

LeoVinciOnlineBook

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pullybone

This revised work is dedicated,
as were the two previous editions,
to the memory of the late
Madeline Montalban (1910-1982)
Founder of the ORDER of the MORNING STAR
from a Foundation Member of the Order and colleague.

Sit tibi terra levis.

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INTRODUCTION (for 2006 edition.)

The original dictionary was published in 1976 and I got my first copy from John Thorpe of *Regency Press* at 4.11 p.m. on the 13th of July that year. Though unknown to the people who were involved with the work, this was the time and date that Dr. John Dee was born in 1527 at the village of Mortlake on the Thames near London. The printers and binders had worked overtime and late the night before to get the work done that evening without any knowledge or significance of the date or that the next day was John Dee's birthday and they finished the dictionary.

It was delivered to *Regency Press* just before Madeline and I got to John's office because he had rung to say that it was waiting for us and he was just around the corner from the flat in Grape Street at the time. John said with good humour that the Enochia had driven the typesetters up the wall and they took it in rota because they had never done a book like it. I have always liked to think its timely appearance was because John Dee approved of the little work and I confess that I have always derived pleasure from the thought.

We did not anticipate great sales of the new dictionary because it was a very specialist subject and definitely not the stuff of best sellers. When discussing the original manuscript with *Regency Press*, Madeline told John that 'it wouldn't exactly set the Thames on fire but she thought it was important in its own right' and skimming through the manuscript, John agreed with this but he still printed it I am glad say. I am delighted that he was actively connected with the publication of the new edition for *Neptune Press* (1992) freely giving of his vast publishing experience and his time, friend that he is. This strengthened the strong feeling of continuity with the first edition.

The sales of the original dictionary were steady and better than I thought and within about two years, the entire edition was sold out. Circumstances beyond the control of all involved conspired against a second printing of the original publication and I thought that the book would slip quietly into oblivion and it is wonderful at times to be wrong. I lost track of the work, as writing and study took up much of my time and still does.

Of course, you never really forget your *Ficus ad Mercurium*, I was surprised to see it turning up now and then in second-hand booklists and even more surprised at the prices being asked for the book. It pleased me to find the work was still being used by people and groups who undertake Enochian studies and it almost seemed to have a life of its own with the benefit of hindsight.

The *Atlantis Bookshop* of Museum Street decided to use Dee's birthday again to reprint the second revised edition of the Enochian Dictionary, publishing the work under their *Neptune Press* imprint in 1992 and I was delighted with the decision of Karl and Carol to select Dee's birthday for the publication date. This complemented the publication date of the first edition

and gave a strong sense of continuity to the second. For the present and third printing, I have revised and enlarged my contribution but the Enochian Dictionary of Dr. Dee and Edward Kelly is identical with the former editions as it must be.

The original work was prepared from the manuscripts of Dee in the British Museum and I freely admit that when the original diaries that recorded Dee's work was brought to me for the first time I sat for a considerable period of time just turning the pages and did little work for quite a long time. I really found it hard to believe that I was holding the original manuscript written in John Dee's hand and reading his annotated and personal comments on what was going on at Mortlake where it was written all those years ago. We really must never take the *British Museum* for granted or treat it lightly, likewise the work these people do on our behalf.

The work was carefully taken from the original record and although Dee did not have the protection of copyright in these early times as writers do today, his work from that day to this has not been altered or added to. The reason for this is very simple to explain, I gave John Dee my promise that I would respect his 'moral copyright' when I did work on the first edition of the dictionary and that is why nothing was changed for the second edition nor will be any subsequent editions. I tend to work very fast in the original draughts and of course for any mistakes found I accept full blame as always — who else should take them.

Nothing has been altered or added to Dee's work because I do not feel that I have the moral right or permission to do so; further his 'sources' for the work were unique and they were not mine. Over the years, I could have included 'additions from work done' and I think they may have been hidden like chaff among the wheat and if not mentioned, perhaps not discovered, but my personal feelings regarding the good doctor would never permit me to do this and this also includes those readers who trust me.

When *Neptune Press* closed, people contacted me to ask me if I had or knew where copies of the dictionary could be got hold of so, it has decided after ten years to reissue the dictionary once more. This has given me the opportunity of revising and correcting some errors that slipped in because of the speed needed to complete it by the required date or an earlier draft was used in the confusion as it was a busy time for all. To date I have never even seen a paperback copy of this issue though I have a hardback. This printing of the dictionary was rescanned for this work and a small number of errors corrected. This version (2002) has been extended further with new information regarding Dee and Kelly but not sufficient I feel to call it a new edition, more a 2002 edition as it contains both old and new now.

The biographical section dealing with the story of Dee and Kelly has taken most of the additional material. The other chapters have been revised regarding the use of the dictionary and other areas extended or enlarged in the hope that it has made the work easier to read with clearer explanations. The

dictionary of course has not been changed in any way but the layout has been altered slightly with the objective of making it clearer to use. The additional material is there and it has been my intention to keep such additions low key and to insert and merge them so that they do not intrude too much.

It has long been my belief that Enochia extends into high and powerful realms and it is a totally different system from the more commonly known magical systems of occult philosophy used. I cannot stress sufficiently that the system should be treated with respect, and always to exercise the need to avoid the danger of misunderstanding or misusing words. Words, whether mundane or esoteric should be handled with great care and not regarded as a plaything. I am sure most seekers do not do this and I think through these responsible people the light is passed on and the desired continuity is accomplished with the finding of new workers in the vineyard.

Dee started to take an interest in 'natural magic' and he used this term to mean that such work 'stemmed from God and therefore was good, opposing black magic that was evil.' The quotations used are frequently taken from the diaries given in the facsimile copy of the work of Meric Casaubon D.D. — *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. ELIZ. and King James their Reigns) and Some Spirits* — Printed in London, North Door of St. Pauls. 1659.

This was a fine facsimile edition of only one thousand copies from the Antonine Publishing Co. Ltd. however I believe other reprints are now available. Casaubon will be taken up later in the work. However, it is a strange twist of fate and irony that he used his work to attack John Dee and despite being a clever and well educated man without doubt, he basically ends up a footnote and permanently paired with the life of the man he is passing judgment on, as he did with Edward Kelly — I like it.

The Angel Ave told Dr. Dee. 'Now hath it pleased God to deliver this Doctrine again out of the darknesse: and to fulfil his promise with thee, for the books of Enoch.' Of course, this line tells us how the system got its name of *Enochia* for it was obvious that these books had been particularly requested by Dee and that he was obviously well acquainted with these works, more so than average for the times.

Dee never doubted the contact he had made was with the angels and I have always been attentive to the words 'hath it pleased God to deliver this Doctrine again out of the darknesse.' An important part of the work deals with the *Four Watchtowers of the Earth* and their angels, which stand as sentinel at the extremes of our universe and they lock out the *Forces of Chaos* and their mighty angel, the Angel Corozon, whose hordes are described as 'the stooping dragons.' Yes, we are back with dragons and serpents that never seem to be far from any work of this nature. The watchtowers are described to John Dee by the Angel Ave:

‘The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and creatures kept and preserved, within the compasse and measure of order.’

The above are wise words and they are important enough to bear repetition ‘the eternal God in his providence hath placed, against the usurping blasphemy, misuse . . . and creatures kept and preserved, within the compasse and measure of order.’

I wonder at times, regarding those who are practising Enochia now, how far some have tried to go and did some succeed even accidentally and not knowing they had done it, to lift the latch to peep through a crack in the door to look outside these gates? To raise the opposite or opposing force is amazingly easy, just say ‘do not’ and without hindrance you have ‘do,’ say ‘do not do this’ and in an instant you have ‘do this.’

Try saying that you are going on a diet, stop smoking, drink less or stop altogether, you will do more exercise and the whole world seems to conspire to confound your good intent and determined to thwart you. Equally, say do not attempt to unlock or open these gates because of what they are keeping out and the end is easy foretold.

What is more, I cannot believe that I am the only one to ask or contemplate such questions because it is clearly written and in words that cannot be misunderstood, they are plainly written for all to read.

If some have managed to open or loosen the bolts and open a ‘crack’ it could be enough, but while they were looking out, trying to satisfying their curiosity, what may have come in? Chaos needs only a hairline fracture for its purpose — to upset the ‘measure of order.’ Further, if all the locks, bars, bolts and defending Forces of the Watchtowers are on *our side* then this was intentionally planned to keep out what is on the other side and to protect what is on the inside from what is out there. This is clearly stated to John Dee in the above ‘ . . . and creatures kept and preserved, within the compasse and measure of order’ and not within the measure of disorder? Of course, my italics.

The angels told John Dee these hostile forces are under command of the Angel Coronzon and the name Coronzon is said to be the authentic heavenly name of Satan. The Angel Ave tells John Dee of the *Four Watchtowers of the Earth* in the entry for *Wednesday, Junii 26, a Meridie. 1584* and what follows is part of the entry starting at the heading and repeating the above . . .

I expound the Vision

‘The 4 houses, are Angels of the Earth, which are the 4 Overseers, and the Watchtowers, that the eternal God in his providence hath placed, against usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his envious will might be bridled, the determinations of god fulfilled, and his creatures kept and preserved, within the compasse of measure and order.

‘What Satan doth, they suffer; And what they wink at, he wrasteth: But when he thinketh himself most assured, then feeleth he the bit.

‘In each of these Houses, the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes (these names I must use for your instruction. The seal and authorities of these Houses are confirmed in the beginning of the World.’)

The Four Watchtowers of the Four Elements of Air, Fire, Water and Earth are represented on our level, by alphabetical squares. Each of these towers has its King and his Elemental hierarchy within and these are given through the angels, Angelic Calls or Keys for communication with the thirty Aethyrs or Airts. The towers bring to mind the ever-present ‘foundations of the earth’ given in *Job* 38, which has been often pointed out many times in works of this nature especially by your writer, because they are so difficult to avoid or I find them hard to do so.

A reliable source that I trust told me (privately) that the respected founder of a long established and reputable Occult Society in England said that ‘you should never attempt to look the Angels of the Watchtowers directly in the face.’

Aleister Crowley is said to have invoked the Kings and Elements of the Four Watchtowers at Boleskine with dire results, dire because, it was held that he could not close them down properly, this was also said in an unconfirmed exchange but considering the source, I think it is possible. The painted representations of the Four Towers used for this attempt have to the best of my knowledge, never been found.

I feel John Dee acted with great restraint with what he had been given by the Enochian Angels and I personally feel that he would never act on his own with the material or try to use it without having been given necessary consent to do so and this was probably why he was chosen to do the work in the first place because he could be trusted. He made a meticulous ‘magical diary’ or record of his work, which is a perfect model and example of what a Magical Diary should be and all students of this type of Work should take careful note.

Keeping a ‘magical diary’ is stressed enough throughout any work I write because memory can be notoriously fickle when it suits it. Dee had contact with the great Archangel Gabriel, who told him that he ‘is speaking with authority of God’ and he tells the good doctor, concerning God’s words and intentions, God’s words are:

‘I have chosen you, to enter into my barns: And have commanded you to open the Corn, that the scattered may appear, and that which remaineth in the sheaf may stand. And have entered into the first, and so into the seventh. And have delivered unto you the Testimony of my spirit to come.

‘For, my Barn hath been long without Threshers. And I have kept my flayles for a long time hid in unknown places. Which flayle is the Doctrine that I deliver unto; you: Which is the Instrument of thrashing, wherewith you shall beat the sheafs, that the Corn which is scattered, and the rest may be all one.

(But a word in the mean season.)

‘If I be Master of the Barn, owner of the Corn, and deliverer of my flayle: If all be mine (And unto you, there is nothing: for you are hirelings, whose reward is in heaven.)

‘Then see, that you neither thresh, nor unbinde, untill I bid you, let it be sufficient unto you: that you know my house, that you know the labour I will put you to: That I favour you so much as to entertain the labourers within my Barn: For within it thresheth none without my consent.’

As written above, I do not believe that John Dee would attempt to use the material given without having permission to do so through the Enochian Angels and their Creator. In private notes written some time ago now, I wrote that it did not seem that such permission had been given to John Dee, as the above quotation clearly shows.

I believe it to be so plainly written that I cannot see how it could be misunderstood but I have set what I consider to be the important words in italics. ‘If I be *Master* of the Barn, *owner* of the Corn, and deliverer of *my* flayle . . . *unto you, there is nothing* for you are hirelings, *whose reward is in heaven.*’ Great affection is shown to Dee with ‘That *I favour you so much* as to entertain the labourers within my Barn’ and ‘*for within it none thresheth without my consent.*’ The italics are mine.

John Dee was a scrupulously genuine and honourable man, whose word once given would never be broken to such elevated and contacted Sources. Having accepted the duty it would be fulfilled to the last jot and tittle and this is in all probability why as already said, the angelic work was given to him in the first place. He could be trusted with it and not abuse it.

Instructions are clearly given in the work — with the Angel Mapsama insisting the he must not use the ‘keys’ *without permission* even though they had been delivered to him and he should *go not in rashly* but to enter ‘*by permission*’ and be ‘*brought in willingly.*’ Again, the italics are mine.

Now we come to the question that all this is clearly leading up to. Has someone attempted what was expressly forbidden to Dr. John Dee and further,

do I believe that it has done or attempted without the obligatory permission being given? I feel this could be so and again I do not believe that I am the only one to consider this possibility by any means. However, let me make one thing clear regarding the above statement and the important words are — ‘I feel and ‘I believe.’

I feel that one man could have attempted ‘to thresh’ and ‘unbinde the corn,’ with or without permission and this was Aleister Crowley, under his *Aeon of Horus*. Horus is the Greek name for the god Hor of Egypt, who is one of the most ancient and powerful gods of a very old and powerful nation. Usually Hor (Horus) is found in the form of the hawk or falcon. He is a solar deity and regarded as a personification of the living king as Osiris. I love this god’s protective form and brought a reproduction back from Egypt for this reason.

I think that few are equipped to deal with the Enochian material at this level but I would without doubt count Aleister Crowley among them. His work Liber XXX AERUM *vel Sacculi sub figura CCC-CXVIII* being on the *Thirty Aethyrs, the Vision and the Voice* in the *Equinox* Vol. 1, No 5 (1911) or reprinted in the book, the *Vision and the Voice*; Sangreal Foundation (1972) is available for all to read.

I feel there are other people experimenting and attempting in their own way similar exercises that may involve trying to undo the locks recklessly that likewise have not been invited to enter ‘the Barn’ *by permission*. It only needs the slightest gap opened in the *Gates of the Watchtowers*, unintentionally done or by chance that stand as locked sentinel against Chaos to let in what they were originally put there to keep out.

I repeat the advice of the Enochian Angel Mapsama that tells John Dee (in part) ‘ . . . But be humble. Enter not of presumption; but of permission. Go not in rashly; but be brought in willingly: for many have ascended, but few have entered.’ This is prudent advice to the wise and I have taken to heart for many years now from the first moment I read it and I recommend it to the reader for this is not something you do on a rainy afternoon because you have finished your library book or there is nothing on television. The latter part of this commentary brings to mind the biblical injunction ‘ . . . for many are called but few are chosen.’ *Matthew* 20:16 and 22:14.

Dee’s work now usually takes its place among the ‘apocalyptic’ literature and Crowley was of the opinion, in *the Confessions of Aleister Crowley - Symonds/Grant* that ‘much of their work (the *Enochia* and *Enochian*) still defies explanation.’ I believe even now that a good deal of it *still defies explanation*.

The revelations and keys of invocation are full of apocalyptic pronouncements that are easy enough to find, the destruction of the world by an angry God, the Antichrist and so forth. If you use the word ‘apocalyptic’ to many people, they usually say as I did once that it is a time of destruction,

death, plague, famine and being at the receiving end of an angry and exceptionally wrathful God.

To a certain extent, this still holds true but these things are not all that the word meant originally, because the word *apocalyptic* also meant — ‘*forecast and predict*’ an ‘*uncovering or disclosing, a revelation.*’ This is why the final chapter of the *Bible* is termed apocalyptic and why it is called *Revelations* or the *Revelation of John St. John the Divine*.

John and his *Revelations* are the final act of a drama that started a long time ago with *Genesis* and included all the scenes and acts of the *Old Testament*, which has lasted quite a time. If that was not enough, I feel there appears to be a pause for the *Apocrypha* and then comes the second part of the drama that started to unfold with the *New Testament* that moved on with its acts and scenes bringing the final acts and scenes of *Revelation* or ‘uncovering or disclosing.’

This final act (for it could be final) has been going on for quite a long time now. Over some two-thousand years and it is still waiting for the final ‘curtain’ to come down and the drama or ‘play’ resolved one way or another. Of course, there may well be other ‘acts’ being written about which at this time we know very little or nothing. Any more than the folk of *Genesis* did when they were in the first act and looking forward to the future, however, we can also look backwards as well as forward, which should give us some advantage however slight it may seem.

I can buy a manual of Veterinarian Surgery, thoroughly read and to some extent have a reasonable understanding of it, but this does not qualify me to operate on animals or treat their serious ills. It takes more than that before I am to be let loose with my ‘newly acquired knowledge.’ Having the ‘words’ is a start, a good start sometimes but not necessarily enough.

Naturally, I am responsible for what is written here and no one else but I am not responsible for what the reader does with the information given or how they use it. The use of the work and any results from it are strictly the reader’s responsibility or between the reader and any source or Power that they are attempting to deal with. What you choose to do with information is your responsibility, wholly yours and no one else’s.

A writer to some extent often acts like a bridge for the reader to the past and past knowledge. Writers pass on information, they can guide, suggest and point to some of the ways as to how to use the material but as to how the material will eventually be used they have absolutely no control. All writers hope the information they pass on will be used responsibly, with respect and wisely.

To give an example, after the 1992 edition of the dictionary had been printed for a while, I attended a social book event where an amiable enough young man said he would like to have a word to me about *Chaos Magic*. He explained the principles and practises that he and his fellow-workers adhered to in the practise of it, although the name would appear to explain it all.

With great amusement, he told me the Group also made use of *Enochia* for the exclusive purpose of attempting ‘to open the gates and barriers of the Four Watchtowers for the sole purpose of allowing Chaos into the world.’ He said (at the time of the meeting) that they practised this ritual on a regular basis throughout the year and thought it was ‘hilarious.’

This young man will be about ten years older now but I wonder if he is ten years wiser? We hope the work helps you in your studies regarding this particular area of Occult Philosophy and trust that it will be used wisely and be of benefit to the reader in their attempts to take control of their life. We trust it will help to guide the course of their life and its goals. If I did not believe this, there would be little point in either writing it or the study of it.

All words to some extent, great or small when correctly understood or used are *Words of Power*, some more so than others depending from whom or where they originated. Some have been the edicts of kings, presidents, rulers, tyrants, law-makers, law courts, church or state down to the simple words of power of parents and guardians regarding the young in their care, using the basic words of power of ‘do’ and ‘do not’ to let them know what is acceptable and what is not. Disobedience or disagreement with such words can often bring a penalty in one way or another — it is not new!

The occultist or ritual magician used words, symbols, ritual and all that these things involve. Often trying to make their words into ‘words of power’ as with the frequent edict to ‘inflame yourself with prayer, so that they will be obeyed, listened to, complied with, accepted and sometimes rejected if the words are not acceptable by the Source contacted, we hope without penalty. It is hard to say if our individual ‘words of power’ will have any effect within the scheme of things in which we find ourselves placed or in what we are attempting.

One of the first things that you have to understand in your dealings is to give reliability and trust to the words you say and use, your promises, your word and all that this implies. Words should always be used with care and if you are someone who frequently breaks their word or does not obviously mean what they say, you will see how quickly your ‘words’ are distrusted and eventually disregarded because they have little value, no power and neither will you, so what are you going to build your Work on — sand or rock?

You must understand the power of the words you say, that your word is your bond and that they express your thoughts and beliefs. These are the things that give you integrity and principles and if you regard them without due consideration and of little consequence, then others will treat you in similar manner on whatever level you are trying to make contact. Why should you be trusted with the powerful keys of the *Words of Power* if you are shown to be slipshod with words overall. More so, if you prove in your everyday affairs that your word is not your bond. If you cannot deal with matters on a mundane level, how could you be trusted to deal with matters on the more important levels?

One thing is certain. It is impossible to protect people against the world they live in though quite a few today seem to think that responsibility for their lives should be the responsibility of everyone else and not them. Naturally, most people just get on with their lives, deal with what comes with many doing quite well and learning from the experience and evolving as individuals into 'sound vessels' that do not shatter under stress.

Like words many things in life can be for or against us, for example, knives cut food, maim and kill, protect and defend lives however, why not ban the use and sale of knives to prevent negative use. Matches burn, hot water scalds, cars kill on a regular basis and then there is electricity, gas, water, wind, rain, lightning, landslides, subsidence, flooding and all the rest that flesh is heir to. The list would be endless and would include most of the things we own, come into contact with or use in our lives and if we do decide to use them it is our responsibility and not that of others, to see that we use them with forethought and respect.

These thoughts are far better expressed as usual by Shakespeare as in the words he gives to Edmund in *King Lear*. 'This is the excellent foppery of the world that, when we are sick in fortune — often a surfeit of our own behaviour — we make guilty of our disasters the sun, the moon and the stars, as if we were villains of necessity, fools by heavenly compulsion. Knaves, thieves and *treachers by spherical predominance, drunkards, liars and adulterers by enforced obedience of planetary influence and all that we are evil in by a divine thrusting on.' Act .1: Sc.2. **Treachers*= 'traitors, tricksters or to cheat.'

It is much the same with words. Many homes have a dictionary and even if we do not read them, we still use the contents of such books as a basis for all that we say, write or generally do. Words are used to make and express love, write literature, create peace, make war, tell lies, promulgate a truth, enslave or set free. We can use the words of a dictionary to create a benign philosophy or a zealous diatribe. A political tract or a religious creed, usually these have the purpose of influencing the minds of people.

Words are not always used for the good of the masses or the individual as past, present and no doubt future events will show for some time to come I think. The use of words and what you do with them depends upon who is using them and why. 'Bright is the ring of words, when the right man rings them.' *Songs of Travel*.

So to be safe and let us ban words, all words because in the wrong hands they can do more damage than all the guns, bombs and knives put together. In any tyranny, words and their dissemination are the first casualties and (like freedom) words are restricted and censored as always. You cannot shoot an idea or kill it. You can only replace it with a better idea because positive words quite often produce positive and cooperative results. Therefore, we are back to words and who uses them, how they use them and why. So how will

an *Enochian Dictionary* be used? Wisely or foolishly, for good or ill, beneficially or malevolently, who can predict?

The word 'heretic' has been used almost exclusively by the Church for its own recriminatory purposes. *Heretic*, Latin, *hæreticus*= 'of, belonging or pertaining to heretical religious doctrine. (Tertullian).' It is better in the Greek, *αιρετικός*, *hairetikos*= (1) *able to choose* and (2) *heretical (New Testament)*. Old dictionaries explaining the former gave (1) figuratively. *One who differs from others on a political, a scientific or with any question or opinion. In this sense, it is often used by the individual himself humorously.* (1895). The religious use (2) hardly needs amplification.

The word heresy is a beautiful word, but centuries of 'grime' have obscured its broader worth that made it even more useful and this grime is hard to wash off to make the stone white again, but I wish they would give it back to the wider use it once held. Whenever we make choices that differ from the group, 'official' or current thought of the time and when someone is a 'heretic' they are upsetting the *status quo* by not obeying the rules and disagreeing with the majority. When I hear the word 'heretic' being bandied about, it usually prompts some favourite lines from a special poem (to me) oft quoted:

'And how am I to face the odds
Of man's bedevilment and God's?
I, a stranger and afraid
In a world I never made.'

Last Poems (1922) No. 12 A. E. Houseman.

All should have the right to a personal heresy and to own an opinion contrary to that of others or the accepted opinions demanded by others, with many not having the right to demand, because that is really all it means and obviously, I love the word. Such things often begin and end at frontiers or change with the centuries and what is acceptable in one country or century is a flogging offence in another. I hear and read daily from well-trained sources reasons why this sort of thing cannot be allowed — it is against the common good of the many but most of all, the keepers of the public conscience often self-appointed, disapprove — but no matter how it is presented — it is still a 'mailed fist' within the 'velvet glove.'

Authoritative philologists say it is impossible to invent a language, yet Enochia may prove to be an old one. Some contend that the language has its own grammar, syntax and so forth, while others think Enochia is older than Sanskrit. A few are of the opinion Enochia may have been the language used in the fabled but highly elusive Atlantis but this may prove to be fanciful thinking and guesswork until evidence proves otherwise.

However, the most widely held view is that Enochian was the language once spoken by Enoch and the Angels of God, therefore its name. Dee

believed a worthy precedence for pursuing communication with the angels was the *Bible* itself. Dee writes that Enoch ‘enjoyed thy (= God’s) favour and conversation, with Moses thou was familiar, and with Abraham etc . . . and sundry others thy good angels were sent by thy disposition, to instruct them.’ There may be a possibility that this was what Dee was initially seeking — ‘thy good angels were sent by thy disposition, to instruct them’ — angelic instruction for surely this is what many seek.

Another theory is that Enochia is the ‘one language’ used on the Plain of Shinar. The land of Shinar included Babel, Erech and Accad, which were all cities or capitals within the kingdom of the Mesopotamian hero, Nimrod. Shinar was the symbolic centre of wickedness and celebrated for its luxury. Often too much is made of the phrase referring to the height of ‘the tower whose top may reach heaven’ — perhaps a somewhat hyperbolic phrase. Like that of Moses who describes the cities of Canaan as ‘walled up to heaven.’ *Deuteronomy*: 28. In other words — they were building the tower high, but not necessarily ‘up to heaven.’

Historical accounts usually link Assyria and Babylon and when the Jews were exiled to Babylon by Nebuchadnezzar after the destruction of the First Temple. We read ‘By the rivers of Babylon, there we sat down, yea and wept . . . we hanged our harps upon the willows in the midst thereof’ and by the rivers of which many refused to sing ‘the Lord’s song in a strange land.’ *Psalms* 137 — the sanctity of the power of words was being protected for the time and place were not right then. However, eventually Babylon became next to Palestine a great centre of Jewish life in the world, producing the *Babylonian Talmud*, which became more authoritative than the *Palestinian Talmud*.

These two powerful empires had two mighty cities. Ninevah, the capital of Assyria rose proudly on the banks of the river Tigris, while Babylon reflected itself in the waters of the Euphrates. Between these two cities were tracts of land commonly known as Mesopotamia, which comes from the Greek *Μεσοποταμιος*, *mesopotamios* = ‘between two rivers’ and *Μεσοποταμία*, *Mesopotamia* = ‘a land between two rivers, especially that between the Tigris and Euphrates — *Mesopotamia*. It is thought the Hebrews may connect Babel with *bala* = ‘to mix up, to confuse.’ The confusion of the language is considered a punishment for idolatry and man’s arrogance.

It is written in *Genesis* ‘and the whole earth was of one language and one speech’ and the Lord confounded their speech so they ‘may not understand one another.’ Because the Lord said ‘Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do,’ and he ‘scattered them abroad upon the face of all the earth.’

Was too much power gathered in one place that it was becoming a threat to the divine order? What was the ‘one language or one speech’ and why was it so powerful? The previous chapter to this in *Genesis* intimates the tribes were already breaking up or ready to do so. ‘By these were the isles of the Gentiles divided in their lands; every one after his own tongue, after their

families, in their nations.’ *Genesis* 10: 5. *Genesis*. 10: 25 tells us this scattering is associated with the name of Peleg, which signifies ‘division.’ We read, ‘And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided.’

Peleg — *division* or *watercourse* — son of Eber, so named because ‘in his days was the earth divided.’ *Genesis* 10: 25. It cannot with any degree of certainty be determined what event was being observed in this sentence and the matter is still being debated. It seems the event was previous to the dispersion at the *Tower of Babel* (11: 8) and it may have been the more general dispersion of the descendants of Noah referred to in *Genesis* 10: 5 and 32 and *Deuteronomy* 32: 8. Some think it may have been the division of the land by water channels as the term is use in *Job*: ‘Who hath divided the watercourse for the overflowing waters.’ (38: 25) and elsewhere.

The Scriptures tell us the expressed object of the *Tower of Babel* was to prevent a dispersion. ‘Go to, and let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.’ Was this Tower in direct opposition to the edict of God given to Noah and his family after the Flood? To go forth ‘be fruitful, multiply and replenish the earth.’ *Genesis* 9:1. It could appear that trying to keep the tribes from separating may have been regarded as a sin by Divine Providence. Just as trying to keep the one language was punished by God and the tower was laid low, the ‘Lightning Struck Tower’ perhaps?

The *Descent of Power* through the passage of the *Lightning Flash* through the Kingdoms of Cabbala is extremely rapid; whereas the *Ascent of the Paths* to power is slow, sometimes painfully slow, as anyone studying Cabbala well knows

Today we are told it is particularly desirable to bring ‘the family of man’ together as one family and to create one great nation again. We are told there is the need for people to agree in some countries of the globe at least in Europe, one currency and perhaps even one language eventually. One set of laws for all that should be given from one central point of power, the point from which all and everyone will be controlled or governed according to your view, just as it was planned for the *Tower of Babel* — in other words no diversity and without doubt — no heresies will be approved.

However, these are probably unresolved reflections on the subject and we must return to our main concern, the language of Enochia. What was the ‘one language’ spoken by all and how was it taken away, creating total confusion of the language at a stroke? Was it because it was the language of the angels and men therefore God withdrew the language?

I have always felt a deeper mystery lies under the surface imagery of his tale, which needs unravelling. It was Enoch — the *Initiated* or *Learned* — who lived ‘a year of years,’ 365 years, who ‘walked with god’ and spoke with the tongues of men and Angels. Enoch, the eldest son of Cain and seventh from Adam, conversed with the Archangel Uriel, a Throne Angel of God that was his teacher.

The ancient Jews and Arabians believed Enoch to have been the inventor of writing, arithmetic and astronomy — the latter being perhaps suggested by the coincidence between the number of years of his life to that of the days of the year. It was the teacher of Enoch, the Archangel Uriel that John Dee was always trying to contact in his experiments and it was this mighty angel who gave John Dee the shrewstone for his skrying.

There is no evidence that we know of that proves *Enochia* as a language was spoken on earth, so the pronunciation is open to conjecture and in truth its pronunciation does not have a cast-iron system, there are only suggestions to assist the seeker though these can give some measure of resolution and help.

There are now I believe early recordings of Aleister Crowley speaking the ‘keys’ that have been transferred to compact discs for the curious and in the absence of proof regarding Enochian pronunciation, the choice of acceptance or rejection must be the readers. The vexed question of the pronunciation will be discussed later.

Was the language of the angels also the tongue of men on earth and was Enochian the first world language when all on earth spoke one language? It is a pleasant thought but is it true? Enochia abounds with speculation and like all good mysteries — it poses more questions than answers. Is Enochia the *Language of Creation* itself containing the *Words of Power* that set it all in motion? Again, this may be no more than fanciful guesswork; John Dee may have thought that it was and had he completed the Angelic Work, things may have been resolved for us one way or the other, who knows.

We have already mentioned that two special trees, among many others, grew in the *Garden of Eden* and they were singled out as being different from the others growing there. One tree of the two could be freely used and the fruit eaten, but the other tree could not. These trees were the *Tree of Life* and the *Tree of the Knowledge of Good and Evil*. The fruit of the *Tree of Life* could be eaten freely as could the fruit of all the other trees in the garden. However, to eat the fruit of the *Tree of Knowledge* was forbidden on pain of death. Eating this fruit appears to give choice or heresy (my word) to those who ate it. The knowledge of good and evil creating duality and with it the ability or necessity of making decisions.

