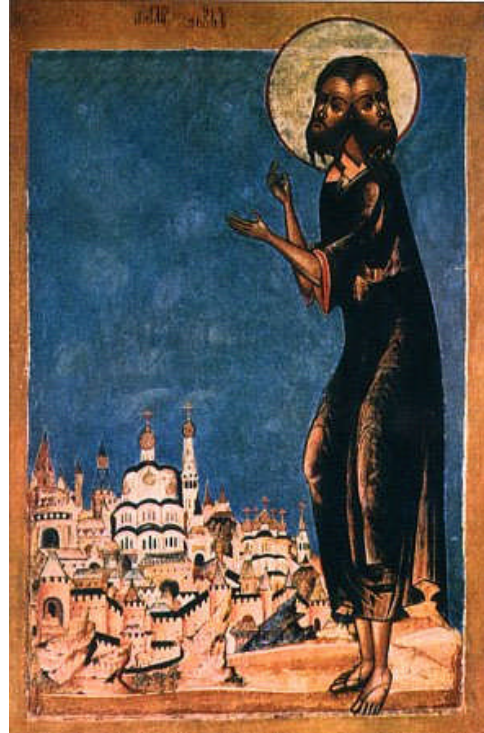
She tracked the obscure order back to its original monastery in Le Vigen, France. Studying its earliest records, she discovered that its founders had come from Syria and that they used Saint Alexius of Rome, the patron saint of hunger, as a mask for their secret worship of the Thing With a Thousand Mouths. The Vigencians specifically used a two-faced depiction of Saint Alexius, and Savitree was able to use this iconography to track down a variety of illuminated manuscripts which had been created by the monks.

Encoded within the manuscripts she discovered a secret lore: The Vigencians had begun their history as pre-Christian practitioners of the occult in ancient Rome. Persecuted by Roman authorities, the elders of the cult had fled to Syria and only returned to western Europe c.960 AD when Ali Saif al-Daula, the Emir of Aleppo, drove them out.

The medieval Vigencians recorded caches of secret lore which had been left to “await them” when the order had fled Rome. Savitree, however, was only able to identify the location of one of these caches: The catacombs of the Pompeii Basilica. And although the basilica had been excavated from the volcanic ruins in the 19<sup>th</sup> century, no catacombs had been discovered.

Under the new leadership of Husain Soliman, a doctoral graduate of Oxford College, the Emporium of Bangkok Antiquities was dispatched to Pompeii in 1931. Obfuscating the true intentions of their excavations within the ruins was difficult and the initial location which Savitree felt she had identified proved to be wrong, further delaying their work.

Soliman, however, noted that there were several peculiarities in the pre-Vitruvian construction of the basilica. He studied several columnar reliefs within the basilica's nave and combined them with Savitree's research to ascertain the true location of the Vigencians' hidden catacombs. Finally, in November of 1931, Soliman broke through into the subterranean chambers.





Unfortunately, much of the lore of the early Mouth cult had been destroyed. Papyri had been rendered to ash-hardened carbon. Wax tablets liberated from the library of Ashurbanipal had simply melted away.

Some material did survive, however, the most significant of which were strange orrery stelae looted from Egypt. Soliman's notes (and, later, Savitree's) are able to correlate them to known celestial cartography, but a vast quantity of "dark stars" have been included which cannot be viewed in the night sky. Soliman postulates that these are, perhaps, distant stars that could only be observed through powerful telescopes (although this would suggest that the Egyptians were possessed of optical technology far beyond any known to them). Savitree, however, seems to intimate that these "dark stars" are of a wholly different character.



SAVITREE'S RESEARCH NOTES

LETTER FROM J.B.

(1932)



April 19<sup>th</sup>, 1932

Savitree,

I appreciate your caution, but I don't think there's any reason to get all panicky. You say that something terrible could arise from the Great Mouth at any time, but let's be honest. The Mouths aren't the problem, right? I mean, we've been sucking at their tit for a decade now. The only problem we've ever had is Ramon's enormous ego.

And Samson NEEDS me to usher in the Great Nectar Empire, right? He wants to be able to ship all through North and South America within the next few months, and for that to happen he needs me to bring the Great Mouth here to fruition.

