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[CHANOKH]

SUB FIGURÂ

LXXXIV

A BRIEF ABSTRACT OF THE  
SYMBOLIC REPRESENTATION  
OF THE  
UNIVERSE

DERIVED BY DOCTOR JOHN DEE  
THROUGH THE SKRYING OF  
SIR EDWARD KELLY

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[PREFATORY NOTE BY THE EDITOR

We omit in this preliminary sketch any account of the Tables of Soysa, the Heptarchia Mystica, the Book of Enoch, or Liber Logaeth. We hope to be able to deal with these adequately in a subsequent article.]

THE HOLY TABLE

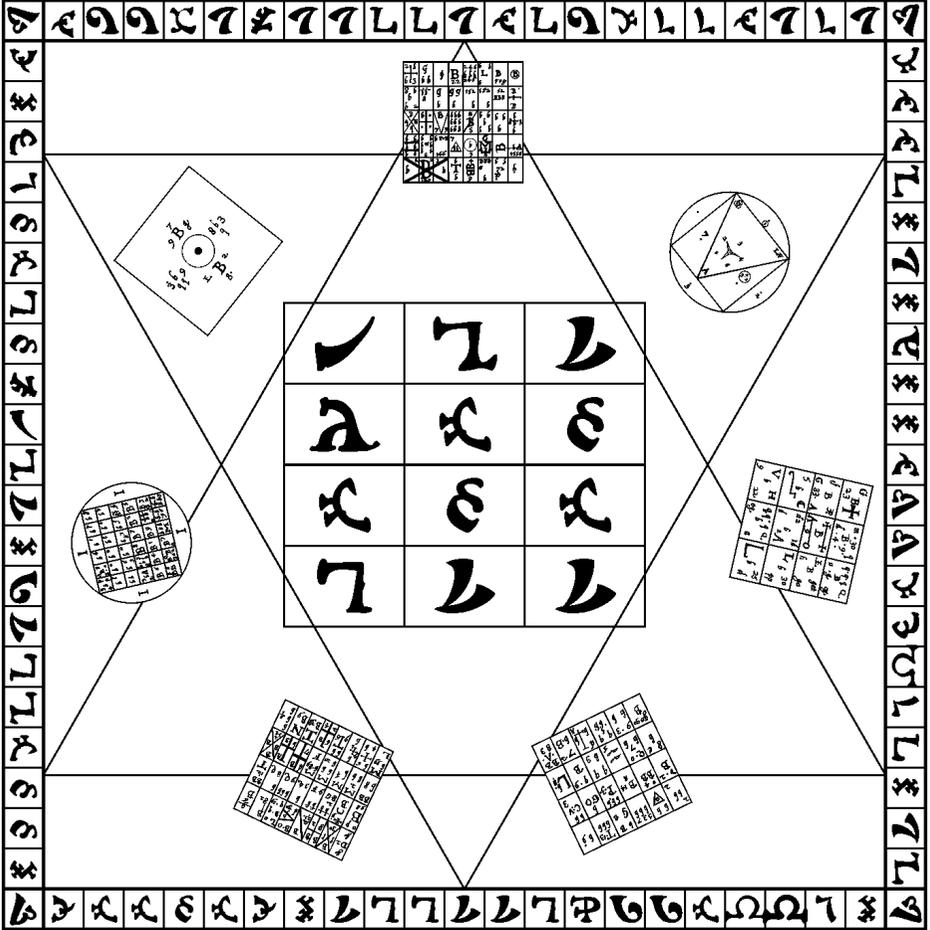


PLATE I.

PART I  
THE SYMBOLIC REPRESENTATION OF THE UNIVERSE

I

The Skeyer obtained from certain Angels a series of seven talismans.<sup>1</sup> These, grouped around the Holy Twelvefold Table, similarly obtained, were part of the furniture of the Holy Table, as shown in Plate I., opposite.<sup>2</sup>

Other appurtenances of this table will be described hereafter.

II

Other Pantacles were obtained in a similar manner. Here (Plate II.) is the principal one,<sup>3</sup> which, carved in wax, was placed upon the top of the table. On four others stood the feet of the table.<sup>4</sup>

Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

S	A	A	$I^{\frac{21}{8}}$	E	M	$E^8$
B	T	Z	K	A	S	$E^{30}$
H	E	I	D	E	N	E
D	E	I	M	$O^{30}$	A	
$I^{26}$	M	E	G	C	B	E
I	L	A	$O^{\frac{21}{8}}$	U	N	
I	H	R	L	A	$A^{\frac{21}{8}}$	

These names are seen written without the heptagram within the heptagon.

By reading these obliquely are obtained names of Angels called—

(1) Filiæ Bonitatis or Filiolæ Lucis.

E  
Me  
Ese  
Iana

Akele  
 Azdobn  
 Stimcul

(2) Filiæ Lucis.

I  
 Ih  
 Ilr  
 Dmal  
 Hecoa  
 Beigia  
 Stimcul

[These are given attributions to the Metals of the Planets in this order:  
 Sol, Luna, Venus, Jupiter, Mars, Mercury, Saturn.]

(3) Filiæ Filiarum Lucis.

S  
 Ab  
 Ath  
 Ized  
 Ekiei  
 Madimi  
 Esemeli

(4) Filii Filiorum Lucis.

L (El)  
 Aw  
 Ave  
 Liba  
 Rocle  
 Hagone(l)  
 Ilemese

See all these names in the heptagram of the great seal.

So also there are Seven Great Angels formed thus: take the corner letter S, then the diagonal next to it AB, then the next diagonal ATH, then the fourth diagonal, where is I with  $\frac{21}{8}$  (which indicates EL), and we have the name—

SABATHIEL

Continuing the process, we get

ZEDEKIEL  
MADIMIEL  
SEMELIEL  
NOGAHEL  
CORABIEL  
LEVANAEL

These names will be found in the Pentagram and about it.  
These angels are the angels of the Seven Circles of Heaven.<sup>5</sup>

These are but a few of the mysteries of this great seal

SIGILLVM DEI ÆMETH



PLATE II

## III

The Shew-stone, a crystal which Dee alleged to have been brought to him by angels, was then placed upon this table, and the principal result of the ceremonial skrying of Sir Edward Kelly is the obtaining of the following diagrams, Plates III.-VIII.

He symbolized the Four-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 Æthyrs or Aires) whose radii increase in a geometrical proportion.

The sides of the square are the four great watch-towers (Plates IV.-VII.) which are attributed to the elements. There is also a “black cross” (or “central tablet” according to the arrangement shewn—compare the black cross bordering the tablets in Plate III. with Plate VIII.).<sup>6</sup>

Plate III gives the general view.

[The reversed letters which form the word PARAOAN are written in Enochian for convenience, as our A and O are not distinguishable reverse from forward.]

Plate IV. gives the complete attribution of the tablet of Air.

The 6<sup>th</sup> file is called Linea Patris.

The 7<sup>th</sup> file is called Linea Filii.

The 7<sup>th</sup> line is called Linea Spiritus Sancti.

This great cross divides the Tablet into four lesser (sub-elemental) Tablets, the left-hand top corner being Air of Air, the right-hand top corner Water of Air, the left-hand bottom corner Earth of Air, the remaining corner Fire of Air.

Each of these lesser Tablets contains a Calvary Cross of ten squares, which governs it.

Plates V., VI., and VII. are similar for the other elements.

This is the way in which the names are drawn from the great Tablets. [Examples taken from Water Tablet.]

1. Linea Spiritus Sancti gives the Three Holy Names of God of 3, 4 and 5 letters respectively.

MPH. ARSL. GAIOL

2. A whorl around the centre of the Tablet gives the name of the Great Elemental King, RAAGIOSL [similarly for Air BATAIVAH, for Earth ICZHHCAL, for Fire EDLPRNAA].

3. The 3 lines of the central cross of Father, Son, and Holy Ghost give the names of 6 seniors. [Thus the 4 tablets hold 24 “elders,” as stated in the Apocalypse.] They are drawn of seven letters, each from the centre to the sides of the tablet.

SAINOV	}	Linea Patris
SOAIZNT		
LAOAZRP	}	Linea Filii
LIGDISA		
SLGAIOL	}	Linea S.S.
LSRAHP		

These three sets of names rule the whole tablet, and must be invoked before specializing in the lesser angles of the sub-elements.

#### 4. The Calvary Crosses.

The name upon the cross read vertically is the name which calls forth the powers of the lesser angle.<sup>7</sup>

NELAPR (water of water)  
 OLGOTA (air of water)  
 MALADI (earth of water)  
 IAAASD (fire of water)

The name read horizontally on the cross is that which compels the evoked force to obedience.

OMEBB (water of water)  
 AALCO (air of water)  
 OCAAD (earth of water)  
 ATAPA (fire of water)

5. Above the bar of the Calvary Cross remain in each case four squares. These are allotted to the Kerubim, who must next be invoked.<sup>8</sup>

They are TDIM  
 DIMIT  
 IMTD

MTDI, being metatheses of there four letters. The initial determines the file governed; *e.g.* TDIM governs the file which reads T(o)ILVR. These angels are most mighty and benevolent. They are ruled by names of God formed by prefixing the appropriate letter from the “black-cross” to their own names.

