

The Other Gods

by H. P. Lovecraft

Atop the tallest of earth's peaks dwell the gods of earth, and suffer no man to tell that he hath looked upon them. Lesser peaks they once inhabited; but ever the men from the plains would scale the slopes of rock and anew, driving the gods to higher and higher mountains till now only the last remains. When they left their older peaks they took with them all signs of themselves, save once, it is said, when they left a carven image on the face of the mountain which they called Ngranek.

But now they have betaken themselves to unknown Kadath in the cold waste where no man treads, and are grown stern, having no higher peak whereto to flee at the coming of men. They are grown stern, and where once they suffered men to displace them, they now forbid men to come; or coming, to depart. It is well for men that they know not of Kadath in the cold waste, else they would seek injudiciously to scale it.

Sometimes when earth's gods are homesick they visit in the still night the peaks where once they dwelt, and weep softly as they try to play in the olden way on remembered slopes. Men have felt the tears of the gods on white-capped Thursd, though they have thought it rain; and have heard the sighs of the gods in the plaintive dawn-winds of Lerion. In cloud-ships the gods are wont to travel, and wise cotters have legends that keep them from certain high peaks at night when it is cloudy, for the gods are not lenient as of old.

In Ulthar, which lies beyond the river

Skai, once dwelt an old man avid to behold the gods of earth; a man deeply learned in the seven cryptical books of earth; and familiar with the Pnakotic Manuscripts of distant and frozen Lomar. His name was Barzai the Wise, and the villagers tell of how he went up a mountain on the night of the strange eclipse.

Barzai knew so much of the gods that he could tell of their comings and goings, and guessed so many of their secrets that he was deemed half a god himself. It was he who wisely advised the burgessees of Ulthar when they passed their remarkable law against the slaying of cats, and who first told the young priest Atal where it is that black cats go at midnight on St. John's Eve. Barzai was learned in the lore of earth's gods, and had gained a desire to look upon their faces. He believed that his great secret knowledge of gods could shield him from their wrath, so resolved to go up to the summit of high and rocky Hatheg-Kla on a night when he knew the gods would be there.

Hatheg-Kla is far in the stony desert beyond Hatheg, for which it is named, and rises like a rock statue in a silent temple. Around its peak the mists play always mournfully, for mists are the memories of the gods, and the gods loved Hatheg-Kla when they dwelt upon it in the old days. Often the gods of earth visit Hatheg-Kla in their ships of cloud, casting pale vapours over the slopes as they dance reminiscently on the summit under a clear moon. The villagers of Hatheg say it is ill to climb Hatheg-Kla at any time, and deadly to climb it by

night when pale vapours hide the summit and the moon; but Barzai heeded them not when he came from neighboring Ulthar with the young priest Atal, who was his disciple. Atal was only the son of an innkeeper, and was sometimes afraid; but Barzai's father had been a landgrave who dwelt in an ancient castle, so he had no common superstition in his blood, and only laughed at the fearful cotters.

Barzai and Atal went out of Hatheg into the stony desert despite the prayers of peasants, and talked of earth's gods by their campfires at night. Many days they travelled, and from afar saw lofty Hatheg-Kla with his aureole of mournful mist. On the thirteenth day they reached the mountain's lonely base, and Atal spoke of his fears. But Barzai was old and learned and had no fears, so led the way boldly up the slope that no man had scaled since the time of Sansu, who is written of with fright in the mouldy Pnakotic Manuscripts.

The way was rocky, and made perilous by chasms, cliffs, and falling stones. Later it grew cold and snowy; and Barzai and Atal often slipped and fell as they hewed and plodded upward with staves and axes. Finally the air grew thin, and the sky changed colour, and the climbers found it hard to breathe; but still they toiled up and up, marvelling at the strangeness of the scene and thrilling at the thought of what would happen on the summit when the moon was out and the pale vapours spread around. For three days they climbed higher, and higher toward the roof of the world; then they camped to wait for the clouding of the moon.

For four nights no clouds came, and

the moon shone down cold through the thin mournful mists around the silent pinnacle. Then on the fifth night, which was the night of the full moon, Barzai saw some dense clouds far to the north, and stayed up with Atal to watch them draw near. Thick and majestic they sailed, slowly and deliberately onward; ranging themselves round the peak high above the watchers, and hiding the moon and the summit from view. For a long hour the watchers gazed, whilst the vapours swirled and the screen of clouds grew thicker and more restless. Barzai was wise in the lore of earth's gods, and listened hard for certain sounds, but Atal felt the chill of the vapours and the awe of the night, and feared much. And when Barzai began to climb higher and beckon eagerly, it was long before Atal would follow.

So thick were the vapours that the way was hard, and though Atal followed on at last, he could scarce see the grey shape of Barzai on the dim slope above in the clouded moonlight. Barzai forged very far ahead, and seemed despite his age to climb more easily than Atal; fearing not the steepness that began to grow too great for any save a strong and dauntless man, nor pausing at wide black chasms that Atal could scarce leap. And so they went up wildly over rocks and gulfs, slipping and stumbling, and sometimes awed at the vastness and horrible silence of bleak ice pinnacles and mute granite steepes.