Is knowledge the ‘serpent’ that expels you from Paradise? Is obedience without question the price to pay for being permitted to remain there? I can see many who would pay the price for such a ‘pearl’ or buy the ‘a perfectly black hen without haggling.’ However, I think the heretic of later times may consider the price too great to pay and leave the Garden to go and live in the *Land of Exile* perhaps in later times, they may even be found quoting Meister Eckhart — ‘God cannot know himself without me’ — either in truth or arrogance — choice once more.

It was the great Hermes who said that ‘God distinguished man from all other creatures by giving him the unique privilege of intelligence and science through which he could attain immortality.’ Obtaining the fruit of *heresy*,

hæreticus or *hairetikos* may well grant freedom of choice or so go my thoughts.

The *Bible* does say ‘And the Lord God said, Behold, the man is become as one of us, to know the good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken.’ *Genesis* 3:22-24. Is Enochia (one of) the ‘forbidden fruits’ of the Tree of Knowledge? However, the fruit of the Tree of Life was one he could eat but perhaps not in combination with the Tree of Knowledge.

I would like to thank Andy Bull who set up my website for me, maintained and operated it, willingly doing whatever he thought would be helpful – it was!

‘May God be between you and harm in all the empty places you walk.’
(Egyptian Blessing — 18th Dynasty.)

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2006.

BIOGRAPHICAL NOTES of DR JOHN DEE and SIR EDWARD KELLY.

In the lives of John Dee and his associate Edward Kelly, it is sometimes difficult to separate truth from fiction. John Dee's life is well documented but when we come to Edward Kelly so much is still a mystery. The notes in this chapter are to help those who are unfamiliar with Dee and Kelly to possess the more important facts of their lives and times. It is a strange story at times but it is always a fascinating one.

Even today, John Dee can still be represented as little more than a dabbler in black magic. A mountebank, an old fool who was completely under the sway of a thoroughly dishonest Kelly who was no more than an out and out impostor, which Dee could not see through, even though everyone else could. Some criticize Dee and write that he was 'the most deluded of men' while others brand him 'a vain and extravagant enthusiast.'

In this, they are basing their opinions on only one aspect of John Dee's remarkable life and denying his remarkable and outstanding achievements in so many other fields. Even his most obdurate critics must admit if they have any charity, in Elizabethan England Dr. John Dee was one of its most learned men. A man to whom the word genius could be applied without any hesitation, unlike today where the word has almost lost its meaning.

He was a respected authority on optics, navigation, astronomy, astrology, mathematics, cartography, geography and the fine arts (e.g. music, art, literature, architecture etc.) Dee petitioned the Crown to preserve the ancient unpublished records of England's past by creating a National Library that should be under royal auspices. He made his plea and supplication on the 15th of January 1556 to Queen Mary for 'the recovery and preservation of Ancient Writers and Monuments . . . and that of others . . . so that they might be saved' and in this Dee was anticipating the *British Museum Library*, where some of his manuscripts now rest, by many years.

The petition was rejected by the Queen with the result that a good deal of the valuable heritage of the nation was irretrievably lost I am sure. He knew most of the famous men of his time not only as lifelong friends but working with them in science, mathematics and many other learned matters. Discussion with him was regularly requested with his judgment and opinion sought in many areas of knowledge.

Dee experimented with supernatural powers and theurgy. Latin *theurgia* from the Greek *Θεουργία*, *theurgia* = 'divine work', magic from *Θεός*, *theos* = 'god' and *εργον*, *ergon* = 'work.' 1: 'Divine agency or direct interference of the gods in human affairs or the government of the world.' 2: 'The act or art of invoking deities or spirits or by the intervention conjuring up visions, interpreting dreams, receiving or explaining oracles etc; the power of obtaining from the gods, by means of certain observances, words, symbols or the like, a knowledge of the secret which surpasses the power of reason, to lay open the future etc.' 3: 'That species of magic which more modern professors

of the art allege to produce its effects by supernatural agency, as contradistinguished from natural magic.’

‘Porphyry and some others did distinguish these two sorts so as to condemn indeed the grosser, which they called magick or *goety; but allowed the other, which they termed theurgy, as laudable and honourable and as an art by which they received angels and had communications with the gods. Yet St. Austin assures us that are both damnable’ *Halliwell: Melanpronæa* (1895)

**Goety* from the Greek, *γοητεία, goeteia*= ‘witchcraft’ from *γοης, goes*= ‘a magician, a sorcerer, the invocation of evil spirits.’

Dee also practised *μανθάνω* or *manthano*. In the Greek *μαθησις, mathesis* and *μαθεῖν, mathein* of *μανθάνω, manthano* = ‘to learn especially by inquiry, understand, learning or science generally, especially mathematical science and mathematical magic.’ Dee loved and esteemed mathematics above all things and today we may have some difficulty in understanding or accepting that anyone who undertook the study of mathematics was suspected of studying the Black Arts in those earlier times.

To the mind of the ordinary populace, mathematics was a dubious study and highly dangerous as were those who studied it. Dee possessed an enquiring mind, a man of great talent, possessing a truly awesome intelligence and he was stimulated by a rare intellectual activity not given to many.

If something required understanding or explaining, the good Doctor Dee would undertake it because he found interest in almost anything that advanced, sustained or explained the human condition. To John Dee, everything was a form of science and as such, it was worth exploring and understanding. Few libraries could compete with Dee’s library of books and manuscripts. Many considered it the finest in England, perhaps one or two on the Continent could match it, but few in England could do so and the English Universities could not rival it and that did not please them.

Always bear in mind that it was the largest library in Elizabethan England and although it was in private ownership, Dee was generous with the help that it gave to those who were worthy and capable of being helped. The range of subjects found on his bookshelves was truly extraordinary for the times and as a private library, it would take some ignoring even today with our resources. Records show that Dee did lend books out to certain people and the surety for their safety and return seemed to be a strong oath setting out the conditions and the acceptance of them before witnesses.

Dee estimated his library had cost him some two thousand pounds and it had taken forty years of collecting ‘from divers places beyond the seas, and with much research and labour in England.’ Dee’s library contained upwards of three or four thousand volumes, consisting of bound and unbound works. He writes that four of his written books, one in Greek, two in French and one in High Dutch cost him five hundred and thirty-three pounds.

This amount was an enormous sum in his day and goodness only knows what the cost would be today, I hesitate to suggest what the cost of the entire library would be by today’s reckoning but we would undoubtedly be looking

at several million pounds. This is because so many of the works were originals and not copies, though Dee would frequently copy books by hand.

By general consensus, the library did not appear to be particularly well planned or designed as a library usually is, even the simplest. Books were often found prearranged by language or subject matter. Their grouping were sometimes in language or subject such as ‘Chaldaic, German, Hebrew, Italian, Syriac and English books.’ Neither were the books of uniform size or binding as in many libraries and a great many did not have any binding at all.

There was little or no help finding the books because there was little help with marks or labels on the shelves or piles to show what was there as with other libraries. The ‘index’ for the library appears to be John Dee himself and as others have frequently noted, his memory must have been both remarkable and phenomenal. Today we can consult the works that list his library in full and marvel at what we read from the gathered records.

As said, Dee’s library was available to English scholars or others who needed it because it was universal in its scope and covered ‘three of four rooms’ with a further three rooms added to the house as working laboratories, so it was not only for books. Antiquarians, astronomers, astrologers, architects, artists, mathematicians, scientists, theologians, physicians, could all consult the library and find works pertaining to their interest or subject.

As said, the index to this wealth of knowledge was Dee as there was no written index available to assist people in their search. This is probably the way that he preferred to do things because he could give help and guidance on the matter and know what was being consulted.

Seekers of knowledge did not have to go to the Continent or University libraries. Dee had many works, which were pre-Reformation and some of these works were very hard to find. Not only were there books about a subject but books written against the subject — all sides of the argument were presented which would lead to a broader and better understanding of the subject under study and all accessible to the enquiring minds of the day.

Even more important than anything else offered, John Dee was accessible and available to the enquiring minds of the day. We will come back to the library later.

There were his rare and exquisitely made ‘instruments mathematical.’ There were astrolabes, globes, navigational and optical instruments, quadrants etc and Dee invented various navigational instruments. One was a device he called a *Paradoxical Compass*, which he claimed could correct chart errors. Mariners, however, distrusted this innovation though more likely, they could not understand the complex principle of its operation so it was rarely used and fell into disuse. To display the range of his collection of instruments I can do no better than cite Thomas Smith’s *Vita Joannis*. (1707).

‘To the noble furniture of the library, there appertained a not moderate accumulation of Mathematical Instruments and Machines: also those, which by his own ingenuity amended and reformed he brought into better condition.

Among which that I may omit the rest, was a quadrant and staff, the semidiameter of it being five feet, but of this, ten, accurately marked with divisions of the globe of Mercator, amended and improved by the help of new observations, by means of which he had inserted the places and motions of the Comets, which appeared at their proper time. The octave, the ninth and tenth of the spheres, according to the hypothesis of the theory of Purbachius, ornamented with a horizon and brass meridian; mariner's compasses of various kinds and fabricated to find the variation; and lastly, a clock, which, in that age, was held almost a miracle, adapted to measure the second minutes of the hour — many sea compasses, a loadstone of great virtue . . . and so forth.'

Of the clock, mentioned at the end of the above list John Dee wrote that it was an excellent watch-clock made by Dibley who was 'a notable workman, long since dead.' This was a remarkable instrument for the time as it 'sensibly measured in seconds of an hour, that is, not to fail the 360th part of an hour.' This last division of time we take so much for granted now, including split second timing for sporting events but in the time of Dee, it was really quite exceptional.

He was a friend of Abraham Otellius who was, next to Mercator, the greatest cartographer of his age. Otellius was born the same year as Dee (1527). Dee was also a friend of Gerardus Mercator (1512-1594), who is perhaps the greatest cartographer of all time. As well as his famous projection, Mercator did excellent work (with Ortelius) in helping to free the geography of the 16th century from the tyranny of Ptolemy, his maps and instrument work was significant for its delicate precision and admirable execution.

Dee counted many other Dutch scholars among his friends, all these relationships lasted throughout his long life, this must speak volumes regarding Dee's character, his unique knowledge and generosity in sharing what he knew with others. Dee was regarded as a major influence in the expansion of England's exploration overseas and her empire, because England, her life and the protection of his country being was very close to John Dee's heart.

There was Dee's large store of documents regarding the Irish and Welsh estates, the ancient seals and arms and these were frequently consulted by Queen Elizabeth I. His house was in effect a private University that even Oxford and Cambridge would not rival for many years to come.

We read his library contained the works of Roger Bacon with some commentators writing that Bacon's works were very prominent in the library. Now, if John Dee thought a writer was important then he was, so let us take a brief look at Roger Bacon, the better to see why Dee's admiration was so great.

Roger Bacon (c.1214-1294) was both a remarkable and an important man. He was an English philosopher and scientist called by his contemporaries — *Dr Mirabilis* — from the Latin *mirabilis* = 'marvellous, extraordinary, strange and admirable' thus he was called the 'Admirable

Doctor Bacon.’ Bacon is chiefly remembered in popular thought for the creation of his famous ‘brazen head’ because with his companion Friar Bungay, Bacon wanted to encircle England with a wall of brass to defend her against her enemies.

They made a head of brass but they had to make it speak and hear it speak to know if their project would succeed or fail, if they did not hear the head speak then their labours would be completely in vain.

Bacon set his servant Miles to watch the head and wake his master if it spoke. The head did speak three times but Miles did not wake Bacon because the speech was very brief and he did not think it was important. First, it said ‘Time is!’ Half an hour later, it said ‘Time was.’ The brazen head gave its final utterance half an hour later saying ‘Time’s past’ and shattered into a thousand pieces so their long labour was beyond doubt in vain and wasted.

This is much as it had been for Albertus Magnus, who had worked for thirty years on a man (or head) of brass but his was destroyed by Thomas Aquinas. Byron refers to the legend in *Don Juan* as others do in literature.

Bacon urged that Christian studies be expanded and enhanced by including the sciences. He placed great emphasis on the importance of mathematical studies and the experimental sciences because these disciplines were practically ignored in the learning of the day. Like other brave souls, Bacon was more than a little prone to exposing the ignorance and vices of the clergy. The clergy certainly did not let his impudence pass without reprisal and like others before him, he paid the price as a result — as usual for the times.

Bacon can lay some claim to being the father of the experimental sciences as he laid down some of its principles, which I paraphrase. ‘There are two modes of knowing, by argument and experimentation argument winds up a question . . . but does not lead us to feel certain of the truth . . . unless the truth be proven and confirmed by experience . . . without experience nothing can be sufficiently known.’

This alone would have been enough to attract John Dee to him and his teachings, but add to this Bacon’s interest in astrology, chemistry, optics with all the other interests and we can predict this with comparative ease. He is credited with having foreseen the practical possibilities of the telescope, the use of lenses to correct faulty vision, gunpowder, mechanical navigation, flight, alchemy and much more. Bacon declared all human knowledge depended on mathematics and its noblest branch was astrology.

Like Rabbi Maimonides, Bacon believed that *Holy Writ* is the basic source of astrology and because of this, the study of astrology was a legitimate one to follow so naturally, the Church did not agree. Bacon believed in the power of the spoken word because it had great force and further ‘all miracles at the beginning of the world were made by the word.’

The above paragraph demonstrates that my paragraph in the *Introduction* referring to the proper use of ‘words’ is not a new concept by any means

having as it does, a long and honourable history. How could this man fail to attract the fertile mind and imagination of John Dee?

Because of his advanced thinking on the possibilities of the experimental sciences, he was made to suffer for it. Popular imagination credited him with magical attainments and conjurations whether proven or not because they did not understand it or him. It goes without saying that Bacon was suspected of being in league with Satan from whom naturally his attainments and gifts came. It has always been a source of perplexity to me why the church always thought such gifts could only come from Satan or the Devil — but why could it not have equally come from God.

It would appear Satan's greatest sin for which he is to be castigated is that he gives people knowledge and is thus feared by the church and those in authority. 'Ye shall know the truth and the truth shall set you free.' *John* 8: 32 or was the *Tower of Babel* repeating itself. With too much knowledge, people may become uncontrolled and unrestrained in what they could do and start to think for themselves.

Francis Bacon joined the Franciscan Order sometime during 1250 and the Order swiftly declared his works as heretical and during 1278 Bacon was imprisoned for heresy. When he was released, Bacon published his *Compendium Studii Theologiae* in 1292 dying in 1294. If we transpose much of the above to the year's 1527-1608 and change the name of the central character to John Dee, a great deal of Bacon's history would be found to be repeating itself, at times almost along parallel lines.

John Dee remains one of the most perplexing and complex characters in our history yet liking paradox the way I do I feel he was probably a very simple man at heart.

In the time of Dee, astronomy and astrology had not yet parted company, gone their separate ways and become the warring factions that they are now. Like Dee, Tycho Brahe and Kepler studied both astronomy and astrology, casting horoscopes and erecting astrological charts in the normal course of their work and studies. History has been kinder to these men and using astrology has not detracted from their standing or cast doubts on their sanity or skills as it did with Dee.

It is known that Brahe sent a copy of his latest book to the 'most noble and illustrious Dee' requesting his opinion of the work. This was obviously a measure of the value, respect and trust that the great Danish astronomer held of Dee's immense erudition and opinions.

Erecting astrological charts was a standard and acceptable procedure for the time and Dee was consulted regarding his astrological choice of the 'most propitious date for the queen's coronation' in 1588, while his astronomical advice was being sought in other matters. In 1583, John Dee undertook the task of reforming the Julian calendar for Britain.

The Queen greatly admired his work on the project and she approved a draft proclamation that would have executed the recommendations and

reforms that Dee suggested. However, the improvements were never carried out because the bishops objected for religious reasons.

Chemistry and alchemy were still reasonably amicable bedfellows. Astrological and magical talismans, amulets and charms were part and parcel of the arts of the practitioners of medicine. John Dee had the mind of a scientist and the heart of a mystic, nor would he have seen any dichotomy in this, as later commentators seem to have done.

Many people have wondered why he was ‘Doctor’ John Dee. Several suggestions have been put forward for this designation with the title of ‘doctor’ being thought of more as being a complimentary title by some, while to others the title is purely honorary, as with *doctus* from *doceo*= ‘to teach, instruct, inform, show, tell etc. while others think he was given a degree at Louvain Dee was skilled in medicine and he may have been a doctor of medicine, the honour having come from Prague University in 1585-6.

He tried to gain the position of Master of St. Cross’s Hospital, which Elizabeth had promised him but it was not given to him (see later) so did he seek this post because he had the necessary medical qualifications? The only problem with this theory is that Dee was called ‘doctor’ before these dates, in particular by Foxe in his work *Acts and Monuments* so was it a complimentary title or one to which later he qualified?

Dee himself, in the *Compendious Rehearsal*, writes that while in Louvain he had ‘for recreation studied the method of civile law’ and had received a testimony in verification of his expertise in legal matters and whether this conferred the title of doctor on him, I do not know.

Thomas Smith, in his *Life of John Dee, An English Mathematician* (1908) writes that ‘John Dee first drew the breath of life at London on the 13th day of the month of July, at four o’clock and 11 minutes p.m. in the year of the eternal incarnated Word 1527’ though sometimes a writer will give the time as 4.40 a.m.

I have always used the afternoon time because I feel this chart to be right according to the circumstances of his life, which we are aware of with the benefit of hindsight. John Dee was born on a Saturday so at least one strand of his life appears to have been preordained and fulfilled throughout his life — the rhyme that tells us that ‘Saturday’s child works hard for a living.’

I have given the birth chart of John Dee and the birth chart of Edward Kelly for those astrologically minded readers so that they can make up their own mind regarding the matter in hand. The wheels of their charts fit so closely, as can be seen the same Signs of the Zodiac are in the same position in both charts so that they could almost overlay one another filling in the empty houses in both men’s charts and there are other interesting points of syntax in astrology to be found.

These natal charts are found at the back of the book with the natal chart for John Dee according to Thomas Smith at the top and the natal chart for

Edward Kelly according to Anthony Wood, at the bottom. Again, in a light-hearted vein, Kelly was Thursday's child, which meant according to the rhyme that Kelly has 'far to go.' Kelly did 'travel far' and he always seemed to be 'on the go,' he was out of the country and far from home with Dee, staying there and eventually dying there while attempting to escape from prison. Even when in England he was without doubt going far, often with someone chasing after him or seeking him for one thing or another until he settled down with Dee at Mortlake.

The other thing that should be noted with these charts is that the outer-Saturnian planets have been set in place because we use them today in modern astrology. In the time of John Dee, even though they existed of course, only the *Seven Planets of the Ancients* would have been used for astrological work and these were the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. The three extra planets are easily ignored if you wish but they do add extra information to the native of the chart — even explaining one or two things with the benefit of hindsight.

John Dee lived in a house belonging to his mother to which he added other rooms for his laboratories, his instrument collection and his vast library of books. There were some 'four or five rooms in the house filled with books,' he makes reference to his 'chiefe and open library' and his diaries mention students lodging with him. A survey of 1616, after Dee's death, describes the house as 'ancient' and saying that it was 'a rambling place standing between the church and the river.'

Smith writes Dee's father was Roland Dee, a mercer employed at the court of King Henry VIII, though some works say he was a vintner by calling, his mother was Johanna Wild. Roland was comfortably off so he was able to give his son an excellent education. Dee's father was 'an honourable man and coming of a family sufficiently genteel. Whose care, according to the affection implanted by nature, toward his own son, as well as his being a boy of great hope and good disposition, Roland was chiefly bestowed in informing his mind with Greek and Latin literature.

The curriculum of the studies in which boys are accustomed to be taught, being happily passed, partly in London, partly in Chelmsford in the county of Essex, he was entered by his most loving father in the 16th year of his age, at Cambridge, in the College dedicated to the memory of St. John the Evangelist, to be taught the higher Sciences, at the end of the year 1542.'

The family claim descent from a noble Welsh house, the family of Dee of Nant y Groes and Dee confirmed through research into his pedigree that among his ancestral line he counted Roderick the Great, the Prince of all Wales. His research into his lineage also showed a distant relationship with Elizabeth herself and she did seem to hold him in great affection. Queen Elizabeth appeared to regard him more as a kinsman and not as a servant or subject of the crown.

Dee's studies were undertaken in London and Chelmsford Grammar School where his father sent him until he entered Cambridge in his sixteenth year, Dee entered Cambridge at St John's in November, 1542 where he almost devoured books and knowledge but he explains this best on his own behalf. While he was at Cambridge without doubt he made some rather influential friends such as William Cecil, later Lord Burghley treasurer to Queen Elizabeth and William Grindal later to be Archbishop of Canterbury among many others.

He writes — 'In the years 1543,1544,1545, I was so vehemently bent to studie that for those years I did inviolably keepe this order; only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning.' *Compendious Rehearsal*.

I have used the short title of the *Compendious Rehearsal* mentioned above, which is an account of Dee's life and written for Queen Elizabeth though perhaps wisely it omits the magic, astrology, the *Enochian Work* and the time spent abroad with Kelly with their families.

Although he may have cleaned it up a little to prove his claims, I believe as most do that we can take most of it as read. Elizabeth was far too shrewd and familiar with Dee's life for him to attempt to fool her with details that did not fit the facts, particularly where money was concerned. Dee compiled the *Compendious Rehearsal* in 1592, near the end of his life, to account for expenses he felt the Crown owed him on his return from the Continent.

Its somewhat fuller title started '*The Compendious Rehearsal of John Dee his Dutifull Declaracion and Proof of the Course and Race of his Studious Lyfe . . . et cetera*' and it ran to some forty pages or more of printed text because it chronologically detailed some fifty years of a very interesting life of service to the Crown and the quest of knowledge. There is little doubt that the Elizabethans liked long titles as so many other works attest.

It was presented to two members of the Queen's Privy Council who were enquiring on behalf of the Queen into his claims for financial reimbursement. We explain the work here because so many writers refer to it as I do, thank goodness for it because there is enough found within its pages for the lives of fifty men — yet remarkably, it refers to only one man and those associated with him.

Dee's exceptional abilities were recognized and rewarded by his being made an Under-Reader in Greek at the newly founded Trinity College. In 1548, he attained his Master of Arts degree and left Cambridge to further his studies on the Continent. While he was at Trinity College, he created a lifelike stage effect for the play *Pax* by Aristophanes, which was much too realistic for the times.

It was 'a flying scarab that mounted up to the top of Trinity-hall in Cambridge.' It 'flew to Jupiter's pallace, with a man and his basket of

victualls on his back; where at was great wondering, and many vaine reportes spread abroad of the meanes how that was effected.’ *Compendious Rehearsal*.

It is reasonably certain that Dee was attempting to imitate the theatrical effects of classical times. He had an absolute passion for anything mechanical and this may have been the first time such a spectacular mechanical display was seen on an English stage. Of course, the ‘flight of the scarab’ was created by ‘supernatural means and sorcery’ and not by ‘the clever and considerable mechanical skills or the use of pulleys of its inventor’ after all John Dee had not acquired such skills in the course his studies at Cambridge, so he must have had ‘some help.’ Dee wrote that it was all ‘Naturally, Mathematically, and Mechanically, wrought and contrived.’

The reports of this unusual magical display spread like suspicion borne on the winds of rumour and it may have sown the first doubts regarding his presumed dealings with sorcery in the popular mind. In 1571 in the preface of his *English Euclid*, he complains that he is jeered by the populace as ‘a companion of the hellhounds, a caller and a conjurer of wicked and damnable spirits.’

In 1548 after receiving his B.A, John Dee left Cambridge and went abroad to Louvain because it is suggested that he thought the teachers there possessed greater skills, especially in the field of his beloved mathematics. Dee said his purpose was ‘to speake and confer with learned men, and chiefly mathematicians.’

Dee studied navigation with Rainier Gemma Frisius, Abraham Ortelius regarded as one of the most prominent cartographers of the time and once cosmographer to Charles V. It was during his visit that he made both the acquaintance and lasting friendship of the greatest cartographer of them all — Gerard Mercator.

When Dee fell ill late in the 1550’s Ortelius, who was a few months older than Dee, keep up a constant correspondence with him throughout and when he came to England in 1577, he called to see him. As others have commented it was obvious that these men had an influence on John Dee that was far-reaching and went beyond the classroom and it continued long past the time that he spent with them shown by the lengthy correspondence he had with Gerard Mercator to whom he referred to as ‘the honest Philosopher and Mathematicien, Gerardus Mercator.’ 1577.

Dee returned to Cambridge with navigation instruments newly invented by Frisius, the like of which this country had never seen and he brought two globes of Mercator back with him to Trinity College because like Mercator he was an authority on navigation. Dee was well aware that as an island and a seafaring nation, England depended on accurate navigation above all things to function beneficially in the affairs of the world. The work that John Dee undertook on behalf of large companies, their ships and captains were extensive and Dee himself invested in many of their ventures, but this is beyond the scope of the chapter and it is well written about.

Dee went to study at Louvain in Belgium and on July 20th, 1550, he arrived in Paris and a few days later he was prevailed upon to give lectures on Euclid at the University of Paris, which caused a sensation, he said it was given to a rapt and overflowing audience. Scholars from many countries came to discuss science and philosophy with him for Dee was already well respected on the Continent. Dee was deservedly proud of this and not without justification, because it was all happening at the ripe old age of 23 years.

Many think it was due largely to Dee's efforts that mathematical disciplines were restored in England. It was during this period (1550) that Dee wrote a work *Mercurius coelestis* in some twenty-four books, but we only know it by its title as it was never published and it is now lost. *Mercurius*= 'Mercury, Messenger of the Gods' and *coelestis*= 'pertaining to heaven, heaven, celestial' and for once we get a short Elizabethan title, which does not help too much with the possible contents or theme of the books.

After Dee received his Master of Arts degree in 1548, he never returned to Cambridge. He writes that 'never after that was I any student at Cambridge.' He did not go to study at Oxford but he made visits there, neither did he accept the stipend or post of lecturing there on mathematics in 1554. We do not actually know the reason why he refused to have anything to do with the English universities even though he did admire many of the men who were teaching there. There is a possibility that he found the atmosphere, the teaching and methods of teaching somewhat restrictive in England or it did not suit him.

He returned to England in 1551 and Edward VI assigned him a pension of 100 crowns, which he exchanged in 1553 for the rectory of Upton-upon-Seven, Worcestershire. On his return from Louvain he started to take and interest in 'natural magic.' He used the term natural magic to mean 'it stemmed from God and therefore good, opposing black magic that was evil.' Dee believed the Universe was spiritual and God had appointed angels and spirits to move the planets in their course. Spirits had command over the days and their hours. The stars in the heavens influenced the fate of nations and people.

Heaven and earth were reflected in one another, as above so below, with a divine harmony that was mathematical. Dee regarded mathematics as the key to knowledge. Mathematics and Cabbalistic magic provided two channels of communication with the Divine. In this, he was agreeing with Agrippa whom he admired and Agrippa states that nothing can be achieved in magic without mathematics. Dee maintained great benefit could result from making genuine contact with the spiritual and he was not alone in thinking this way because this thinking has continued to our time.

At court, John Dee was popular and the courtiers generally respected him though Aubrey has suggested that some may have feared him as a sorcerer, someone who should have remained in the medieval times of yore. He spent a short time in prison at Hampton Court in August 1555, because of 'false

accusations' made by George Ferrys and Prideaux.' They charged him with 'lewde vayne practices of caculing and conjuring' to enchant and destroy Queen Mary. Dee maintained it was 'a damnable slander, utterly untrue, in the whole, and in every worde thereof.' *Compendious Rehearsal*.

After the succession of Mary Tudor, he was asked to calculate the horoscope of the new Queen and her prospective husband Philip II, which he duly did. At the time, the Princess Elizabeth (to become Queen Elizabeth I) was in captivity at Woodstock. Dee was a cousin of Blanche Perry who held the position of confidential maid-of-honour to Princess Elizabeth and much was to be achieved by knowing those who served influential people. In the case of the future Queen Elizabeth I, it was frequently through her women companions, holding as they did an important channel of access being so close to the future Queen, and these women should not be underestimated in the story. It was frequently through Blanche he corresponded with Elizabeth and he erected her horoscope, which is in *British Museum*.

Dee cleared himself of the charges of treason but he was sent to the Star Chamber to be tried by Bishop Bonner on the ecclesiastical charge of being a heretic. The definite charges were never made clear which could imply they were only suspicions that had more malice and mischief in them than hard facts. It seems the only evidence they could produce was the chart he erected for Queen Mary but as the Queen had asked him to set up the chart in the first place, he could hardly be accused of working against her welfare by using magic or charms.

The other evidence against him was the close correspondence he had with Elizabeth. She was a great admirer of his skills, learning and teachings. This exposed him to the suspicion and charge of practising against the life of the Queen 'by divers enchantments.'

These letters were obviously not as damaging as his accusers had hoped they would prove because the charges of treason and heresy were dropped and he was released, Dee fared better than his cellmate who was burned at the stake. This period in Dee's life is less than clear with little information known it, but it underlined the danger of being a 'Magus' in England at the time in question.

We should note in passing that when Dee was released in 1555, the young Edward Kelly was being born. John Dee would be 55 when they finally met in 1582 to eternally link their names for ever some 27 years later, to start the experiments that have caused so much speculation and contention. Strange are the ways of Fate that finally caused their paths to cross in the future.

The Star Chamber or *Camera Stellata* was not a place to be summoned to attend and it was to be avoided at all costs in more ways than one. It was a court of civil and criminal jurisdiction at Westminster and it is said to have got its name from the gold stars painted on the ceiling though not all agree or accept this as the origin of its name.

In the beginning, it comprised of the Privy Council but under King Henry VIII, it was remodelled to consist of four high officers of state, with power to add to their number a bishop, a temporal lord of the council and two justices of the courts of Westminster. It had jurisdiction in cases of forgery, perjury, riots, maintenance, fraud, libel, conspiracy and generally of every misdemeanour, especially those of public importance.

It was exempted from the intervention or debate of a jury and it had the power of inflicting any punishment short of death, though its deliberations sometimes resulted in such a price being paid. Frequently iniquitous, the sentences inflicted being cruel and arbitrary, mainly if not solely for the purpose of levying fines — nothing changes — which is why I said it should be ‘avoided at all costs.’ It was finally abolished by the Statue 10 of King Charles I.

The Star Chamber is said to have taken its name from the golden stars painted on its ceiling but records say these stars were obliterated long before the reign of Queen Elizabeth I and Dee’s time. The name is taken from *starra* (Hebrew= *shetar*) or Jewish covenants that were deposited there by order of King Richard I, which were kept in chests under three locks. Jewish contracts and obligations were assigned the name *starra* or *stars* and these were ‘kept in the *starr-chamber*.’ No *starra* or *stars* were considered valid unless they were kept in these repositories and here they remained until the banishment of the Jews by King Edward I.

When Elizabeth became Queen in 1558, John Dee became her court astrologer, magus and philosopher and during these times, these were perfectly respectable posts. Dee was asked by Lord Burghley to select ‘the most propitious day’ for the coronation of Elizabeth I.

On the day of her coronation, Dee met the princess who was now the Queen of England and she took lessons in the mystical interpretation of his works. She made him promises regarding appointments but it has to be admitted that she never kept many of them regarding the appointments, though in December of 1564 she did give him the Deanery of Gloucester. He obtained permission however, to hold for ten years the two rectories of Upton and Long Ledenham.