THE FOUR GREAT WATCH-TOWERS AND THE BLACK CROSS  
WITHIN GENERAL VIEW<sup>9</sup>

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	v	p	t	D	n	i	m																							
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	l	c	o	o	r	o	m	e	b	b																							
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	z	i	n	l	G	m																							
T	o	i	T	t	x	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	a	a	o	c																							
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	p	s	☩																							
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	I	z	a	a	r	V	r	o	i																							
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l																							
c	N	a	b	a	V	i	x	g	a	z	d	h	M	a	m	g	l	o	i	n	L	i	r	x																							
☾	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	a	g	a	T	a	p	a																							
☩	b	a	m	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n																								
N	a	o	c	O	T	t	n	p	r	a	t	o	n	d	a	z	N	z	i	U	a	a	s	a																							
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	I																							
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	☩																							
m o t i b												a T n a n												n a n T a												b i t o m											
b	o	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a																							
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	v	a																							
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	O	G	m	d	n	m																							
o	r	p	m	n	i	n	g	b	e	a	l	o	a	b	l	s	T	e	d	e	c	a	o	p																							
r	s	O	n	i	z	i	r	l	e	m	u	C	s	c	m	i	a	o	n	A	m	l	o	x																							
I	z	i	n	r	C	z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p																							
M	O	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e																							
☩	O	a	n	c	c	h	i	a	s	o	m	p	p	s	u	a	c	n	r	Z	i	r	Z	a																							
☩	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m																							
O	p	a	n	a	B	a	m	S	m	a	L	r	d	a	l	t	T	d	n	a	d	i	r	e																							
d	O	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p																							
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	d	p	z	i	A	p	a	n	l	I																							
a	x	t	i	r	V	a	s	t	r	i	m	e	r	g	o	a	n	n	☩	☩	C	r	a	r																							

THE GREAT WATCH-TOWER OF THE EAST,  
ATTRIBUTED TO AIR.

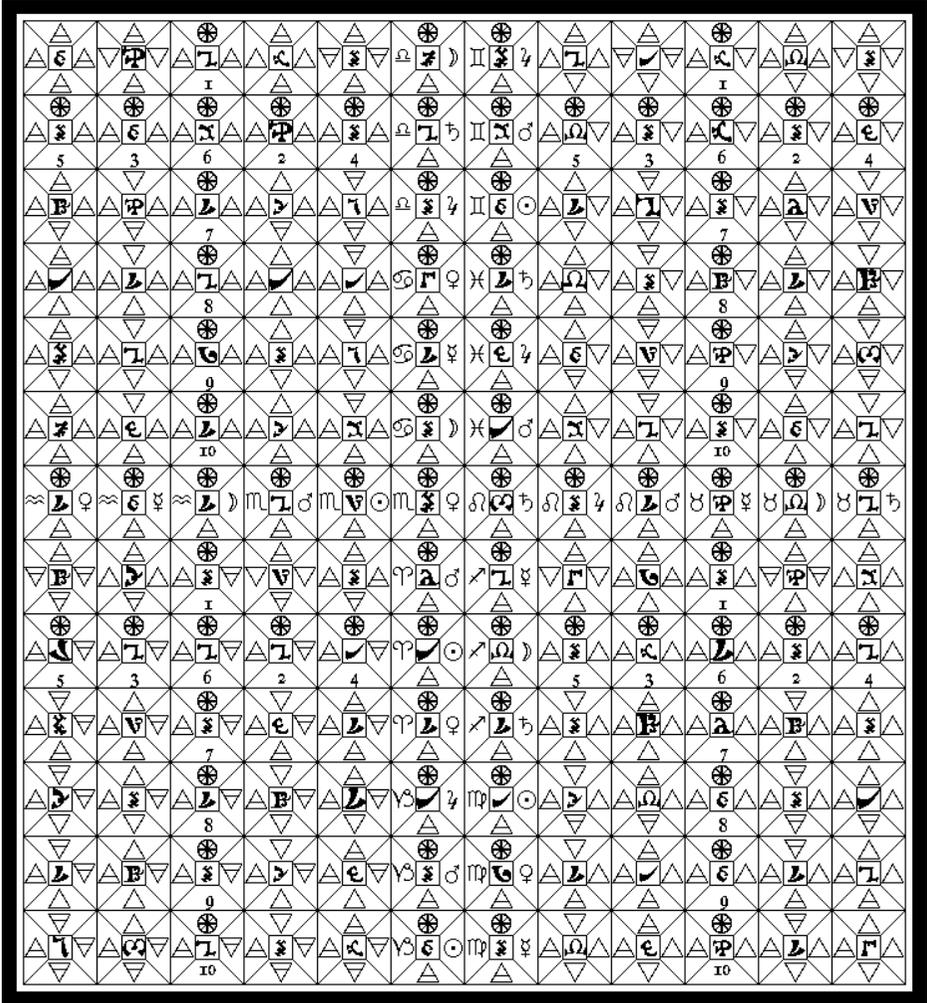


PLATE IV.

THE GREAT WATCH-TOWER OF THE WEST,  
ATTRIBUTED TO WATER.

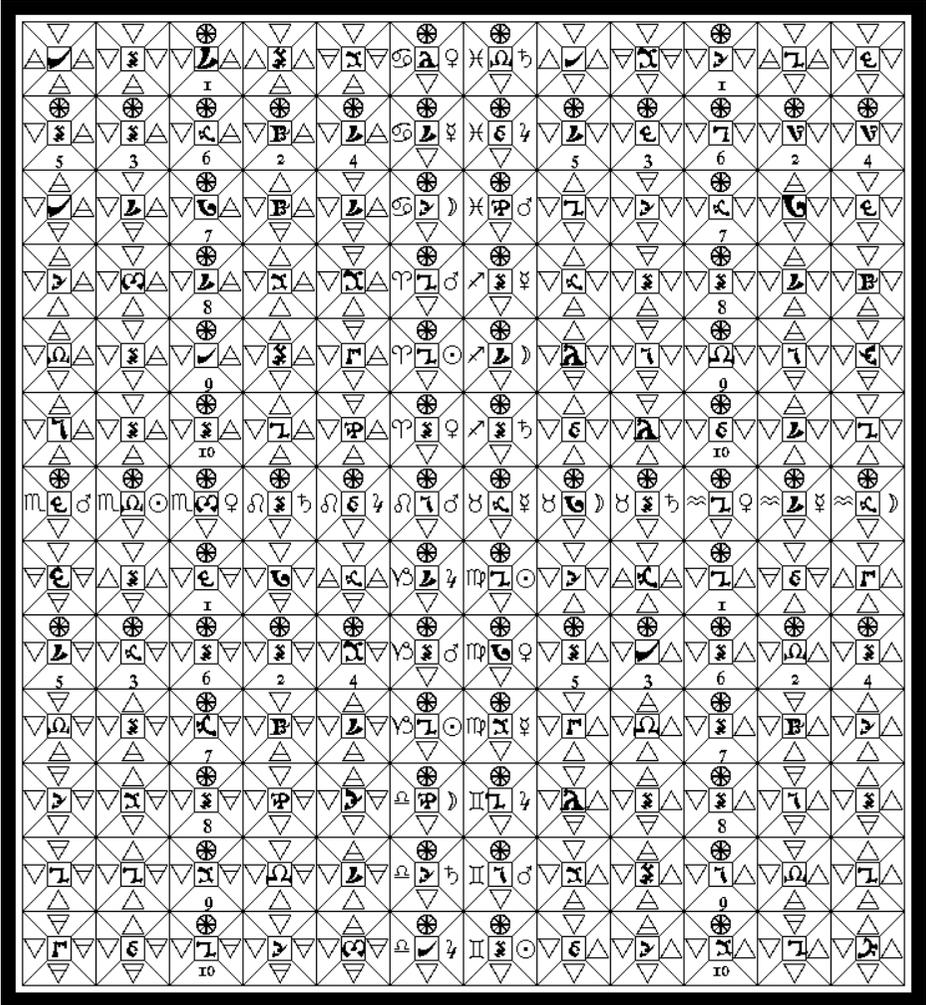


PLATE V.

THE GREAT WATCH-TOWER OF THE NORTH,  
ATTRIBUTED TO EARTH.

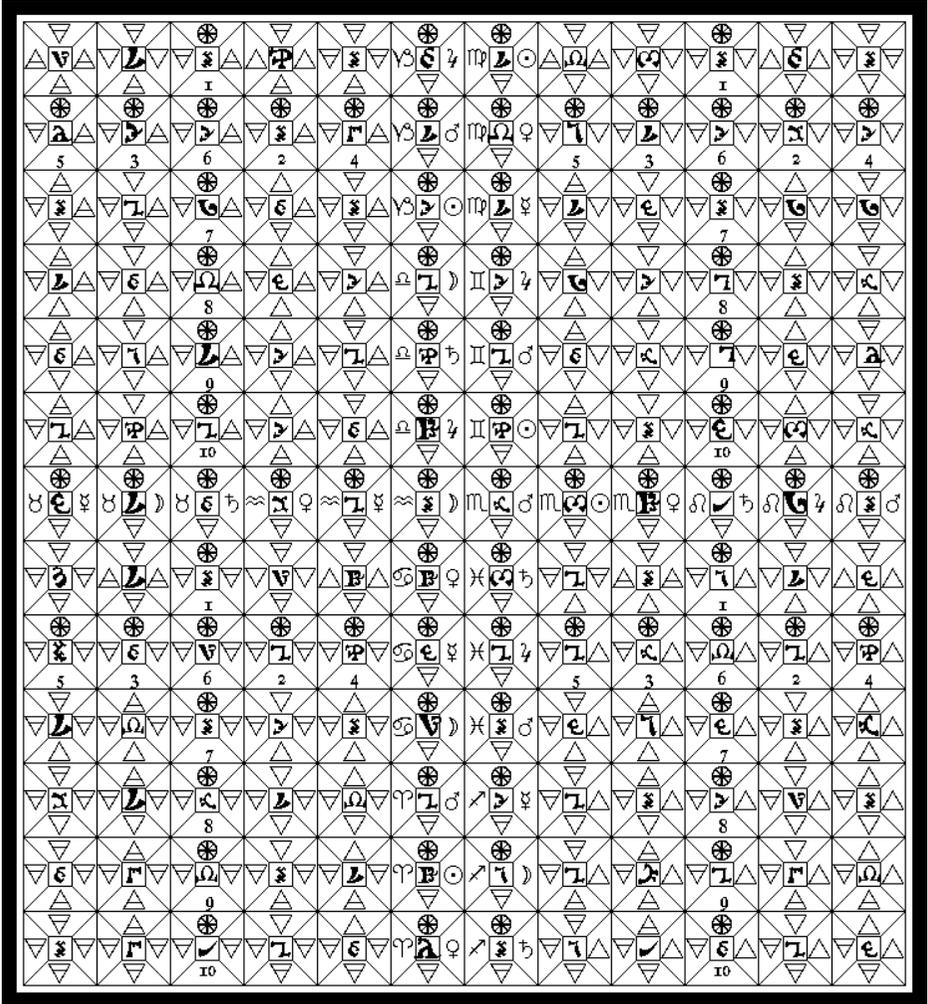


PLATE VI.