It's weird that you should mention the Liar From Beyond thing. I remember hearing Ramon call it that once when he was talking to Samson, back before 24. But has it ever lied to you? It's never lied to me. And it speaks to me all the time, Savitree. It sings to me. I wish we could find a way to share its Voice with everyone. If people could just HEAR it, then everyone would understand. That's how you save the world. With a song of peace. Not worrying all the time.

So, anyway. Stop worrying. And stop holding back. I know Trammel has that thing in Malta with Donovan, but I know he wants to be able to push the Asia market faster than that. You know they'll lap the stuff up. It'll be like opium for the 20<sup>th</sup> century, right?

-J.B.

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The revelation that the epithet "Liar From Beyond" was being used by Ramon Echavarria prior to 1924 (and that it's not just part of Trammel's more recent ramblings) resulted in a number of excited entries in Savitree's journals as she rapaciously pursued the new line of inquiry. She was surprised, however, to discover that the name has no known antecedents, nor can she correlate it clearly to any known entity of the occult.



## SAVITREE'S RESEARCH NOTES

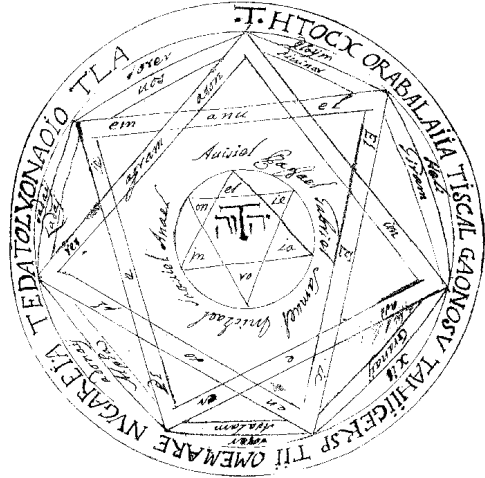
### MT. KAILASH

(1932)

In her collecting of rare occult tomes, Savitree came into possession of a rare copy of *The Key of Solomon* in a Greek text purportedly translated directly from Babylonian. Although she obtained the book in 1928, it sat on her shelf largely undisturbed as an occult curiosity. It was only in early 1931 that she realized that it contained not only the commonly known Book I and Book II of *The Key of Solomon*, but also a previously unknown Book III.

Fraud or perhaps the ancient accretion of some other book of lore were the most likely culprits, of course, but as Savitree translated the text she discovered that it dealt almost entirely with the summoning of *lalartu pu*. Phantom Mouths.

Although the *lalartu pu* do not seem to have exactly the same properties or behavior of the mouths manifested by Echavarria and his inheritors, Savitree discovered that the summoning rituals described shared several key points in common with the summoning ritual Echavarria performed in 1924. Unfortunately, the rituals are frustratingly incomplete, requiring – like much of *The Key of Solomon* – an additional key or cypher to unlock.



Savitree also paid close attention to the *Key's* strict warnings concerning the mouths: They are liars and cannot be trusted unless ones knows the identity of “the master above them” and uses it to bind him (using combinations of the demon-binding rituals found in Book I of *The Key of Solomon*). The identity of the Master of the Mouths is, of course, left a mystery (most likely consigned to the same lock text as the ritual keys).

The book claims that its lore concerning the *lalartu pu* is venerably derived from the “teachings of the *panarka*, from those who passed beyond Persia into the lands of *bisit uzni*”. It tells of the legendary peak of Kang Rinpoche, the Precious Jewel upon which hung a “Wreath of Mouths”. During that golden age, the “nectar of bliss” was said to flow down the sides of the mountain and the air was filled with truth through the songs of *lalartu pu*.

This golden age of Kang Rinpoche came to an end, however, when the Great One withdrew itself “into the Maw of the Mountain” and “opened its many mouths in the seven corners of the world”.

By 1932, Savitree was convinced that Kang Rinpoche had, at the very least, been a prehistoric site of worship for the Liar From Beyond. (And it even seemed likely that it might be the true site of the Maw itself.) Furthermore, she believed that she had identified the location of Kang Rinpoche: Mount Kailash, the sacred peak of the Hindus, Jains, and Buddhists; well-spring of the Indus, Sutlej, Brahmaputra, and Karnali Rivers.