It is certain it was her protection, which saved Dee from the accusations of conjuring and sorcery, as said earlier, this was the general opinion held of him by the common people. Dee knew and performed many things they did not understand so this made them suspect him, it is obvious that they feared him and what people do not understand or fear they attack and try to destroy.

The man who did the most damage to Dee’s reputation was John Foxe in the early editions of his work *Acts and Monuments*. This is its short title because as said earlier, the Elizabethans seemed to like long titles for their written works in particular. *Acts and Monuments* was a highly successful book

in the Elizabethan period and it underwent four editions in Foxe's lifetime alone.

John Foxe (1516-1587) was born in Lincolnshire and at the age of 16, he entered Oxford and became a fellow of Magdalene College from where he resigned in 1545 because he would not comply with the rules. He married at Stratford-on-Avon. He was an early student of Anglo-Saxon and published an edition of the Saxon gospels. Foxe led quite a varied life and in 1560, the Bishop of London ordained him as a priest.

The first English edition of his *Acts and Monuments* appeared in 1563 'with the gross errors of the Latin version corrected.' Foxe was too hasty a worker and far too violent a partisan to produce anything like a correct or impartial account of the mass of facts he had to deal with, unlike the man he was slandering, John Dee. Nor can he 'be exonerated from the charge of wilful falsification of evidence' though his 'advocacy of religious tolerance' was far in advance of his day. Foxe died on the 18th of April 1587 and he is buried at St. Giles at Cripplegate.

Foxe refers to Dee as 'Doctor Dee the Great Conjuror.' In 1570, a Convocation ordered a copy of the work be placed in every collegiate church and it could be found in most parish churches throughout the realm. Finally it was all too much for Dee and he appealed that Foxe should desist from his 'damnable sklander' of calling him a 'Caller of Divels' and the 'Arche Conjuror of England.'

Dee's plea was successful and all references to him by name were expunged in the 1567 edition, but by then it was probably as ineffectual as is the order from the bench today that 'the jury will disregard the last remark' — a quite pointless instruction because the jury have already heard it.

Dee remained on good terms with his monarch and she seemed to be genuinely fond of him. Elizabeth would frequently urge him to attend court more often but my feelings are that Dee did not really like the court over much for I do not think he was particularly partial to playing court politics and intrigue, which I think were basically against his nature.

Elizabeth clearly regarded him as proficient in the occult arts and trusted him because when a waxen image of her 'stabbed to the heart' was found in Lincoln's Inn Fields, Dee was asked to counteract any possible evil against her from the charm.

Elizabeth often sent him gifts of money but the most valuable gift that she gave him was security and protection from his enemies, which was worth its weight in gold during these times. Dee writes that the Queen 'promised unto me great security against any of her kingdome, that would by reason of any of my rare studies and philosophicall exercises, unduly seeke my overthrow.' *Compendious Rehearsal*.

It should not be necessary to stress the importance of this promise at the time of the Reformation, especially when it came from the indisputable head

of the realm and backed up with her absolute power — this was very powerful protection indeed.

Despite her kind disposition towards him, the Queen of England could not appear to be too friendly with a suspected magician and sorcerer, Elizabeth was astute and reticent in the matter of giving him advancement or preferment and it was a problem she must have found very difficult to balance, at least politically. Dee's reputation as a conjurer always seemed to precede him and it usually caused hostility towards him, as written elsewhere people fear what they do not understand.

Dee naturally believed in astrology, the 'good astrology' of the natural world, the natural powers and of individuals. The Hermetic Philosophers regarded the stars and planets as channels through which God transmitted his powers. To attract the 'effluvia' of the celestial bodies, which directly affected the lower world, the natural magician tried to summon and manipulate these powers and even today, to attract, and engage the power, the operator created the talismans, amulets and charms of that power.

To attempt this required an extensive knowledge of the metals, perfumes, incenses, oils, plants, gemstones, angels, spirits and much more sympathetic to that celestial power and how to use them. These would enable the operator to channel the power summoned and use that power on the lower, material plane and these are still the basic principles behind the use of talismans, amulets, charms and much of their use today.

He returned to the Continent before Christmas 1562. In 1564, we find him residing several months in Antwerp with William Silvius, a celebrated Dutch printer that would print his work *The Hieroglyphic Monad* and Dee tells us that he 'finished the work in thirteen days.' He started it on the 13th of January 1564 and completed it by the 25th. The manuscript was in the hands of the printer by the 30th and by the 31st of March, the first Latin edition was complete. In 1591, a second edition was published in Frankfurt.

Latin was the universal language that was understood by men of learning whatever their native tongue. However, unlike many of the Continental Magi John Dee wrote a good deal of his work in English to make it available to those who could read to enable them to use the work.

I am sure Dee used discretion regarding what he revealed and to whom. Dee used magic to gain practical advantages and each level he gained raised him like a ladder to the next. The knowledge he sought was often used to help his fellow creatures on their way, each according to their ability.

Although the *Monas* was produced 'in much haste' Dee writes that the work was the result of 'seven years of gestation.' There seems to be a suggestion that the work may have been given through 'automatic writing.' In *Theorem XXIII* Dee writes 'In the name of Jesus Christ crucified on the Cross, I say Spirit writes these things rapidly through me; I hope, and believe, I am merely the quill which traces these characters.'

The *Monas* was famous even during Dee's life, but not popular with the Universities and Dee thought they simply did not understand it and openly said so. Perhaps he foresaw this as the title page carries the Latin admonition — *QVI NON INTELLECT, AVT TACIAT, AVT DISCAT* — 'Who does not understand it should either learn, or be silent.' I am sure this did not endear him to many but especially in the Universities because he was right — they did not understand it or like it.

Later in his life (1592), Dee thanked Elizabeth for defending his work 'against such Universitie-Graduates of high degree and other gentlemen, who therefore dispraised it, because they understood it not.' *Compendious Rehearsal*. Dee presented his *Monas Hieroglyphica* to the Emperor Maximillian to whom it is dedicated. The full translation of the title is *The Monad, Heiroglyphically, Mathematically, Magically, Cabbalistically and Analogically Explained*.

He was back in England later the same year but in 1571, Dee was on the Continent again but on his way through Lorraine, he 'caught a perilous illness.' Two physicians, accompanied by Lord Sidney were sent 'carefully and with great speed' by Elizabeth 'to provide him with relief.' They were instructed to comfort and give him from her majesty 'divers rarities to eat, to increase his health and strength.' He returned to his home in Mortlake where he continued his studies.

In 1572 with the coming of a new star people gathered to hear Dee discourse on its appearance in the skies and five years later Dee was displaying his learning regarding a mysterious comet. Elizabeth herself came to Mortlake to ask him what 'this addition to the stellar bodies might portend.'

In 1578 Dee was abroad to consult with German physicians and astrologers regarding an illness of the Queen. On his return, he was employed to investigate the title of the Crown to countries recently discovered by British subjects and supply geographical descriptions.

Dee went on many confidential missions abroad on for the Queen. This has led to the suggestion that his true missions abroad were espionage for Burghley and Walsingham because both men were closely linked with the Queen's intelligence service and it has also been suggested that the magic, Enochia and all its trappings were simply a cover for the true purpose of his life and work, espionage — discussed later.

Dee's house at Mortlake was well positioned for the court and its affairs. Some of the favourite residences of the Queen were nearby at Richmond, Hampton Court and Nonsuch, these were all within easy reach. Dee was a frequent visitor to Barn Elms, the countryseat of Sir Francis Walsingham who was the Queen's Intelligence Secretary. In the *Autobiographical and Historical Notes* by Ashmole, Good wife Faldo told Elias Ashmole that Dee was 'wel-beloved and respected of all persons of quality thereabouts who very often invited him to their house or he came to theirs.'

Nearby was Syon House, the home of Henry Percy, the Earl of Northumberland — ‘the Wizard Earl’ and his circle could boast that the greatest intellects in England were often to be found there. Dee’s circle was no less blessed and they had frequent contact and communication with Percy’s *Northumberland Circle*, a list of these people would prove most impressive. In the latter part of the sixteenth century and the beginning of the seventeenth, the centre of English science was ‘not found at the Universities, but in London.’

As said, some of the greatest intellects and mathematicians in England were in Percy’s circle. Dee’s circle included Raleigh and many individuals of intellectual prowess that were considered to be freethinking and pagan, while working within the Christian framework of the time. I believe Dee’s circle went by the wonderfully evocative name of — *The School of the Night* — considering the nature of the School the name is most appropriate.

The people who visited Dee’s home at Mortlake would provide an impressive list of the rarest intellects and some of the most powerful people found working in Elizabethan England. Queen Elizabeth would often call without prior notice and sometimes with much of her court. The half-brothers of Raleigh were frequent guests as was John Hawkins who went with Sir Francis Drake, many men connected with the sea called to Mortlake to consult Dee’s charts and maps and to be instructed in mathematics and the technology of the navigational arts.

Dee dreamt of England having a strong empire, he was the moving force behind many of the explorations of the time and he sometimes invested his own funds in certain of the ventures. Dee’s private diaries provide a deal of information of this kind and his neighbours say he was ‘wel lyked.’

We know at times that Dee found the constant stream of visitors to his home overwhelming and he found little time for the philosophical studies and the experiments he craved. The Queen had promised him a living at Saint Cross’s at Hampshire and in 1592 he wrote to her explaining:

‘I would faine retyre my seife for some yeares ensuing from the multitude and haunt of my common friends, and others, who visit me, which thing without offense, and lose, or breach of some folkes friendship, cannot be conveniently performed, while I continually am at my house at Mortlake; the passage and way to my house there is so easy, neere, and of light cost from London or court.’ *Compendious Rehearsal*.

In other words, Dee was too conveniently placed to London but Elizabeth wanted John Dee close to hand so she did not grant his request. He was one of the foremost jewels of England’s intellectual crown and as such she would not allow him to retire to the country or from public life into semi-obscurity. Some of the most authoritative minds of the day wished to consult Dee regarding matters of navigation, geography, astronomy, science, voyages of discovery and so on.

I am sure Dee was flattered by these demands but in truth I think he was exhausted, depleted, weary and in need of rest with time to think and be by himself. I am sure, as is hinted at times that he may have found living near London too expensive, too convenient and too time consuming.

As said, his very close friendship with Walsingham, the chief officer of Elizabeth's Intelligence Service reinforced the speculation, then as now that his true mission in life was espionage for Elizabeth and the realm. The envious set it about that his magical dabbling was merely camouflage for the true objective of the much-travelled Dee. I have absolutely no doubt that Dee would discuss and make observations regarding the countries he visited. Much as we today comment on a country we visit and make comparisons with our own, this is natural, a normal result of travel and in no way sinister, I have discussed with others every country I have ever visited but not to spy on that country with the intention of doing it any harm.

Dee was a scientist and I believe his appraisal and meticulous observation would be useful and of great interest to the Crown. In those times, this kind of information was as scarce as hen's teeth by today's standards when we possibly have too much information, given too often and quite often too trivial on all counts as a result. It has never been proven to anyone's satisfaction that Dee was spying for the Crown. Queen Elizabeth I had her secret intelligence service, so has Queen Elizabeth II and it too operates mainly through her ministers.

Naturally Burghley and Walsingham had interest in finding out what was going on in other countries, eager to know what Dee thought and what he had seen while travelling and I feel certain that Burghley and Walsingham would make similar enquiries from many of the important travellers returning from abroad. In particular, those sent on court business, as they would be going to the centre of power, the royal courts where intrigue, policymaking and rumour would be rife. I would regard such enquiries and discussions as routine and not sinister in the least.

In one book Dee is portrayed as a Tudor forerunner of James Bond even having as his personal cipher the number '007' with Elizabeth calling him 'her eyes' it is said. This detailed theory can be found in *John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I* by Richard Deacon. The spiritual diaries are held to be a 'secret code book' for enciphering Dee's coded espionage messages to Elizabeth and her ministers.

Mr Deacon provides his facts and from them the reader will be able to form their opinions and response regarding the matter being offered for consideration, my decision has been made for some time. Now let us take a look at some of the domestic details of Dee's life.

John Dee married in 1574 though nothing is known of his first wife other than the fact that he recorded her death the following year. He married again in February 1578 to Jane Fromond who was lady-in-waiting to the Queen.

John Aubrey, the English antiquary writes that Dee was ‘very fair, sanguine complexion, with a long beard as white as milk — a very handsome man — tall and slender. He wore a goune like an artist’s goune, with hanging sleeves.’

On the 10th of March 1575, the day that his first unidentified wife died, Elizabeth came to see him because she wanted to see his magical mirror and famous library. Dee had to see her outside because the Queen would not enter the house when she learned that he had just buried his wife only four hours beforehand. Elizabeth saw the ‘blackstone’ and he exhibited some of its properties to her and she was greatly entertained by it all. To see the stone more the better the Queen was taken down from her horse ‘by the Earl of Leicester, by the Church wall of Mortlack.’

She made many visits to her philosopher’s house which was ‘a little to the westward of the church.’ Elizabeth called to see John Dee on the 10th of October 1580 and Dee wrote ‘The Queenes Majestie, to my great cumfort (**hora quinta*) came with her trayn from court and at my dore, graciously calling me unto her horsbak, exhorted me briefly to take my mothers death patiently.’ It is obvious from this that his mother had died sometime before this date.

Dee was consulting with the Queen on October 3rd and with others and Lord Burghley at the Privy Chamber on the following days, Burghley could not see him on October 7th and seemed very preoccupied and indifferent to him, passing him by and Dee thought it was because it was by some ‘new grief conceyved.’

He returned to Mortlake to his own grief with the death of his mother, so her mother’s death must have taken place either later on the 7th, 8th or 9th. He could without difficulty have been back to Mortlake on the 7th if he finished at court early enough, certainly by the 8th and 9th with the Queen comforting him about his mothers death on the 10th of October.

Dee was a loving and loyal son and his mother was very close to him so if she had died while he was away from Mortlake with the Queen and with at the Privy Chamber while, it is my belief that someone would have come the relatively short distance from Mortlake (even in his time) and told him of the event. It is my opinion that his mother’s death happened after he got back to his home on the 7th, the 8th or the 9th and naturally before he met the Queen on the 10th of October.

**Hora Quinta* is the fifth hour, *hora*= hour and *quinta*= ‘five.’ The ‘fifth hour’ because ‘*hora* is an hour among the Romans, of varying length, according to the time of the year, from sunrise to sunset being reckoned as twelve hours. The Greek is *ώρα*, *hora*= ‘lit. a definite space of time, fixed by natural laws.’

Even today, some people as I do still use a variable *Table of Hours* worked out from sunset, which is variable according to time of the year, with long days in the summer and short in the winter. This particular instance

would have been given or recorded as ‘the fifth hour after sunset, October 10th 1580.’ I have given this Table as an alternative way of working out the planetary and angelic hours in earlier books and I will continue to do so in future with any new works or any reprints of previously work published — if a *Table of Planetary Hours* is needed.

In July 1583, two great nobles invited themselves to dine with Dee, but his poverty made him decline the honour. When the Queen heard of this she exhibited her *largesse* by sending him a gift of forty angels of gold. Elizabeth has had the charge of parsimony levelled against her but in her dealings with John Dee, this was not wholly justified. I have always preferred that she was careful with her cash and I can understand this — it was simply good housekeeping.

She may not have always kept her promises regarding advancement but she did not appear to lack generosity towards him. I think for the most part she displayed affection, respect and warmth towards him in many ways. It has been pointed out by others who like such details and find them for the rest of us that Elizabeth is mentioned some fifty times in the diaries of Dee, now and then in quite intimate detail regarding the court, its politics and her dealings with him in which she appeared to affectionate and friendly.

Dee’s son Arthur attended Westminster School and to a large extent followed in his father’s footsteps but without his father’s unique skills and learning however, Arthur was very well-educated. We do not know a great deal about him, but he did have some high standing positions during his life. He is called ‘the eldest of Dee’s sons’ and in fact, he was Dee’s first-born and so the eldest of his children.

The family and children are discussed later showing that there were eight children in all with the last being born and christened in 1595 making four boys and four daughters. Katherine was looking after him when he died and he named one of his daughters after ‘Madimi’ from the crystal skrying with Edward Kelly.

Arthur did achieve success with Hermetic philosophy and he gained fame in his own right, which like his father’s before him reached the court of Russia where he became *Archiater*= ‘chief physician’ to Tsar Mikhail on the personal recommendation of King James.

Arthur Dee used his father’s shrewstone as others had done, but he did not make any extravagant claims, he said ‘he saw but little.’ Dee was keenly interested in crystal gazing and on the 25th of May 1581, mentioned elsewhere, he wrote that for the first time — ‘I had a sight offered me in crystallo and I saw.’

It was necessary most reports suggest, to turn the shrewstone in different positions before the observer could secure the right focus. When this ‘focus’ was right, the spirits would appear on its surface or in different parts of the room and Dee confirms this form of external projection. On the 28th of May

1583, he writes of Madimi that ‘she seemed to play up and down, and seemed to go in and out behind my books, lying in heaps; And as she should ever go between them, the books seem to give place sufficiently, dividing one heap from the other while she passed between them.’

How is this particular entry generally viewed by some writers in the past? It is considered as no more than a clever trick of the light or a projection by Kelly. Well it was a remarkably clever trick for the time and I for one would have liked to have seen it, especially with Kelly’s ingenious skills as a ventriloquist, seeing that he added Madimi’s replies for good measure to deceive the naïve Dr. John Dee. If being so ‘naïve’ produced such a mind and gave the qualities possessed by John Dee — then please God by me!

Some think Dee recorded these events in good faith while others say it was a nonsense of Dee’s own invention ‘for the deception of posterity.’ However, what Dee hoped to gain by deceiving posterity I do not know for I have long thought he never really intended his magical diaries to be made public at all and what gains he would have made or wanted eludes me. Prior to his meeting Kelly, Dee had been recording dreams and his diaries mention and describe ‘strange dreams’ some are his own with those of his wife and others, he was attempting to try and read the future from them.

At this point in the tale, we should now bring in the other member in this remarkable anecdote, Edward Talbot or Kelly because he had arrived on the scene in 1582, between the time of Dee seeing in the crystal for the first time in 1581 and the above projection recorded when Kelly was installed as Dee’s skryer in 1583.

In truth, we must admit that we still know very little about the man or whether he was Talbot or Kelly and until we know more, every writer has to spread thin the meagre facts known. All we can do, as others before us have, is to take these ‘meagre facts’ and draw our conclusions from them because this is the only option open to us and this is what I have done here.

According to Anthony Wood in his *Athenae Oxoniensis* (London 1815), Kelly was born around 4 p.m on the 1st of August 1555 (Dee confirms the year) at Worcester and he was educated in his native city until about the age of seventeen when his father sent him to Oxford. It is thought that Kelly’s father was an apothecary of reasonable means. Nevertheless, those who have checked the records of that place say no one by the name of Kelly registered there around this particular period

If his name was Talbot then three people of that name entered Gloucester Hall around the requisite period. According to Wood who was the *amanuensis* of Thomas Allen (1542-1632), ‘Kelly spent some time in this house, Gloucester Hall’ although no record of the name Kelly is found on the register.

Kelly or Talbot was for a short time secretary to Thomas Allen who was a magus like Dee. It is generally thought Kelly or Talbot acquired his

knowledge of occult philosophy while he was in Allen's service. If this latter report is true then he may well have been using an alias when he saw Dee for the first time, his name was Kelly but he told Dee it was Talbot.

Thomas Allen, an English mathematician was admitted to Trinity College, Oxford in 1561 and graduated M.A in 1567. Allen was famous for his knowledge of antiquity, philosophy and mathematics, he spent some time at Henry Percy's house where he became acquainted with Thomas Harriot, John Dee and the other famous mathematicians of the day. His exceptional skills in mathematics and astrology only served to gain him the accusation of being a magician — which in truth he was.

He is accused of using the black art to bring about a match between his patron Robert Dudley, Earl of Leicester and Queen Elizabeth. It would not be an unfair comment to say that Thomas Allen resembled John Dee in many ways. Further, Anthony Woods confirms that none knew Robert Dudley more intimately than John Dee did.

Whatever his name, Kelly or Talbot and if he was ever at Oxford at all, it was usually considered to be 'a short stay' for he left there 'abruptly' and the term 'abruptly' was the rule rather than the exception in Kelly's life. Further, it may be reasonable to add that not only did Kelly leave Oxford 'abruptly' but that he left without a degree.

Was his name Talbot, which he changed to Kelly or the other way around, we will pick up this point later but from here on, we will use the name Kelly — right or wrong. He either had some skill in chemistry or he was an apothecary and if this was his father's trade then this is not an unreasonable assumption. Another thread says Kelly 'embraced the law' when he left Oxford, but most think he was in practise as an 'unqualified' lawyer. He settled either in Lancaster or London, it was probably in both places, but it is thought that it was in Lancaster where all his troubles began.

Kelly had a fair hand and was proficient in penmanship, well acquainted with archaic English and probably Welsh, which gives some support to the opinion he was a Notary and copyist dealing in *Wills and Testaments*. He is accused of forging title deeds in the interests of one of his clients and no doubt to his own.

It is realistic to say that Kelly had many 'interests' and that he stands accused of illegal coining. However, the accusation is thought to be as slender as the evidence however, it is claimed for this severe indiscretion he was pilloried at Lancaster or he lost his ears as a consequence. If his crime was the latter then this severe penalty would more in keeping with the equally serious offence of counterfeiting the coins of the realm.

The loss of his ears is given as the reason for Kelly covering his head with the Elizabethan style cap that covered the ears, but Dee also wore this style of headdress and it was common enough for the times. Engravings are in existence of Kelly without the skullcap form of headdress and one was used in the first edition of the dictionary published and it now appears on the back

cover of this edition with the complimentary engraving of John Dee, showing Dee covering his ears and Kelly not. It is true in the engraving used that his hair is long according to the custom of the time, so it would cover his ears or lack of them.

If there was a lack of ears, I think he would have been more careful because with that particular story abroad, it would have been a great temptation for ridicule and the attention of the over-curious and Kelly was definitely a man of very uncertain temper. The conjunction of the two planets Mars and Uranus in his natal chart square his natal Moon giving sudden and unpredictable outbursts of emotional temper would bear this out, even to a first year astrology student.

I am sympathetic with the opinion that the person responsible for the story of the loss of Kelly's ears is a man called Nash and the story comes from his *History and Antiquities of Worcester*. London, 1781. Nash does not supply any dates for the reputed mutilation of Kelly, but it was thought to have taken place some time in 1580. I feel Kelly's subsequent position and knighthood, at the court of the Emperor Rudolph would not have been given to a man who had been physically mutilated and branded a criminal by law for such a serious crime.

I have long thought the loss of his ears was not so but anyone who could accomplish the transmutation of base metal into gold could be forgiven quite a lot of sins, including the loss of their ears for counterfeiting the coins of the realm. Rulers can be very lax in their judgement when it suits them or if the promise of profit is massive enough.

While travelling in Wales, Kelly is said to have acquired the *Book of St. Dunstan*, which is a fabled book written by the founder of Glastonbury Abbey. With the book was a casket that contained two ivory bottles or two smaller caskets. These bottles contained the extraordinary *White and Red Powders of Projection*, though one of the containers was broken with a quantity of the *Red Powder* being lost as a result. St. Dunstan was thought to have been a practising alchemist so, most appropriately, we find Dunstan as the Patron Saint of Goldsmiths.

The Book of St. Dunstan is mentioned now and then in Dee's diaries and Dee's son Arthur makes reference to a work of the same title. Tradition has it that the powders and manuscript were looted from the saint's tomb (some say it was a bishop's, the story varies) by a Protestant mob seeking treasure. Finding none, they gave what they did find to an innkeeper for a skin of wine. The innkeeper saw little value in the powders or the manuscript found with them and because he did not understand them he sold them to Kelly for the princely sum of one guinea — Kelly did understand them!

Whether the story is true or false, Dee makes reference to both the scroll and the 'powders.' Not everyone accepts this story but finding these treasures is thought to be the reason why Kelly went to London to see the famous Dr Dee with his find and this is thought to be how the two men first came

together. However, Lenglet du Fresnoy tells us that Kelly was a notary in London and Dee was a neighbour and friend and this is how they first met.

Soon we must start joining the stories of these two men, but before we do, we must settle one misunderstanding once and for all, which has not served Dee in particular very well in the past and this gross ignorance still rears its head even today.

One book (1948), which in fairness will remain nameless because it is not the only offender by any means, is especially vitriolic in the scorn it heaps on John Dee, his life and work. It generously tells us the diaries of Dee do not speak of any ‘necromantic experiments’ but ‘it is known that Dee and Kelly had, before their departure from England, evoked the dead in a lonely cemetery.’ It reproduces a well-known engraving of the event and writes how Dee and Kelly are within the safety of a magic circle. ‘Kelly holds the magic wand and reading from a black book. A frightened Dr Dee raises a weirdly burning torch.’ I am sure that God will forgive the writer — I will take much longer.

This particular work was my first contact with the names of Dee and Kelly and frankly they did not impress me very much, I did not wish to know anything about them for many years. The work further told me, when Dee and Kelly eventually parted. Dee came back to England ‘and wrote his memoirs, which he published in 1659 under the title of ‘A True and Faithful Relation . . . etc.’, which would be quite clever trick even for Dee seeing that he died in 1608,

The writer makes no mention of Meric Casaubon who actually wrote and compiled this particular book after Dee’s death; the work includes sections of Dee’s diaries, which were useful. This shows how difficult it was to find a ‘true and faithful’ account of Dee and Kelly’s life and work in the past and what there was to work with but I must admit that matters have improved a great deal today regarding John Dee and Edward Kelly.

The unnamed writer above is commenting on an engraving generally known as the ‘Sibly Engraving.’ The charge of necromancy regarding Kelly comes from an account in John Weaver’s, *Discourse of Ancient Funeral Monuments* of 1631. At least Weaver’s work got the names of the men involved in the incident correct.

He tells us how Edward Kelly and Paul Waring, *who acted as companion and associate in all his (Kelly’s) conjurations* (my italics) called up the spirit of a deceased man from his grave. This was probably not meant to be taken literally as with exhumation, though some commentators write Kelly and Waring did actually exhume the body.

What was probably meant here was the spirit of the deceased was called up. Not unlike the Witch of Endor calling up the spirit of the prophet Samuel to answer Saul’s questions because ‘the Lord answered him not, neither by dreams, nor Urim, nor by prophets.’ 1 *Samuel* 28: 6.

Lewis Spence writes that Kelly and Waring actually exhumed the body a few hours earlier and pretended to draw oracular utterances from it to impress ‘a wealthy dupe with some of his servants.’ of course, Lewis Spence just happened to be passing the churchyard at the time around 1920 but not everything he wrote was in this vein though seeming to lack generosity, he never seems to miss a chance to disparage Dee whenever he can get an opportunity.

The ritual took place in the cemetery of Law Church, near Wooten-in-the-Dale in Lancaster, near Preston. Remember, it was at Lancaster where Kelly's troubles began by being set in a pillory or having his ears cut off. An illustration of this incident in the churchyard was included in the second edition of an *Illustration of the Occult Sciences* by Ebenezer Sibley from whom the engraving gets its name and many books today still reproduce this engraving.

The scene shows a churchyard at midnight, in the background a church and in the foreground, two men are standing within the protection of a magic circle. One man holds a torch aloft and this is Paul Waring — not John Dee. The other holds an open book and he is pointing to names inscribed around the circle— this is Edward Kelly. In front of the two men is a cadaver dressed for the grave and in the engraving, the corpse appears to be speaking or about to speak. The deceased is said to be a man who died ‘leaving a small fortune hidden and he had not revealed its whereabouts.’

Some reports say the site of the grave had been shown to Kelly and Waring on the previous day. Not only had the operation ‘satisfied their wicked desires and iniquities but the cadaver gave Kelly and Waring several further predictions regarding people of the neighbourhood which were ‘literally and exactly fulfilled.’

I believe it was possible that Kelly would practise such a ritual for ‘a small fortune’ but I really doubt that Dee would do so because I think it would be against every principle that he held dear and his natural character.

According to some reports, Kelly's contract with the Devil ran out and his diabolical master called in the debt. The ‘infernal spirits’ carried Edward Kelly off at midnight ‘in full sight of his wife and children’ at the exact moment he was hatching out a mischievous scheme ‘against the minister of this parish, with whom he was greatly at enmity.’

How is that for timing and judgement against Kelly for plotting against a minister of the church and a just reward for his necromancy and blasphemy however, if it is true it does leave us with one problem that is not so easily explained?

Who was it with his wife that went with Dee and his family on the trip to the continent later? It would be quite a clever trick even for the celebrated Edward Kelly because he died there while trying to escape from prison. Further, although Kelly married, it was *sans* progeny. This sounds more like an example of propaganda on behalf of the ‘minister of this parish.’

As said, if Kelly disappeared from the face of the earth on this night, who did Dee work with all those years later? I hope no further calumny, arising from the (mis-)interpretation of this incident and engraving, will be laid upon the shoulders of John Dee for throughout a long life, Dee has already carried more than enough for one man — too much in my opinion.

Just remember the incidence of Law Church involved Kelly and Waring, not Kelly and Dee. In some copies of the engraving, Kelly seems to have his ears and this event is supposed to have taken place after he had lost them. Nevertheless, it is time to start merging the stories of these two men.

Kelly presented himself to Dee at Mortlake on the 10th of March 1582 and their relationship, as far as recording the angelic conversations and Enochia lasted until 1589. We know that Kelly had acted as skryer and secretary for ‘another Elizabethan scholar’ and this is thought to be Thomas Allen. This gives ammunition to those who consider this period prepared and rehearsed Kelly well for his clever deception of the gullible John Dee in the future. They claim Kelly was already familiar with the spirit world and its complicated construction. He was conversant with Agrippa’s works as was Dee because there was a well-used copy in Dee’s library. It is a fair question, was Kelly’s knowledge of Agrippa’s work *De Occulta Philosophia* well enough that he could use it to dupe Dee? The work was in constant use by Dee in his experiments for even the ‘Spiritual Diaries’ are marked ‘Agrippa hath so.’

Yet, I am sure I will repeat myself later, anyone who has seen or dealt with the volume of work that was produced on the Enochia, the system and its angels during the seven to eight or so years that he was with John Dee dealing with this project runs into hundreds of intricate and complicated pages produced and carefully recorded regarding whoever ‘came’ in response and attended the work and their replies to the questions given. They obviously ‘heard’ Dee’s questions and requests for there is no hint that Kelly had to repeat the questions and the writings show that he did not have to repeat them to get the answer. Dee did not say that he personally saw anything and all was done through the mediumship of Kelly.

In his visions, Kelly frequently saw groups of seven angels and each was carrying a tablet that had their name written on it. The Archangel Uriel instructed Dee how the names should be inscribed on the seals. When you look at the amount of work done and recorded, the text, the diagrams, explanations and plans, if Kelly was fooling Dee then he must have had a memory and mind that surpassed the ken of people of the highest intellects and one that almost certainly surpassed that of Dee himself.

After one particularly onerous session working with the crystal that had been most frustrating to say the least, Kelly walked out in a foul mood. He came back later to Dee’s room with a copy of *De Occult Philosophia* in his hand showing the chapter where Kelly had found the names, countries,

provinces and descriptions that were remarkably close to what the angels had just revealed to them.

Kelly at one point in these proceedings said to Dee that the spirits and angels were *‘coseners’ because they ‘stole material from books.’ Kelly said he would have nothing to do with them and it took Dee quite some time to calm him down again and reassure him.

Naturally, detractors of Kelly claimed this display of ‘honesty’ was only another clever act to gain Dee’s confidence and to put himself in a favourable light with him — the poor man cannot win. *Cozener [Eng. cozen; -er] = ‘one who cozens; a cheat, a defrauder.’