THE BLACK CROSS, OR TABLE OF UNION.  
ATTRIBUTED TO SPIRIT.

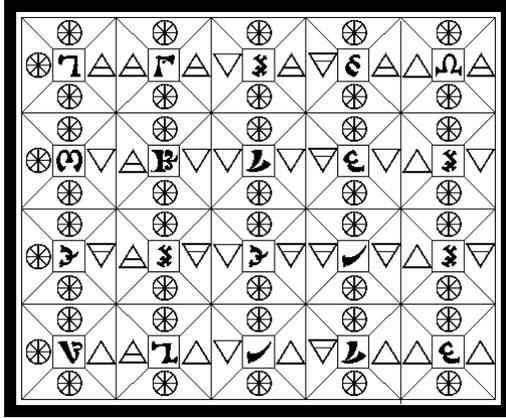


PLATE VIII.

6. Beneath the bar of the Calvary Cross remain 16 squares not yet accounted for. Here, beneath the presidency of the Kerubim, rule four mighty and benevolent angels—

INGM  
LAOC  
VSSN  
RVOI

7. Trilateral names of demons or elementals are to be formed from these 16 squares, using the two letters on either side of the upright of the cross with a letter chosen from the Central Tablet or black cross in accordance with rules which will be given in their due place.<sup>10</sup> Thus

GM  
IN  
OC  
LA

et cetera, form bases for these trilateral names.

The following rules explain how the sides of the pyramids of which the squares are formed are attributed to the Sephiroth, Planets, Elements and Zodiacal signs.<sup>11</sup>

1. Great Central Cross. This has 36 squares, for the decantes of the Zodiac.

On the left side of the Pyramid, Linea Patris has the Cardinal signs, the sign of the Element itself at the top, in the order of Tetragrammaton (Fire, Water, Air, Earth) going upwards.

Linea Filii has the Common signs in the same order.

Linea S.S. has the Cherubic signs, that of the element on the left, in the same order, right to left.

But the order of the decans in each sign is reverse, and thus the planets which fill the right-hand side of the Pyramids go in the first two cases downwards, and in the third from left to right.

The upper sides of the Pyramids are all attributed to the Element of Spirit, the lower sides to the Element of the Tablet.

Each square is also referred to the small card of the Tarot which corresponds to the Decan (see 777<sup>12</sup>).

---

2. Calvary Crosses.

Each has 10 squares.

The upper sides of the Pyramids are uniformly given to Spirit, the lower sides to the Sephiroth, in the order shewn.<sup>13</sup> The left-hand sides are attributed to the element of the Tablet, the right-hand sides to the sub-element of the lesser angle.<sup>14</sup>

3. Kerubic Squares.

The upper sides pertain to the element of the Tablet, the lower sides to the sub-element. Right- and left-hand sides in this case correspond, according to a somewhat complex rule which it is unnecessary to give here.<sup>15</sup> The attributions to the Court Cards of the Tarot naturally follow.<sup>16</sup>

4. Lesser Squares.

The upper side of each pyramid is governed by the Kerub standing on the file above it. The lower side is governed by the Kerub also, but in order descending as the are from right to left above. [See angle of Air of Water; the Kerubs go Earth, Fire, Water, Air (from the square marked D, the fifth from the left in the top rank of the Tablet), and downward the lower sides of the squares marked O, D, E, Z go Earth, Fire, Water, Air.]

The left-hand side refers to the element of the Tablet, the right-hand side to the sub-element of the lesser angle.<sup>17</sup>

5. The Black Cross or Central Tablet.

The upper and lower sides are equally attributed to Spirit.

The left-hand sides to the element of the file, in this order from left to right: Spirit, Air, Water, Earth, Fire.

The right-hand sides to the element of the rank in this order: Air, Water, Earth, Fire.

## IV

Follows Plate IX., the Alphabet in which all this is written.<sup>18</sup> It is the Alphabet of the Angelic Language. The invocations which we possess in that tongue follow in their due place.

[It is called also Enochian, as these angels claimed to be those which conversed with the “patriarch Enoch” of Jewish fable.<sup>19</sup>]

ENOCHIAN		 A	ALPHABET		
 B	 C, K	 D	 E	 F	
 G	 h	 I, Y	 L	 M	
 N	 O	 P	 Q	 R	
 S	 T	 U, V, W	 X	 Z	

PLATE IX.

## V

The Thirty Æthyrs or Aires and their divisions and angels are as follows [We omit for the present consideration of the parts of the earth to which they are stated to correspond, and the question of the attributions to the cardinal points and the Tribes of Israel. These are duly tabulated in Dee's "Liber Scientiæ, Auxilii, et Victoriæ Terrestris."]:—

NAME OF AIRE.	NAMES OF GOVERNORS <sup>20</sup>	NUMBERS OF SERVITORS	IN ALL
1. LIL.	1. OCCODON <sup>21</sup>	7209	14931
	2. PASCOMB	2360	
	3. VALGARS	5362	
2. ARN.	4. DOAGNIS	3636	15960
	5. PACASNA	2362	
	6. DIALIVA <sup>22</sup>	8962	
3. ZOM.	7. SAMAPHA	4440	17296
	8. VIROOLI <sup>23</sup>	3660	
	9. ANDISPI	9236	
4. PAZ.	10. THOTANP <sup>24</sup>	2360	11660
	11. AXZIARG	3000	
	12. POTHNIR	6300	
5. LIT.	13. LAZDIXI	8630	16738
	14. NOCAMAL	2306	
	15. TIARPAX	5802	
6. MAZ.	16. SAXTOMP	3620	20040
	17. VAVAAMP	9200	
	18. ZIRZIRD	7220	
7. DEO.	19. OBMACAS <sup>25</sup>	6363	20389
	20. GENADOL	7706	
	21. ASPIAON	6320	
8. ZID.	22. ZAMFRES	4362	13900
	23. TODNAON	7236	
	24. PRISTAC	2302	

NAME OF AIRE.	NAMES OF GOVERNORS <sup>20</sup>	NUMBERS OF SERVITORS	IN ALL
9. ZIP.	25. ODDIORG	9996	} 17846
	26. CRALPIR	3620	
	27. DOANZIN	4230	
10. ZAX.	28. LEXARPH	8880	} 11727
	29. COMANAN	1230	
	30. TABITOM	1617	

[Note that these 3 names come from the black cross, with the addition of an L. This L is one of the 8 reversed letters in the four watchtowers, the other seven forming the word PARAOAN, *q.v. infra.*<sup>26</sup>]

NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
11. ICH.	31. MOLPAND	3636	} 15960
	32. VSNARDA <sup>27</sup>	2362	
	33. PONODOL	8962	
12. LOE.	34. TAPAMAL	3472	} 15942
	35. GEDOONS	7236	
	36. AMBRIOL	5234	
13. ZIM.	37. GECAOND	8111	} 15684
	38. LAPARIN	3360	
	39. DOCEPAX	4213	
14. VTA.	40. TEDOOND <sup>28</sup>	2673	} 20139
	41. VIVIPOS	9236	
	42. OONANAMB	8230	
15. OXO.	43. TAHANDO <sup>29</sup>	1367	} 4620
	44. NOCIABI	1367	
	45. TASTOXO	1886	
16. LEA.	46. CUCARPT	9920	} 28390
	47. LAVACON	9230	
	48. SOCHIAL	9240	
17. TAN.	49. SIGMORF	7623	} 17389
	50. AYDROPT	7132	
	51. TOCARZI	2634	

NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
18. ZEN.	52. NABAOMI	2346	17389
	53. ZAFASAI	7689	
	54. YALPAMB	2634	
19. POP.	55. TORZOXI	9996	15358
	56. ABRIOND <sup>30</sup>	3620	
	57. OMAGRAP	4230	
20. CHR.	58. ZILDRON	8880	14889
	59. PARZIBA	1230	
	60. TOTOCAN	1617	
21. ASP	61. CHIRZPA	5536	16829
	62. TOANTOM	5635	
	63. VIXPALG	5658	
22. LIN.	64. OZIDAIA	2232	6925
	65. PARAOAN	2326	
	66. CALZIRG	2237	
23. TOR.	67. RONOOMB <sup>31</sup>	7320	21915
	68. ONIZIMP	7262	
	69. ZAXANIN	7333	
24. NIA.	70. ORCAMIR <sup>32</sup>	8200	24796
	71. CHIALPS	8360	
	72. SOAGEEL	8236	
25. VTI.	73. MIRZIND	5632	18201
	74. OBUAORS	6333	
	75. RANGLAM	6236	
26. DES.	76. POPHAND	9232	18489
	77. NIGRANA	3620	
	78. BAZCHIM	5637	
27. ZAA.	79. SAZIAMI	7220	22043
	80. MATHVLA	7560	
	81. ORPANIB <sup>33</sup>	7263	
28. BAG.	82. LABNIXP	2630	18066
	83. POCISNI	7236	
	84. OXLOPAR	8200	