Under the leadership of Husain Soliman, the Emporium of Bangkok Antiquities mounted an expedition to Mt. Kailash in the summer of 1932. Their efforts to perform any sort of systematic survey of the mountain and its surrounding area were repeatedly frustrated by the holy reverence in

which the mountain was held by the locals. In August, Soliman attempted to covertly take a coring sample from the peak, but his team was driven off by enraged pilgrims making their circumambulation around the mountain.

Despite their setbacks, Soliman's team was able to climb a number of faces on the mountain. But they found no mouth-sign, nor did they find any evidence of cavities or cave-works within the peak. Alex Kramer became increasingly convinced that there was something "odd" about the area around the "Abode of Lord Shiva" (a sort of rift on the far side of the mountain) and mounted repeated climbs in the area (which, ultimately, found nothing).

Soliman himself was not particularly enthused by these sorts of physical exertions, and he spent much of his time performing a wider anthropological and archaeological survey of the area. With the assistance of Phajol Khadpo, a "mystical expert", he was able to locate several ancient, heavily worn Buddhist *stupas* in an isolated rift a few miles from the mountain. These mound-like structures typically contain Buddhist relics, but when Soliman excavated these he found sealed caskets of lead. Most of the caskets proved to contain only dust, but inside of one he found the partial remnants of a mouth carved from stone. Unfortunately, the stone of the mouth proved to be extremely friable (most likely from age, or perhaps from some environmental condition within the *stupa*) and it crumbled to dust shortly after the casket was open.

Based on the reports from the Emporium's team, Savitree's final conclusion is that Mt. Kailash was a dead end. It was even possible that her identification of the mountain was incorrect, and it was certain that some key piece of information had been infuriatingly withheld from *The Key of Solomon*. Without it she was far from the Maw as she had ever been.