Of course, critics of the past have long been saying that Dee and Kelly were both frauds and charlatans and the only comfort Dee can garner from these comments was that Kelly was considered worse than him, others say Kelly was the charlatan and Dee ‘the pious master’ deluded by him, neither really come out well in the matter.

Despite the suppositions and information already given, no one in truth seems to know how Dee and Kelly came together that I know of. Edward Kelly was not the first skryer to work with Dee. The doctor had enlisted the talents of various people for skrying before Kelly and we do not know who many of these were and the lack of details written in Dee’s normally detailed diaries may simply mean the results were insignificant or disappointing, the person was unable to do the work properly and therefore not worth recording.

We do know the first medium of any account was a man called Barnabus Saul, some think he was a proven rogue and although Kelly was more successful, Kelly was an even bigger rogue. Dee reports in his diary many incidents of ‘strange knocking in his chambers.’ He writes ‘1581, August 3rd - All the night, very strange knocking and rapping in my chamber, August 4th, and this night likewise.’ Then on the 9th of October 1581, ‘Barnabus Saul lying in the . . . hall, was strangely trubled by a spiritual creature about mydnight.’ An entry recorded by Dee that may interest literary readers is given on ‘1581, July 12th — The Erle of Leicester fell fowly out with the Erle of Sussex, Lord Chamberlayn, calling each other trayter, whereuppon both were commanded to kepe theyr chamber at Greenwich, where the court was.’ Sir Walter Scott made good use of this historic quarrel in his *Kenilworth* (1821).

On the 2nd of December Dee writes, ‘I willed the skryer named Saul, to looke into my great crystalline globe, if God had sent his holy angel Azrael or no!’ To add information, Azrael is the Angel of Death who at ‘the death of a man, erases his name from a large book in which he is forever writing and erasing.’ It was this angel who supplied the ‘seven handfuls of earth for God at the creation of Adam’ the other three angels involved by God were the Archangel Michael, the Archangel Gabriel and the Angel Israfael — the ‘burning one’ and the Angel of Resurrection, all three having failed in the task.

God sent these four angels to the four corners of the earth to seek the required ‘seven handfuls’ of dust and because Azrael was successful with the task, God appointed this angel the task of separating the body (= earth) from the soul (= spirit) at the time of death.

It was thought Dee’s enemies planted Saul on him to entrap and destroy him by gaining evidence that would convict Dee of sorcery and necromancy. Saul reported visions but on being dismissed from the service of England’s ‘Arche Conjurer’ on the 2nd of March 1582, he denied everything saying ‘that he neither heard nor saw any spiritual creature any more!’

Such a retraction I feel would be natural because once Barnabus Saul was out of Dee’s service, he would fear having to answer charges of conjuring, necromancy and sorcery. In fairness to Saul, he would no longer have the protection afforded while with Dee at the highest level at court — where it mattered in those days.

However they met Kelly seems to have satisfied Dee because Kelly obtained very liberal terms of employment for the services of skrying of ‘fifty pounds per annum with board and lodging’ and all expenses paid. It may hard for us today to realize what a fortune this amount was at this time. Naturally, critics have suggested that Kelly only pretended to see in the great crystalline globe to fool Dee to gain the position but if you examine the work produced, it would need a memory and inventiveness beyond belief, without taking anything else into account.

Perhaps the spirits and angels accepted Kelly as their ‘channel’ for I feel that Edward Kelly had more talent in ‘second sight’ than he is given credit for and he may well have a legitimate talent. Perhaps it was the misuse of his gift that was at fault, more so than the gift itself. If the angels and spirits seeking a channel of access to John Dee had found so many ‘closed doors in the past,’ they may have been relieved to finally find one that was open. The reader will have to accept that in the views expressed here that there is speculation and personal opinion regarding this.

There was obviously an initial period of friction between them and Dee was by far the gentler man. Kelly was a man of uncertain Celtic temper and it would be fair to say he was usually the prime mover of most of the disagreements between the two men. Although we have used the name Kelly up to this point, he seems to have presented himself as Edward Talbot when he met Dee for the first time. In his records Dee refers to him as Talbot, however, some nine months later the name Talbot suddenly changes to Kelly and the diaries do not give any explanation why this was so.

We have two possibilities. The first is that Talbot was his real name and his criminal past was catching up with him so he adopted the alias of Kelly, a theory some commentators believe to be true. Being with Dee obviously placed Talbot in the limelight, if or when he was engaged in criminal pursuits in the past, he could disappear into background as and when it was required.

Being with so prominent a figure as Dr. John Dee, Talbot was on public display and could no longer achieve this.

The second theory is that his name was really Kelly and he arrived at Dee's using the alias Talbot. With the chance of discovery, he confessed to Dee his real name is Kelly. Either way Talbot ends up as Kelly whatever the possible explanation or supposition and Kelly is the name the world knows him by and I favour the latter.

We do know they eventually arrived at some kind of agreement regarding the partnership, because under the title of *The Fourth Book of the Mysteries* we find written the subtitle *Postreconciliationem Kellianum*. (15th November 1582). After this date only the name of Kelly is used, Talbot is no more and this sudden change from Talbot to Kelly has led some writers to speculate that perhaps Talbot and Kelly were two separate individuals as the name Talbot appears very little in Dee's diaries.

Dee employed a number of skryers whose names we do not know, before we have the name of Barnabus Saul. The speculation is that Talbot was just another abortive skryer before Kelly came on the scene. Kelly's origins are too obscure to settle the sudden name change with any degree of certainty.

So, either we have the murky past of Talbot catching up with him, which required a change to the new name of Kelly to prevent arrest. Alternatively, because the sins of Talbot were coming home to roost, we have Talbot admitting to Dee that his real name was Kelly.

Either way a change of name was necessary and I am sure Dee considered this to be the lesser of the evils. At this time, I would imagine John Dee's only interest was the continued success of angelic communications and if Kelly was good enough for John Dee for whatever reasons, I have no problem with it.

This may account why the people called Talbot, registered at Oxford at this time, cannot be associated with Kelly. Remember, Thomas Allen and others did write they knew Kelly (not Talbot) at Gloucester Hall, Oxford. They said Kelly had spent a short time at that house and that he left Oxford 'abruptly.'

Therefore, we have the possible sequence of Kelly being at Oxford and then taking the alias of Talbot for his nefarious dealings. He met Dee while using the name of Talbot and then he changed back to Kelly, his real name with Dee's backing, when there was trouble for Talbot. Dee said he was innocent of the crime of illegal coining during June 1583.

I would be the first to admit I have no evidence to support my view but as already said, the latter sequence of Kelly with the alias Talbot has always appeared to sit more securely than the former of Talbot with the alias Kelly. If Kelly was engaged in criminal activities prior to meeting Dee surely he would have used an alias perhaps Talbot and not use his own name Kelly? I feel he dropped the alias Talbot and went back to his real name and did not work with Dee under the alias of Kelly.

I think the assumption reasonable but until we discover the facts, it must remain what it is — an assumption. Now we must leave the mystery because it will not yield its secret at this time.

From the time of his meeting with Kelly, Dee gave more time to the work of Angelic Magic. The Angelic Magic was initiated during the year 1580 with probably the first serious record found to be 22 December 1581 and gathered strength. At last, he had the skryer he always wanted, someone who could produce results and one he could work with.

After a while, they had recorded the *Enochian Alphabet* and many *Enochian* words. Dee and Kelly preceded their skrying by a system of *Calls* or *Invocations* spoken in the *Enochian* language. Dee meticulously recorded the angelic conversations and one figure in the skrying sessions appeared quite often. She was a half-angel, half-elfin child ‘like a pretty girl of seven or nine years of age who said her name was Madimi.’ As said, Dee named one of his daughters after her and in all Madimi appeared for some seven years to Dee and Kelly.

About this time, the Earl of Leicester introduced a Polish nobleman, Albert Lasky (sometimes Laski) to Dee. He was palatine of Siradz and a representative of the King of Poland. Lasky had come to visit England to see the magnificence of *Gloriana*. — Queen Elizabeth I. He saw much of England’s glory but he expressed disappointment at not meeting John Dee at Oxford. Lasky said he would not have gone there if he had known that Dee would not be there.

This makes me think that meeting Dee could have perhaps been the real reason for Lasky’s visit. On their return to London, Leicester said he would arrange a meeting with Dee and while they were waiting in the Queen’s antechamber, Dee arrived at court and Leicester introduced Lasky to him. Elizabeth received Lasky well and he was entertained at Dee’s house at the Queen’s expense.

Lasky became a frequent visitor to Dee’s house during 1583 and Lasky was present at some of the crystal skrying sessions. Lasky was a very rich man and he invited Dee, Kelly and their families to return with him to Poland where he told them, they would be very well received.

They were uncertain whether to go, as always they were desperately short of money and for some experiments, they would need a bottomless purse. They asked the spirits what was the future for Lasky. The relevant conversation between Dee and Madimi concerning Lasky took place at Mortlake on July 1583 and a part is given below. One author writes of this conversation (and the others) that it is ‘inane and purposeless enough’ and in part, it goes:

Dee: 'Mistress Madimi, you are welcome in God for good, as I hope: what is the cause of your coming now?'

Madimi: 'To see how you do.'

Dee: 'I know you see me often, and I see you only in faith and imagination.'

Madimi: 'That sight is perfecter than his . . .
(pointing to Kelly) . . .

Dee: 'As concerning Alb. Laski his pedigree you said your sister would tell all.'

Madimi: ' . . . I told you more than all your dog painters and cat painters can.'

Dee: 'You spoke of William Laski and Sir Richard Laski his brother, of which William going into France, and then into Denmark: and his marriage into Poland, came this Albert Laski, now Palatine of Soradia, etc.

Madimi: ' . . . Those were two pretty men for me to meddle withal. When you set yourselves together, and agree together, I will make all agree together.
(These words are my comment and are not found in the diaries, because Kelly, never one to miss a possible opportunity, asks Madimi)

Kelly: Will you Madimi lend me a hundred pounds for a fortnight.'

Madimi: ' . . . I have swept all my money out of doors.'

Dee: 'As for money we shall have that which is necessary when God seeth time.'

Madimi: ' . . . Hear me what I say. God is the unity of all things. Love in the unity of every Congregation (I mean true and perfect love. The world was made in the love of the Father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his Church.'

Like others I have also wondered why, during the period 1583-1589, John Dee decided to leave England and spend it abroad with the Polish prince Albrecht Lasky and little of this interlude appears in the *Compendious*

Rehearsall. As said earlier Lasky came to London in May 1593 and I believe his main reason for doing so was to meet John Dee.

John Dee was at the height of his prestige and standing at the English court so you wonder why did he decide to pack up and go on such a long, arduous journey to an unknown land and what did it have to offer him. Dee obviously thought there was advantage in leaving England to go to the continent because he left and we have little or no information why.

The purpose may come to light in the future with later research but for the moment, they must remain unknown, perhaps the answers lie in archives yet to be found abroad.

Dee decided to leave England with Lasky and he went to Holland with his wife and family, Edward Kelly and his wife and a large collection of books and instruments. On the 21st of September 1583 Dee writes in his diary. 'We went from Mortlake, and so the Lord Albert Lasky, I, Mr. E. Kelly, our wives, my children and familie, we went toward our two ships attending for us, seven or eight myle below Gravesende.'

It was a very stormy night when they left Mortlake for Gravesend and they boarded the ship with their goods but the storm was so violent they were transferred to some fishing boats that landed them at Queensborough on the Isle of Sheppey for shelter. They finally crossed to Brill on the 30th of September and arrived at Lasky's home on the 3rd of February 1584.

When the mob knew that Dee was gone, as is ever the way of mobs and rabble, they broke into his house at Mortlake, they destroyed much of the instruments, furniture and books of 'the Wizard,' Needless to say this act of bravado and daring-do was done while the 'Wizard' was out of the country and miles away and the dragons lair was empty. This wanton devastation broke his heart on his return because so much valuable material had been destroyed or taken and what the mob did not want they defaced.

Stephen Bathori, the King of Poland, gave Dee an audience on 17th April 1585 and he saw Dee on two further occasions. From about 1584, rumours were rife about these two Englishmen. They were under suspicion of practising sorcery, necromancy and fraudulent alchemy and their presence required an explanation to the ecclesiastical authorities, naturally. They had already aroused the suspicions of various Papal Nuncios, especially as they belonged to a church that was regarded as heretical and the father of the present Queen was not exactly well thought of by the Catholic Church to say the least.

They were in Cracow on the 19th of April 1585 and on the 6th of May 1586, they wisely left Prague for Leipzig with most commentators in agreement that they were wise to leave. Later Dee learnt the Papal Nuncio (Latin: *nuntius*= 'messenger and a powerful representative of the Pope') held a document that accused Dee and Kelly of forbidden practises. Pope Sixtus V had sent a letter to Rudolph commanding the Emperor to arrest them and send them to Rome for questioning and imprisonment, even possible death.

Wherever they went they were followed by the wrath of the Pope who shadowed them like Nemesis, as did the various political interests of the day. The latter either wanted to grind their particular axe or gain the secret of the Midas touch before anyone else did and it depended who got to Dee and Kelly first for their own ends — holy blood or holy oil.

They were expelled from the Emperor's dominions and most agree they were very fortunate to escape. Prior to this Dee had been thinking of going to Italy where he anticipated a cordial welcome from those courts that patronised the arts and letters.

Privately Dee had been warned against taking such a journey being told that it would have dire consequences for him because of the charges of heresy and magic that had already been preferred against him at Rome. Wisely, Dr. Dee decided against taking this particular course. After all, there was no need to give the Vatican more work against heretics than it could already handle, it already had quite enough to deal with in that direction.

Their next benefactor was the powerful Count Rosenberg of Bohemia who had the papal decree mitigated. The Count gave them his protection, the Count let them stay in one of his residences in Trebona and they stayed there for approximately two years from the 19th of September 1586.

About this time, Dee received a magnificent offer from the Tzar of all the Russians to go and live in Moscow. Dee was promised he would get a house and 'be accounted as one of the chief men in the land.' He would further 'enjoy at his Imperial hands £2,000 sterling yearly stipende and his protector yearly a thousand rubbles, with my diet also to be allowed me free out of the emperour's own kitchen.'

Dee did not accept this astonishing and most generous of offers that came from Tzar, Ivan the Terrible in 1586. As said earlier, his son Arthur did accept the post in Russia and recommended by James I, though not for the same Tzar.

Dee had received four highly advantageous proposals from successive Emperor's of Germany, Charles V, Ferdinand, Maximillian II and Rudolph II. It is not given why Dee did not accept the Tzar's offer as it would have solved so much for him as he was always in need of funds, but he decided to stay with Rosenberg. Since arriving on the Continent, their fortunes had fluctuated alarmingly with little middle ground and it always seemed to be either feast or famine.

Matters took a turn for the worse in Bohemia because much of the time Kelly was either reluctant or refusing to skry, he indulged in fits of bad temper and he took to being moody with bouts of sulking. Dee was used to this state of affairs because he had dealt with them so many times before, but this time he knew that it was more serious.

This impasse went on for quite a while and as suddenly as it had begun — it ended. Kelly declared he would resume crystal gazing once more but

Dee would wish he had not started again when Kelly revealed the ‘results’ of the ‘skrying session’ to him. Kelly at first refused to share the revelations with Dee until Dee insisted that he must.

Kelly said Madimi had counselled that they should ‘share all things in common, including their wives.’ Such an idea of course is presumed a modern one but as I have always said — is there really anything new under the sun?

This suggestion stuck horror into the Dee household. Dee’s wife Jane ‘fell weeping and trembling for full quarter of an hour, then burst forth in a fury of anger.’ After all, she was being asked to assume an inferior position, as Kelly’s paramour while remaining the wife of John Dee for whom she had great affection. Dee scolded Madimi for ‘uttering such unmeet words’ and for a long time he would have nothing to do with it.

Dee suggested the command meant no more than they should live a more cordial and closer relationship but Dee was told by Kelly that the spirits insisted on the exact interpretation of their command to the letter.

Eventually Dee’s resistance was overcome as I think Kelly knew it would be and it was decided all would obey the counsel of Madimi, which Dee assumed to be the will of heaven. On the 3rd of May, Anno 1587 (by the new reckoning) all parties signed a document that ended with the words — ‘And all things between us to be common, as God by sundry means willed us to do.’ Quite an agreement for all concerned.

No record is extant of the outcome of this arrangement, which did not seem very angelic to say the least, but we do know that it did not last very long. A shortage of money and quarrelling between the wives probably made the agreement untenable and whether it was God’s decree or not, it ended comparatively quickly.

Dee’s thoughts were ever turning towards England again and he had often expressed the wish to return home. Kelly however, decided he would stay and they decided to terminate the partnership. In April 1587, Kelly resigned as skryer to Dee. Later when Dee returned to England, young Arthur Dee did his best to act in Kelly’s stead but as previously said, it was not wholly successful, not as it had been with Edward Kelly.

I believe the mutual sharing of all they had between them including their wives, said to be the will of Madimi, was definitely a known time when Kelly deliberately cheated and manipulated Dee for his own ends. Kelly was well aware of Dee’s absolute faith in the angelic visitants and he knew Dee regarded them with genuine awe, wonder and with complete humility. Although I normally give Kelly some leeway with his little schemes, not this time.

Of course Kelly manipulated Dee to some extent and probably for all the usual reasons, money or other material benefits, however, this is not anything new in our relationships with others. Children do it most of time, as part of the learning process and examples are numerous, such as tears that are turned off

like a tap when they have got what they want as do most families. Very few of us have clean hands regarding manipulation if we honest.

Kelly knew no matter how much Dee may object in the beginning, he would eventually do whatever the skrying commanded because Dee genuinely believed it was God who commanded him through the angelic visitors, this time covert manipulation became overt betrayal — this was a step too far.

It is my belief that this time Kelly without doubt, blatantly exploited Dee's intense inner piety and belief while he was very low and far away from his native England. It is a puzzle what he had in mind unless as often happens in cases like this, we are being too generous. We are wrongly assuming Kelly's intention was something brilliantly clever, complicated and devious, when it was ridiculously simple.

It was simply a case of one man coveting and lusting after another man's wife or wanting the fruit of another man's orchard. It seems Kelly had been on bad terms with his wife Joan for sometime and he had developed a passionate attraction for Jane Dee who was younger and the more graceful and charming of the two women.

There can be no doubt that the partnership between Dee and Kelly was over because this was something that Dee could not gloss over as he could with small misdemeanours of the past because this one went beyond the pale and what was worse, Kelly used the angels to compound his deceit. Let us deal with Kelly first before we follow Dee and his family back to England because his story is the shorter of the two as Kelly was the first to leave this life.

Before we do this however, let us enlarge upon the position of alchemy in England a little more to get it into a wider perspective regarding the times. Briefly, alchemy did not make the rapid strides in England that it had on the Continent. Alchemists in England were few and far between with their labours secret and more often than not castigated by the Church, the enmity of those who had not gained the infinite wealth alchemy had promised and the bigotry of the vulgar.

However, as the numbers practising alchemy grew, government and church became both interested and suspicious. What if what was said about alchemy was true and these alchemists could actually coin gold from a base metal? What effect would it have on personal wealth and ambition — and how do we get our share?

In 1434, a law was passed that decreed making gold or silver was a serious felony — but of course, let us know if you are successful. In 1455, Henry VI issued four patents with respect of certain citizens, namely chemists, knights, monks, mass-priests and the like of London. These patents gave these citizens 'leave and licence to undertake the task of discovering the philosopher's stone.' This would be 'to the great benefit of the realm, and enabling the King to pay all the debts of the Crown *in real gold and silver.*' (My italics).

The inclusion of the monks and priests as well as laymen may not be as arbitrary as it at first appears. Monks and priests could already perform the transubstantiation of the Eucharist with the bread and wine. They attempted to make base sinners into golden saints, so perhaps they stood the greatest likelihood of effecting the transmutation of base metal into pure gold materially — well more so than anyone else considering who they were working under — even though such works were usually regarded as being ‘the work of Satan and a burning matter.’

Kelly went off taking the *Elixir Vitae* with him naturally and it would seem, he immediately went back to his old ways but, when he arrived in the Bohemian capital, he was promptly arrested by the Emperor. He managed to contrive his release and for a time he wandered around the country. He had been knighted in Prague by Rudolph II for his alchemical work and made a Marshal of Bohemia. Dee had written that Kelly had made gold, however, it was the *Red and White Powders of Projection* that Kelly could not make.

An impatient Emperor Rudolph was finding out that Kelly was no Rumpelstiltskin who could produce the promised gold from straw and to get out of his serious predicament Kelly assured Rudolph he could manufacture the promised gold but he would have to go to Prague to consult with John Dee. This subterfuge worked and he was allowed to go to Prague however, he was very closely guarded as was his house and any chance of escape was effectually blocked. His experiments proved futile because he did not have any more of the *Red Transmutation Powder* because so much had been lost when the container was broken all those years ago when he first bought the powders.

Kelly knew that time was getting as short as the Emperor’s temper and his rage got the better of him. In an abortive attempt to escape, he killed one of his guards and was arrested a second time and taken to the Castle Zemer. Kelly himself confirms this in the introduction of his alchemical treatise *The Stone of the Philosophers*, which is dedicated to Rudolph. He writes, ‘Though I have already twice suffered chains and imprisonment in Bohemia, an indignity which has been offered to me in no other part of the world . . . *et cetera.*’

In the circumstances in which he found himself, I feel a little more humility may have served him better with Rudolph, more so than aggrieved indignation and pious self-righteousness. Dee had already returned to England before this point of his story and despite the last distasteful episode between them, their parting appears to have been friendly enough and they continued to correspond for a time.

Dee does not seem to have held any animosity towards Kelly. His diary for the 18th of March 1595 records ‘Mr. Francis Garland came this morning to visit me, and had much talk with me of Sir Edward Kelly.’

Elizabeth wrote to Rudolph claiming Kelly as her subject but Rudolph refused her request for his release because of the serious charge of murder,

which Elizabeth could not gainsay. Let us come back once more to the early accusation against Kelly that he was guilty of illegal coining that allegedly lost him his ears.

I find it strange that a monarch would try to help a man who was (reputedly) disfigured for forging the coin of the realm and Elizabeth's realm to boot. It would be somewhat out of character for Elizabeth if she had done this and I am sure she of all people would have known if Kelly had a criminal record, what the charges were and obviously the outcome.

It was during his time in prison that Kelly wrote his alchemical treatise, *The Stone of the Philosophers*, dedicated to Rudolph as said earlier. The work however, did not have the desired effect of softening the Emperor and with it died the hope that it would gain him his freedom. Rudolph was smarting under the unfulfilled promise of the wealth of Croesus that would solve his debts and extravagance.

What royal or religious house was not seeking access to unlimited funds to realize their personal aims and more power on the stage of the world, then as now? Even if it meant turning a blind eye to the means used to get the gold and despite the probable fiendish source from which (in those times) all this *largesse* was supposed to come — after all what is a soul or two, if great wealth is involved in the matter — let the devil take the hindmost

Kelly's situation was growing desperate by the hour. If you mix murder to alleged sorcery, put in a dash of necromancy and heresy. Add to the mixture an Emperor's unrequited greed for gold that has not been delivered, you have quite a lethal brew and one that will match the bite of any 'worm of Nilus.' Kelly was in no doubt that 'the chalice from the palace' was meant for him and him alone.

Although not mentioned anywhere, I am sure we will find the Papal Nuncio (remember him) patiently waiting in the wings for whichever of the two heretics he could get his hands on. This was not good news for Kelly, especially if it was the one that had interrogated them when they were in Prague around the 6th of May 1586. The nuncio had said (privately it seems) he would 'do all in his power to destroy them.' Further, he added 'if it had not been for the sake of appearances, he would have had Kelly thrown out of the window at the time.' So much for 'love ye your enemies.'

To be fair even to the Papal Nuncio, Kelly was perhaps unwisely for the time, predicting unfavourably regarding Catholic prelates, priests and those in high stations who make the rules. Among other suggestions, he said they should reform, suggesting that they teach and live Christ by their word and conduct, in this way they would achieve a speedy reformation of Christianity. Kelly said his little speech, almost certainly with Dee nodding his head in approval in the background and it did not go down very well despite the presence of the 'smiling' Papal Nuncio.

Kelly knew that the only chance he had of survival was to escape but had to make his escape from a high turret and he attempted to do this sometime

during November 1595. He knotted his sheets together but they did not hold him because he was now a man of some bulk. The sheets parted and he fell on a prison wall below. He broke both legs and suffered severe multiple injuries, he died of his wounds shortly afterwards at the ripe old age of forty-two years.

The only loose thread in this part of the tale is Kelly's wife Joan because by the end of the tale she is no longer mentioned anywhere. Four possibilities suggest themselves. Kelly took her with him, he deserted her then and there or later, she left him after the 'sharing of wives' episode or she came back to England with the Dee family.

If it was the last I think she would have been mentioned somewhere by Dee as he usually recorded everything, but no mention of her is made by either Dee or Kelly. If she did stay with Kelly, the poor woman's circumstances hardly bear thinking about.

Now let us return to John Dee and his family. The Queen gave John Dee permission to return to England but it is possible that he was directed to do so as a letter to the Queen from Dee, written in Trebona and dated the 10th of November 1588, implies. In his letter Dee, written in a beautifully, clear hand, thanks her for calling 'me, Mr Kelly and our families hoame into your Brytish Earthly Paradise and Monarchic incomparable.'

Dee landed again at Gravesend on the 2nd of December 1589 and he was received with kindness by Elizabeth at Richmond a day or two later and before the year was over, he once more settled in quietly at his house at Mortlake.

Dee found things very different in England for things were not the same as when he left, he was to suffer great slander, more strident than it ever was in the past, neglect followed and eventually abject poverty. Dee was still not without friends but those who could grant him protection, position or an income were either old, out of public office or dead. Leicester died in 1588, followed by Walsingham in 1590 and Burghley succumbed in 1598.

At court, it was a time of great turmoil, Elizabeth was growing old and could no longer control the warring factions around her who sensed that an era was ending, nor could she keep them apart and they were almost fighting openly.

Most people were well aware that the old order was changing and it was a time to consolidate personal ambitions and positions, without doubt for some it was a time to settled old scores. Who had time to bother with an old man whose star was already waning for he obviously had no place in the 'new heaven' about to flourish at court, the 'new stars' wanting to shine were totally ruthless in seeking position and power.

It is reasonable to assume that some were glad to see the once favourite of the Queen was no longer able to rely upon the special royal protection and favour he once enjoyed and they did not.

There can be little doubt that the hostility was more overt than had been in the past because there was less chance of repercussions. Who could be seen defending or associating with a man of John Dee's reputation with a king about to ascend the English throne that greatly feared magic and witchcraft?

Dee made many appeals for positions to Elizabeth without success. He managed to get a minor appointment at St. Paul's Cathedral but left in 1595 to accept the position of Warden of Christie's College, Manchester. In 1605, he was forced to relinquish the post because of the hatred of the Fellows there.

He attempted further studies with the shrewstone with the aid of a skryer called Bartholomew Hickman who I believe saw quite a good deal and his son Arthur but as said, neither made significant headway with the work even though they did their best. In keeping with others I cannot believe that every skryer that John Dee employed came only with the intention of tricking and manipulating him.

John Dee was present at every skrying session and even though he said that he saw imperfectly, he was an extremely powerful man even into old age and I cannot believe that he did not add something to the proceedings.

Agrippa, a favourite and well-read author of Dee stressed that the key to these exacting studies lay in 'dignification.' This he part explains in the sentence 'the dignifying of men to this so sublime vertue and power.' *Occult Philosophy, Book III*. Dee's funds by now had become very seriously run down with little chance of their restoration. On the 24th of March 1603, Elizabeth died at the grand old age of 69 years, which for the times was quite remarkable, thereby ending a reign lasting some 45 years.

Elizabeth was succeeded by James VI of Scotland who became James I of England and on the 4th of June 1604, the new kings twenty-two year reign over England began. On The 5th of June 1604, Dee presented a petition to the new king at Greenwich. Hoping to clear his name, he implores the king's protection from those 'Brainsicke, Rashe, Spitefull, and Disdainfull Countrey men' who, by their accusations and slander, had made his life a trial and tribulation.

He offers himself for punishment of death, stoning or burning at the stake, if any can prove the charges against him. He writes that none of the great number of 'very strange and frivolous fables and histories reported of me were true.' Dee insisted, as he had all his long life, he only sought beneficial contact with the angelic hierarchy and he never consorted with devils or demons. The precedence for his work of invoking the angels was the *Bible*; he considered the nature of all demons to be evil with which no contact should be attempted.

The vilification and treatment that Dee experienced at this time was the prime cause for the Act passed against personal slander in 1604. Dee expressed his gratitude for their protection against slander to the 'Honourable Members of the Commons in the Present Parliament.' The King gave Dee no

satisfaction with his petition though most agreed that with this particular King on the throne he was really lucky to be ignored and left alone.

It was not the time to be involved with his occult studies or mention them in his solicitation because these seemed to overshadow all the previous work he had done for the realm. The monarch left Dee alone to die in peace and the final chapters of Dee's life are sad in the extreme.

After relinquishing his final post in 1605, he returned a broken man to Mortlake. His wife Jane had died shortly before returning there, Dee was very fond and loving of her as the mother of his eight children and her death and his present circumstances must have laid him extremely low.

The matter of his children is in some dispute. Some have said, including myself in the past, there were eight children and all by his second wife Jane. Some say his son Arthur was already four years old when he married Jane Fromond in February 1578 and he had a child or children by his first wife. However, a genealogy of eight children exists in Dee's hand with the last child being born in 1595 when Dee was sixty-eight years old.

The *Compendious Rehearsall* near its conclusion shows he wrote to Queen saying: 'I and my wife, our seaven children, and our servants (seaventeene of us in all) do this day . . . and so forth.' The 'seaven children' mentioned were already born but the eighth child can be accounted for with little trouble. The *Compendious Rehearsal* was compiled and presented to the Queen around the year 1592 when there were seven children however, the eighth child was born in 1595.

Dee's copy of *The Laws of Hywel Ada* and I have only seen as a few pages and a facsimile/photograph that Madeline had, I have a good idea where she got the information from but she did have good contacts for things like this but I do not know what happened to these sheets after her death.

I was only interested in the genealogy that Dee had written in the bottom margins and bless him for his habit of doing this. I took notes of the names and dates of birth for future reference when the *Enochian Courses* would be written for the School.

The genealogy naturally started with John Dee and Jane Fromand and there were lines to 1. Arthurus 1579; 2. Katharina 1581; 3. Rolandus 1583; 4. Michael 1585; 5. Theodorus 1588; 6. Madimi 1590; 7. Francisca 1592 and 8. Margureta 1595, making eight children in all consisting of four boys and four girls.

Madimi Dee was christened on the 5th of March 1590, Margurete Dee was christened on the 27th of August 1595 and both had distinguished godparents present at the baptismal ceremony.

By now John Dee was a sick man and it is possible his mental powers were beginning to fail him, none of which helped his situation and neither did the unjustified treatment meted out to him during this time as Dee was a sensitive and cultured man whose main interest in life were his books and

learning. To earn a living he had to tell fortunes and cast horoscopes and this only served to give credence to the wild accusations of his enemies.

Contemporaries tell us he often had to sell a book or another possession 'to buy his dinner.' Dee's dutiful daughter Katherine, his second born, nursed him until his death. Finally, in December 1608, he was fortunate to be granted release and a peaceful death from the travails of this world. Dee was buried in the chancel of Mortlake Church and many years later the antiquarian Aubrey was shown a marble slab said to belong to his tomb.