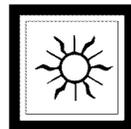
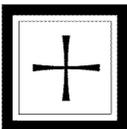
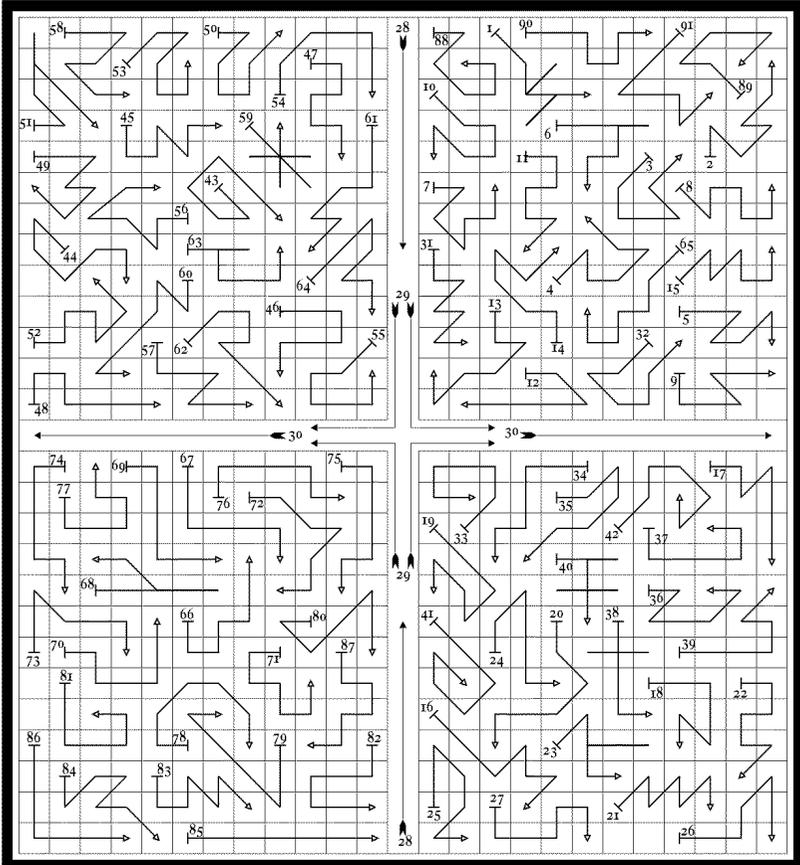
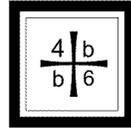
NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
29. RII.	85. VASTRIM	9632	} 21503
	86. ODRAXTI	4236	
	87. GOMZIAM	7635	
30. TEX.	88. TAOAGLA <sup>34</sup>	4632	} 27532
	89. GEMNIMB	9636	
	90. ADVORPT	7632	
	91. DOZINAL <sup>35</sup>	5632	

Plate X shows us the names of these governors in the four Watch-Towers. Compare with Plate III.

Note that the sigil of each Governor is unique; the four sigils at the corners of Plate X. without the great square are those of the four great Elemental Kings:—

Air	Tahaoeloj.
Water	Thahebyobeatan. <sup>36</sup>
Earth	Thahaaotahe.
Fire	Ohoohaatan. <sup>37</sup>

THE CHARACTERS UPON THE TABLE OF WATCHTOWERS<sup>38</sup>



## PART II

### THE FORTY-EIGHT KEYS OR CALLS

*These are Most Solemn Invocations.* Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.<sup>1</sup>

1: Governs generally as a whole the tablet of Union. Use it *first* in all invocations of Angels of that tablet, but not at all with other 4 tables.

2: Used as an invocation of Angels E H N B representing governance of Spirit in the Tablet of Union: also precedes, *in the second place*, all invocations of Key tablet Angels. Not used in invocations of 4 other tables.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, *also* of angels of 4 terrestrial tablets, thus—

3: Used to invoke Angels of the letters of the line E X A R P

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, *viz.* I D O I G O. So for others—

The remaining 12 Keys refer to the remaining lesser angles of the tables, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, *e.g.* e after b (bEth), i after g (gImel), a after d, *etc.*<sup>2</sup>

### THE OPENING OF THE PORTAL OF THE VAULT OF THE ADEPTS<sup>3</sup>

ה . כ . ר . פ . PAROKETH, the Veil of the Sanctuary.

The Sign of the Rending of the Veil.

The Sign of the Closing of the Veil.

[Give these.]

[Make the Invoking Pentagrams of Spirit.]

In the number 21, in the grand word אלהים;

In the Name יהוה, in the Pass Word I.N.R.I.,

O Spirits of the Tablet of Spirit,

Ye, ye I invoke!

The sign of Osiris slain!  
 The sign of the mourning of Isis!  
 The sign of Apophis and Typhon!  
 The sign of Osiris Risen!  
 L.V.X., Lux, the Light of the Cross.  
 [Give these.]

In the name of יהוה אלהי ורעה  
 I declare that the Spirits of Spirit have been duly invoked  
 [The Knock וו—ו]

THE FIRST KEY\*<sup>4</sup>

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod:<sup>5</sup> sopra zod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahl ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadpiel das home-tohe soba ipame lu ipamis: das sobolo<sup>6</sup> vepé zodomeda poamal, od bogipa aai ta piape Piamoel od Vaoan!<sup>†7</sup> Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A !

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit]

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and swore obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be : which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

\* Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles.—ED.

† Read here Vooan in invocations of the Fallen Spirits.

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

#### THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta talabo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozodazodame vaurelape; lape zodir IOIAD!

CAN the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depths of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move thereofre unto his servants! Shew yourselves in power, and make me a strong Seer-of-things:<sup>8</sup> for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.

E—The Root of the Powers of Air.

H—The Root of the Powers of Water.

N—The Root of the Powers of Earth.

B—The Root of the Powers of Fire.

The Four Aces.]

## THE OPENING OF THE TEMPLE IN THE GRADE OF 2°=9°

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. (Sign of Shu.) Amen!

[Make the Invoking Pentagram of Spirit Active in these names: }  $\begin{matrix} \text{אָהוּה} \\ \text{אֱלֹהִים} \\ \text{EXARP} \end{matrix}$

[Make the Invoking Pentagram of Air in these names: }  $\begin{matrix} \text{יְהוּה} \\ \text{שְׂרֵי אֱלֹהֵי} \end{matrix}$

And Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of יְהוּה and of שְׂרֵי אֱלֹהֵי, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of רַפְאֵל and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

[The Knock וי—וי—וי.]

## THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisji em ozodien; dasata beregida od torezodul! Ili e-OI balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-



And Elohim said: Let us make Adam in our own image; and let them have dominion over the Fish of the Sea! In the name of ל א, Strong and Powerful, and in the name of אֱלֹהִים צְבָאוֹת, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of נְבִרְאֵל and in the Sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In the Names and Letters of the Great Western Quadrangle, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God, MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the Name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

[The Knock וי—וי—וי—וי.]

#### THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi corempo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle? Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456. Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

[Invokes: HCOMA; the whole Tablet of Water.  
The angle of ∇ of ∇.  
The Queen of the Thrones of Water.]





[Make the sign of Leo with censer (or other suitable weapon).] In the name of מִיכָאֵל, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret Names of God, OIP TEAA PDOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of יְהוּה צְבָאוֹת, I declare that the Spirits of Fire have been duly invoked.

[The Knock וי—ו—וי.]

#### THE SIXTH KEY

GAHE sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-namiam ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tariana luia-he od ecarinu MADA Qu-a-a-on!

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third—Therefore hearken unto my voice! I have talked of you, and I move you in power and in presence, and the praise of your God in your Creation!

[Invokes: BITOM; the whole Tablet of Fire.  
The angle of  $\triangle$  of  $\triangle$ .  
The Lord of the Flame and the Lightning, the King of the Spirits of Fire.]

## THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casa-remeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahile rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi—od umapelifa vau-ge-ji Bijil-IAD!

THE East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become as 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty among us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

The Angle of  $\nabla$  of  $\triangle$  in the tablet of  $\triangle$   
The Queen of the Thrones of Air.

## THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe *ox*. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajriere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafé? NIISO! bagile avagao gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaoisi caosago od belioerasa od coresi ta a beramiji.

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth,

which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase)<sup>9</sup> have spoke. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be crowned are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and [to the comfort] of such as are prepared.

The Angle of  $\nabla$  of  $\triangle$  in the tablet of  $\triangle$ .

The Princess of the Rushing Winds, the Lotus of the Palace of Air.

### THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and the marrow of salt) have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.<sup>\*10</sup> Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for the time is such as requireth Comfort.

The Angle of  $\triangle$  of  $\triangle$  in the tablet of  $\triangle$ .

The Lord of the Winds and the Breezes, the King of the Spirits of Air.

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\* v.l. "Upon their hands are marble sleeves."

## THE TENTH KEY

CORAXO cahisi coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora junayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodiropo cahiso darisapa! NIISO! caripe ipe nidali!

THE Thunders of Judgement and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions, and live sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any\* time here.<sup>11</sup> One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of  $\triangle$  of  $\nabla$  in the tablet of  $\nabla$ .  
The Prince of the Chariot of the Waters.

## THE ELEVENTH KEY

OXIAYALA holado, od zodirome *O* coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO!<sup>12</sup> salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE mighty Seat ground, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became<sup>13</sup> (those) of whom it is measured, and it is as They are, whose

\* v.l. "Any echoing time between."

number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of  $\nabla$  of  $\nabla$  in the tablet of  $\nabla$ .

The Princess of the Waters, the Lotus of the Palace of the Floods.

#### THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa *ob* habaio tibibipe: alalare ataraahe od ef! Dirix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

O YE that range<sup>14</sup> in the South and are as the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\triangle$  of  $\nabla$  in the tablet of  $\nabla$ .

The Lord of the Waves and the Waters, the King of the Hosts of the Sea.

#### THE THIRTEENTH KEY

NAPEAI Babajehe das berinu *vax* ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation;<sup>15</sup> for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\triangle$  of  $\nabla$  in the tablet of  $\nabla$ .

The Prince of the Chariot of Earth.

## THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago *homida*: das berinu orocahe *quare*: Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O YE Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of  $\nabla$  of  $\nabla$  in the tablet of  $\nabla$ .

The Queen of the Thrones of Earth.

## THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji*; das oado caosaji oresacore: das omaxa monasaçi Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU, the Governer of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of  $\triangle$  of  $\nabla$  in the tablet of  $\nabla$ .

The Lord of the Wide and Fertile Land, the King of the Spirits of Earth.

## THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilape iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU second Flame, the House of Justice, which hast the beginning in glory and shall comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\triangle$  of  $\triangle$  in the tablet of  $\triangle$ .  
The Prince of the Chariot of Fire.

#### THE SEVENTEENTH KEY

ILASA dial pereta! soba vaupaahē cahisa nanuba zodixalayo dodasihe od berinuta *faxisa* hubaro tasatax yolasa: soba Iad *i* Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is “Wrath in Anger”: Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\nabla$  of  $\triangle$  in the tablet of  $\triangle$ .  
The Queen of the Thrones of Flame.

#### THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji belioresa: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maaf-fasa. Bolape como belioeta pamebata. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom “Joy” and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for

I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\nabla$  of  $\triangle$  in the tablet of  $\triangle$ .

The Princess of the Shining Flame, the Rose of the Palace of Fire.

Mark Well!

These first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead.<sup>16</sup> Thus, then, with us hath it the number 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires of Æthyrs: which are in substance similar, though, in the name of the Æthyrs, diversified.

The titles of the Thirty Æthyrs whose dominion extendeth in ever-widening circles without and beyond the Watch Towers of the Universe

*[The first is Outermost]*

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

## THE CALL OR KEY OF THE THIRTY ÆTHYRS

MADARIATZA das perifa LIL\* cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA iaoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonuçafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO;†<sup>17</sup> od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilable noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilabe paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paombeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooabe<sup>18</sup> OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalonuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaoiri periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

O YE heavens which dwell in the first Aire, ye are mighty in the parts of the Earth, and execute the Judgement of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let in run with the Heavens; and as an

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\* Or other Aire as may be willed.

† This name may be appropriate varied with the Aire.

handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbers. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFINED KNOWLEDGE.<sup>19</sup>

The Three Mighty Names of God  
 Almighty coming forth from  
 The Thirty Æthyrs<sup>20</sup>

THE First Name—

L A Z o d a P e L a M e D a Z o d a Z o d a Z o d I L a Z o d U O L  
 a T a Z o d a- P e K A L a T a N u V a D a Z o d a B e R e T a.

The Second Name—

I R O A I A E I I A K O I T a X E A E O H e S I O I T E A A I E.

The Third Name—

L a N u N u Z o d a T a Z o d O D a P e X a H E M A O A N u N u  
 P e R e P e N u R A I S A G I X a.

Ended are the Forty-eight Calls or Keys.

## TRANSCRIBER'S NOTES

*Do what thou wilt shall be the whole of the Law.*

*Liber Chanokh* was first published in two parts as “A Brief Abstract of the Symbolic Representation of the Universe derived by Doctor John Dee through the scrying of Sir Edward Kelly” in *Equinox* vol. I nos. 7-8. The second part bore an A.:A.: Class B imprimatur on first publication. The alternate title and number (84 = חנוך, the Hebrew name anglicised as Enoch) were given in the list of Class B publications in *Equinox* vol. I no. 10, where it was also stated “Its publication is at present incomplete.” In the *Blue Equinox*, a continuation of *Chanokh* was advertised for publication in *Equinox* vol. III, but along with many things in that list it was never published, and quite possibly never written.

The present e-text consists of the two published sections. No attempt has been made to retain pagination. All footnotes are from the *Equinox* publication; all endnotes by the present transcriber. Of course in some senses *Liber Chanokh* is redundant as there are now far better guides to both “Dee purist” and Golden Dawn Enochian magick out there; the present edition was part of a project of producing good electronic copies of the magical instructions from *Equinox* vol. I.

Some indication of what was intended for inclusion in the unpublished parts may be had from an advertisement which appeared in *Equinox* I (3) promising for a future issue: “The Elemental Calls or Keys, with the Great Watch-Towers of the Universe. A complete treatise, fully illustrated, upon the Spirits of the Elements, their names and offices, with the method of calling them forth and controlling them. With an account of the Heptarchicall Mystery ...” It was originally intended to publish this together with *The Vision and the Voice* which appeared in *Equinox* I (5).

To adequately deal with all the matters mentioned in Crowley’s “prefatory note” would probably take a few books.

At the time Crowley was writing, the Tables of Soyga were mostly lost (eight of the tables had been copied into Sloane MS 3189) and known mainly by passing references in the Dee diaries and papers by Elias Ashmole. The “Book of Soyga” was rediscovered by Dee scholar Deborah Harkness in 1994; copies exist in the British Library (Sloane MS 8) and the Bodleian (Bodley 908); the former is believed to be the copy owned by Dee. Besides various writings on magick this book contains 36 cryptic tables of letters. These were solved (that is, the process by which they were generated was reverse-engineered) in 1998 by Jim Reeds, a cryptographer working for AT&T Labs (see Reeds’ article “John Dee and the Magic Tables in the *Book of Soyga*”; unfortunately, since Reeds left AT&T this is no longer online). Note that these tables predate the Dee-Kelly workings, and Dee does not seem to have known what they were or what to do with them: he repeatedly asked about them and received vague or evasive answers from Kelly and/or the angels.

The Heptarchic system of planetary magick is covered by Turner (1983) and James (1984); a “Golden-Dawn-ized” version is presented by Zalewski (1990). It is set out in two MS digests by Dee, *De Heptarchia Mystica* in Sloane 3191, and *Compendium Heptarchia Mystica* (Add. MS 36,674). This material is drawn from the scrying

sessions recorded in Sloane MS 3188, principally Tertius and Quartus but incorporating material from all the books.

It is not clear whether what Dee meant by the “Book of Enoch” was the “Tablets of Enoch” which are definitely identical with the tablets composing the Great Table (Table of Watchtowers), or *Liber Logaeth*, though the latter seems to be the favoured interpretation. *Logaeth* survives in BL Sloane MS 3189, *Liber Mysteriorum Sextus et Sanctus*, in Edward Kelly’s handwriting. This copy has the title “The Book of Enoch, revealed to Dr. John Dee by the Angels”, interpolated by Elias Ashmole. To the best of my knowledge nobody has deciphered *Logaeth* to date. Thomas Head (in Regardie (ed.), 1984) claimed to have been able to solve some of the tables and tentatively translate some of the material in the “Angelic language” contained in the book; he did not give further details and as far as I am aware has not published his findings. Some researchers (e.g. Laycock, 1978) are of the opinion that the material recorded in *Logaeth* may be a glossolalia.

It appears that some unacknowledged work in the compilation of the published parts of *Chanokh* was done by James Windram, Crowley’s South African lieutenant; and that Crowley later attempted to palm off the work of writing the continuation onto him, but without result. Correspondence relating to this was recently (2003) published in the O.T.O. internal magazine *The Magical Link*.

The first part of *Chanokh* was reprinted as *The Symbolic Representation of the Universe* by Unicorn Press of Seattle in the 1970s. Both published parts were included in the compilation *Gems from the Equinox* edited by F.I. Regardie, the plates viley reproduced and the number of the work erroneously given as LXXXIX, under which number it has occasionally been cited by later writers. I have adapted as a convenience Regardie’s interpolation of “The Symbolic Representation of the Universe” as a subtitle for the first part. It was again reprinted in *Enochian World of Aleister Crowley (Enochian Sex Magick)* by C.S. Hyatt and Lon Milo DuQuette (New Falcon: 1991).

The present key entry was made from a facsimile of *Equinox* I (7-8). The Holy Table, Ensigns of Creation, and Sigillum Dei Æmeth were redrawn based on material in Ben Rowe’s *Enochian Magic Reference* and Clay Holden’s PDFs of *Mysteriorum Liber Secundus* and *Mysteriorum Liber Tertius*. The general view of the Great Table was entered from the version in the *Equinox*; the views of the Watchtowers and Tablet of Union as pyramid squares were redrawn, the letters checked against Plate III and the symbols checked according to the Golden Dawn rules printed in Regardie (ed.), *The Golden Dawn*. The version of the “Enochian” alphabet used in Plates IV-IX is the NI EnochianA typeface constructed by the present editor, closely based on the final forms of the letters from *Quinti Libri Mysteriorum Appendix*, as printed by Laycock (1978). Plate X has been redrawn and corrects a few minor errors (omission of some numbers and direction markers). As regards the text I have only corrected what seemed to me to be obvious typographical errors (the only significant ones being three in the table of Æthyrs, all discussed in endnotes); other doubtful readings have been left intact and remarked on in endnotes. I would like to thank Frater **⚡.V.** for technical advice, however I take full responsibility for any errors in the above or in the following notes.

*Love is the law, love under will.*

T.S.

October 2003: Some corrections to the Table of Watchtowers, the Characters on the Great Table, and the list of 91 Parts following a communication from Fra. A.P.

January 2004: Major revisions to notes, mostly concerning the list of 91 Parts, after I actually got my hands on an electronic copy of Sloane 3191 (page images from the BL microfilm found on the web . . . I will not give the URL as I do not rate the site's life expectancy very highly given how many people they've ripped off). One minor correction to Plate 3 (fixed an inadvertant capitalisation of an 'i' . . . damn 'autocorrect').

June 2004: My working copy of the January 2004 release destroyed in a disk crash (gr. . . need to make backups more often. . .); the document has been reconstructed from the PDF, a few more minor corrections made, and layout adjusted slightly.

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**Agrippa von Nettesheim**, Heinrich Cornelius (1992): *Three Books of Occult Philosophy*. St. Paul, MN: Llewellyn Publications. English translation of *De occulta philosophia libri tres*, Cologne: 1533.