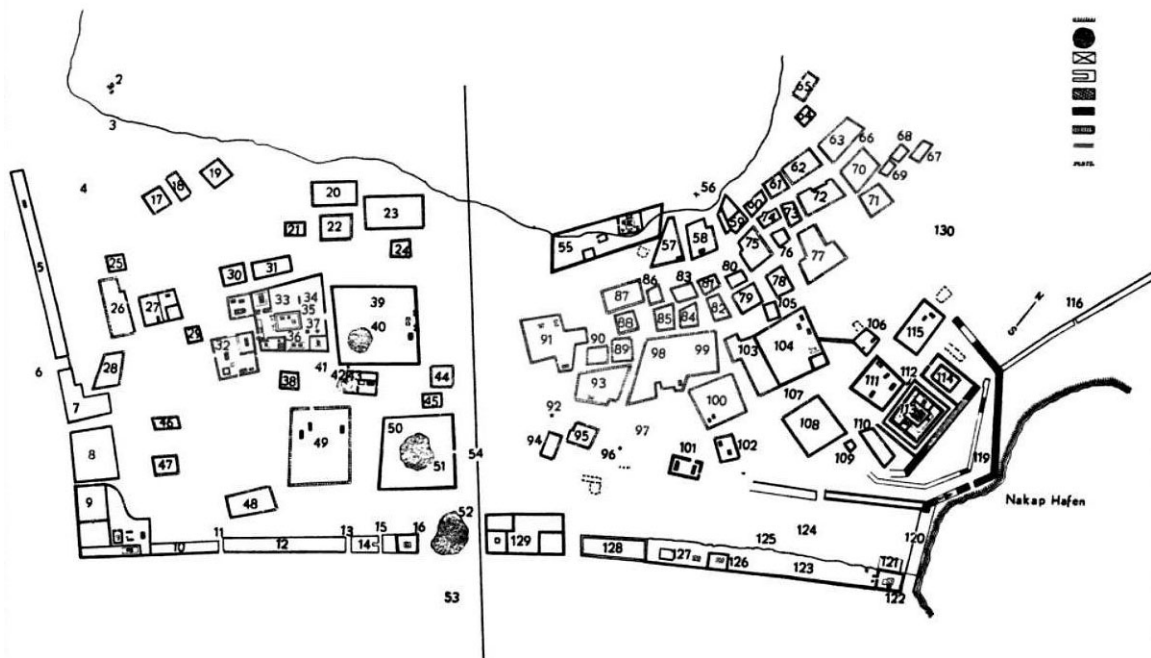


**SAVITREE'S RESEARCH NOTES**  
**SUNKEN CITY OF NAN MADOL**  
(1933)

Increasingly desperate to identify the Liar From Beyond, in 1932 Savitree reinterpreted certain rites within her rare copy of *The Key of Solomon* to enrich several doses of Nectar. She took the enriched Nectar to “the Great Mouth in the sewers directly beneath the Phikhat Hwan” and consumed it in meditation before the “majesty of the Maw”. The enriched Nectar caused her “mouth to split”, which she describes as doubling her jeopardy, but it also “turned her vision” through the Great Mouth, granting (as she had hoped) visions of its other sites of worship throughout history.

Of these visions, however, Savitree only succeeded in tracking down one with enough specificity to follow up on it. She had seen two tall, gray-skinned twin brothers with a curiously inhuman character to their features carrying the remnants of a Great Mouth on a long sea voyage. She identified these figures as Olisihpa and Olsohpa, the legendary sorcerers who founded the Saudeleur Dynasty of the Pohnpeian people of Micronesia.

According to Pohnpeian legends, the twin sorcerers came from Kanamwayso, the “kingdom of glittering splendor” which had been destroyed by falling stars and earthquakes and sunk to the bottom of the sea. Arriving on the island of Pohnpei, Olisihpa and Olsohpa created a city in a single night, using a “flying dragon” to levitate huge stones and raise mighty walls of basalt. The brothers named the city *Soun Nan-Leng* (the Reef of Heaven), but the Pohnpeians named it *Nan Madol* (which meant “the spaces between”).





Something went wrong either during or shortly after the building of Nan Madol and Olisihpa died of “old age”. Olosohpa became the first Saudeleur. Under the Sixteen Saudeleurs, the Pohnpeians conquered a vast empire of islands. The wisdom of the Saudeleurs was spread through the empire, and cities modeled upon Nan Madol were constructed in many locations.

And in the heart of each of these cyclopean cities, Savitree believed, a Great Mouth held court.

The Pohnpeians believe that if they tell everything that they know, they will die. As a result, they guard their knowledge very carefully. In addition, many threads of their oral tradition were broken by the small pox epidemics which blighted their populations in the mid-19<sup>th</sup> century. But according to the oral histories which survive, as recorded in part by the German ethnologist and archaeologist Paul Hambruch during his 1910 expedition, the Saudeleurs became corrupted by their “secret voices” and grew ever more isolated in the inner recesses of their basalt citadels, “afraid to show their bare flesh to those they held in contempt”. According to these histories, a great hero named Idzikolkol raised a rebellion which “purified” the city of Lelu upon the island of Kosrae. Crowned under the royal name of Isokelekel (the “shining noble”), Idzikolkol rallied the other cities and eventually laid siege and war upon Nan Madol itself. The Pohnpei remained a great people, but the rule of the Saudeleur and their “hidden mouths” (a “sycophantic class of nobility”, Hambruch explains) was broken forever.

In 1933, an expedition to Nan Madol was mounted through the Emporium of Bangkok Antiquities. They sought the lost Tomb of the Twin Sorcerers. As Savitree suspected, Soliman discovered that the original construction of Nan Madol had extended beyond the ruins which remained today. A number of underwater expeditions were mounted. Soliman was upset with the destructive nature of these expeditions (as artifacts raised from the water did not survive long after exposure to the

air), but they were successful in pointing towards several possible sites for the Tomb, which was eventually located within Nindol, the rounded central hill of Temwen Island.

Within the Tomb, Soliman and his team found the petrified remains of a Great Mouth, a startling confirmation of the ancient worship of the Thing With a Thousand Mouths which had been hinted at in Vietnam. A vast quantity of inscription was found on the walls of the Tomb. Unfortunately, the name of the entity which had been worshiped by the Twin Sorcerers had been blotted out and replaced with the seal of Isokelekel wherever it had appeared (apparently in the belief that this would lock away the power which had been venerated here).