His son Arthur appeared to prosper and I often wonder what happened to his family and descendants. As written, Arthur was the eldest child being the first-born and I often wonder where the family and their descendant are?

However, after the 1992 dictionary was published I met a charming and intelligent young woman who said she could prove her descent from the line of John Dee if I desired her to do so, but I did not feel it was in any way necessary, she was attracted to the *Enochian Dictionary* because she knew so little of her illustrious relative. We read that Arthur was a physician, perhaps some of his medical training from his father, to the Czar of Russia, then to our own Charles I.

Charles was king from 1625 and was beheaded in Whitehall in 1649, but where and how Arthur Dee fits in these twenty-four years, I do not know because Arthur did not (that I know) keep a diary as his father did but he did write.

There is the *Fasiculus Chemicus* by Arthur Dee. It was translated by James Hasolle, which I believe was a pseudonym of Elias Ashmole, in 1650, of London, the title is Latin, *Fasiculus*= 'a small bundle, packet' and *Chemicu*= 'chemicals (?)

Arthur Dee finally established himself in Norwich where he died. The situation regarding Dee and Kelly and their work is changing, especially regarding John Dee who is not now always portrayed only as a 'conjurer' and 'speaker with imps and devils.' People now seem to be trying to make a just evaluation of Dee's life and work and if they are just in their efforts, I think Dee will fare far better today than in the past and it pleases me because I think he justly deserves it.

These short notes do not give this great Englishman the justice he deserves but new works are rectifying this. I do not feel disposed to apologize if my personal bias is showing regarding Dr. John Dee. I will stand up and be counted as one who is for Dee and against those who are not. Dr John Dee was a sincere seeker after knowledge and truth. He sought the hidden mysteries that govern the Universe and was wholeheartedly genuine in his intent and experiments.

He pioneered discoveries in scientific fields and many of these were ahead of their time, like Francis Bacon. I have already listed many of his achievements for the reader, the catalogue is not complete by any means but

new biographies are now more readily available to fill this point, as said elsewhere, this work has always been primarily the *Dictionary of the Enochian Language* from the partnership of John Dee and Edward Kelly.

I have long studied Occult Philosophy and its associated subjects. Although these subjects are a good part of my life, they are not my sole interests any more than they were John Dee's, I have many other interests and like Dee, I would be annoyed if my life were judged only by these activities.

In the beginning I admit the *Enochian* experiments of Dee and Kelly were all that I knew regarding the man and I knew very little of him and his life. However, I did start to wonder who the man really was, I decided to go deeper into his life and affairs and was amazed at what I found, finally curiosity became understanding and respect for what I found.

It was a long time ago now but I decided then that I would do all I could in my own small way to defend Dr. John Dee in whatever way I could. Much in the same way that I would not allow a good and true friend to be slandered or maligned in their absence now. Of course, I am not saying that John Dee was without fault, I am sure he had his faults and a dark side but I do not think he needs any whitewashing from anyone including me.

Dee was a moving force behind the explorations of Francis Drake and others. For the benefit of the realm, he wanted to build a fishing fleet to rival the Dutch to harvest food from the seas around our shores. Dee gave fresh impetus to the revival of the Arthurian legends. Dee's diary reads '1578, June 30th — I told Mr. Daniel Rogers, Mr. Hackluyt of the Middle Temple being by, that Kyng Arthur and King Maty, both of them, did conquer Gelindia, lately called Friseland, which he so noted presently in his written copy of Mon . . . thesis (?) for he had not printed boke thereof.'

While on the subject of King Arthur, it has been suggested that Dee convinced Queen Elizabeth to lay claim through an earlier exploration and voyage of discovery to America, saying it was discovered by King Arthur. He may have 'convinced her' but she did not make any claims regarding the matter that I know of.

This may have been an apocryphal story and many such stories must have accumulated around such figures as John Dee and Edward Kelly because they were born for them and it comes as no surprise that they collected them without any effort on their part. I do not believe they had the time to do all the things that were being laid at their door, otherwise they would have had little to even eat and drink.

Contemporaries writing of Dee say he was an upright and just man, his demeanour was grave, he was modest and abstemious in his habits and his disposition was studious. He was highly respected by his neighbours and was considered to be 'of benevolent temper.' He was often called upon to arbitrate in any differences between them and his advice and arbitration was usually accepted and was always considered to be unbiased. Without any doubt, John Dee loved England and he worked only for her benefit and advancement.

However, even when he records that he studied eighteen hours a day when young, taking only two hours for meals, for prayers and four hours for sleep is he given praise for his diligence or lauded for being studious, commended for his hard work and single-minded pursuit of knowledge? Of course not!

Davenport Adams in his book *Witch, Warlock and Magician* (1898) writes with a smug arrogance that marks the entire book that this was 'an unhealthy division of time that probably over stimulated his cerebral system and predisposed him to delusions and caprices of the imagination.' Lewis Spence really overworks the word 'dupe' to a point of boredom. The poor man cannot win with these jackals when they take their chance to attack from the safe distance of time or when their 'prey' is unable to defend themselves.

Even if the *Enochian* experiments were proven a hoax with the benefit of hindsight. Even if it could prove without any shadow of doubt that Kelly duped Dee into genuinely thinking he was talking with the Angels entirely for his own ends. Where is the generosity that should at least acknowledge John Dee's rightful place in the history of this realm, which he strides like the *Colossus of Rhodes*, there is so much that can be found to praise and admire.

It seems little to ask that history should give due honour to John Dee and his house for his achievements, but you cannot expect big deeds or generosity from small minds or people, you never could, then as now.

Why are Dee's critics so intractable and persistent in denying Dee's obvious achievements that are recorded fact? His achievements are fact and they are not 'the fiction' that his critics claim the *Enochian* experiments were. However, despite this, I confidently predict Dee and Kelly will outlast most of their critics and their works, for many their names will only be found as footnotes in Dee's story in the final analysis and they will be remembered only in connection with Dee.

When Gerardus Mercator wrote to Dee in 1577, he simply addressed his letter to 'John Dee's house at Mortlake on the Thames, near London.' What is more, it got there without any trouble and that is what I call recognition considering the simplicity of the address and the standing of the man who sent it from the continent.

In the person of John Dee, England was given a second Bacon and another *Dr Mirabilis*. John Aubrey (1626-1697) called him '... one of the ornaments of his Age' adding only the 'ignorant branded him a conjurer.' As said, I am sure that Dee is not without fault, how many lives could stand the public scrutiny his life has been subjected to and come out of it unscathed? I have long thrown away the 'first stone' I was keeping to cast a long time ago.

Perhaps his life is a cautionary tale to consign to the flames any private diaries or papers before 'shuffling off this mortal coil' in case they become public property with similar results. I do not think Dee ever intended his private diaries for such open scrutiny, I am sure they were for private

transmission to those who, like him, were genuine seekers after truth and I for one am glad we got them.

However the world judges *Enochia* it would be a poorer place if John Dee and Edward Kelly had never lived. There would be many unpublished books, including this one. I wonder if Shakespeare would have written his last play *The Tempest* without having John Dee to use for his model for the magician *Prospero*. There are thoughts that they may have known each other and perhaps had even met (?) I have seen nothing to show yea or nay but I really do not see how such two exceptional men could have avoided each other in Elizabethan London or why they should want to, even if it was only a brief acquaintance.

The details of the *Angel Conversations* and the rest from the magical diaries are reasonably well before the public now so there is no need to elaborate on the experiments here. These notes are mainly biographical for the dictionary.

However, a brief summary of *Enochia* will be found at the end of these notes and they are there to help to place *Enochia* into perspective and show some of the source material for those new to the tale. Naturally, I agree with Dee and those commentators who believe Kelly did have some remarkable gifts and he obviously possessed the old Celtic gift of ‘double vision.’ Dee recorded that Kelly produced physical manifestations and that he possessed the ‘gift of tongues.’

Dee did not appear to have a great knowledge of alchemy but he obviously regarded Kelly’s transmutations as being satisfactory and he had a high opinion of his ability about which he was quite generous. John Dee had greater interest in the mysteries and visions of the crystal and angelic shrewstone than alchemy than judging Kelly and I am quite sure he knew what he was dealing with.

Dee was meticulous and scrupulous regarding all forms of experimentation and because of his scientific training; I would be surprised if he did not follow and check all the stages of any experiments from conception to conclusion that were undertaken by Kelly or anyone else for that matter.

I repeat because it is important, I am not writing that Dee could never be fooled for that would be patently silly. I believe that he could, we all can but because he may have done foolish things, that did not necessarily make him a foolish man. Neither was he stupid every waking minute of his life or walking permanently around in some befuddled fog, as some would have us believe and ready to be tripped up by any mountebank that crossed his path — he had seen it all before.

Neither do I believe Kelly was quite the sink of iniquity history and his critics would paint him, equally I do not think his hands were always clean, at times, I believe they were decidedly grubby and sticky. He recognized opportunities and had the wit to take advantage of them, today we would

probably call him enterprising, assertive and some would even say he was an entrepreneur, but if you give a dog a bad name.

I believe that Kelly was capable of being decent and straightforward even if such times were not as frequent as we hope for. He was not an unremitting rogue on duty twenty-four hours a day, planning only to see what he could get out of life in general and John Dee in particular, which is the way most writers of the past seem to portray him.

One thing I do believe, Dee was not the totally helpless dupe of Kelly. I think Dee knew what he was dealing with in Kelly but he evidently thought him worth the trouble because of the obvious talent he had for skrying when it was controlled and kept in check. At the time of writing, I feel his gift of second sight may well have been above board, even though his use of it was not so sometimes.

I think John Dee knew Kelly had a talent that was not disciplined and like a burst water main, it needed control and direction to make it work with profit. Dee may well have been too trusting at times but I also believe this was his basic nature and he could not do otherwise. However, according to *Hamlet*: ‘There is nothing either good or bad, but thinking makes it so.’

He was not the old fool maundering in his beard that some would have us believe and his diaries show that he kept a sharp eye on most matters with little escaping him. My mother often said that more could be achieved by what you ‘don’t see’ than what you ‘do,’ particularly in relationships — bearing in mind Lord Nelson and Trafalgar — she thought that a blind eye could sometimes be quite helpful in life.

Concerning Meric Casaubon

Parts of the magical diaries were published in 1659 by Meric Casaubon (1599-1671) under short the short title of: *A True and Faithful RELATION of What Passed for many Yeers Between Dr. JOHN DEE and SOME SPIRITS*. Casaubon’s work has been issued in a facsimile edition, permanently linking the name of Casaubon to John Dee. If you have any interest in Dee and Kelly you can hardly get away from Casaboun, so perhaps it would be profitable to ask who is this family Casaubon.

Florence Estienne Meric Casaubon (1599-1671) is an English classical scholar, though he was actually born in Geneva, Switzerland on the 4th of August 1599. At aged eleven, he joined his father Isaac (see below) in England to complete his education at Eton and Oxford taking his B.A. in 1618. Meric defended his father against the attacks of certain Catholics when impostors published a work using his father’s name in vain as the author.

For the above Casaubon gained the favour of King James and I believe his work on John Dee did likewise I am sure. James I was the author of *Demonology*, which was later to become the textbook of witch-hunters, King James did not regard John Dee favourably but he at least he did let him live

out the remainder of his life until his death, in comparative peace without any interference from the throne.

Remember Dee's petition to the King upon his accession to the throne, James ignored both it and John Dee showing that did not hold Dee in the same approbation as the former occupant of the throne of England did.

James conferred upon Casaubon a prebendary stall at Canterbury cathedral. A prebendary stall is the seat of a prebendary in a church, into which he is inducted by the dean and chapter. Prebendary, Latin, *praebenda*= 'a payment to a private person from a public source. The stipend or maintenance granted to a canon of a cathedral or collegiate church out of its own estates.'

In the Middle Ages the endowment of most non-monastic cathedrals was divided into separate portions known as 'prebends.' Each designed for the support of a single member of the chapter and those who held them were known as 'prebendaries.' In some English cathedrals, the ancient titles have been retained without the income and it is now used as an honorary title.

During the Civil War Casaubon lost his living and lived in retirement, refusing to acknowledge the authority of Cromwell yet Cromwell asked him to write an impartial history of the events. Despite the many inducements offered he declined the offer of many lucrative posts and after the *Restoration*, he was reinstated at Canterbury.

He devoted the rest of his life to literary work but he was always overshadowed by his father's vast reputation, which was quite formidable — *stat magni nominis umbra*. It must be acknowledged that Meric Casaubon's works were highly thought of and scholarly. Casaubon died at Canterbury on the 14th of July 1671.

The life and works of his father is another matter because they occupy many pages in reference books. Briefly, Isaac Casaubon (1559-1614) was French but naturalized English, he is a classical scholar born in Geneva. Isaac was a professor of Greek and a consummate Greek scholar. A master of ancient learning and like Dee he was an avid collector of books, often having copies made. Isaac was a professor of Greek at the age of 22 not unlike Dee at 23 years old.

In October 1610, he came to England as a highly respected scholar and he died in great suffering on the 1st of July 1614. Taking Isaac's love of learning, his love of collecting books and the like, especially Greek, I am sure Isaac may well have been aware of Dee and his works and interests.

It is known that Isaac Casaubon and John Dee had one trait in common, both would often write a short guide to the contents of a page in both top and bottom margins if it took both. Frequently, it was a list of important words or topics while at other times it was very explicit and detailed. Now and then, the side margins were used and of course, they were not the only ones to follow this practise as plenty of books show.

In textbooks, regarded as working books and not purely literary reading, I had already followed this practise as thousands have before me. I did likewise in both private textbooks used and in my Schoolwork, not necessarily criticism but cross-references and observations to other works on the shelves. Small margins in text or working books were useless.

Their dates are close and although Isaac came to England some two years after Dee's death, you do feel that if these men had met, they would have been well-suited because in many ways their lives and interests were complementary. The above short biography is a disservice to Isaac Casaubon who is buried in Westminster Abbey and in 1623 a monument was erected to him by his friend Thomas Morton, the Bishop of Durham.

Meric Casaubon warns the reader that Dee's work is to be thought of as 'A Work of Darkness.' Casaubon's work was published as a warning to those who thought that they did not need the authority of Kings, Bishops or the Church and such people were following their own authority, claiming God alone would direct them. At this time, the authorities had deprived Casaubon of his church stipend and living.

Casaubon's book was popular and far too popular to suppress, which authorities at one time wanted to do. It was 'eagerly bought up as a great and curious novelty.' Thankfully, others thought it a jaundiced and biased view that had the sole purpose of slandering Dee, which in some quarters it did successfully and the backwash is only just subsiding now.

The work was challenged as such by some when published but to little avail. Some think the volume represented Dee as a deluded, foolish old man and they totally ignored his other talents, science, mathematics, navigation, astronomy and all the rest, in fact Casaubon's work is a perfect example of *Jedwood Justice* or *Abingdon Law*. It is true Casaubon tempers the wind to the shorn lamb by admitting that Dee deals with the spirits with simplicity and is sincere in his endeavours and he does write that Dee 'commanded them and did not make a compact with them' — generosity indeed!

I am assuming that this display of munificence was thought to put matters to right and show Casaubon's proclivity for fairness by giving credit where credit was due, no matter how small or how late. Whenever your critic or opponent starts listing your assets and 'being fair,' you can usually expect a heavy bill with interest for the privilege.

John Webster (in 1677) defended Dee's reputation writing that Dee was deliberately slandered by Casaubon and questioned how 'Christian-like' it was for Casaubon to deliberately present Dee as a 'wicked and infamous person.' Webster said that Casaubon's malicious intent regarding Dee was 'to register him among the damned.'

Dee fared little better at the hands of his first biographer Thomas Smith in his *Vita Joannis Dee* London (1707). Smith for the most appeared to accept Casaubon as holy writ and thought the Angelic Conferences were an 'execrable insanity.' These two men, Casaubon and Smith, have done more to

damage Dee over the years than the rest of the later detractors put together and may they rest in peace — until I get there.

As late as the 1920's Lewis Spence in his *Encyclopaedia of Occultism* writes of the angelic conversations saying, 'whoever has stomach for the perusal of a great deal of absurdity and not a little blasphemy, may consult the folio published in 1659 by the learned Meric Casaubon.' So many early took Meric Casaubon without question as the standard by which John Dee should be judged — I do not!

The whole article concerning John Dee would have Dee assigned to an asylum for the mentally unstable and the reader with him, if they chose to demur and defend the reputation of Dee. Fortunately, John Dee has on his side such men as Elias Ashmole and others and anyone who is interested in John Dee, his life and work has much to thank the support of this enlightened man.

It is a strange story that recounts how the papers of Dee were saved from the *Great Fire of London* of 1666, though we did 'lose about half of them' through ignorance of their worth even though it was unintentional. What was lost we do not know, only that a large amount was burnt through a lack of understanding of what they were as they could not be read or understood, with some 'being used to line pye tins or burnt on the fire

The story is written on the flyleaf of British Museum manuscript (*Liber Mysteriorum* I-V: Sloane MS. 3188) on which Ashmole writes how he became into possession of Dee's manuscripts. On the 20th of August 1672, the Dee books were delivered to his office in Broad Street from a good friend Thomas Wale, who was a warden at the Tower of London. Ashmole writes that Wale wanted to exchange these works for 'one of myne' to which he readily agreed. On The 10th of September, Wale called on Ashmole with his wife, she told Ashmole a strange tale regarding how the works were found by accident and so they were preserved. If they had not then later events would have surely lost them for ever to us.

Her present husband, Thomas Wale was her second marriage, the first was to a confectioner called Jones and they lived 'at the plow' in Lumbard Street, London at the time. She and her husband went to Adle Street 'among the joiners to buy some house-hold-stuff' and they saw 'a chest of extraordinary neate worke which they bought.'

The owner of the business told them the chest had belonged to a Mr John Woodall-Chirurgeon. Ashmole knew both the name and the family Ashmole thought the chest had been bought by Woodall-Chirurgeon's father after Dee's death at the time Dee's goods went up for sale.

Twenty years later and some four years before the Great Fire, Mrs Jones (as she was then) and her husband decided to move the chest from its usual place. When they did so they heard something rattling about inside, they had presumed the chest was empty, having emptied the draws to make it lighter for moving.

Her husband discovered a private drawer under another drawer or till at the rear at the right hand end. Her husband put a piece of iron bar in a small crevice found there and out came a private drawer. When he opened it he found ‘divers Bookes in Manuscript and Papers, together with a little box, and therein a chaplet of olive Beades, and a Cross of the same wood, hanging at the end of them.’

As said earlier, they did not think the manuscripts had any special worth being undecipherable, not capable of being understood and because of this, a servant girl ‘did waste about one half of them under fyres and other like uses’ such as ‘lining pye tins.’ Thank goodness when they saw what she was doing with the material they decided to preserve the remainder and keep it safe. Two years later Mr Jones died and in the Great Fire of London, the chest perished in the flames because it was too heavy to move.

We must bless Mrs Jones/Wale because she had great presence of mind to take the books with her when she fled with her goods to the safety of Moon Fields until the danger of the great conflagration passed, when she brought them back safely and preserved them.

When she married again to Mr. Wale, he examined them and she gave her consent for him to send them to Ashmole for assessment and this is how Elias Ashmole gained possession of them. It does not bear thinking about what has been lost to us at the hands of the servant girl who ‘did waste about one half of them’ — she has a lot to answer for.

We can only speculate why Dee hid them away the way he did, though secret compartments as security for things considered valuable were fairly widespread in those days as old furniture and old houses prove. Were they put there to be out of sight of unsympathetic eyes, to keep them from those who would use them as evidence for persecution against him in a less sympathetic period? We have said many times that King James was not as liberal as Queen Elizabeth regarding such matters and James would not turn a blind eye as she had done, although he did leave Dee alone.

The King was an implacable enemy of witchcraft and such arts, he tightened the law regarding these practises and within a short time of his ascent to the English throne, such laws were changed to make convictions in these areas much easier to achieve.

There can be little doubt the contents of the secret drawer were close to Dee’s heart. I am sure when alone he would take the papers out to read and hold them in his later years, when all the world appeared set against him as they were an important part of his life’s work. I feel it a reasonable assumption that Dee never intended to publish his research work because they were private and personal. One way or another as his story shows, they had cost him so much and in so many ways.

This form of knowledge and instruction, possibly as with the *Key to the Hieroglyphic Monad*, was often given through personal instruction or ‘ear to ear.’ It was knowledge he would not want to give to profane and

unsophisticated minds that would not benefit from the teaching, he would not want to cast his pearls before swine but he would have been happy to impart it to the initiated or people that he chose to learn what he had to teach. He wisely knew that in the wrong hands or given to a mind that could not cope with the latent power within them and the information they possessed, they could do great harm and be dangerous.

Scholars of Dee's works suggest we may have lost the key to the *Hieroglyphic Monad* and many think the key was an oral explanation I wonder when Dee was getting old with illness, did he commit the key to paper? Dee cites two instances when he was 'given an audience with a royal personage' to explain the *Monad*. He tells us this explanation was given to their 'satisfaction or partial comprehension.' We can only be grateful the papers left to us were discovered before the chest and its hidden contents perished completely in the flames of the Great Fire of London and were lost forever.

It would be wrong to be all gloom and doom with the situation regarding Dee and Kelly as it is steadily improving as today's articles and books show. If only Casaubon had given the facts, instead of straining them through his over-zealous and intolerant filter.

Why could he not simply trust the reader and let them make up their own mind regarding Dee's texts and work as he did when he wrote his works and as John Webster suggested that he should? If he had and the reader did not understand it then what harm was done, I for one would remember him with greater kindness than I do.

Casaubon wrote in a letter that the purpose of publishing the work was to show those who consider themselves under the guidance of the spirit, or pretended inspiration are frequently 'really deluded' — once called 'not toeing the line.' Today's political correctness is nothing new though like all that has gone before it can for its own ends 'add colours to the chameleon, change shapes with Protheus for advantages and set the murderous Machiavel to school.' *King Henry VI*, Part III. Act.3: Sc.2.'

This above statement alone condemns to hell and damnation most of the *Biblical* prophets, including the rest of the 'deluded' creatures in the *Bible*, the *Old* and *New Testaments*, who thought they spoke with God and his Angels. If you remove all the prophets from the *Old Testament* and the angelic messengers, miracles and the rest from the *New Testament*, what a slender volume it would be and a very poor read to boot. Casaubon's stance hardly suggests impartiality regarding the case in hand and only serves to make others defensive and close ranks for Dee.

I suppose I am not much better than Casaubon really if I speak the truth. My strong bias for Dee and my demands for an unbiased judgement of him will probably hoist me by my own petard and what is more, using rules of my own making. I should be repentant and I willingly acknowledge the charges to

be completely true — however, if the reader believes that because of this admission I will recant my stance — I will believe that they can knit fog.

Meric Casaubon was an erudite man and it is sad that he allowed his religious zeal to get the better of him and blind his usually excellent judgement. Zealots, whether religious, political or whatever causes they espouse always suffer from secret doubts about their faith and creed so they usually compensate for this by using force more than reasoning. This done with the worst kind of blindness — spiritual blindness — this usually results in a self-righteous infallibility, a narrowing of the vision as well as the arteries and much wind.

The Christian piety of John Dee was the equal of Casaubon's or anyone else for that matter and even Smith, Dee's first biographer, admits to that. Thank goodness, Dee's vision was less restrictive, gentler and having greater compassion.

What seems to upset the Casaubon's of the world is Dee's greater tolerance, his fervent confidence in the Christian credo, coupled with his robust, pagan belief in the magical arts — in any case pagans always make the best Christians by far. Dee saw no discrepancy in the combination or why the study of one should automatically preclude the other and why it should have often eluded me.

Some commentators think Dee may have culled some of his religious ideas from a secret sect called the 'Family of Love' and many famous scholars were members of this sect, which was virtually without dogma. Dee's friend Ortelius was a *Familist*, as were many famous scholars of the time though it is not known if Dee was actually a member. We do know that Dee used a bookshop in London that had connections with the sect and I suspect that at least he may have been sympathetic to many of their ideas.

Familist is a term of English origin that was later adopted by other languages to denote the members of the *Familia Caritatis* — the *Family of Love*. The society was founded by Hendrik Niclaes in about 1540 when he was endowed 'with the spirit of the true love of Jesus Christ' Hendrik Niclaes' chief apostle in England was Christopher Vitel, a native of Delft, an 'illuminate elder' who lived in Colchester and Southwark, though Vitel ultimately recanted. The basic doctrine is that 'all men are of one family and should love each other as brothers and sisters.'

Measures were taken against the cult but despite these, the *Familist's* spread into the eastern countries and the society lingered into the early years of the 18th century. The *Familist* attached no great importance to the outward display of religious ritual and because of this, there was no conflict of conscience with other Christian sects, they could join with any Christian church, live under most systems and agree to the authority of the land in which they found themselves, which sounds civilized enough I think.

The leading idea of its 'service of love' was a belief in the qualities of sympathy and tenderness for the moral and spiritual guidance of its members.

Thus, in an age of strife and polemics, it seemed to afford a refuge for quiet, gentle spirits and those with meditative temperaments — the ‘wel lyked’ John Dee in fact.

Our task is ending and I felt the need for some kind of epilogue to draw this part of the work to a satisfactory close. In my thoughts, I was going to write. ‘It is my hope we have drawn some threads in this tangled skein together.’ ‘Now we must end our journey . . . even in these short notes . . . we have travelled quite a long way’ and all the rest. It came out in the introduction to both editions of the dictionary where we speculated regarding the language confounded at the *Tower of Babel*.

Thanks to Mrs Wale, the papers of Dee and Kelly were saved from the *Great Fire of London* so that Elias Ashmole could preserve them for posterity and us. First, there is the *Tower of Babel* then Elias Ashmole got the papers from Thomas Whale ‘one of his Majesties wardens in the *Tower of London*.’ There are the vitally important *Four Great Watch Towers of the Elements* in Enochia and sometimes these *Towers* are activated deliberately by people for good and sometimes for ill human nature being what it is, too often by curiosity and the rest.

I would be the first to agree these thoughts are very tenuous threads but life is often made up of tenuous threads and now and then is even held together by them. Because these threads are so fragile for so important and at times so weighty a subject, we may tend to dismiss them because they do not seem worth the considering and therein may lie a greater loss than we know — but only time will tell whether this form of speculation is true or false.

PRONOUNCING ENOCHIA

— A DISCUSSION —

This chapter were it were not for the rider under the heading — ‘a discussion’ — would be the shortest in the book because it would consist of one line — *no one knows how to pronounce Enochia* — the chapter would end here.

I wrote this chapter for the original manuscript of the dictionary but it did not get into the original work, it was held back for further work because it was undecided. Finally, the progress of the original book was too far ahead to include it without incurring considerable cost. In the School at the end, only Madeline and myself were working on the Enochian system and researching the subject. She told me that others had attempted to tackle the Enochian Dictionary but nothing was forthcoming from it, she said that she really wanted this to come from the School but she began to think it would get done.

She had not asked me to work on it and I had a fair amount of work already, so I kept my work private until it was completed. I had the *Enochian Dictionary* in my briefcase quite a few times when I went to the flat but kept it there because I did not want to interfere in work that perhaps was being done by someone else.

Much later when I was there while we were having a social evening and a drink Madeline expressed her great sadness that nothing regarding the *Enochian Dictionary* was moving and it was only then I took the work out of my briefcase and gave it to her saying ‘like this!’ She looked through it for quite a while and asked me ‘how long you been sitting on this treasure — this is going to be published’ and the rest as the saying goes — ‘was history’ this was when my association with Enochia and John Dee began and it was to be the start of the Enochian cycle in the School and in my life.

All future work was to be done in preparation for moving forward with Enochia and to a new level for future School. Eventually we knew we had to discuss how we could tackle the problem of pronunciation for the new lessons being planned. As said, we were basically the only two people dealing with the subject matter at the time. The main discussions included how we should present this chapter in the (original) dictionary and how could the problem of the pronunciation could be dealt with.

In the absence of a known way to pronounce the language, agreement had to be reached regarding a method for the School or with everyone doing as they pleased, chaos would result and the School would simply be an Enochian Tower of Babel with no one understanding what the others were talking about making the whole exercise pointless.

We tentatively agreed we would either use or evolve a method based upon the *Golden Dawn* system to see if it brought results because we felt without guidance this was probably the best way to go. There are writers who disagree with this system thinking that it left something to be desired, which is fair enough and these people will leave it alone and plough their own furrow.

The *Golden Dawn* system was considered because some of our rituals as with many other Schools of the period included some aspects of them, some used a personal variation of their work and some Schools used them entirely.

Madeline knew and worked with Aleister Crowley in her student days and he was a member of the *Hermetic Order of the Golden Dawn*, though she was not. Incidental to the present discussion, Aleister Crowley regarded himself the reincarnation of Sir Edward Kelly in this life and he did appear to take a special interest to say the least in this particular material as his work indicates.

I feel Crowley had more than just a general interest in the Enochia more so than other members of the *Golden Dawn*. Few would dispute that his work and research on this specialist system was far-reaching and this is open knowledge to anyone who wants to know. He also thought he was a reincarnation not only of Edward Kelly but also of the renown French occultist, Eliphas Levi, who died in the year that Crowley was born in 1875, and he died in 1947 in Hastings.

I am not sure if Madeline had previous knowledge of the system but I did know that she was more than just a little cautious about the material and she did not feel completely at ease with it. At one point of the proceedings for a while, she banned the use of any words of Enochia in the School for a while as the pronunciation was being tested by some of the Senior Students, though not the magical system which at this time was not in use and none of the projected courses had been written down, only notes in preparation.

For one thing she said she ‘couldn’t keep any light bulbs for five minutes, saying they kept exploding and it was getting expensive’ and she also said ‘that a lot of electrical things kept breaking down.’ included in this there appeared to be some partnerships/marriages in general getting into difficulties or ‘being turned base over apex.’

It must always be remembered that the School and Temple were in her very large flat in Grape Street. Everyone made for the Temple intuitively. In one corner angle extending beyond the outside wall of the large room used for the temple and ritual purposes was a turret with circular seats around that projected beyond the outside wall and outside the building. I suppose it was around eight feet in diameter with a circular seat around the wall.

This room was a very nice room and the turret stood out well being supported by a single column from ground level and was quite a feature even when seen from the outside in the street. Most of the serious School

discussions were often taken inside this turret and it had a small circular table placed in the centre.

In the beginning at least, we both decided we would make a start by aligning the pronunciation with the traditions of an established Occult Order to begin with. If you intend to go into new areas of work it was felt that it may prove wise, at least in the beginning, to try and find footprints left by previous explorers and tread with care on any solid ground found.

The *Hermetic Society of the Golden Dawn* or the *Stella Mantutina* was formed in 1887 by three members of the Rosicrucian Order. Its beginnings are the stuff of magic starting with cipher manuscripts bought by the Reverend Woodford. He bought these from a bookstall in Farringdon Street in London and he showed these to his two colleagues Dr Wynn Westcott and a Dr Woodman.

For those interested or even the curious, the Society is well recorded today. It was initially, a secret society for occultists, studying practical magic and the Society admitted male and female. There was an inner and outer order having well-defined grades and it had many eminent names and talents in its ranks. Briefly, the original intent of the *Golden Dawn Order* was ‘to prosecute the Great Work, which was to obtain control of the nature and power of my own being.’

Israel Regardie began a course of study with Aleister Crowley in 1928 and worked with him as his private secretary, he joined the *Order of the Golden Dawn* in 1934. He wrote and published a large amount about the Order and its rituals later. Originally, I am sure that this did not endear him to many, but his works are readily available for those who want to read or use them.