**Crowley**, Aleister: Liber XXX Ærum vel Sæculi sub figurâ CDXVIII, being of the Angels of the Thirty Æthyrs The Vision and the Voice (also cited as "The Vision and the Voice" or "Liber 418"). In *Equinox* vol. I no. 5 (1911), Special Supplement; in Crowley (ed. Regardie), *Gems from the Equinox* (St. Paul, MN: Llewellyn, 1974; Scottsdale, AZ: New Falcon, 1988); with Crowley's commentary in *Equinox* vol. IV no. 2 (1998).

**Dee**, John: *Mysteriorum Liber Primus*

— *Mysteriorum Liber Secundus*.

— *Mysteriorum Liber Tertius*.

— *Quartus Liber Mysteriorum*

— *Liber Mysteriorum Quintus*

— *Quinti Libri Mysteriorum Appendix*

These six 'books' of MS. diaries (1581-1583) comprise BL Sloane MS 3188. In preparing the present text I consulted an electronic typeset by Clay Holden of *Secundus* and *Tertius*, online at <http://www.dnai.com/~cholden/>. Printed edition (ed. Joseph Petersen) of all six 'books' as *Mysteriorum Libri Quinque* (Magnum Opus Hermetic Sourceworks number 20). Felindenys, Wales: Magnum Opus Hermetic Sourceworks, 1985. New edition York Beach, Maine: Red Wheel / Weiser, 2003.

— *Liber Scientiæ, Auxilii, et Victoriæ Terrestris*.

— 49 *Claves Angelicæ Anno 1584 Cracoviæ*.

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- *Tabularum Bonorum Angelorum Invocationes.*
  - *De Heptarchia Mystica.*  
 These four MS. ‘books’ are digested from Dee’s spirit diaries and together comprise BL Sloane MS. 3191 (the third was originally untitled, the title above was added by Elias Ashmole when he acquired the MSS.; it is also known as the “Book of supplications and invocations”). Typesets / translations in James (1984); typeset and translation of the first three in Turner (1989); typeset and translation of *De Heptarchia Mystica* in Turner (1983). Turner’s Latin translations seem generally more reliable than James’.
  - *Compendium Heptarchia Mystica.* BL Add. MS. 36,674. A variant and apparently earlier digest of the Heptarchic system of planetary magick, including material not in Sloane 3191. Turner (1983) incorporates material from this.
  - (ed. Meric Casaubon, 1659) *A True and Faithful Relation of what passed for many Yeers between Dr. John Dee and some Spirits &c. &c. &c.* London. Reprinted London: Askin, 1974; New York: Magickal Childe, 1992. A typeset of Dee’s spirit diaries from May 1583 to May 1587 (with a brief fragment from 1607). Also cited as “Casaubon”, *True Relation* or *TFR*. The MS. of these diaries is BL Cotton Appendix XLVI (a.k.a. Royal Appendix XLVI, Sloane MS. 5007).
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  - Turner**, Robert (1989): *Elizabethan Magic: The Art and the Magus*. Shaftsbury: Element.
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  - Tyson**, Donald (1998): *Enochian Magick for Beginners*. St Paul, MN: Llewellyn.
  - Zalewski**, Pat (1990): *Golden Dawn Enochian Magic*. St Paul, MN: Llewellyn. (“second edition” 1994).

Finally I will warn the reader that Schueler & Schueler’s “Enochian” books for Llewellyn should not be regarded as a reliable source of information on either ‘Dee purist’ or Golden Dawn Enochian magick, or anything else for that matter.

## Notes to Part I

- 1: These talismans, the Ensigns of Creation, are referred to the seven planets (clockwise from top) Venus, Sol, Mars, Mercury, Jupiter, Saturn, Luna. The details of the ensigns are not visible on the graphic of the Holy Table (Plate I). The seven ensigns and an account of their reception can be found in *Mysteriorum Liber Tertius*; they are reproduced in Turner (1989).
- 2: The letters on the Holy Table itself are derived from the names of the Heptarchic Kings and Princes. The method is described in Dee's *Libri Mysteriorum Quinti Appendix* and in various secondary sources such as Turner's notes to *De Heptarchia Mystica*, Ben Rowe's *Enochian Magic Reference* and Zalewski (1990). Most printed editions reverse the arrangement of the letters left to right from the design described in the Dee diaries, following the version printed in *TFR* (most likely the result of an engraver's error). Since in *Chanokh* Crowley simply reproduced the plate of the table from Casaubon and did not treat of it in detail, I have seen fit to reconstruct the figure. Note though that in Crowley's vision of the 15<sup>th</sup> Æthyr in *The Vision and the Voice* the "Holy Twelffold Table of OIT" was probably conceived according to the Casaubon printing, *i.e.* reading

Ⓛ	Ⓝ	Ⓜ
Ⓢ	Ⓜ	Ⓝ
Ⓜ	Ⓢ	Ⓜ
Ⓛ	Ⓛ	Ⓝ

so the names OIT, RLU and OOE (LRL is palindromic) mentioned in that vision would be read left to right on the table as printed in Casaubon and the *Equinox*, but right to left on the table reconstructed from the angels' directions (there is evidence in the Dee MSS that "Enochian" should be written right to left).

- 3: A full account of the reception of the *Sigillum Dei Æmeth* is contained in *Mysteriorum Liber Secundus*. The plate of the seal has been redrawn based on the account in *Secundus* and on Clay Holden's reconstruction: the rendition in the *Equinox* printing, which has been much reproduced, contained a number of errors.
- 4: That is, four others similar in design; they were to be encased in "hollow things, of Sweet Wood" mounted on the end of each table leg. The size does not appear to be specified in those sections of the Dee diaries I have been able to consult (*Primus* through to *Tertius* plus *TFR*), but those made by Dee are still extant and are 5 inches in diameter.
- 5: Most of these names consist of a transliteration of the Hebrew for the "Sphere of the Planet" with "-el" stuck on the end. See Agrippa *De occulta philosophia* lib. III cap. XXVIII, where most of these names appear: "... the spirit of Saturn is called *Sabathiel*; the spirit of Jupiter *Zedekiel*; the spirit of Mars, *Madimiel*; the spirit of the Sun *Semeliel*, or *Semeschia*; the spirit of Venus *Nogahel*; the spirit of Mercury *Cochabiah*, or *Cochabiel*; the spirit of the Moon, *Jareahel*, or *Levanael*." A *Corabiel* is cited as one of the "Angels of the First Heaven ruling Monday" in the *Heptameron* of pseudo-Abano, but there has no particular connection to Mercury. Crowley omits to mention the names formed from the letters written along the outer heptagon; the "Seven Angels which stand in the presence of God" mentioned by Agrippa (*De occ. phil.*, tom. II cap. X). These should be arranged, thus:

Z	l	l	R	h	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

then reading down columns we get ZAPHKIEL, ZADKIEL, CUMAEL, RAPHAEL, HANIEL, MICHAEL, GABRIEL for the seven classical planets, with the final + signifying the Earth.

- 6: While there does indeed appear in *TFR* (p. 179) an arrangement of the letters from the black cross as a five by four table, this appears to have been a convenience adopted during the communication of the Great Table (Table of Watchtowers); as the letters were immediately afterwards written into the cross between the four tablets, described as the “crosse of union, or black cross” (*ibid.*, p. 180). The importance it assumed in the Golden Dawn appears to derive from an intermediate source, possibly Sloane MS 307, an edited extract from which became ‘H’, *Clavicula Tabularum Enochii*.
- 7: It is stated (see, e.g. the working of 26th June 1584, *TFR* p. 180) that this name and the following should be reversed to call forth and compel the kakodaimons (the three-letter names).
- 8: Examples in this and the two following are taken from the  $\nabla$  of  $\nabla$  lesser angle.
- 9: I have transcribed this table directly from the *Equinox* version. It does not appear to follow directly any of the versions of the Great Table in the Dee MSS; that is, some letters match the 1584 Great Table as delivered by Avé, some match the 1587 version as reformed by Raphael, and some disagree with both these but agree with the Great Table that can be constructed from the names of the “Parts of the Earth as imposed by God” of *Liber Scientiae* communicated by Nalvage, using their characters on the Table of Watchtowers (Dee noticed the discrepancy between the latter two at the time: in the working of 2<sup>nd</sup> June 1584, a week after the original delivery of the Great Table (*TFR* p. 188), Dee asked Ave “As concerning the diversity of certain words in these Tables and those of the portions of the Earth delivered by Nalvage, what say you?” and was told simply “The Tables be true.”). Possibly it follows a Golden Dawn “correction” of the Tablets.
- 10: The rules for prefixing black cross letters to names drawn from the Kerubic and Servient squares are nowhere stated in *Chanokh*. The rule apparently used by Dee (*vide* the lists of names in the “Book of Supplications and Invocations” in Sloane MS. 3191) was to use the black cross letter on the same row of the general view of the tablets as the name you were working with; thus only the letters E, X, A, R, P, H, C, O, M, A were thus used. These were used to (a) generate Divine Names ruling the angels of the four squares above the bar of the cross in each lesser angle, and (b) generate the names of kakodaimons from pairs of letters below the bar of the cross.

The Golden Dawn rule, *per contra* (apparently deriving from Sloane 307), was to refer one of the four lines of the “Tablet of Union” to each Watchtower; thus EXARP to Air, HCOMA to Water, NANTA to Earth and BITOM to Fire. The first letter of each row was prefixed to names drawn from the Kerubic squares of each lesser angle, the second to names drawn from Servient squares of the Lesser Angle

of Air, the third to names drawn from the Servient squares of the Lesser Angle of Water, the fourth to names drawn from the Servient squares of the Lesser Angle of Earth, and the fifth to names drawn from the Servient squares of the Lesser Angle of Fire. As Crowley gives no examples it is not clear which system he intended.