Savitree appears to have been consumed with rage that “such precious knowledge should be lost to the petty superstitions of SAVAGES”. But the inscriptions recorded by Soliman from the Tomb were invaluable, and she worked to salvage what she could from the travesty. The most promising of the lines of inquiry she pursued were similarities between the inscriptions of the Tomb and the *Revelations of Glaaki*.

### **RITE OF NECTAR ENRICHMENT**

This rite enriches Nectar, creating a potent drink which gives the imbiber “the view of god”.

*Small Dose:* Sense Trouble becomes an Investigative skill. Drinker notices all trouble in range automatically and Sense Trouble spend can be used to find ways past the trouble. (May also require Stability tests when the imbiber perceives horrible things tracking them through the soft places of local geometry.)

*Large Dose:* The Nectar rotates the imbiber’s perception almost entirely out of this reality. In some cases this rotation takes place along a temporal axis (debinding the drinker’s perceptions from linear time). In other cases, particularly when consumed at places of transdimensional weakness, the Nectar can grant living visions of distant and alien worlds.

**Stability Test Difficulty:** 4 to enrich (3 with Biology, Outdoorsman, or Craft (Brewing) spend), 2 to imbibe

**Cost:** 20 Stability per dose to enrich, which can be spent over several nights of preparation. 2 for a small dose; 3 for a large dose.

**Time:** Enriching Nectar takes a week. Imbibing takes one round, can be done while fleeing. Small dose lasts for the imbiber’s current Stability pool in hours. Large dose lasts a similar amount of time from the perception of the imbiber, but from the perspective of others the effect may be instantaneous or up to 10x longer.

## SAVITREE'S RESEARCH NOTES

### OBELISK OF AXUM

(1934)

"I can hear its call clearly. It *wants* to be heard, I am sure of it. It is a great shame that I have yet to find the path. Its hunger grows no matter how many I feed to its maw, and I fear that I feed not its appetite, but its insatiability."

Savitree's growing desperation apparently sent her diving back into her older research, looking for untapped leads. Amidst her research concerning the Black Stone of Hungary, she had a travelogue from Frumentius, a Syro-Phoenician Greek born in Tyre who had reputedly traveled with his uncle Meropius to Hungary in 310 AD and seen the Stone. She discovered that this was, in fact, Saint Frumentius, who was the first Bishop of Axum and credited with bringing Christianity to the Axumite Kingdom.

Luc Fauche, a member of the Emporium of Bangkok Antiquities, was able to use "leverage" with various contacts inside the Vatican to gain Husain Soliman access to sealed records in the Vatican Library. These included a letter from Athanasius, the Patriarch of Alexandria, to Pope Sylvester in 333 AD which had evidently accompanied a collection of documents penned by Frumentius. Frumentius' writing was now missing from the Vatican, but in his cover letter, Athanasius wrote that Frumentius "had been exposed to this dealings as a young boy in the company of his uncle to the provinces of Pannonia. I fully share and endorse the wary caution he recommends should any witness rites similar to those he describes taking place there or around the obelisks of Axum."

A direct association between the Black Stone, which Braunlich had almost conclusively proven a site of worship for the Fisher From Beyond, and the Obelisk of Axum would make it unlikely that the site would reveal anything about the Liar From Beyond. In an unrelated line of research elaborating upon certain passages of the *Revelations of Glaaki*, however, Savitree had encountered references to "earthly pillars" which sealed a "prison" which the Liar might be trapped within.

If the Obelisk of Axum was, in fact, one of these "earthly pillars", then it might even be the true "Black Stone" that Echavarria had been referring to when he gave the Liar the title of "God of the Black Stone".

By late 1934, preparations were begun for the Emporium of Bangkok Antiquities to mount an expedition to Axum (located in the northern reaches of modern day Ethiopia).



**SAVITREE'S RESEARCH NOTES**  
**SEVERN VALLEY**

The stelae recovered from Pompeii in 1931 were damaged and the dark star orreries they contained were, frustratingly, fragmented. However, they contained enough information that Savitree was able to begin unraveling the complicated stellar cartography which had previously thwarted her efforts to interpret the *Oracles of Sebek*.