The thing I did not approve of at the time was the fact the system of pronunciation was to be put forward as if it was the only one and what is more, the right one. I did not agree with this imperious view, especially when it was going to be published with my name on it. This would imply to the reader that the decisions for the choice were wholly mine and they were not.

The problem was resolved later because the discussions took too long for the chapter to be printed in the original dictionary and I am now the only survivor left of the original group involved, I can now admit that the delay with this chapter was deliberate. Now I can modify the chapter to assume the tenor I wanted for the original dictionary.

For a period this ‘virus’ got into the School and there was quite an amount of in-fighting for position, kudos and all the bad habits that it brings. This sort of thing does happen in long established Schools at times and can lead to fragmentation of a group with the formation of splinter groups unless it is cut out and this can have only one inevitable conclusion.

This sort of thing is not new and it has happened before and I feel it will again. It is when a School becomes somewhat ‘political’ in form and attitude

and loses sight of its aims and purpose. People tended to gather together more by personal interests than the good of the whole.

At one time I threatened I would put up a board in the hall near the front door of the flat, the kind that were often found in small hotels that had the names of the current guests inserted in, with a slider that told the staff or any callers whether that guest was 'in' or 'out.' I thought it would save a lot of trouble and cross-purposes.

Occasionally there was (and still is I suppose) rivalry between the Schools and Groups as well as within them. Some witnessed in the past were quite mean and some somewhat silly. I thought these 'games' were unproductive and time-wasting and refused to play them feeling the time could be better spent. I did not wish such 'amateur dramatics' for the *Order* while I had any influence regarding its purpose and growth.

It is not new, sometimes people leave for the purpose of 'starting up my own School.' In the process, much as the various Christian sects that broke away from other sects, they would try to gather as many 'like-minded disciples' they could from the old to take with them in the 'new Ark' that was to be launched. When this happens, let those go who wish it, I felt it was for the best as the links were being tested and found wanting, such circumstances as these were not new.

However, I decided that I was tired and needed a Sabbatical from such matters and time to think and I said like John Dee, I wanted to 'take leave' to pursue my own studies, while remaining in the School. Madeline knew I was very unhappy with things and I thought it was best because what was happening was not serving the work, me or anyone.

Some thought I was deserting the School and did not take kindly to the decision and judgment but they knew less of the facts and more of the rumours than they thought and further, I felt I did not have to justify myself to anyone having entered the School as a foundation member and staying and serving it for almost forty years when it was created by Madeline and her co-founder. I felt the need to assess both my life and my School life. The reason for this being here is to put the matter being discussed here into a little more perspective with the times. Now let us return to matter in hand, which is the problem of pronunciation.

Deciding on a system of pronunciation is easier for the individual than a group because in a group all obviously all have to agree. When this is decided in a School or Society, the decisions are usually made on the Societies behalf. At the time of writing these first revisions (1992), I met groups of people who are still using the original dictionary for their work, which I found satisfying.

They do not use the system of pronunciation suggested here and in the absence of any proposals from anyone they agreed among themselves how they would pronounce the words and they were happy with it. They did not consult anyone because agreement had been reached, which made this

unnecessary. Again, I stress that the system offered here is *based upon the Golden Dawn* system and not their entire Enochian system and if the reader finds that they do not like the system of the *Golden Dawn*, naturally they do not have to use it. I freely admit I go very much by the sounds of the pronunciation, its vibration and if it sounds right to me, in the absence of any alternative, this is invariably what I will go for, put simply, it has to have the right sound and feel — for me!

Although the entire system of Enochian Magic is not being dealt with here, I do not believe that the notes of the *Golden Dawn* are free from errors and inaccuracies regarding the system of which the Enochian alphabet and Calls, from which the dictionary was constructed, is a part. Of course, I accept full responsibility for any errors of my making. As said elsewhere, it was because I found errors in the *Golden Dawn* system that I decided, during work with the first edition, to go to the original and Dee's diaries in the *British Museum* and use the source work.

Madeline, in the beginning of the work thought any other form of pronunciation than the *Golden Dawn* system would not work well, perhaps not even at all and in this, I have no doubt she was sincere in her views. I was happy using the *Golden Dawn* as a starting point and I have long thought that the Powers quite often take 'intent for purpose' especially when the *intent is sincere and honest*.

I did not disagree with putting forward a system of pronunciation in the original dictionary. What I felt unhappy about was the inference that this was how it *should be done*. What I wanted to write was that it was *one way that it could be done* and to explain to the reader that the system being offered was broadly based upon a system used by a respected Occult Order, which is why it was used to maintain a sense of continuity with the past. It was not the intent of the chapter I quarrelled with but the authoritative manner of presenting it.

To gain agreement for the universal pronunciation of Enochia would be a splendid achievement, not unlike the principles of *Esperanto* or the familiar Latin Mass. The Church was wise to use Latin for the Mass because those attending could understand the service whatever country they were in because all countries had a common language for the rites of Catholicism, for the Church used the existing universal language of culture — Latin.

John Dee used English for many of his works for those people who could read, he was a most prolific writer and some printers would not take some of his works because they were too long. The first edition of Dee's *Monas Hieroglyphica* and most books of the time were written in Latin, because Latin was the language of scholars, civilised and cultured people of the time, whatever their native tongue. It meant the work could be read almost anywhere in the civilized world, whatever the language.

Similarly, whatever country you were in you could enter any Catholic Church and understand the mass, now only those who speak the native tongue

really know what is going on because there is no 'bridging' language. This time I feel it was the Church who came down like God at the *Tower of Babel* and 'confused the language' and although not of the Catholic faith, I felt it was a very unwise decision.

Now let us discuss and illustrate with examples the system we were going to set in place in the School *as a basis that would act as a starting point for those working in the School or on their own*, this line is important. We were encouraged with the initial results of using the system of pronunciation and it was decided that a working paper would be put out for the very few members of the Senior School invited to undertake the trial papers to judge their response.

Some did not wish to and even now, I think that some felt a little uneasy regarding Enochia. I think they thought it may be beyond them and they did not want to go that far, which was fair enough, the new courses were desirable but not compulsory and it was all in the preliminary stages and we followed the tenet of each according to their ability when in the Senior School. I understand the Enochian projects were abandoned after I left, which was sad and the School was disbanded later with the death of Madeline.

At the time the method seemed a satisfactory solution for use with the future work and lessons planned, it appeared suitable for those with the required grades. I feel the success lay in its simplicity and the few basic rules that were used and adapted. With practise, the words became fluent and they did have quite a ring to them when they became fluent to the speaker.

What follows represents one way of solving the problem of pronouncing Enochia. I agree with it or I would not have used it and a choice had to be made. Of course, *this does not invalidate any methods being used by an individual or an individual organization*, especially if they are happy with their results.

Let us illustrate the argument with an analogy. Let us say there is a large village on the edge of a vast and very dense forest. Daily the hunters go into the forest to hunt for supplies for their families and the village but because of the density of the forest they do not venture too far into the forest as it already supplies most of their needs.

One hunter, more solitary and adventurous than the rest travels deep into the forest. He has good hunting and he places small markers so he can find his way back. Each day he extends the range of his hunting and exploring by going deeper because always wants to know what is ahead and curious as to what he may find.

He is cautious because it is unfamiliar and unexplored territory and he is not sure what he will encounter on his forays. He has been warned of the danger of being alone in uncharted territory, when you are defenceless, lacking knowledge and with no support. He feels ever drawn towards what he feels is at the centre. One day he comes to the remains of a magnificent

temple that is in partial decay and it was obviously the centre of a past civilization and its people.

He does not touch the artefacts he finds for he holds them in respect. One day he goes to what is obviously the main altar and asks permission to take a small votive offering left there to the god of the temple. It is a small statue of the largest figure in the centre of the temple. He kneels before the central figure and tells the god he will treat the statue with the same respect he has given the temple and its contents.

He hides the figure from sight because his worship is private and meditates daily upon the figure. Standing on the edge of the village one quiet night he thinks it amazing how such a powerhouse can remain hidden from sight for so long and yet be so close. The emotions produced by the temple and its gods have such an effect of the man, he seems to walk with a blessing and protection, like a man who knows a secret. His family question him about the change that has obviously taken place within him.

In the end, he confides his secret to the elders of his family about his discovery and agrees to take them with him. They too, undertake frequent and secret visits to the holy place and benefit from going there. The path to the temple is becoming marked by greater use and soon it will become difficult to hide from the hunters and trackers so eventually he takes his knowledge to the elders and wise folk of the village and his tribe who give him the assurances he seeks regarding the site.

All from the village travel the path and experience the power and blessing the temple gives. They agree they will respect the holy place and restore the buildings and it will become the spiritual centre of the people.

The original hidden path now starts with beautiful ceremonial columns and the Sacred Path is wide, clear and paved. On the sides are statues, banners and emblems reproduced from the temple that prepares the travellers on the Sacred Way for their worship. The Sacred Way resounds to the feet and chanting of the devout and the present path is safe and belies the hard work of the pioneer of the village who found the path.

Later a new group say the old path is too long and meandering, why not cut a new path through the forest that would be shorter and more direct. The elders refuse saying they will stay with the familiar path that is consecrated and blessed with great power by the faith of those who have gone before. The breakaway group say the old ways have become stale and boring and it is now time to make way for the new. The old is often challenged in this way by the new. Here we leave the story for the point has been made.

Allying yourself with an established tradition for Enochia is like the old path, the path that is clear, used and consecrated by the use of countless folk who have gone before you. If you choose to create your own method of pronunciation then this is akin to the original pioneer who found the path. You are not like those in the analogy who wanted a new path simply because it was a quicker route to the temple with less bother.

Those who just want to make a new path to the centre need to find the new way and clear it. They must avoid the dangers and pitfalls that often exist with the untried and unknown. Then, even when they have found their new path and cleared it, where do they find themselves? At the same destination as the old path. It may have been quicker, but it has not advanced their goal or changed their destination one iota. If it had advanced their goal, it possibly would have made the change worthwhile. As it stands it was much hard work for so little return and change merely for the sake of it.

Why should the Guardians of the Temple accept them above the others just because they have come from another direction, or got there ahead of them? One reason for joining an established school is just that, it is an established school. It should have proven methods and can produce some of the results it claims it can, according to the ability of the student of course. Not everyone is suitable for Occultism anymore than they would be for competing in the Olympic games even though they genuinely want to do so.

Tradition is important, it is not an antiquated fossil, nor is it a straightjacket that restricts growth, as some would have us believe. It usually has a great deal more flexibility and growth than those who condemn it but their simplistic view is that anything that is of the past must be reformed, dispensed with it and it is usually done without any or little consideration as to what will be put in its place as long as it is new, which when properly done, I am certainly not against.

Change today usually seems to consist of merely exchanging *Scylla* for *Charybdis*. This happens at regular intervals as when the young challenge the old and the new culture challenges the old culture. To make a new path, to arrive somewhere new or discover something unique and in advance of what you have is a totally different matter — that is progress by any name to change something to improve it or because of new information is no problem. Today so many babies are thrown out with the bath water, all in the name of change and what is considered progress.

Our drives and instincts tell us what we want to do. Our traditions and values tell us what we ought do. There is ample evidence in the world today showing the results of people doing what they want to do rather than what they should do. Liberty degenerates quickly into license and unpredictability unless firmly supported and counterbalanced by responsibility.

Values are transmitted by tradition and when tradition is allowed to decay, so are the values of life it carries. I am not discounting anything new, I am not saying you should stay put and not hone and polish things so that they are better for it. Loving both paradox and the *I Ching* I believe that 'change' is the only true stability in our lives.

Meanwhile, what has happened to our original pioneer in the above tale? He has probably gone deeper into the forest seeking out yet more paths and forging ahead, ever onwards to new horizons. Having discovered the Temple, he did not rest long with the main body. He had to go on because there was a

new horizon ahead and when he got to it, there was yet another and he will always be driving ahead to horizons new because when you reach your horizon, there is another one just as far ahead and never-ending.

Humanity always has its ‘outriders, outsiders or mavericks’ and they are the people who go ahead like scouts never staying long with the masses. They seek out new trails and search for the next stage of humanity’s journey and their own, looking for the safe beneficial ways for us to travel and we need them. Not unlike an army, sending out scouts to see if the way ahead is safe and free from ambush or foragers to see if the territory could sustain those in the group before the main body follows, many would be lost and less gained if it were not for these people.

Being an outrider is not always an easy task and at times, it can be decidedly dangerous. It is a solitary task because when you light your light and go out alone into the darkness, you are alone in an unfamiliar land and you can attract forces not amicable to your purpose or you. When you are in a crowd, your individual light is not so noticeable unless it is very bright and even if it is, it is noticeable but it cannot be accurately pinpointed.

In a crowd, you are reasonably safe by being one among many and appearing to pose no particular threat. There are entities that do not want individuals or groups to progress and they try to make sure that they do not do so by placing obstacles on the path.

These adversaries appear like the *Ignis Fatuus* and waste life with false starts and futile paths that seem so attractive, painted in their gilded glamour and false promises, which is why many take them in the first place until they come to nothing and then it is realized too late that they offer so much but give so little. It seems these antagonists of spiritual growth do not want too many to get free from the thrall of servitude for who will stay to serve the earth and them. We owe much to these outsiders who go ahead, find the new hidden ways and then come back to show that the way is secure, as their return to the main body demonstrates.

If you devise your own pronunciation for Enochia, please do not keep swapping and changing what you have decided upon with every changing wind. Please note I have written ‘swapping and changing’ and this naturally does not preclude modifying, polishing or correcting mistakes. If you are working on your own and creating your own pronunciation there may be sometime before your ‘words of power’ become their *Words of Power*. You must make the channel and build up the power to make contact and perhaps hardest of all, for them to be accepted. It is not an automatic outcome, it is not a right that you can demand, only a privilege for which you sue or earn.

For some people the contact can be quick, for some long, for others never because there are no guarantees and your results or lack of them will guide you how to act. If you are working with others, you must find a system agreeable to all or you will be back to the *Tower of Babel* and the confusion of tongues. It is essential that you keep a magical diary and this is something I

repeat in every work I write. Without John Dee's diaries, I would not be writing this and he is the ideal model.

It is even more essential that you write honestly in its pages and you should treat your diary as the most intimate of friends and it should be one place where you can be honest. Remember to write only what is and not what you would like it to be, if not you will only fool yourself — if there is nothing then say so. I repeat this in most things I write and because I feel it is important, so I make no apologies for doing so.

The planet Neptune has charge over many matters in our lives, some good, some bad and some indifferent as with all the planets. This planet rules deception and self-delusion and which of his traits you chose to follow is your decision. If you would rather see things as you would like to see them, rather than how they really are, you are in good company with this planet because Neptune invented 'rose-coloured spectacles.'

Beautifully put in Offenbach's *Tales of Hoffman* where Copernicus, the spectacles-maker asks Hoffman. 'Would you like to have the knack of seeing white when it is black, look and you will see what you want to see.' Of course, he is offering him a pair of magical spectacles at the time 'for only three ducats!' Write only what is, not what you want it to be and if there is nothing, say so!

Now the preamble is done, let us look at the suggestions of the original draft paper (not issued in the School) regarding the subject of a suggested Enochian pronunciation. Read the following carefully, it is not as difficult as it appears and there are sufficient examples to show the system at work and always remember with these things, it takes longer to explain than do — so be patient.

You pronounce each letter of a word separately when there is an absence of vowels. The letter A is Aye; B is Bee; C is See; S is Ess; H is Aitch and so forth. You will find one or two exceptions like the letter Z, pronounced using a long 'o' making the sound Zood. Dee and Kelly often rendered the 'z' as 'zod' For example, Dee gives ZCHIS as Zod-Chis and ETHAMZ as EthamZod but when he comes to MICALZO, he gives as Micalzo and does not use 'zod' which does not help us to arrive at an uncomplicated conclusion

Another Enochian Dictionary I am told discounts this dictate regarding 'z' as 'zood' but I have not read any other *Enochian Dictionaries*. It is not a lack of respect or interest regarding the opinions of others but simply that I do not want any possible suggestion of plagiarism regarding them.

My answer to such questions is always the same that readers must take the path they think is best suited to them in the absence of a reliable and proven method of pronunciation and if anyone finds a substantially verified way of doing it — I will be happy to join them, if the accuracy is proven.

I have worked out I have a number of ways of arriving at my home, about twelve in all, some are straightforward, some long-winded, some inept and

awkward but no matter which one I take I arrive home and the route that I choose to take is entirely up to me.

Waiting in a well-known bookshop I heard the man in the front ask for the *Enochian Dictionary* ‘*G-mickle-zoma*’ and he got the book with absolutely no trouble, which taught me a lot. It was said with a very short ‘G’ and Madeline often used this pronunciation in the beginning.

Another exception was the combination involving ‘h’ as with ‘th’ or ‘ch’ which, if each letter was given its full value, made them respectively ‘tee-aitch’ and ‘see-aitch.’ If these are spoken quickly and you join the two letters together smoothly, they sound better than they look on paper where they look somewhat clumsy.

Remember do not labour the letters as if you are spelling them out for someone. I know some were experimenting with the more normal pronunciation using —‘th(e)’ and ch(arm)’ say the word but not the letters in parenthesis. I personally stuck with the separate values for the letters for ‘th’ and ‘ch’ for the sake of consistency and was reasonably satisfied and this could have been the way for the School for the final paper.

Mentioning the alternative arguments in this chapter is not given to confuse the reader but to try to present the reader with the details I can remember of how they evolved regarding this rather vexing subject — for and against. If you use this system and pronounce most letters separately at first you may feel uncomfortable and feel your speech feels cumbersome and awkward. It will sound rather clumsy as if as said, you are spelling the word out for someone who does not understand it.

Part of the problem is that you have to try to get the pronouncing of the letter as separate letters out of your mind because if you do not, it will sound laboured and lack the fluency that you can achieve, if you can manage to do this.

As an exercise let us use a ‘word’ which is not Enochian though similar to its style such as ‘trp’ which is just a random selection of letters. If you just say separately ‘te, ar, pe,’ it will not sound right because you are simply saying three disconnected letters — te + ar + pe. However, putting the stress on the italic section, if you say, *tearpe* several times and running the three letters together as smoothly as you can, it will sound much better after a little practise. I would often devise such exercises for myself and they were helpful, I would use this exercise on trains and the like and choose a set of difficult combinations such as ‘zxy’ or ‘zood’ex-why.’

Let me assure the reader that as they gain fluency of pronunciation and greater familiarity with the system, it seems to iron out these rough spots quite quickly, after a while, you will hardly notice them and more important, you will not even think about it.

Another rule was that if a consonant is followed by a vowel the consonant and vowel are usually joined and spoken together, remembering the letter ‘z’

is given a long 'o' and pronounced 'zood.' I know that the after a while, the pronunciation takes place with greater intuition. I will give examples of the method to take the words apart to formulate and facilitate the pronunciation easier. Use this for any word or sentence you do not understand, sound each part of the word separately then slowly run the parts together. Gradually increase the speed until the parts meld together as if they are one and not sounding like a spelling test.

You will be surprised how quickly instinct takes over as what at first seems to be separate will merge and become one. Do not rush, take it steady, you are trying to establish good habits that will stand you in good stead and last a lifetime. Let instinct rule more than learning by rote; assimilate the words and sounds so they become a part of you.

The most obvious example to start with is the title of the book — *GMICALZOMA* — particularly as its meaning is 'with a power (of) understanding.' After sufficient practise, you probably could read most of the words without breaking them down first but build it up slowly. Now let us follow the system through.

First divide the word into its component parts that are: separate consonants; link a consonant to a following vowel and pronounce them together; remember that 'z' is pronounced 'zood' in the system chosen and that basically is it. There are some other considerations that we will deal with as and when they arise.

WORD: GMICALZOMA.

TRANSLATION: WITH A POWER (OF) UNDERSTANDING.

BREAKDOWN: G-MI-CA-L-ZOOD-O-MA.

PRONUNCIATION: GE-MI-CA-EL-ZOOD'OH-MA.

When the first draft paper was finished, we felt there could possibly some insecurity regarding the pronunciation in some parts of the words. Should the 'mi' be a short 'i' as in *mix* or a long 'i' as in *mile*? Was the 'ca' short as in *cat* or long as in *car* or was 'ma' short as in *mat* or long as in *may*? This led to a clearer breakdown of the words as with the following:

WORD: GMICALZOMA.

TRANSLATION: WITH A POWER (OF) UNDERSTANDING.

BREAKDOWN: G-MI-CA-L-ZO-MA.

This became the accepted format:

PRONUNCIATION: GE-MI(X)-CA(R)-EL-ZOOD'OH-MA(T).

It was decided that this would not be, though it could be if chosen:

PRONUNCIATION: GE-MI(LE)-CA(T)-EL-ZOOD'OH-MA(R).

Remember that the letters found in the brackets are not pronounced, they are only there to give guidance with the pronunciation for the given

component parts by using an equivalent and familiar English word. If you prefer the second pronunciation of the above you can adopt it, providing having adopted it, you stay with it. To my ear the second attempt did not ring quite true, I feel uncomfortable with it because it sounds a little clumsy and even when taken at speed, it sounds clumsy to me. I feel it lacks the fluency of the first example, but remember the important part of this sentence is the words, ‘to my ear.’ Let us take a further example, this time a series of words.

WORDS: ZACAR OD ZAMRAM.

TRANSLATION: MOVE AND SHOW YOURSELVES.

BREAKDOWN: ZA-CA-R O-D ZA-M-RA-M.

PRONUNCIATION: ZOOD’A-CA(R)-RE . . . OH-DEE . . .

ZOOD’A-EM-RA(T)-EM.

I have left in the small apostrophe comma, which divides the consonant ‘z’ from the vowel and this is a personal idiosyncrasy. I usually found I placed the stress on the vowel, which followed the ‘z’ and it was used to show the component part of the pronunciation.

We experimented with two vowels or three or more vowels together, which can happen in some words. It was felt that the same principle should apply to the first two vowels as it did with a consonant and a vowel by joined the two vowels together. If there are three vowels or four vowels as in ‘Iaiad,’ join the first two vowels and run them into each other and treat the third vowel as if it were a consonant by saying it separately as with ‘Eye’a-eye-eye-da.’ Other words for experimentation with consecutive vowels include *Ioiad*, *Iaod*, *Aai Oiad* and *Aoiveae* with the last word being seven vowels and one consonant.

In this combination we found if ‘a’ was the second vowel it seemed preferable to pronounce it short as in ‘a(pple)’ e.g. ‘Aa’ as ‘Aye’a’ and for ‘La’ as ‘El’a.’ Though for the combination ‘Oi’ this did not work as well and we did feel that it should not be the English oi(l), so this became ‘Oh’i(ce) but you should experiment with this for yourselves to see which you prefer.

This is to show the rules devised had to remain flexible when dealing with the language for there will always be exceptions to the rule. For example, the language of the British Isles is British or English. Even when someone is using the same words, people are often able to say that they are from Ireland, Wales, Scotland, Yorkshire, Cornwall, Devon because of their ‘brogue’ or the ‘lilt’ in the regional accents of the individual areas of a country that are too precious to be lost to any language or arguments.

We found that once the fluent speaking of the Enochia became established, the ear appeared to take over, it seems to be a better judge than any rigid rules and this includes using the voice according to where you were born. As you gain experience, you must accept or reject as practise dictates. A useful tip is to check what the word means that you are dealing with and

creating a pronunciation for. This is a good guide as to tone, stress, voice level and so forth. Try convincing your cat that you love him dearly while screaming at him at the top of your voice — the words are right but nothing else is.

Two devices are used in the above examples that I think are important and they have nothing to do with the pronunciation. One was an adaptation of a device used in John Dee's handwriting because it was wise and the other was devised and used in the hope of making things clear.

These first are the triple dots between the breakdown of the words, three dots were used so there would be no confusion with a full stop if used anywhere. The ellipsis device is mainly used to indicate an omission from the sentence(s) but we use the ellipsis to show where a word ends and the next word begins. Although starting every word with a capital letter does help matters considerably as is found in the Calls.

Some of the Enochian words can be made up of a series of single or double letters with spaces between them. These words are quite easy to read as a single entry in the dictionary section and when not set in sentences however, even John Dee had to use a device like a connecting bracket in the spaces within the word, to show the grouping that make up the word and where it began and ended.

The original has been kept intact in the printed dictionary entries of this work from the beginning. The reader is strongly advised to use a similar device when these word forms were included in a sentence in the same way John Dee has.

The use of an underline to mark the spaces within a word or by using the hyphen to connect the components of a word is recommended as it is in the Calls later, otherwise the sentence will appear confused, hard to decipher or read, making translation difficult.

The remainder of this chapter will give examples to show and strengthen the point being made. If the first example below was put in a sentence, this example could be up to three words and the second example could be up to four words — but when used in a sentence with other words either side of it, where do these begin and where do they end how many words are there or is it one word.

Dictionary entry: C NO QUOD (= 'unto his servants.')

Write this either as C_NO_QUOD (Dee)
or C-NO-QUOD (with hyphen).

Dictionary entry GE O Q MANIN (= 'is not, save in the mind of.')

Write either as GE_O_Q_MANIN (Dee)
or GE-O-Q-MANIN (with hyphen)
and either way is fine

The Enochian word CA CA COM has the meaning ‘flourish’ in the dictionary and it is printed in the way given here, which is correct. However as said, if you placed this word in a sentence you would have to decide is it one word, two or three. Putting underling in the spaces of the word made the Enochian CA CA COM into CA_CA_COM in the handwritten diaries showing that this word consisted of three elements and it now has a clear beginning and an end. The use of a hyphen or short underling between the component parts of the word does the same thing as shown above and either form can be used as you feel.

Let me give a few further examples using the underline of Dee. VI I V L meaning ‘in the second angle’ becomes VI_I_V_L; Q A A meaning ‘your garments becomes Q_A_A and finally O Q meaning ‘but’ becomes O_Q. These are nearer to the original handwritten format but more important than this is making the word and its elements clear to both eye and mind, again you can use the hyphen if you prefer.

Now let us take one final example that should be sufficient to show this simple system of pronouncing Enochia because it contains most of the rules and suggestions given so far.

WORDS: Noroimi Baghie Pasbs Oiad Ds Trint Mirc OL Thil Dods Tol Hami Caosgi Homin Ds Brin Oroch QUAR Micma Bialo lad Isro Tox Ds Vmd Aai Baltim Zacar Od Zamran Lap Zirdo Noco Mad Horath laida (The 14th Call.)

TRANSLATION: O you Sons of Fury, the Daughters of the Just, which sit upon 24 seats, vexing all creatures of the earth with age. Which have under you 1636. Behold the Voice of God. The promise of Him, which is called among you Fury (or Extreme Justice). Move and show 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. (14th Call.)

BREAKDOWN: No-ro-i-mi . . . Ba-g-hi-e . . . Pa-s-b-s . . . Oi-a-d . . . D-s . . . T-ri-n-t . . . Mi-r-c . . . O-L . . . T-hi-l . . . Do-d-s . . . To-l . . . Ha-mi . . . Ca-o-s-gi . . . Ho-mi-n . . . D-s . . . B-ri-n . . . O-ro-c-h . . . QUAR . . . Mi-c-ma . . . Bi-a-lo . . . Ia-d . . . I-s-ro . . . To-x . . . D-s . . . V-m-d . . . Aa-I . . . Ba-l-ti-m . . . Za-ca-r . . . O-d . . . Za-m-ra-n . . . La-p . . . Zi-r-do . . . No-co . . . Ma-d . . . Ho-a-t-h . . . Ia-i-da.

PRONUNCIATION: No(e)-ro(e)-eye-mi(x) . . . Ba(r)-ge-hi(gh)-ee . . . Pa(y)-es-be-es . . . Oeye-aye-de . . . De-es . . . Tee-ri(de)-en-tee . . . My-ar(e)-see . . . Oh-el . . . Te-hi(gh)-el . . . Do(e)-de-es . . . To-el . . . Ha(m)-mi(le) . . . Ca(b)-oh-es-gi(be) . . . Ho(e)-mi(le)-en . . . De-es . . . Bee-ri(se)-en . . . Oh-ro(e)-see-aych . . . Q . . . U . . . A . . . R . . . Mi(le)-see-ma(n) . . . Bi(de)-aye-lo(w) . . . Eye’ar-de . . . Eye-es-ro(e) . . . To(e)-ex . . . De-es . . . Vee-em-de . .

. Aye'a-eye . . . Ba(r)-el-ti(e)-em . . . Zood'a-ca(r)-re(st) . . . Oh-de . . .
Zood'a-em-ra(t)-en . . . La(d)-pee . . . Zood'eye-ar(e)-do(e) . . . No(se)-co(at) .
. . Mar-dee . . . Ho-ra(t)-tee-aych . . . La(d)-eye-da.

In the above example, two devices have been used in an attempt to make the Call clear to the eye, to the thoughts and speech. The breakdown of the words themselves has been done by dividing the words with a hyphen into their parts, while the complete words have been divided from each other by an ellipsis or three dots.

You can add in parenthesis letters to make up an English word to guide you in the chosen pronunciation as I have above and naturally, remember that the letters within the parenthesis are not sounded. They are there only as pronunciation aids

Another point to watch as it can occur so listen for it. Be careful with the pronunciation, not to be slovenly and by this I mean do not make 'To-el' sound like 'too hell!' Equally, do not make 'Oh-el' sound like 'Oh hell' or 'lar-de' sound like 'laddie or lady.'

In the above example, you will find some numbers given as letters and this is why we chose this particular Call as our example. We decided to enunciate the letter/numbers separately as this is one way we often give numbers. For example if 1234 was found, we give the numbers as written one of two ways for speed and clarity, we presume the comma for the thousand's division will be inserted and give it as 'one thousand, two hundred and thirty-four.' This is the correct way of saying this figure in English but because Dee did not write in the thousand-division comma, you could simply say 'one, two, three, four.'

We cannot say this in Enochia so we used the former method for any letters representing numbers so simply say each letter separately and deliberately so the listener will know that they are the numbers. Later, as the Calls became more familiar, they would be known as numbers and they need not be quite so deliberate or stressed. In fact, this could prove to be one time when it would be correct to say each letter deliberately and separately and not attempt the blend them to show that they are letters being used to represent numbers.

Always keep in mind the rider under the main chapter heading that this chapter is— 'a discussion' — and not the laws of the Medes and Persians. 'Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.' *Daniel* 6:8.

I would be the first to admit that not every word in Enochia sits easy on the tongue no matter what system you devise or use to pronounce it some do and some do not. Most words are fine but now and then, you get a word or combination of letters that will upset the system and sound more like 'the barbarous names of evocation. The rule we decided initially for the School

was to make as many letters as possible comply with the golden rule of any *Words of Power*. You pronounce all the word and no component or letter is totally omitted or silent.

I believe that some purists in the past wanted to make saying every letter or element a strict rule to apply throughout Enochia, even if a consonant is joined to a vowel. Let us take from the above the word ‘Noroimi.’ If every letter is given in full it would become En-oh-ar-oh-eye-em-eye — instead of No(e)-ro(e)-eye-mi(x). Even the longer version when spoken fluently and at speed blends its component parts well enough though I still prefer the latter, the shorter of the two, it seems to have both the right sound, the better rhythm and I feel this makes it right — for me.

At this point in the proceedings, this was closing as a draft paper. I was still experimenting at the time, it was being deliberated and the paper was having the last touches put to it because the results seemed to be favourable and taking shape when circumstances beyond my control intervened.

In the initial stages, we gave most alternatives a fair try and this will give the reader some idea of the problems that beset the individual or group settling on an acceptable method of pronunciation. I found the second component of the word seemed to take the accent mostly but it became obvious a natural accent came with practise so if you choose to try this, do not force a false accent early in your attempts.