- 11: The following is all derived from Golden Dawn teaching rather than the Dee manuscripts.
- 12: Columns CXXXIII to CXXXVI.
- 13: More precisely, each square is referred to the Sephirah modified by the element of the Lesser Angle; or to that Sephirah in the Qabalistic world corresponding (thus Fire – Atziluth, Water – Briah, *etc.*). Regardie gives the positions of Binah through to Geburah differently; Zalewski (1990) gives the same reading as *Chanokh*, stating this arrangement appears in Westcott's *Notanda* to the G.D. Enochian papers.
- 14: In addition the upper six are referred to the Planets according to the scheme in 777 col. CXXIV, "The Heavenly Hexagram," and to the Tarot Trumps corresponding.
- 15: See Regardie (ed.), *The Golden Dawn*, vol. IV.
- 16: Suit by element of lesser angle, rank by element of column; so in the Lesser Angles of Water, the square with the left and right sides referred to Fire is attributed to the Knight of Cups.
- 17: Each square is additionally referred to one of the 16 figures of Geomancy, and to one of the Signs or Elements (Saturn replacing Earth as per the dual attribution of the Path of Tau), and thence to the Hebrew letter and Tarot card corresponding: thus

Row	Column	Attributions			
Fire (Cardinal signs)	Fire	☿	Puer	ה	IV – The Emperor
	Water	♄	Populus	ה	VII – The Chariot
	Air	♁	Puella	ו	VIII – Justice
	Earth	♁	Carcer	ז	XV – The Devil
Water (Fixed signs)	Fire	♃	Fortuna Minor	ז	XI – Strength
	Water	♆	Rubeus	ח	XIII – Death
	Air	♁	Tristesia	ט	XVII – The Star
	Earth	♁	Amissio	י	V – The Hierophant
Air (Mutable signs)	Fire	♁	Acquisitio	י	XIV – Temperance
	Water	♁	Laetitia	ק	XVIII – The Moon
	Air	♁	Albus	י	VI – The Lovers
	Earth	♁	Conjunctio	י	IX – The Hermit
Earth (Elements)	Fire	♁	Cauda Draconis	ש	XX – The Last Judgement
	Water	♁	Via	ש	XII – The Hanged Man
	Air	♁	Fortuna Minor	ש	0 – The Fool
	Earth	♁ (▽)	Caput Draconis	ת	XXI – The Universe

(If using the *Book of Thoth* attributions, exchange ה and ט and change titles of Tarot Trumps accordingly. The remaining six Trumps and Hebrew letters are referred to the upper six squares of the calvary crosses as noted above).

- 18: Rather than reproduce the version of the alphabet which appeared in the *Equinox* publication I have substituted a face based on the final corrected forms of the letters from Sloane 3188 (*Quinti Libri Mysteriorum Appendix*), "cleaned up" very slightly; note that the letter **⚡** (X) is drawn with a small dot just inside the angle to clearly distinguish it from a rotated or reflected **⚡** (E), and in the letter **⚡** (C), the stroke in the middle of the right-hand part of the letter joins the vertical line. Most

“Enochian” typefaces generally used do not reflect this; this is unfortunate, since Dee’s angels insisted strongly on the correct orthography of the letters.

- 19: See in particular the *Book of Enoch*; though at the time of the Dee-Kelly workings this was known only by reputation in Europe. The name “Enochian” for the alphabet and language is modern; for Dee it was the “Angelic” or “Adamical” alphabet and language.
- 20: In *Liber Scientiae* this column is headed “Parts of the Earth as imposed by God.” Crowley’s gloss is based on the statement in *True Relation* (spelling modernised) that the Call of the Thirty Aires summons the “91 Princes and spiritual Governors, unto whom the earth is delivered as a portion. They bring in and depose Kings and all the governments upon the Earth, and vary the nature of things with the variation of every moment; Unto whom the providence of Eternal Judgment is already opened. These are generally governed by the 12 angels of the 12 tribes, which are also governed by the 7 who stand before the presence of God.” (*TFR* p.139-140; working of 21<sup>st</sup> May 1584). A passage in Latin immediately following appears to indicate that it is the Angels of the 12 Tribes who are the governors of the 91 parts, some having many, some fewer, under their rule (“Per tota terra distributa sub 12 Principibus Angelis, 12 Tribuum Israel: quorum 12 aliqui plures, aliqui pauciores partes habent sub sua regimine ex 91 partibus in quas tota terra hic demonstratur esse divisa.”), suggesting that the seven-letter names in this column are the names of the Parts themselves rather than denoting discrete angelic entities associated with the Parts. The names of the 91 Parts were delivered on the 21<sup>st</sup> and 22<sup>nd</sup> of May 1584 (*TFR* pp. 141-5, 148-152).

The *Equinox* publication omitted the numbers of the 91 Parts; however as these numbers are used to identify their characters on the Table of Watchtowers (Plate X) they have been restored.

The Angels of the Tribes are as follows :

<i>Angel</i>	<i>Tribe</i>	<i>Quarter</i>
OLPAGED	Dan	East
GEBABAL	Asshur	East S-E
LAVAVOTH	Gad	South S-E
ZIRACAH	Reuben	South
ZURCHOL	Simeon	South S-W
ZINGGEN	Zebulon	West S-W
HONONOL	Judah	West
ALPUDUS	Issachar	West N-W
ARFAOLG	Ephraim	North N-W
ZARNAAH	Manesseh	North
CADAAMP	Benjamin	North N-E
ZARZILG	Napthali	East N-E

James (1984) gives a set of attributions of these to the signs of the Zodiac which results in a rather strange arrangement of the signs around the circle of the quarters; as I am not sure what his source for it was, it is here omitted. Another arrangement appears in Zalewski (1990), based on some notes by Mathers to a Golden Dawn lecture on the astrological attributions of the 12 Tribes, but this appears to disregard Dee’s attribution of Angels to Tribes &c.; it is thus also omitted.

Turner (1989) argues that the column “quarters” (*4 plagi mundi tribibus dispersis*

- assignate*) refers to the arrangement of the tribes around the square wall of the symbolic plan of Jerusalem; this is supported by a diagram in Sloane 3191 (following the table of Ayres) titled “Ordo Dispersi Israëlīs, hac ætate 1585”; thus “North N-W” refers to the Western side of the North wall, “North” to the centre of the North wall, “North N-E” to the Eastern side of the North wall, and so forth.
- 21: The characters associated with this name in the table of Ayres and the figure of characters on the Great Table in Sloane 3191 differ slightly; both are ambiguous as neither can be traced in a single continuous stroke without doubling-back; however there does not appear to be any way to read OCCODON using the former character on either the Ave or Raphael Great Table versions.
  - 22: This reading agrees with Sloane 3191, *TFR* and Turner’s typeset of *Liber Scientiæ* (James has DIALIOAI which is blatantly wrong at it has one letter too many); the character on the Great Table will read DIALIOA on the 1584 and 1587 tables (or the version in *Chanokh*). The matter is complicated by the fact that in Sloane 3191 the character on the Great Table differs from the character given with this name in the table of Ayres in *Liber Scientiæ* which will give DIALIOA from the Ave or Raphael Great Table.
  - 23: Thus in *Equinox* publication, and in James’s and Turner’s typesets of *Liber Scientiæ*. This reading agrees with Plate III and is consistent with the Ave and Raphael versions of the Great Table; however in Sloane 3191, VIROCHI is written with ‘ol’ under the ‘ch.’
  - 24: Thus in *Equinox* publication; this reading agrees with the Ave and Raphael Great Table versions and with Plate III; in Sloane 3191, THOTANF is written with a ‘p’ under the ‘f.’
  - 25: Thus in *Equinox* publication; this reading is consistent with Plate III. James and Turner give OPMACAS as do the Ave and Raphael Great Tables. In Sloane 3191 OBMACAS is written, with a ‘p’ under the ‘b.’ Casaubon gives OBMACAS.
  - 26: “Every letter in *Paraoan* is a living fire; but all of one quality and of one creation; But unto N is delivered a viol of Destruction, according to that part that he is of *Paraoan* the Governour.” – Ave, during the working of 2<sup>nd</sup> July 1584 (*TFR* p. 188). Previously (p. 176) Ave remarked of the reversed ‘P’ in the first Watchtower, “for beginning there it will make the name of a wicked spirit.”
  - 27: The *Equinox* publication has VANARDA; this has been changed as a typo; since every other source I have been able to consult gives VSNARDA which is consistent with Plate III.
  - 28: Thus in *Equinox* publication; this is consistent with the Ave and Raphael Great Tables, though not with Plate III which has an ‘a’ for one of the ‘o’s (the form of the character makes the exact order unclear). Sloane 3191 has TEDOAND, with ‘o’ written under the ‘a.’
  - 29: Thus in *Equinox* publication; this matches Sloane 3191. The Ave, Raphael and Plate III Great Table versions give TAHAMDO from this character.
  - 30: Thus in *Equinox* publication; this matches the Great Table both as delivered by Ave and as reformed by Raphael. Sloane 3191 has ABAIOND (which, as it happens, is consistent with Plate III) which what looks like an ‘r’ written under the second ‘a.’
  - 31: Thus in *Equinox* publication; this reading is consistent with the Raphael, Ave and Plate III Great Table versions. Sloane 3191 has RONOAMB.
  - 32: Thus in *Equinox* publication; the name ORCAMIR appears in Sloane 3191 with an ‘n’ written in, smaller, under the ‘m.’ Both typesets of *Liber Scientiæ* have ORCANIR which is consistent with the Ave Great Table; however, reading the appropriate sigil