The incomplete nature of the orreries frustrated her efforts to pinpoint the specific time periods reference in the *Oracles*, but she believed that she had identified the “lake of starfall” as Deepfall Lake, a meteoric lake located in the Severn Valley of England some several miles from Brichester. And using her identification of Deepfall Lake, she was further able to identify a small island beyond the nearby town of Severnford as the “sacred isle” at which the *Oracles* proclaimed that the “white stone must be risen”.

Given the known history of the *Oracles of Sebek* and the rites they describe, Savitree was fairly certain that these sites in England were not, in fact, related to the Liar From Beyond and she prioritized an expedition to Micronesia instead.

In 1930, however, she had obtained a copy of the *Revelations of Glaaki*. Through a series of elaborate cross-references across all nine volumes of the *Revelations*, Savitree had built a strong case that the Prisoner of Glaaki – a mysterious figure which reoccurred multiple times through the text – was a close match for the Liar From Beyond. That the Liar was, in fact, beyond the Wall which had been built by Glaaki to circumscribe him.

By 1933, therefore, Savitree was attempting to ascertain the true origins of the *Revelations of the Glaaki*, hoping to discover more lore concerning the Prisoner of Glaaki. The two lines of inquiry crossed paths when she encountered Victor Hill's *Legendry and Customs of the Severn Valley* (1896):

*Perhaps one of the most overlooked resources concerning the queer myths which cling to the Severn Valley are the so-called Revelations of Glaaki. [...] Although largely incoherent, seemingly written by some addict of opium or perhaps as some romantic experimental piece, much of the imagery of the Revelations seems drawn from the Valley. Most notably, it seems to grow out of the odd body of meteor-crazed legends which sprang up in the late 18<sup>th</sup> century around the location of Deepfall Lake when a variety of local storytellers all seemed to spontaneously claim that an apocryphal meteor had fallen there. [...] These varied images might be ascribed to mere happenstance, but an ethnographic study of the text also suggests that there are a preponderance of locations relating to the Severn Valley and its immediate surroundings, making it likely that the author (or authors) were familiar with the area and, most likely, native to it.*

If the Sebekian “lake of starfall” was somehow connected to the creation of the *Revelations of Glaaki* (or the lore behind the *Revelations*), then it might be the key that would finally unlock the identity of the Liar From Beyond. From her notes, it is clear that Savitree has made preparations for an expedition to the Severn Valley, with a particular interest in both Deepfall Lake and the Isle of Severnford.



**SAVITREE'S RESEARCH NOTES**  
**GREAT SANDY DESERT OF AUSTRALIA**

In May 1934, Husain Soliman was contacted by Stirling Henry, a former colleague from Oxford College who was now living in Perth, Australia. Henry was writing because of Soliman's "professed interest in any archaeological oddities that might cross my path". It seemed that a mining engineer from Port Hedland by the name of Robert B.F. Mackenzie had been knocking on the doors of anyone and everyone in Perth trying to drum up interest in 10 or 12 photographs that he had taken of "cyclopean stone blocks" out in the vast middle of the Great Sandy Desert of Australia.

If it was not for the photographs, the report (like many others) would have had little interest for Savitree. But in the damnably faint impressions left upon the age-sheered stone, Savitree discovered clear parallels to the odd stone carvings and "little red men" described in Victor Hill's *Legendry and Customs of the Severn Valley*. Although located on the opposite side of the globe, was it quite possible that Mackenzie's stone blocks could be related to the same lore that had given rise to the *Revelations of Glaaki* and, therefore, could lead to the identity of the Liar From Beyond.

Follow-up inquiries revealed that Savitree was not the only party to become interested in Mackenzie's claims. In fact, Miskatonic University in Massachusetts was making preparations for a major expedition to the region and Mackenzie was coordinating closely with them.

Much as she had done with Leonard Kulik in '27, Savitree reached out to the Miskatonic University team in an effort to join their expedition (which was aiming for a departure in the spring of 1935). She is currently in contact with Professor William Dyer of the college's geology department.