I think it is better this comes naturally because the words do seem to comply with a innate and natural rhythm and I feel that this is most important, remember follow and do not impose.

Finally, I stress the point yet again. Having decided upon your pronunciation stick to it, do not keep swapping and changing about. I am not saying that you cannot modify your work as you progress, but modify, hone and polish an agreed model.

Naturally change any mistakes in your work you consider serious, mistakes for which experience has given an alternative if that improves your work. Of course, you can wipe the slate clean and start again if you wish, as often as you like, there is nothing to say you cannot — save common sense.

If you keep on changing things every five minutes you will never settle on a foundation from which you can work or build and keep moving around in circles — getting nowhere fast!

This is not a big chapter by writing standards but it is big in context because there is a lot to be found in it. There is a lot to understand, make it work and I do not underestimate this. As always and I have said it often enough, in works of this nature it always takes longer to explain things that it does to carry them out. Words are wonderful tools and even if they were not so, they are all we have so we must get on with it.

If the reader or a group decides, after reading this ‘discussion’ with regard to the pronunciation, decide that they would rather try to create their own form of speaking Enochia, as others have done of course they can do so,

for none are certain how to speak the language. If this is your decision then I would suggest that they go back the opening lines of the chapter and re-read them and to help I have reproduced them below . . .

This chapter were it were not for the rider under the heading — ‘a discussion’ — could be the shortest in the book, it would simply consist of one line — *no one knows how to pronounce Enochia* — and the chapter could end here. I do hope that you will not end the matter of the pronunciation here and one way or the other, work it out to your satisfaction.

A BRIEF SUMMARY OF THE ENOCHIAN SYSTEM

To attempt to distil the Enochian system into a few paragraphs pages must be one of the most foolhardy things I have attempted for sometime and I thought I was getting old enough to know better, but apparently not. The chief intention of this short chapter is to give any reader that is unfamiliar with the system, some information regarding how the dictionary was compiled and from where it was taken.

John Dee was an avid diarist and with meticulous care, he kept two diaries one private and one Magical or Spiritual. Dee made copious marginal notes in the works he possessed and these notes could often be more revealing than the printed or written text, the odd one even had an astrological chart written in the margins. Perhaps this was an Horary Chart for a time, event, an answer being sought, perhaps even for someone.

Without his careful recording of all that happened during his experiments this work and many others regarding subject of Enochia could never have been written because we would not have known that it existed and what had been achieved by John Dee and Edward Kelly.

Dee possessed a shewstone that was a gift to him from the Archangel Uriel though he did have others for use in his experiments. As written elsewhere, during November 1582 he was in fervid prayer in his laboratory, when the room filled with a divine light from the western window and in the midst of which was the Archangel Uriel. The angel gave him a convex crystal and told him if he examined it intently, beings would appear and give him the answers that he so fervently sought and then the angel disappeared.

Dee spent much time in prayer and he could never stress enough the importance and power of prayer. He wrote that ‘ . . . the Key of Prayer openeth all things’ and prayer was a large part of the bedrock of his existence.

When Dee skryed in the shewstone he could never remember properly what had happened, what was said or revealed in the excitement of it all, he resolved it was obviously necessary to have a skryer who would use the stone while he recorded the success, failure or otherwise of the attempt.

He knew he needed help in the matter of crystal skrying for it was too much for one man and this is how Edward Kelly, among other skryers, eventually came into his life. Regarding the shewstone Lewis Spence writes ‘it was necessary to stimulate the imagination to the highest pitch, until the soul became a willing agent to its self-deception to become the dupe of one’s own delusions.’

Horace Walpole, writing to Sir Thomas Mann on the 22nd of March 1771 regarding ‘Dr. Dee’s Magic Crystal’ — ‘Dr Dee’s Black Stone’ — writes in part. ‘Dr. Dee, you must know, was a great conjuror in the days of Queen Elizabeth, and has written a folio of the dialogues that he held with his imps . . . the authorities of the *British Museum* purchased this ‘relic of the

superstition of our ancestors' for the sum of twelve guineas. It is neither more nor less than how it has been described, a polished piece of cannel-coal save for the important one that gave it to John Dee and this, apart from the allusion to the 'the devil's looking glass, explains its use in Butler's *Hudibras*:

'Kelly did all his feats upon
The devil's looking glass — a stone.'

Cannel-coal (Candle-coal): *Mineral*: A variety of the species called by Dana — *Mineral Coal*. It is bituminous and often cakes. It has little lustre; its colour is dull, bluish or greyish black. On distillation, it furnishes forty to sixty-four per cent of volatile matter. It is used for the manufacture of oils. Parrot-coal and Horn Coal are essentially the same as Cannel-coal' (Dana).

The first Angel to talk with Dee was the Angel Anael but Dee, seeking further contact with the Archangel Uriel asked Anael if this was possible? The Angel told him 'it could be done so in time' and it was. One of the angelic visitants enquired about 'the ring, which was appointed thee — which is to be made of perfect gold as aforesaid.'

Dee's ring was revealed by the Archangel Michael who described to him the form it should take. Dee made a drawing of the ring, on Wednesday the 14th March 1582 'And it had these fowre letters in it, P E L E.' In a marginal note Dee wrote he knew the name from John Reuchlin's, *De Verbo Mirifico*. Dee's marginal notes are often most informative in their content and gives us a lot of information about him and his library.

The name Pele had the meaning of 'he who worketh Wonders.' Dee drew the design of 'his ring' in the margin, but I do not know if he ever had, such a ring made, engraved, used it or wore it? I had a copy made some years ago and generally wore it when dealing with any work connected with John Dee.

The Archangel Uriel instructed Dee to construct a special table to hold the shewstone. The table was to be painted in the primary colours, red, yellow and blue, the characters and names on the side painted in yellow and I have seen copies of this table made up for sale in the past. Four small seals were to be made, small compared to the Great Seal and these were to be placed under the legs of the *Holy Table* to support it.

All the seals had to be 'made from perfect wax.' Dee was to set the *Great Seal* in the centre and next place the crystal on the Holy Table. The Archangel Uriel gave detailed instructions for making all the seals for the *Great Seal* or *Sigillum Emeth* stressing 'perfect wax' was to be used. The seal had to be nine inches in diameter and exactly one and one eighth of an inch thick, with 'no respect of cullours' i.e. natural wax. You can see the genuine seals used by Dee and Kelly in the *British Museum* if you are curious.

Written within the Great Seal were the various names of God, the names of the angels and the signs, it is claimed, that command the angelic orders and these were revealed early in 1582. Kelly said seven angels came often and each carried a tablet or talisman that Dee copied down, the Archangel Uriel revealed how to inscribe these talismans on the seals. Written inside the Great Seal, within the heptagram and without are the seven sacred names of God taken from tables of 49x49 squares.

So many objects came from under the Holy Table, which the Angels, spirits and Madimi brought to Dee and Kelly. The gracious Dee recorded that 'so much, indeed, was taken from under the Table' should he ever make up another Holy Table that he would 'put a shelf there for Their use.'

In the writer's opinion, one of the most daring ideas ever placed on a sheet of paper is the astrological horoscope chart. Far too many I believe take this seemingly simple scheme for granted because its simplicity is exceedingly deceptive.

The birth chart is a map of the heavens set up for a certain time and place and it has a human being at its centre not unlike the ruler of their universe. An individual becomes on paper, the geocentric focus of the entire Universe with its sun, moon, fixed and 'wandering stars' set in their position around them. I consider it is one of the most daring diagrams you can place on a sheet of paper, as did the excellent astrologer Edward Lyndoe.

When you draw the circumference of your circle, you will place within the 360 degrees of the circle the vast unfathomed reaches of the Universe. The astrologer reduces the limitless to the limited. Incomprehensible distances in space that are quite powerless to be comprehended by the human mind, become reduced to inches to enable the astrologer to study the working relationship of the universe in relationship with the earth for a given time and puts all this at the service of one individual — the person for whom the chart was made. This working hypothesis can be charted for a place and any individual. Only the human mind could conceive this plan — only man would dare!

However, Shakespeare as usual came close in *Henry V* where, in the opening prologue of the play Chorus asks the audience's help 'gently to hear, kindly to judge our play.' He asks, on the stage within the circular theatre in this plays opening lines (in abridged form and using the relevant lines):

'Can this cockpit hold
The vasty fields of France? Or may we cram
Within this wooden O the very casques
That did affright the air at Agincourt?
... On your imaginary forces work.
... Piece out our imperfections with your thoughts:
... For 'tis your thoughts that now must deck our kings' ... and so forth.

This is why I have written that setting up a horoscope for whatever reason is an audacious map and one I feel that is taken far too much for granted because with our audacity, we got away with it. In the work of Dee and Kelly, the multifarious Universe is condensed into a scheme even more daring in its proportions than any birth chart could ever be.

The paradigm of Dee and Kelly brings down a new and unknown universe to ours, a powerful one that could overlay our world and may even be the driving force behind it. The Enochian system could represent the realities of the inner planes, passing down through the Astral Plane from the spiritual and far beyond, perhaps even rising to the Divine like a Merkabah Chariot and its rider. This idea is different to the normal idea of the Elements and a higher level of general Occult Philosophies and it is a separate study and as said, it overlays and extends what ever we had before.

By the method's used, Dee and Kelly have brought the Universe down to a diagrammatic square written on paper of two dimensions similar to a birth chart. Around this square were thirty concentric circles, the radii of which increase in strict geometric proportion. These are the thirty Aeythrs or Aires.

It is within this pattern and framework that the *Four Great Watchtowers* appear. These Four Towers rule over the four elements of Air, Earth, Fire and Water and each Tower possesses an Elemental King, servitors, signs and symbols and the like. Dee was instructed to draw a 49x49 square and fill these in correctly with the letters he was given. Over one hundred large squares in all, each table consisted of a 49x49 square, some tables only had every other square filled.

An angel or messenger would show Kelly the desired square and when the angel gave Kelly his instructions, Dee wrote the message down. I do not like the analogy and use it only because the model is familiar to most but you must disassociate it with its usual trappings and use. The tables were not unlike elaborate and sacred Ouija Board in practice, but I stress, without the usual import ascribed to the Ouija Boards in popular use and imagination. If you try to use and think of them in this way you may as well go and do something else more useful because you will be wasting your time. You may waste your time if you wish, but I do not think they will let you waste theirs!

In this way, the Calls were slowly and painstakingly written down, it was a very lengthy process. Sometimes the messengers would dictate a major Call or Invocation in reverse order and it was written down this way.

This was used as a safeguard because the Angel informed them that some of the Calls were far too powerful to be pronounced or communicated directly because they could accidentally evoke powerful forces and powers not sought after or understood. This should be a hint to the wise that the Powers giving the system thought it was extremely potent, especially when relayed down to the material level.

There are nineteen Calls existing in Dee's diaries written in the language we now call the Enochian language or Enochia, after the prophet Enoch who

spoke with God and the angels. Naturally, Dee gave an English translation of the Angelic Language; it was from Dee's hand written diaries that the dictionary found between these covers was worked out. Further pages were marked in the style of previous pages showing Dee obviously anticipated more Calls but sadly, they remain blank.

I think these blank pages possibly suggest that Dee anticipated enough Calls to make up one Call for each of the thirty Aethyr's or Aire's. Thirty Calls and the Call or Key of the Thirty Aethyrs would have made thirty-one Calls in all. We actually have eighteen Calls plus the Call of the Aethys making nineteen in all.

Although we have the blank pages in the diaries, remember we do not even know what material was destroyed by the Jones's maid, only that 'it was about half' that had been lost in the fire or 'lined pie tines,' before it was stopped and all was lost.

Each of the thirty Aeythrs has a special name and the reader will find a full list of them at the end of the dictionary. You place the name required in the Call or Key of the Thirty Aethyrs, the name of the First Aethyr is LIL, which is the fourth word. This is where you would substitute the name of the Aethyr required. For example, to use the twenty-third Aethyr, you simply substituted TOR for LIL and so on. Each individual Aire has governors, servitors and the like and these are available now in other works for the curious.

From the nineteen Calls in Dee's diaries, this dictionary and all dictionaries of the Enochian language have been compiled. There are no additions in this work to the Enochian given in Dee's diaries as often said. This section remains the same as the first edition and only my contribution to the new dictionary is enlarged. I would not be so presumptuous as to attempt to change the work of Dee and Kelly, there are some 700 odd words in the diaries and these are given.

This short summary is to acquaint any new reader unfamiliar with the some of the sources used for the dictionary. I would like to make one small comment having seen all these complicated diagrams, language, complicated details and work and it is this. If Kelly was deceiving Dee with all of this, he must have had one of the most remarkable memories ever set in the mind of a human being because they are mind bending.

This outline given here is almost brazen in the brevity of its presentation. It is permissible only because there is now no shortage of books giving, according to the lights of their writers, a comprehensive account of the magical system known as Enochia. The information will be found used in this work and I have always stayed in this work broadly within the brief of presenting the *Enochian Dictionary* of Dr. John Dee and Edward Kelly.

NOTES ON THE ARRANGEMENT AND SYSTEM OF THE WORK

It will repay the user's time to study this section before using the main part of dictionary, which is divided into two sections. Section One deals with Enochia translated into English so naturally, Section Two has the English translated from the Enochia first and this section is to help you to find the Enochia you want by finding the English first.

There are variations, slight and otherwise in the words and translations. These are found both in original papers referred to and in the writings of modern commentators on the system and some of these have been noted for completeness because they may be found.

These 'variations' are marked as such to avoid confusion with the original. I decided that the final arbiter of the Enochian work should be the source of it all, the diaries of Dr. John Dee, which are housed in the *Sloan Collection* of the *Mss Reading Room* in the *British Museum*.

In Section One, if the Enochia has a variant spelling, this is given after the original and separated from it by the use of 'or' and in both cases, the first is the manuscript entry and the second after the 'or' is the variant spelling also found. This method is held in both Sections of the work.

Darsar or Dansar. ⇒Wherefore.
Ozazma or Ozozma. ⇒Make us.

In Section Two of the English/Enochia translation, should an alternative translation from the original manuscript be met with, it is included in similar manner after the original and separated by 'or'. I think the following examples are enough to show this. The dictionary has a new symbol with the intention of trying to make things clear. After the Enochian, I have placed the symbol ⇒ pointing to the translation, thinking this guides the eye quicker and more accurately. Of course the reverse for the English translation pointing to the ⇒ Enochian:

Crip ip nidal ⇒ But not your noises (Ms.) or
 But not your mighty sound. (Variation.)

Eolis oilog orsba ⇒ Making men drunken (Ms) or
 Making men drunk. (Variation.)

If in Sections One or Two, the entry is separated by 'or' this means that both entries are to be found in the Ms., but the most frequently used word is the first entry, though either can be used

Leo or El
Nisso or Nissa.
Napta or Napea.

Some of the sentences in Section Two — English/Enochia — have been divided to give a key word to help with cross-referencing and to help the reader to find sentences better. Naturally, the sentence will be found in its original form and set in its correct alphabetical place and all sentences end with a full stop.

In a divided sentence all the words after the full stop and ending with an ellipsis or three dots, go in front of the word(s) that end with the full stop. This puts the sentence back into its original order. This system has been maintained throughout the work, some examples with the new arrow symbol in the dictionary will make this clear:

In anger.	⇒ VNPH. (original sentence.)
Anger. In . . .	⇒ VNPH. (divided.)
Made of Hyacinthe Pillars. sentence.)	⇒ Oin Nazavabh. (original sentence.)
Hyacinthe Pillars. Made of . . .	⇒ Oin Nazavabh. (divided.)
Pillars. Made of Hyacinthe . . .	⇒ Oin Nazavabh. (divided.)
Behold the Promise of your God . . .	⇒ Micma Isro. (original sentence.)
God. Behold the Promise of your . . .	⇒ Micma Isro. (divided.)
Promise of your God. Behold the . . .	⇒ Micma Isro. (divided.)

Another small device the reader will find before a small number of entries is an asterisk or star. This is not complicated and simply means that for the sake of completeness, a translation or variation has been included that is *not* in the original Mss., but which may be found in other copies. Check the word or translation *without* the asterisk for the original, as with:

(Enochian): Mabza.	⇒ The Coat.
(English) The Coat:	⇒ Mabza (Ms.)
*(Enochian): Mabza.	⇒ The Robe.
*(English): The Robe:	⇒ Mabza (Var.)

We have spoken of the following in the Pronunciation chapter but it was taken from here, nevertheless it is important and bears repetition. A number of Enochian words are made up of a series of single, double or letters with spaces between these elements. This particular form of word is relatively easy to read in a single entry, as it is in the dictionary section where the word is clear by being taken out of the context of a sentence and having no other

words either side of it. This shows where these words begin and end but not when they are set within other words in a sentence. This is the way it was handwritten in the Ms., but even Dee had to use a connecting bracket device in the spaces between the letters of the word to connect the groupings and show the start and finish of the word when he wrote them. The original word has been kept intact in the dictionary entries of this work, but the reader is strongly advised to use some similar device when these are put into sentence form as John Dee did.

The use of underlining or the modern hyphen is recommended, otherwise the word when placed in sentences may appear confusing because it is hard to decipher and will be difficult for where does it begin and where does it end. A few examples should make this clear and illustrate how it will look in sentences. We give the hyphen suggestion first and the underline link of John Dee next, either is fine so you use whichever of the two that you wish, the only thing I do suggest is do not mix them, even though it will still be clear, do make your work uniform:

C NO QUOD write as either C-NO-QUOD or C_NO_QUOD.

GE O Q MANIN write as either GE-O-Q-MANIN or GE_O_Q_MANIN.

VI V DI V write as either VI-V-DI-V or VI_V_DI_V.






















Using this system aids reading and translation because it helps the eye to see the complete words when they are constructed from separate elements with greater ease. This is because the spaces of the word have a connecting link set in them linking the separate parts to show they belong to the whole. It makes the word complete and the beginning and end of the word clear. It was written this way, as above, in the handwritten form of John Dee in his diaries.

ENOCHIAN DICTIONARY.

Compiled from the original diaries of
Dr. John Dee
and
Sir Edward Kelly

ENOCHIA

ALPHABET OF THE ANGELIC LANGUAGE

 <p>A</p>	 <p>B</p>	 <p>C:K</p>	 <p>D</p>
 <p>E</p>	 <p>F</p>	 <p>G</p>	 <p>H</p>
 <p>I:Y:</p>	 <p>L</p>	 <p>M</p>	 <p>N</p>
 <p>O</p>	 <p>P</p>	 <p>Q</p>	 <p>R</p>
 <p>S</p>	 <p>T</p>	 <p>U:V:W</p>	 <p>X</p>
 <p>Z</p>	<p>THEIR TITLES AND ENGLISH TRANSLATION</p>		

SECTION ONE
ENOCHIA/ENGLISH.

— **A** —

A.	⇒ ON.
A.	⇒ THE.
AAALA or A ALA.	⇒ PLACED YOU.
AAF or AAO.	⇒ AMONGST.
AAI.	⇒ AMONGST YOU
AAIOM.	⇒ AMONGST US.
AAO IAL PIR GAH:	⇒ AMONGST THE FLAMES OF FIRST GLORY.
A BABALOND.	⇒ OF A HARLOT.
A BOAPRI.	⇒ LET THEM SERVE YOU.
AMIPZI or A MIP ZI.	⇒ I FASTENED.
AAI GROSB.	⇒ AMONGST YOU A BITTER STING.
ABRAASSA.	⇒ PROVIDED.
ABRAMG.	⇒ I PREPARE or I HAVE PREPARED.
ABRAMIG.	⇒ ARE PREPARED.
ABAIUONIN or ABAI VOVIN.	⇒ TO THE STOOPING DRAGON.
AR.	⇒ TO VANNE. ('winnow or fan').
ACHILDAO.	⇒ WITH DIAMONDS.
A COCASB.	⇒ THE TIME
A CRO ODZI.	⇒ HAST THY BEGINNING.
ADGT.	⇒ CAN.
ADNA.	⇒ OBEDIENCE.
ADOHI.	⇒ KINGDOM.
ADOIAN.	⇒ THE FACE.
ADPHAHT or ADPHANT.	⇒ UNSPEAKABLE.
ADROCH.	⇒ IN THE OLIVE MOUNT.
ADRPAN.	⇒ CAST DOWN.
AF.	⇒ NINETEEN (19).
AFFA.	⇒ EMPTY.
AG.	⇒ NONE or NO or NOT.
AG TOLTORN.	⇒ NO CREATURE
AG L TOLTORN.	⇒ NO ONE CREATURE.
ALAR.	⇒ I HAVE SETTLED.

ALDI.	⇒ OF GATHERING.
ALDON.	⇒ GATHER or GIRD UP.
ALDON DAXIL.	⇒ GIRD UP YOUR LOINS.
ALLAR.	⇒ BIND UP.
ALLAR ATRAAH.	⇒ BIND UP YOUR GIRDLES.
AMIRAN.	⇒ YOURSELVES.
AMMA.	⇒ CURSED.
ANGELARD.	⇒ HIS THOUGHTS.
ANANAEL .	⇒ OF THE SECRET WISDOM.
ANETAB.	⇒ IN GOVERNMENT.
AOIVEAE.	⇒ THE STARS.
APILA:.	⇒ LIVETH or LIVETH FOREVER.
AQLO.	⇒ IN THY.
AQLO ADOHI.	⇒ IN THY KINGDOM.
ARCACOSGI.	⇒ TO VANNE THE EARTH.
ARCOZIOR.	⇒ THAT INCREASE.
AR.	⇒ THAT.
AR ENVAY OVOF.	⇒ THAT THE LORD MIGHT BE MAGNIFIED.
AR TABAS.	⇒ THAT GOVERN.
AS.	⇒ WAS.
ASPIAN.	⇒ IN THEIR QUALITIES.
ASPT.	⇒ BEFORE.
ASYMP.	⇒ WITH ANOTHER.
ATRAAH.	⇒ YOUR GIRDLES.
ATH.	⇒ WORKS.
AUAVOX or AVAVOX.	⇒ HIS POMP.
AVAVAGO.	⇒ THE THUNDERS OF
AVINI.	⇒ MILLSTONES.
AZIAGIER or AZIAGIAR.	⇒ LIKE UNTO THE HARVEST.
AZIAGIER or AZIAGIAR RIOR.	⇒ LIKE UNTO THE HARVEST OF A WIDOW.
AZIAZOR.	⇒ IN THE LIKENESS.
AZIEN.	⇒ ON WHOSE HANDS.

— **B** —

BABAGE.	⇒ IN THE SOUTH.
BABAGEN.	⇒ OF THE SOUTH.
BABALON.	⇒ WICKED.
BABALOND.	⇒ AN HARLOT.

BAFOUIB.	⇒ NAME RIGHTEOUSNESS.
BAGIE or BAGHIE.	⇒ OF FURY.
BAGLE.	⇒ FOR or FOR WHY? or FOR THE or FOR TO.
BAGLE A COCASB I CORS TA VNIG BLIOR.	⇒ FOR THE TIME IS SUCH AS COMFORT.
BAGLE ZIRE.	⇒ FOR I AM THE LORD.
BAGLEN.	⇒ BECAUSE.
BAHAL.	⇒ CRIED WITH A LOUD VOICE.
BALYE or BALIE.	⇒ OF SALT or SALT.
BALTOH.	⇒ OF RIGHTEOUSNESS or RIGHTEOUSNESS.
BALTOHA. RIGHTEOUSNESS	⇒ FOR MY OWN
BALIT.	⇒ THE JUST.
BALTAN.	⇒ IN HIS JUSTICE.
BALZIRAS.	⇒ THE JUDGEMENT.
BALTIM.	⇒ FURY.
BALTIM.	⇒ EXTREME JUSTICE.
BALZARG.	⇒ STEWARDS.
BAMS.	⇒ LET THEM FORGET
BASGIM.	⇒ DAY.
BALT.	⇒ OF JUSTICE.
BAZM.	⇒ THE MID-DAY
BIA.	⇒ YOUR VOICES
BIAB.	⇒ ARE.
BIAL.	⇒ THE VOICE.
BIALO.	⇒ VOICE.
BIEN.	⇒ MY VOICE.
BIGLIAD.	⇒ IN OUR COMFORTER.
BIAH.	⇒ STAND.
BLANS.	⇒ ARE HARBOURED.
BLIARD.	⇒ WITH COMFORT.
BLIOR.	⇒ COMFORT or CONTINUAL
BLIORA.	⇒ COMFORT.
BLIORS.	⇒ OUR COMFORT or TO OUR COMFORT.
BLIORT.	⇒ COMFORT.
BLIORB.	⇒ OF COMFORT.
BLIORAX.	⇒ SHALL COMFORT.
BLIORAX BALIT.	⇒ SHALL COMFORT THE JUST.

BOGPA.	⇒ REIGNETH.
BOLP COMO.	⇒ BE THOU A WINDOW OF.
BOLP COMO BLIORT PAMT.	⇒ BE THOU A WINDOW OF COMFORT TO ME.
BOOAPIS.	⇒ LET HER SERVE THEM.
BRANSG.	⇒ GUARD.
BRDGA or BURGDA.	⇒ SLEEP
BRINT.	⇒ HAST or HAS.
BRINTS or BRIN.	⇒ HAVE.
BRITA.	⇒ I HAVE TALKED OF YOU.
BUSD.	⇒ IN THE GLORY or IN GLORY.
BUSDIR.	⇒ THE GLORY.
BUSDIR OIAD.	⇒ THE GLORY OF GOD.
BUSDIR TILB.	⇒ THAT THE GLORY OF HER.
BUTMONI.	⇒ FROM THEIR MOUTHS.
BUTMONI PARM ZUMVI CNILA.	⇒ FROM THEIR MOUTHS RUN SEAS OF BLOOD.
BUTMONA.	⇒ OF HIS MOUTH.

— C —

CA.	⇒ THEREFORE (E CAR has been used, but not Ms.).
CAB.	⇒ A ROD.
CABA.	⇒ TO GOVERN.
CACRG.	⇒ UNTIL.
CACOCASB.	⇒ ANOTHER WHILE or ANOTHER TIME.
CA CA COM.	⇒ FLOURISH.
CAFAFAM.	⇒ THEIR ABIDING.
CALZ.	⇒ ABOVE THE FIRMAMENTS.
CAMLIAX.	⇒ SPAKE.
CAOSG.	⇒ UPON THE EARTH.
CAOSGO.	⇒ OF THE EARTH.
CAOSGON.	⇒ BE TO THE EARTH.
CAOSGI or CAOSGA.	⇒ THE EARTH.
CAPIMAON.	⇒ THE NUMBERS OF TIME.
CAPIMOA.	⇒ WHILE.
CAPMI ALI.	⇒ SUCCESSIVELY.
CARBAF.	⇒ SINK.
CANAL.	⇒ CONTINUAL WORKMAN.
CASARM.	⇒ TO WHOM or UNTO WHOM.

CASARMA.	⇒ WHOM.
CASARMG.	⇒ IN WHOM.
CASARMAN.	⇒ UNDER WHOSE or OF WHOM.
CASARMAN HOLQ.	⇒ OF WHOM IT IS MEASURED.
CASARMAN VPAAHI.	⇒ UNDER WHOSE WINGS.
CASARMI.	⇒ UNDER WHOM.
CHIRLAN.	⇒ REJOICETH or REJOICE.
CHIRLAN PAR.	⇒ REJOICETH IN THEM.
CHIS.	⇒ ARE or ARE AS or ARE THE.
CHIS A.	⇒ ARE IN.
CHIS EM.	⇒ ARE NINE.
CHIS HOLQ.	⇒ ARE MEASURED.
CHIS SOBCA.	⇒ ARE THEY THOSE.
CHIS TA.	⇒ ARE AS.
CHIS TA D.	⇒ ARE AS THE THIRD.
CHIS TA L.	⇒ ARE AS THE FIRST.
CHISO.	⇒ AND SHALL BE.
CHIS I CHIS GE.	⇒ TO ARE NOT or ARE AND ARE NOT.
CHRISTEOS.	⇒ LET THERE BE.
CIAOFI.	⇒ TO THE TERROR.
CICLE.	⇒ THE MYSTERIES.
CICLES.	⇒ OF YOUR MYSTERIES.
CNILA.	⇒ OF BLOOD.
COALG.	⇒ CONTINUALLY.
COCASB.	⇒ OF TIME or TIME or THE TIME.
COCASG.	⇒ TIMES.
COASGIN.	⇒ THAN THE EARTH.
COLLAL.	⇒ SLEEVES.
COMO BLIORT.	⇒ A WINDOW OF COMFORT.
COM SELH.	⇒ A CIRCLE.
COMMAH.	⇒ TRUSSED YOU TOGETHER.
C NO QUOD.	⇒ UNTO HIS SERVANTS.
C NO QUOL.	⇒ O YOU SERVANTS.
C NO QUOL RIT.	⇒ O YOU SERVANTS OF MERCY.
C NOQODI.	⇒ WITH THEIR MINISTERS.
CONST.	⇒ THE THUNDERS.
CORMFA.	⇒ NUMBERS.
CORS.	⇒ WORK.
CORS.	⇒ SUCH.

CORSCA.	⇒ SUCH AS.
CORSI.	⇒ OF SUCH.
CORSV.	⇒ SUCH.
CORS TA.	⇒ SUCH AS.
CORMF.	⇒ NUMBER.
CORMFA.	⇒ NUMBERS.
CORMP.	⇒ NUMBERED.
CORMPT or CORMPO.	⇒ BE NUMBERED.
CORMPO.	⇒ HATH YET NUMBERED.
CORMPO CRP L.	⇒ HATH YET NUMBERED BUT ONE.
CONISBRA.	⇒ THE WORK OF MAN.
CORD.	⇒ MADE.
CORD ZIZ.	⇒ THE REASONABLE
CREATURES OF THE	EARTH OR MAN.
CORAXO.	⇒ THE THUNDERS OF JUDGEMENT AND WRATH.
CRIP or CRP.	⇒ BUT.
CRP L.	⇒ BUT ONE.
CRIP IP NIDALI.	⇒ BUT NOT YOUR NOISES or BUT NOT YOUR MIGHTY
SOUNDS.	
CRO OD ZI.	⇒ THE SECOND BEGINNINGS
OF THINGS.	
CYNXIR or CIXIR.	⇒ MINGLED.
CYNXIR or CIXIR FABOAN.	⇒ MINGLED WITH POISON.

— D —

D.	⇒ THE THIRD.
D IALPRT.	⇒ THIRD FLAME.
D U I V or DU IV.	⇒ INTO THE THIRD ANGLE.
DA.	⇒ THERE.
DAMPLOZ.	⇒ VARIETY.
DARSAR or DANSAR.	⇒ WHEREFORE.
DARBS.	⇒ OBEY.
DAXIL.	⇒ THY LOINS.
DAZIS.	⇒ HEAD or HEADS.
DAZIS.	⇒ THE HEAD or THE HEADS.
DAZIS.	⇒ THEIR HEAD or THEIR HEADS.