- off the table as given in Plate III will give ORANCIR (as does the Raphael Great Table). From this and the other instances above (VIROCHI / VIROOLI, ABAIOND / ABRIOND, etc.) we might conclude that the letters written in under the names of the Parts in the table in *Liber Scientiae* were not necessarily ‘corrections,’ simply Dee noting specific discrepancies between the Great Table as delivered by Ave and that reconstructed from the names of the 91 Parts and their characters as delivered by Nalvage. In most cases James and Turner appear to have treated them as if they were corrections and thus given the amended reading, consistent with the Great Table as delivered by Ave, rather than the name as given by Nalvage; Crowley (or Windram) also appears to have assumed a ‘correction’ in a number of cases.
- 33: The *Equinox* publication had ORPAMB, as does Turner; this is possibly from a misreading of Sloane 3191 but is blatantly erroneous as it has the wrong number of letters, and in any case the ‘i’ is clearly dotted; it has thus been corrected to the reading in *Liber Scientiae* which matches Plate III and the Ave Great Table; the Raphael Great Table gives CRPANIB.
  - 34: The *Equinox* publication had TAONGLA which has been changed as a typo: in this instance it is not plausible as a misreading of Sloane 3191. The reading given is from *Liber Scientiae* and is consistent with the Ave Great Table. Plate III gives TAAOGLA, and the Raphael Great Table gives TAAOGBA.
  - 35: Thus in *Equinox* publication; this reading is consistent with the table in Plate III and as far as I can tell is what is actually written in Sloane 3191 (James has DOXINAL, Turner has DAZINAL, Casaubon has DOZINAL). Both the Ave and Raphael versions of the Great Table give DOXMAEL.
  - 36: More normally given as THAHEBYOBEAATANUN (some of the vowels are interpolations to make it pronounceable; the name as initially constructed – see note below – is ThHBYBAATNN).
  - 37: These names are derived by the Golden Dawn from the perimeter of the Sigillum Dei Æmeth by an excruciatingly complex process using various rules of counting, then interpolating additional vowels, in many cases more than strictly necessary to make the names pronounceable. As far as I am aware these “Supreme Elemental Kings” (or “Angel Overseers”) are nowhere mentioned in the Dee MSS, although the characters referred to them by the G.D. do appear in the Dee material, associated with the Watchtowers (the G.D. elaborated the characters somewhat and rendered them in ‘flashing colours’). One of the names, THAAOTH (became THAHAAOTAHE) appears in *Secundus*, since in that instance the G.D. used Dee’s rule of counting which gives a total of seven names from the perimeter, one starting from each of the capitalised letters (with the exception that starting from 11/A and 6/A give the same name), although Dee was then told to strike the duplicated ‘A’, giving THAOTH. TAHOEOLOG is obtained starting from 4/T and counting clockwise by 4 (for the 4 flames above the T in the character) regardless of the number in the space, giving THAOLOG; OHOOHATAN starting from 6/ω counting clockwise by 12 (for the 12 rays in the character) giving OHOOHATN; THAHEBYOBEAATANUN by a convoluted and seemingly arbitrary rule: starting at 4/T for the cross in the character, taken as a Tau; count 4 to 22/h; then put in the ‘b’ from the 4/b in the character rather than the perimeter of the sigil; then jump to the y/15 which is in position 22 on the perimeter (counting clockwise from 4/T as 1); then count 4 to 10/b, then from the b/6 in the character count by 6 to 6/A, a/5, t/9, 14/n, n for ThBYBAATNN.
  - 38: The numbers identifying sigils are a modern interpolation; they are not in Sloane

3191, although as each character is unique (taking orientation into account), they can be identified by comparison with the characters as given in the table of Ayres in *Liber Scientiae* (as noted, two differ slightly). The bar across the start of each sigil marks the start point; the arrowhead the finish point. In some of the characters some doubling-back is necessary. Character 59 is drawn making the first stroke top left to bottom right, the second left to right, and the third bottom to top. The character numbered 65 forms the name of LAXDIZI who is not mentioned in *Liber Scientiae*; according to Turner (1989) this character is the sigil of PARAOAN, 65; no character is given for part 65 in Sloane 3191.

#### Notes to Part II

- 1: The attribution of the first eighteen Calls to the Tablets is either a Golden Dawn innovation or derives from an intermediate source; it is not in the Dee material.
- 2: This from G.D. pronunciation rules. AC has also adopted, without mentioning it, other elements of these rules: **Ʒ** is always pronounced extended as ‘zod’ or ‘zoda’; **Ɔ** is pronounced either hard or soft; **ƹ** may be pronounced as a vowel, ‘i’, or a consonantal ‘y’. **Ʒ** is generally pronounced hard, although in some of the calls it is transliterated as ç in which case it is pronounced soft. An alternative discussion of Enochian pronunciation issues may be found in Laycock (1978).
- 3: This ritual fragment is abbreviated from the opening of the Portal grade (attributed to Spirit) in the Hermetic Order of the Golden Dawn. Similarly the rituals preceding the Third through Sixth Keys are abbreviated versions of the appropriate Elemental Grade openings.
- 4: The following text of the Keys or Calls is a phonetic rendition, inserting vowels where necessary according to the G.D. pronunciation rules. Note that final ‘e’s are pronounced separately. The English translations have been slightly modified from those in the Dee MSS., in addition to the modernisation of spelling.
- 5: Thus in *Equinox* printing; in the Dee MSS and most other printed editions the word *vonpho* (*vonupeho*), “wrath” appears at this point. This omission may derive from an error by Crowley when copying the Calls from G.D. MSS., since it appears that in his Enochian versions of the conjurations in the *Goetia* (ca. 1903) he glosses *calz* (*caelazod*) as ‘firmament of wrath’ rather than simply ‘firmament.’
- 6: All other printed sources I have been able to consult (except those deriving from *Chanokh*) give *lohoho*. The *sobolo* reading probably derives from a careless reading of Sloane 3191, mistaking the initial ‘l’ for a narrow ‘s’ and the ‘h’ for an incomplete ‘b.’
- 7: *Vooan* was originally received, here and in the Third Key, but Dee was informed at the time by Nalvage that: “Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of the sounds.” Nalvage may well have been using ‘with’ to mean ‘by’ or ‘among’ rather than ‘when addressing.’ In Sloane 3191, *Vooan* is written with an *a* above the first *o*.
- 8: A doubtful modernisation; Sloane 3191 has “a strong Seething.”
- 9: In Sloane 3191, *avavago* is glossed simply “the thunders” in the Eighth Key; but in the Fourth Key it is glossed “thunders of increase” (as opposed to *Coraxo*, “the thunders of judgement and wrath” in the Tenth Key).
- 10: The translation in the footnote is more plausible. *ozol* (*ozodola* in the phonetic rendition) is likely to be a compound of *zol*, glossed “hands” in the First Key (it is glossed “their heds” in Sloane 3191, although in the line above the same gloss is

- given for *Dazis*). *collal* (*colalala*) is not elsewhere attested, but is glossed “sleues” in Sloane 3191.
- 11: Much confusion in this passage. In Sloane 3191 the translation of *vohim ol gizyax od eors* (“with a hundred mighty earthquakes and a thousand times as many” [the last three words repeat the intralineal translation of *cocagz plosi*]) is in the margin rather than intralinearly. I am not sure of the source for the ‘echoing’ gloss; *matorb* is untranslated in Sloane 3191.
  - 12: There is an apparent lacuna in the Enochian: the translation has English words with no corresponding Angelic (see note below). A tentative suggestion (Tyson, 1998) is *od aldon od noas* (*od aladonu od noasa*).
  - 13: In Sloane 3191 appears a cross after “Niiso” with a corresponding note in the margin apparently reading, “Here lacketh, and they gathered themselves together and became.” The reading in *Chanokh* is erroneous; the missing words clearly go before “salman teloch” (“the House of Death”).
  - 14: *sic.*, should be “reign.” *dasonuf* (*dsonf*) is a contraction of *ds* (which) and *sonf* (reign). Sloane 3191 has “rayng” both here and for *sonf* in the First Key.
  - 15: “be friendly unto me” inadvertently omitted at this point; but the closing formula of Keys 13-18 is identical in the originals; that is, Dee was simply told to repeat the same formula.
  - 16: See *TFR* p. 199-200 (working of 11<sup>th</sup> July, 1584). Compare also this statement by Nalvage prior to the delivery of the Calls (spelling as in *TFR*): “I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 voyces, or callings: which are the *Natural Keyes* to open these, not 49 but 48 (for One is not to be opened) Gates of Understanding, whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary . . .” (working of 12th April 1584, *TFR* p. 177).
  - 17: Disregard Crowley’s footnote. There is no indication in the digests or in *TFR* that this name should be varied according to the Aire being invoked, and there is no particular connection between the name IDOIGO, which appears on the vertical bar of the cross in the Air of Air sub-quadrant, and the First Aire; the names of the Parts contained in the First Aire are all drawn from the Water Tablet. There was some confusion in the communication of this name, it was initially gives as IDUIGO but corrected shortly afterwards.
  - 18: Most other printed versions of the Calls give *moooh* here (the final ‘e’ is just a product of Crowley’s phonetic rendering). Probably another instance of someone reading one of Dee’s lowercase ‘h’s as an incomplete ‘b’ (see note above re *sobolo* / *lohoho* in the First Key).
  - 19: A variant translation of this Call appears in *The Vision and the Voice*, Second Æthyr: this includes a few glosses by Crowley as well as some reinterpretations of a couple of phrases (e.g., *orsba od dodrmni zylna*, “drunken and vexed in itself” is rendered “ecstasy and irritation of orgasm” and *Moooh ol cordziz*, glossed “it repenteth me that I made man” by Kelly, is interpreted “it rejoiceth me concerning the Virgin and Man”).
  - 20: These names are presumably an innovation by either the Golden Dawn or Crowley; Turner (1989) states that no indication of any such thing is found in any of the Dee material. They are generated by a process effectively reversing that used to derive the Shem ha-Mephorash or Divided Name of God; that is, the first name is created by taking the first letter from each of the names of the Aires in order, inserting vowels rules to make it pronounceable; similarly for the second and third.