**SAVITREE'S RESEARCH NOTES**  
**PARTIALLY RECONSTRUCTED COPY OF THE 1924 RITUAL**

Savitree's journals – the recording of her private thoughts over the past decade – turn time and time again to the night of the ritual Echavarria performed in Los Angeles in 1924. It was a time of confusion and horror for her, extended by the frenzied flight from Los Angeles to Bangkok which immediately followed and deepened by her belief immediately prior to the ritual that it was the culmination of something wonderful and the opening of a new chapter in her life. Instead, the book of her life was ripped away from her and burned by “selfish men”.

More important than the immediate trauma of what had happened, however, was the fact that the events of that night upturned her entire view of life:

Ramon had been the beginning and the end of my ouroboros. He was the ideal of what I thought all men and women should aspire to be. I believed that there was a purity in his limitless drive for power. Now I realize that he was a fool. A careless man. A child playing with matches in a field of tinder.

Savitree concluded that Ramon had made dangerous mistakes:

He stood in communion with the Great Entity. And there was power there. And truths that would transform us into something more than the meager things we are. But Ramon's communion was that of a pervert or a pimp with his prostitute. He had no conception of who or what he sought to align himself with. How, then, could he truly know what veneration it would desire?

Ramon's failure was not just that the ritual had been interrupted. It was that he had never truly understood the Entity that his ritual was dedicated to.

Even from her earliest journal entries, however, it's clear that Savitree suspected that Echavarria knew more of the “God of the Black Stone” than he had shared with Savitree or her fellow cultists. And her only real key to Echavarria's secret knowledge, especially in those early days immediately in the wake of '24, was the ritual itself.

Unfortunately, the ritual proved to be as obscure as the entity at its center. Savitree quickly exhausted the common tomes of such lore and found virtually nothing. It seemed clear that the goal had been to summon (or manifest) Echavarria's God, but there were endless complications upon that basic theme which baffled Savitree's efforts to reconstruct the ritual.

In the afternoon before the Ritual had been performed, for example, Savitree had walked around Echavarria's farm, meditating to calm her excitement. She saw that, in addition to the preparations being made in the barn, Echavarria had also placed a circle of stones *around* the barn with various occult symbols. From what she could later recall of these symbols, they were clearly linked to the inner ritual and were designed in order to contain or control some force. But only in part: There was some other function, also linked to the inner ritual, which escaped her understanding.

There was also the oddity of Edgar Job:

Why should he have been chosen? Was it his relationship with Ayers? Ayers was a member of the Inner Circle, yes, but could that favor have spoken so loudly to Ramon? And yet, at the moment of our greatest triumphs, Job was singled out above us all and Echavarria's spell placed upon him.

Even more puzzling, however, was what function the spell placed on Edgar Job had to the rest of Echavarria's ritual. It was not connected in any way to the rites of summoning which had filled the barn with their "orgy of human scent and power".

These readings from the secret book of *The Key of Solomon*, combined with the records that Brawlich brought back from the Isle of Pillars, at least serve to confirm that the Thing With a Thousand Mouths is, in fact, at the center of the ritual. Echavarria sought to summon a liar and he concealed much, but it seems he was not lying to us completely.

In 1930, Savitree begins studying the *Revelations of Glaaki*. Shortly thereafter she appears to have become convinced that the Prisoner of Glaaki, who is referenced through throughout the *Revelations*, is a strong candidate for the true identity of what she now refers to as the Liar From Beyond.

But when she attempts to apply that conclusion to her reconstruction of Echavarria's ritual, she is immediately frustrated:

The *Revelations* are filled with rites of communion and summoning for the Prisoner. But they bear no resemblance to Echavarria's rite! I feel as if the mouths have crawled inside my skull! My brain is consumed with fire! There is truth here. I know there is truth here. But it slips like rotten blood through the

fingers. What is the Liar that he sought to venerate? And what means of veneration did he seek?

Frustrated again, there is a large gap of nearly half a year in Savitree's work on the ritual. But she returns to it again from time to time thereafter, revisiting it like a familiar friend; a puzzle that she turns over in her hands again and again in the hope that some new combination of patterns will reveal itself to her eyes.