Very suddenly Barzai went out of Atal's sight, scaling a hideous cliff that seemed to bulge outward and block the path for any climber not inspired of earth's gods. Atal was far below, and planning what he should do when he reached the place, when curiously he noticed that the light

had grown strong, as if the cloudless peak and moonlit meeting-place of the gods were very near. And as he scrambled on toward the bulging cliff and litten sky he felt fears more shocking than any he had known before. Then through the high mists he heard the voice of unseen Barzai shouting wildly in delight:

"I have heard the gods! I have heard earth's gods singing in revelry on Hatheg-Kla! The voices of earth's gods are known to Barzai the Prophet! The mists are thin and the moon is bright, and I shall see the gods dancing wildly on Hatheg-Kla as they loved in youth. The wisdom of Barzai hath made him greater than earth's gods, and against his will their spells and barriers are as naught; Barzai will behold the gods, the proud gods, the secret gods, the gods of earth who spurn the sight of man!"

Atal could not hear the voices Barzai heard, but he was now close to the bulging cliff and scanning it for footholds. Then he heard Barzai's voice grow shriller and louder:

"The mist is very thin, and the moon casts shadows on the slope; the voice of earth's gods are high and wild, and they fear the coming of Barzai the Wise, who is greater than they...The moon's light flickers, as earth's gods dance against it; I shall see the dancing forms of the gods that leap and howl in the moonlight...The light is dimmer and the gods are afraid..."

Whilst Barzai was shouting these things Atal felt a spectral change in all the air, as if the laws of earth were bowing to greater laws; for though the way was steeper than ever, the upward path was now grown fearfully easy, and the bulging cliff proved scarce an obstacle when

he reached it and slid perilously up its convex face. The light of the moon had strangely failed, and as Atal plunged upward through the mists he heard Barzai the Wise shrieking in the shadows:

"The moon is dark, and the gods dance in the night; there is terror in the sky, for upon the moon hath sunk an eclipse foretold in no books of men or of earth's gods...There is unknown magic on Hatheg-Kla, for the screams of the frightened gods have turned to laughter, and the slopes of ice shoot up endlessly into the black heavens whither I am plunging...Hei! Hei! At last! In the dim light I behold the gods of earth!"

And now Atal, slipping dizzily up over inconceivable steepes, heard in the dark a loathsome laughing, mixed with such a cry as no man else ever heard save in the Phlegethon of unrelatable nightmares; a cry wherein reverberated the horror and anguish of a haunted lifetime packed into one atrocious moment:

"The Other gods! The Other gods! The gods of the outer hells that guard the feeble gods of earth..Look away..Go back..Do not see! Do not see! The vengeance of the infinite abysses..That cursed, that damnable pit..Merciful gods of earth, I am falling into the sky!"

And as Atal shut his eyes and stopped his eyes and stopped his ears and tried to jump downward against the frightful pull from unknown heights, there resounded on Hatheg-Kla that terrible peal of thunder which awaked the good cot-ters of the plains and the honest burg-ers of Hatheg, Nir and Ulthar, and caused them to behold through the clouds that strange eclipse of the moon that no book ever predicted. And when the moon came out at last Atal was safe on

the lower snows of the mountain without sight of earth's gods, or of the Other gods.

Now it is told in the mouldy Pnakotic Manuscripts that Sansu found naught but wordless ice and rock when he did climb Hatheg-Kla in the youth of the world. Yet when the men of Ulthar and Nir and Hatheg crushed their fears and scaled that haunted steep by day in search of Barzai the Wise, they found graven in the naked stone of the summit a curious and Cyclopean symbol fifty cubits wide, as if the rock had been riven by some titanic chisel. And the symbol was like to one that learned men have discerned in those frightful parts of the Pnakotic Manuscripts which were too ancient to be read. This they found.

Barzai the Wise they never found, nor could the holy priest Atal ever be persuaded to pray for his soul's repose. Moreover, to this day the people of Ulthar and Nir and Hatheg fear eclipses, and pray by night when pale vapours hide the mountain-top and the moon. And above the mists on Hatheg-Kla, earth's gods sometimes dance reminscently; for they know they are safe, and love to come from unknown Kadath in ships of cloud and play in the olden way, as they did when earth was new and men not given to the climbing of inaccessible places.

STARTLING FACT

Many readers have asked the Editor where they could secure such books as the "Necronomicon," "The Book of Eibon" and other books of medieval sorcery mentioned in the stories of Clark Ashton Smith, H. P. Lovecraft, and other authors of weird tales.

Upon these requests, the Editor wrote to Clark Ashton Smith, inquiring of him whether these books had been translated into English as yet or not, whereupon, Mr. Smith informs us as follows:

"'Necronomicon,' 'Book of Eibon,' etc., I am sorry to say, are all fictitious. Lovecraft invented the first, I the second. Howard, I believe, fathered the German work on the Nameless Cults. It is really too bad that they don't exist as objective, bonafide compilations of the elder and darker Lore! I have been trying to remedy this, in some small measure, by cooking up a whole chapter of Eibon. It is still unfinished, and I am now entitling it 'The Coming of the White Worm'... This worm mentioned in Eibon is Rlim Shaiorth, and comes from beyond the pole on a strange, gigantic iceberg with a temperature of absolute zero."

We'll bet that most Smith and Lovecraft fans really believed in the existence of these books (as did the editor). A reader informs us that in the July issue of *Weird Tales*, these books were mentioned in three stories.

This incident only goes to prove that Smith and Lovecraft have the gift of creating the "illusion of reality," the phrase defined in the 1924 Anniversary Number of *Weird Tales*.