DAZIS SIATRIS.	⇒ THE HEADS OF SCORPIONS.
DE.	⇒ OF.
DE GNETAAB.	⇒ OF YOUR GOVERNMENT.
DILZMO.	⇒ LET THEM DIFFER.
DLUGA.	⇒ GIVING.
DLUGAR.	⇒ BRING UNTO THEM or GAVE THEM or GIVING THEM.
DLUGAM.	⇒ GIVEN.
DOBIX.	⇒ FALL (see also LONCHO).
DODRMNI or DODRUMNI.	⇒ VEXED.
DODPAL.	⇒ LET THEM VEX.
DODS.	⇒ VEXING.
DODS TOLHAM.	⇒ VEXING ALL CREATURES.
DODSIH or DODSEH.	⇒ VEXATION.
DO OA IP.	⇒ IN THE NAME.
DO OA IN.	⇒ NAME or AND NAME.
DOR PHA.	⇒ HAVE LOOKED ABOUT ME.
DORPHAL.	⇒ LOOKING WITH GLADNESS.
DOSIG.	⇒ NIGHT.
DRILPA.	⇒ GREAT.
DRILPA GEH ILS.	⇒ GREAT ART THOU.
DRILPI.	⇒ GREATER.
DRILPI CAOSGIN.	⇒ GREATER THAN THE EARTH.
DOALIM.	⇒ OF SIN.
DRIX.	⇒ BRING DOWN.
DRIX FAFEN.	⇒ BRING DOWN YOUR TRAIN.
DROLN.	⇒ ANY.
DS.	⇒ AND (OD is usually used).
DS.	⇒ WHO or WHICH or THAT.
DSI or DS I.	⇒ WHICH IS or WHO IS or THAT IS.
DST or DS T or D S T.	⇒ WHICH ALSO or WHICH IT.
DST.	⇒ WHICH I HAVE.
DS A.	⇒ WHO HAST THY.
DS ACROODZI.	⇒ WHICH HAST THY BEGINNING.
DS BRI.	⇒ THAT HAVE or WHICH HAVE or WHO HAVE.
DS INSI.	⇒ WHICH WALKEST.
DS I VMD.	⇒ WHICH IS CALLED or WHO IS CALLED or THAT IS CALLED.

DS I VMD AAI GROSB.	⇒ WHICH IS CALLED AMONGST YOU A BITTER STING.
DS CHIS.	⇒ WHICH ARE or WHO ARE or THAT ARE.
DS PA AOX.	⇒ WHICH REMAIN.
DS PAGE IP.	⇒ WHICH REST NOT.
DS PRAF.	⇒ WHICH DWELL
DS OM.	⇒ WHO UNDERSTAND or WHICH UNDERSTAND or THAT UNDERSTAND.
DS ON OD TLIQB.	⇒ WHICH UNDERSTAND AND SEPARATE CREATURES.
DS SONF.	⇒ WHO REIGN(S) or WHICH REIGN(S) or THAT REIGN.

— E —

*(E) CAR.	⇒ THEREFORE (Ms. Always uses CA).
E OL.	⇒ I MADE YOU.
E SIASCH.	⇒ THE BROTHERS.
ED NAS.	⇒ AS RECEIVERS.
EF or F.	⇒ VISIT or VISIT US.
EL or E LO or ELO.	⇒ THE FIRST.
ELZARP.	⇒ COURSE.
ELZARP TIBL.	⇒ HER COURSE.
EM or M.	⇒ EXCEPT.
ES.	⇒ FOURTH (4th).
EM.	⇒ NINE (9).
ECRIN.	⇒ THE PRAISE or PRAISE.
ECRIN MAD.	⇒ THE PRAISE OF YOUR GOD.
EFAFAFE.	⇒ VIALS (see also OFAFAFE).
EMETGIS.	⇒ THE SEAL (not the mammal).
EMETGIS IAIADIX.	⇒ THE SEAL OF HONOUR.
EMNA.	⇒ HERE or HEREIN.
ERM.	⇒ WITH.
ERAN.	⇒ OF TRUTH.
ENAY.	⇒ THE LORD.
ENAY BUTMON.	⇒ THE LORD HATH OPENED HIS MOUTH.
EOLIS.	⇒ MAKING.

EOLIS OLLOG ORSBA.

⇒ MAKING MEN DRUNKEN or
MAKING MEN DRUNK.

EORS.

⇒ THOUSAND.

EOPHAN.

⇒ OF LAMENTATION.

ETHAMZ.

⇒ ARE COVERED.

ETHARZI.

⇒ IN PEACE.

— F —

F or EF.

⇒ VISIT or VISIT US.

F BLIARD.

⇒ VISIT WITH COMFORT.

F CAOSGA.

⇒ VISIT THE EARTH.

F ETHARZI.

⇒ VISIT US IN PEACE.

FA A IP.

⇒ YOUR VOICES OF.

FABOAN.

⇒ WITH POISON.

FAFEN.

⇒ YOUR TRAIN.

FARZM.

⇒ YE LIFTED UP YOUR VOICES
or YE LIFTED UP.

FALZ.

⇒ OUT.

FAONTS.

⇒ DWELLING.

FAORGT.

⇒ DWELLING PLACE.

FARGT.

⇒ THE DWELLING PLACES.

FI.

⇒ WEED.

FI FALZ.

⇒ WEED OUT.

FISIS.

⇒ EXECUTE.

— G —

G or GE.

⇒ WITH or WITH HER.

G CHIS GE.

⇒ ARE NOT.

G A.

⇒ THIRTY-ONE (31).

GAH.

⇒ THE SPIRITS.

GE.

⇒ OUR.

GE IAD.

⇒ OUR LORD AND MASTER.

GEH.

⇒ ART (as in 'Thou art . . .')

GE O Q MANIN.

⇒ IS NOT, SAVE IN THE
MIND OF.

GE or G.

⇒ NOT.

GI GI PAR.

⇒ OF LIVING BREATH.

GIUI.

⇒ STRONGER.

GLO MARB.

⇒ THINGS ACCORDING TO.

GMICALZOMA.	⇒ WITH A POWER UNDERSTANDING.
G MICALZO or G MICALZA.	⇒ IN THE POWER AND PRESENCE.
GNAY.	⇒ DOTH.
GNAY LIMLAL.	⇒ DOTH HIS TREASURE.
GNETAAB.	⇒ YOUR GOVERNMENTS.
GNONP.	⇒ I GARNISHED.
GOHE.	⇒ SAITH.
GOHE L.	⇒ SAITH THE FIRST.
GOHIA.	⇒ WE SAY.
GOHO.	⇒ SAYETH.
GOHON.	⇒ HAVE SPOKEN.
GOHOL.	⇒ SAYING.
GOHOLOR.	⇒ LIFT UP.
GOHO IAD.	⇒ SAITH THE LORD.
GO SA A.	⇒ A STRANGER.
GOHUS.	⇒ I SAY.
GOHULIM.	⇒ IT IS SAID.
GONO.	⇒ FAITH.
GRAA.	⇒ AND THE MOON or MOON.
GRAN.	⇒ THE ELDERS (VRAN is the main entry).
GROSB.	⇒ A BITTER STING.
GRSAM.	⇒ WITH ADMIRATION.

— H —

HARG.	⇒ HATH PLANTED.
HOATH.	⇒ THE TRUE WORSHIPPER.
HOL Q or HOLQ.	⇒ IT IS MEASURED or MEASURE or MEASURED or MEASURETH.
HOLDO.	⇒ GROANED
HOM.	⇒ LIVETH.
HOMIL.	⇒ THE TRUE AGES.
HOMIN.	⇒ WITH AGE.
HUBAIO.	⇒ THE LANTERNS.
HUBAR.	⇒ CONTINUAL BURNING LAMPS or CONTINUAL BURNING LANTERNS.
HUBARDO.	⇒ LAMP.

HUBARO or HUBARDO.	⇒ LIVING LAMPS or LAMPS LIVING.
HUBAIO or HUBARDO TIBIBP.	⇒ LANTERNS or LAMPS OF SORROW.

— I —

I.	⇒ IS or IS AS or AND.
I CORSCA.	⇒ IS SUCH AS.
I L.	⇒ IS ALL ONE.
I LI or ILI.	⇒ IN THE FIRST or THE FIRST.
I DLUGAM.	⇒ IS GIVEN.
I DLUGAM LONSHI.	⇒ IS GIVEN POWER:
I SALMAN.	⇒ IS A HOUSE.
I SALMAN PARADIZ.	⇒ IS A HOUSE OF VIRGINS.
I TA.	⇒ IS AS.
I VMD.	⇒ IS CALLED.
IAD.	⇒ GOD or THE GOD or THE LORD or OF HIM.
IAIAD.	⇒ OF THE HIGHEST.
IAIADIX.	⇒ OF HONOUR.
IA I DON.	⇒ OF THE ALL-POWERFUL.
IA IAL.	⇒ CONCLUDE US.
IAD BALTOH.	⇒ THE GOD OF RIGHTEOUSNESS.
IAOD.	⇒ THE BEGINNING or THE BEGINNING OF.
IAODAF.	⇒ IN THE BEGINNING.
IADNAH.	⇒ THE ARK OF KNOWLEDGE.
IADNAMAD.	⇒ THE UNDEFILED KNOWLEDGE or OF UNDEFILED KNOWLEDGE.
IAD OI AS MOMAR.	⇒ OF HIM THAT IS, WAS, AND SHALL BE CROWNED.
IADPIL.	⇒ TO HIM.
IAL PIR GAH.	⇒ THE FLAMES OF THE FIRST GLORY.
IALPON.	⇒ BURN.
IALPOR.	⇒ FLAMING.
IALPRG.	⇒ AND BURNING FLAME.
IAL PRT or IALPRT.	⇒ FLAME or BURNING FLAME.

IAL PRG or IALPURG.	⇒ THE BURNING FLAMES.
IEHUSOZ.	⇒ HIS MERCIES.
ILS.	⇒ O THOU or THOU.
ILSI.	⇒ THEE.
ILS D IALPRT.	⇒ O THOU OF THE THIRD FLAME.
IDOIGO.	⇒ OF HIM THAT SITTETH ON THE HOLY THRONE.
IM UA MA or IN VAR MAR.	⇒ APPLY YOURSELVES TO US.
INOAS.	⇒ THEY ARE BECOME.
IN OZIEN.	⇒ EXCEPT MINE OWN HANDS.
INSI.	⇒ WALKEST.
IOCALM.	⇒ BRING FORTH.
IOIAD.	⇒ OF HIM THAT LIVETH FOREVER.
IP.	⇒ NOT or IS NOT.
IPAM.	⇒ BEGINNING IS NOT.
IPAMIS.	⇒ CANNOT BE.
IP URAN.	⇒ SHALL NOT SEE.
IRGIL.	⇒ HOW MANY?
IRGIL CHIS DA.	⇒ HOW MANY ARE THERE?
ISRO.	⇒ THE PROMISE or PROMISE OF.
ISRO MAD.	⇒ THE PROMISE OF GOD.
ISRO TOX.	⇒ THE PROMISE OF HIM.
IXOMAXIP.	⇒ HER BE KNOWN.
I ZA ZAZ.	⇒ HAVE FRAMED.
IZIZOP.	⇒ FROM THE HIGHEST
VESSELS.	

— L —

L or LA.	⇒ OF THE FIRST or ONE or THE FIRST.
L or EL.	⇒ SAME or THE SAME or ONE AND THE SAME.
L CAPIMAO.	⇒ ONE WHILE or ONE TIME.
L IALPRT.	⇒ OF THE FIRST FLAME.
L NIBM.	⇒ ONE SEASON.
L PATRALX.	⇒ ONE ROCK.
LAIAD.	⇒ THE SECRETS OF TRUTH.
LANSH.	⇒ IN POWER EXALTED.

LARAG.	⇒ NEITHER.
LAP.	⇒ FOR or FOR YE ARE.
LAP ZIRDO.	⇒ FOR I AM.
LAP ZIR.	⇒ OF THINGS FOR I AM OF HIM.
LAS OLLOR.	⇒ THE RICH MAN.
LASDI.	⇒ MY FEET.
LEVITHMONG.	⇒ FOR THE BEASTS OF THE FIELD.
LILONON.	⇒ BRANCHES.
LIMLAL.	⇒ TREASURE.
LOHOLO.	⇒ SHINETH.
LOHOLO VEP ZOMD or ZOND POAMAL.	⇒ SHINETH AS A FLAME IN THE MIDST OF YOUR PALACE.
LOLCIS.	⇒ BUCKLERS.
LONCHO.	⇒ FALL (see also DOBIX).
LONDOH.	⇒ KINGDOM or KINGDOMS.
LONSA.	⇒ EVERY ONE OF YOU (not in Ms.)
LONSA.	⇒ POWER.
LONSH.	⇒ IN POWER EXALTED.
LONSHI.	⇒ POWER.
LONSHIN.	⇒ THEIR POWERS.
LONISHIN TOX.	⇒ THE POWER OF HIM or HIS POWER.
LORS I Q or LORS I QUA.	⇒ THE FLOWERS.
LRASD.	⇒ TO DISPOSE.
LRING.	⇒ TO STIR UP.
L SMNAD.	⇒ ONE ANOTHER.
LUCAL.	⇒ IN THE NORTH or NORTH.
LUCIFTIAS.	⇒ BRIGHT or THE BRIGHTNESS.
LUCIFTIAN.	⇒ WITH ORNAMENTS OF BRIGHTNESS.
LUSD.	⇒ YOUR FEET.
LUDSI.	⇒ MY FEET IN.
LUSDA.	⇒ THEIR FEET.
LUSDAN.	⇒ WITH FEET.
LU.	⇒ NOR END.
LU I PAMIS.	⇒ NOR END CANNOT BE.
LU IA HE.	⇒ SONG OF HONOUR.

— M —

M or EM.	⇒ EXCEPT.
MAASI.	⇒ LAID UP.
MABZA.	⇒ THE COAT or ROBE or THE ROBE.
MAD.	⇒ GOD or OF YOUR GOD or YOUR GOD or OF YE or THE SAME, YOUR GOD.
MAD ZILODARP.	⇒ IN THE GOD OF STRETCH FORTH AND CONQUER.
*MAD ZILODARP.	⇒ GOD OF CONQUEST.
MADRID.	⇒ HER INIQUITIES or INIQUITIES.
MA OF FAS.	⇒ NOT TO BE MEASURED.
MADRIAX.	⇒ O YOU HEAVENS.
MADRIIAX.	⇒ THE HEAVENS.
MALPRG or MALPURG.	⇒ FIERY DARTS.
MALPRG.	⇒ A THROUGH THRUSTING FIRE.
MALPIRG.	⇒ THE FIRES OF LIFE AND INCREASE.
MANIN.	⇒ IN THE MIND.
MARB.	⇒ ACCORDING.
MATB or MATORB.	⇒ THOUSAND or THOUSANDS.
MATORS.	⇒ ECHOING.
MIAM.	⇒ CONTINUANCE.
MICA OLZ.	⇒ MIGHTY.
MICAOLZ:	⇒ ARE MIGHTY.
MICALP.	⇒ MIGHTIER.
MICALZO.	⇒ AND MIGHTY or IN POWER.
MICALZO OLPIRT or	
MICALZO OPRT.	⇒ MIGHTY LIGHT.
MICALZO PILZIN.	⇒ MIGHTY IN THE FIRMAMENT OF WATERS.
MICAOLI.	⇒ A MIGHTY.
MICMA.	⇒ BEHOLD or BEHOLD THE.
MICMA ISRO.	⇒ BEHOLD THE PROMISE OF.
MIIONOAG.	⇒ THE CORNERS.
MIR.	⇒ A TORMENT.
MIR PIZIN BABALON.	⇒ A TORMENT TO THE WICKED.

MIRC.	⇒ UPON.
MOLVI.	⇒ SURGES.
MOM.	⇒ THE MOSS.
MOM CAOSGO.	⇒ MOSS OF THE EARTH.
MOMAR.	⇒ SHALL BE CROWNED.
MOMAO.	⇒ CROWNED or THE CROWNS.
MOMAO.	⇒ THE CROWNS.
MONONS.	⇒ THE HEART.
MONONS OLORA GNAY	
ANGELARD.	⇒ THE HEART OF MAN DOTH HIS THOUGHTS.
MOOOAH.	⇒ IT REPENTETH ME.
MOSPLEH.	⇒ THE HORNS OF.
MOZ.	⇒ JOY.

— N —

NA NA E EL.	⇒ MY POWER.
NANBA.	⇒ THORNS.
NAPEAI.	⇒ O YOU SWORDS.
NAPTA or NAPEA.	⇒ TWO-EDGED SWORDS.
NAZARTH.	⇒ PILLARS OF GLADNESS.
NAZAVABH.	⇒ OF HYACINTHE PILLARS.
NAZPSAD or NAZPS.	⇒ A SWORD.
NATAAB.	⇒ OF GOVERNMENT.
NETAAIB.	⇒ FOR THE GOVERNMENT.
NIBM.	⇒ SEASON.
NIDALI.	⇒ YOUR NOISES or YOUR MIGHTY SOUNDS.
NIIS.	⇒ COME YOU or COME YE or COME.
NISSO or NIISA.	⇒ COME AWAY.
NOALN.	⇒ MAY BE.
NOAN.	⇒ YOU ARE BECOME or THUS YOU ARE BECOME.
NOAR.	⇒ IS BECOME.
NOAS.	⇒ BECOME or ARE BECOME.
NOASMI.	⇒ LET THEM BECOME.
NOBLOH.	⇒ THE PALMS (of 'the hands.')
NOCO.	⇒ THE SERVANT.
NOIB.	⇒ YEA.
NOMIG.	⇒ EVEN AS.

NONCA.	⇒ YOU or TO YOU.
NONCI.	⇒ O YOU.
NONCP.	⇒ A PLACE.
NONCF.	⇒ YOU.
NONOF.	⇒ YOU.
NONSF.	⇒ YOU.
NORZ.	⇒ SIX (6).
NOROMI.	⇒ O YOU SONS.
NOROMI BAGHIE or	
NOROMI BAGIE.	⇒ O YOU SONS OF FURY.
NOR QUASAH.	⇒ YEA SONS OF PLEASURE.
NOTHOA.	⇒ IN THE MIDST.
NOR MO LAP.	⇒ THE SONS OF MEN.

— O —

O.	⇒ FIVE (5).
OB.	⇒ TWENTY-EIGHT (28).
O I.	⇒ THAT IS.
O MICAOLZ.	⇒ BE MIGHTY.
O QUA.	⇒ BUT (not often used)
O RUA.	⇒ BUT (not often used).
O THIL.	⇒ THE SEATS or I HAVE SET.
OTHIL RIT.	⇒ SEAT OF MERCY.
OADRIAX.	⇒ THE LOWER HEAVENS.
OADO.	⇒ WEAVE.
OALL or O A LI.	⇒ I HAVE PLACED.
OANIO.	⇒ OF A MOMENT.
OBELISONG.	⇒ AS PLEASANT DELIVERERS.
OBLOC.	⇒ A GARLAND.
OBLOC SAMVELG.	⇒ A GARLAND TO THE RIGHTEOUS.
OBOLEH.	⇒ YOUR GARMENTS.
OBZA.	⇒ A HALF.
OD.	⇒ AND or ARE or AND ARE.
OD API LA.	⇒ AND LIVETH or AND LIVETH FOREVER.
OD CACOCASB.	⇒ AND ANOTHER WHILE or AND ANOTHER TIME.
OD D.	⇒ AND THE THIRD.
ODO.	⇒ OPENEST or OPEN.
OD ECRIN.	⇒ AND THE PRAISE.

OD ECRIN MAD.	⇒ AND THE PRAISE OF YOUR GOD.
OD ES.	⇒ AND FOURTH (4th).
OD FISIS.	⇒ AND EXECUTE.
OD IP.	⇒ AND NOT.
OD IP URAN.	⇒ AND SHALL NOT SEE.
OD INOAS.	⇒ AND THEY ARE BECOME.
OD LONSHIN.	⇒ AND THEIR POWERS.
OD MIAM.	⇒ AND CONTINUANCE.
OD Q COCASB.	⇒ AND THE CONTENT OF TIME.
OD QUASB.	⇒ AND DESTROY.
OD TA.	⇒ AND AS.
OD T I TA.	⇒ AND IT IS AS.
OD TOATAR.	⇒ AND HEARKEN or HARKEN.
OD VOOAN.	⇒ AND TRUTH.
OD ZACAM.	⇒ AND I MOVE YOU.
OD ZIROM.	⇒ AND THERE WERE.
OE CRIMI.	⇒ SING PRAISES or SINGING PRAISES.
OFAFAFE.	⇒ VIALS (see also EFAFAFE.)
OHORELA.	⇒ I MADE A LAW.
OHIO.	⇒ WOE.
OI.	⇒ THIS or THAT IS.
OIAD.	⇒ OF GOD.
OI SALMAN.	⇒ THIS HOUSE.
OL.	⇒ I.
OL.	⇒ (IN YEA 24th PART).
OLCORDZIZ.	⇒ I MADE MAN.
OLANI.	⇒ FOR TWO TIMES.
OLANI OD OBZA.	⇒ FOR TWO TIMES AND A HALF.
OLPIRT or OLPRT.	⇒ LIGHT.
OLN.	⇒ MADE.
OLN NAZAVABH.	⇒ MADE OF HYACINTHE PILLARS.
OL OANIO YOR.	⇒ (IN YEA 24th PART) OF A MOMENT ROAR.
OLLOG.	⇒ MEN.
OLORRA.	⇒ OF MAN.
OM.	⇒ KNOW or UNDERSTAND or UNDERSTANDING.
OMAOAS.	⇒ THEIR NAMES.

OMP TIBL.	⇒ HER UNDERSTANDING.
OMAX.	⇒ KNOWEST THE GREAT.
OOAONA.	⇒ EYES or IN THEIR EYES.
OUGE.	⇒ FOR THE CHAMBER.
O Q.	⇒ BUT.
OROCHA.	⇒ UNDER YOU or BENEATH YOU or UNDERNEATH YOU.
ORRI.	⇒ THAN THE BARREN STONE.
ORS.	⇒ WITH DARKNESS.
OROCH.	⇒ UNDER.
ORSBA.	⇒ DRUNKEN or DRUNK.
ORSCOR.	⇒ WITH DRYNESS.
ORS CATBL or ORSCA TBL.	⇒ HIS BUILDINGS.
OS.	⇒ TWELVE (12).
OS LONDOH.	⇒ TWELVE KINGDOMS.
OVCHO.	⇒ LET IT CONFOUND.
OIVEAE.	⇒ STARS.
OVOARS.	⇒ TO THE CENTRE or UNTO THE CENTRE.
OVOF.	⇒ MAY BE MAGNIFIED.
OXEX.	⇒ VOMIT OUT.
OXIAYAL or OXIAYL.	⇒ THE MIGHTY SEAT.
OZAZM.	⇒ MAKE ME.
OZAZMA or OZOZMA:	⇒ MAKE US.
OZIEN.	⇒ MINE OWN HAND.
OZONGON.	⇒ THEN THE MANIFOLD WINDS.
OZOL.	⇒ THEIR HANDS.

— P —

P.	⇒ EIGHT (8).
PA AOX.	⇒ REMAIN.
PAAOXT.	⇒ LET IT REMAIN.
PAEB.	⇒ OF AN OAK.
PAGE.	⇒ REST (as in ‘which rest not.’)
PAGE IP.	⇒ REST NOT.
PAID.	⇒ ALWAYS.
PAMBT.	⇒ UNTO ME.
PANPIR.	⇒ POURING DOWN.
PANPIR MALPIRG.	⇒ POURING DOWN THE FIRES OF LIFE AND INCREASE.

PAOMBD.	⇒ HER MEMBERS.
PAPNOR.	⇒ TO THIS REMEMBRANCE.
PAR.	⇒ IN THEM.
PARACH.	⇒ EQUAL.
PARACLEDA.	⇒ FOR A WEDDING or WEDDING.
PARADIAL.	⇒ LIVING DWELLINGS.
PARM.	⇒ RAN or RUN.
PARMGI.	⇒ LET IT RUN.
PARADIZ.	⇒ OF VIRGINS.
PASB.	⇒ DAUGHTERS.
PASB OIAD.	⇒ DAUGHTERS OF THE JUST.
PATRALX.	⇒ ROCK.
PD or PE DE.	⇒ THIRTY-THREE (33).
PERIPSOL.	⇒ OF THE HEAVENS.
PERIPSAX.	⇒ WITH THE HEAVENS.
PI.	⇒ SHE.
PI I.	⇒ SHE IS.
PIAD or PIAD.	⇒ YOUR GOD.
PIAMOL.	⇒ OF RIGHTEOUSNESS.
PIAP.	⇒ THE BALANCE.
PI ADPH or PIADPH.	⇒ WITHIN THE DEPTH OF MY JAWS.
PIBLIAR or PI BLIAR.	⇒ PLACES OF COMFORT.
PIDIAI.	⇒ MARBLE.
PIDIAI COLLAL.	⇒ MARBLE SLEEVES.
PILD.	⇒ OF THE EARTH.
PIR.	⇒ THE HOLY ONES.
PILAH or P IL AH.	⇒ MOREOVER.
PIRIPSOL.	⇒ THE HEAVENS.
PIRIPSAX.	⇒ WITH THE HEAVENS.
PIRIPSON.	⇒ THE THIRD HEAVEN.
PLAPLI.	⇒ PARTAKERS or THE PARTAKERS.
PLOZI.	⇒ AS MANY.
PLOZI MOLVI.	⇒ AS MANY SURGES.
POAMAL.	⇒ OF YOUR PALACE.
POILP.	⇒ ARE DIVIDED.
PRAF.	⇒ DWELL or DWELL IN.
PRIAZ.	⇒ THOSE.
PRIAZI.	⇒ WITH THOSE.
PRDZAR.	⇒ DIMINISH.

PRGE.	⇒ WITH THE FIRE.
PRGEL.	⇒ OF FIRE.
PRGEL NAPTA or PRGEL NAPEA.	⇒ OF FIRE WITH A TWO-EDGED SWORD.
PU IM or PU IN.	⇒ SHARP SICKLES.
PUGO.	⇒ AS UNTO.

— Q —

QAAL.	⇒ OF THE CREATOR.
QA AS or QAAS.	⇒ YOUR CREATION.
Q or QUU.	⇒ OR.
QAA or QA AN.	⇒ OF YOUR CREATION.
Q A DAH or QAADA.	⇒ UNTO THE CREATION.
QA A ON or Q A AN.	⇒ IN YOUR CREATION.
Q A A.	⇒ YOUR GARMENTS.
Q MOS PLEH.	⇒ OR THE HORNS.
QUI IN.	⇒ WHEREIN.
QUASAH.	⇒ PLEASURE.
QUASB.	⇒ DESTROY.
Q COCASB.	⇒ YE CONTENT OF TIME.
QU A NIS or QANIS.	⇒ OLIVES.
QTING.	⇒ THE ROTTEN.
Q TA or QUU TA.	⇒ OR AS.
QURLST.	⇒ A HANDMAID or AN HANDMAIDEN.
QUI IN ENAY BUTMON.	⇒ WHEREIN THE LORD HATH OPENED HIS MOUTH.

— R —

RAAS.	⇒ EAST.
RAASY.	⇒ IN THE EAST.
RACLIR.	⇒ WEEPING.
REST EL.	⇒ THAT YOU MAY PRAISE HIM.
ROIR.	⇒ OF A WIDOW.
RIPIR.	⇒ NO PLACE.
RIT.	⇒ MERCY.
ROR.	⇒ THE SUN or SUN.
RSAM.	⇒ WITH ADMIRATION (see also GRSAM).

— S —

S DIU.	⇒ OF YEA 4th ANGLE or THE FOURTH ANGLE.
SA or CA.	⇒ IN.
SABA.	⇒ WHOSE.
SAANIR.	⇒ BY HER PARTS or IN THE PARTS or PARTS.
SAANIR CAOSGO.	⇒ PARTS OF THE EARTH.
SABA OOAONA.	⇒ WHOSE EYES.
SALBROX.	⇒ LIVE SULPHUR.
SALD.	⇒ WONDER.
SALMAN.	⇒ THE HOUSE or HOUSE.
SALMAN BALT.	⇒ HOUSE OF JUSTICE.
SALMAN PARADIZ.	⇒ HOUSE OF VIRGINS.
SALMAN TELOCH.	⇒ HOUSE OF DEATH.
SA GA COR or SA LA COR.	⇒ IN ONE NUMBER.
SAPAH.	⇒ THE MIGHTY SOUNDS.
SFAION.	⇒ OF THE TEMPLE.
SIATRIS.	⇒ OF SCORPIONS.
SIBSI.	⇒ THE COVENANT.
SMNAD.	⇒ ANOTHER.
SOB OLN or SOBOLON.	⇒ THE WEST or IN THE WEST.
SOBA.	⇒ WHOSE.
SOBA OOAONA.	⇒ WHOSE EYES.
SOBA IAD.	⇒ WHOSE GOD.
SOBCA.	⇒ WHOSE.
SOBOL.	⇒ WHOSE.
SOBRA.	⇒ IN WHOSE.
SOUAM.	⇒ WHOM.
SOBHA or SOBOL ATH.	⇒ WHOSE WORKS.
SOBAM AG.	⇒ WHOM NONE.
SOBAM EL HARG.	⇒ WHOM THE FIRST HATH PLANTED.
SOBA LILONON.	⇒ WHOSE BRANCHES.
SOBA LONDOH.	⇒ WHOSE KINGDOMS.
SOBA MIAN.	⇒ WHOSE CONTINUANCE.
SOBA DOOAIN.	⇒ WHOSE NAME AMONGST YOU.
SOBOL ZAR.	⇒ WHOSE COURSES.
SOBOL ZAR T BLIARD.	⇒ WHOSE COURSES ARE WITH COMFORT.

SOBRA Z OL.
SOLA MIAN.

SOL PETH.
SOLPETH BIEN.
SONF.
SURZAS.
SYMP.

⇒ IN WHOSE HANDS.
⇒ WHOSE LONG
CONTINUANCE.
⇒ HARKEN UNTO.
⇒ HARKEN UNTO MY VOICE.
⇒ REIGN.
⇒ HE HATH SWORN.
⇒ ANOTHER.

— T —

T.
T CAPIMALI.
TA.
TA VI V.
TA VI U.
TABA PIR.

TABAAN.
TABAORD.
TABAORI.
TABGES.
TABLIOR.
TAGE.
TATAN.
TALHO.
TALO.
TA LOLCIS.
TA PU IM.
TA QU A NIS.
TASTAX.
TASTAX ILS.
TELOAH or TELOCH.
THIL.
THILD.
THILN.
THILNOS.

TELOCVOVIM.
TIA.
TIANTA.
TIBIBP.

⇒ IT or ALSO.
⇒ ALSO SUCCESSIVELY.
⇒ AS or AS THE or YOU.
⇒ AS THE SECOND.
⇒ AND SECOND.
⇒ TO GOVERN THE HOLY
ONES.
⇒ THE GOVERNOR.
⇒ LET HER BE GOVERNED.
⇒ GOVERN.
⇒ CAVES.
⇒ CONTINUAL COMFORTERS.
⇒ AS IS NOT or AND IS NOT.
⇒ OF WORMWOOD.
⇒ CUPS.
⇒ AS THE FIRST.
⇒ AS BUCKLERS.
⇒ AS SHARP SICKLES.
⇒ AS OLIVES.
⇒ GOING BEFORE.
⇒ GOING BEFORE THEE.
⇒ DEATH.
⇒ SEAT or SEATS.
⇒ OF THEIR OWN SEATS.
⇒ IN SEATS.
⇒ IN SEATS TWELVE or IN
TWELVE SEATS.
⇒ OF HIM THAT IS FALLEN.
⇒ UNTO US.
⇒ THE BED.
⇒ OF SORROW.

TILB.	⇒ HER.
TIOBL.	⇒ WITHIN HER or WITH HER or IN HER.
TI TA.	⇒ IT IS AS.
TLIOB.	⇒ SEPARATE CREATURES.
TOATAR.	⇒ HEARKEN.
TOH.	⇒ TRIUMPETH or TRIUMPH.
TOF GLO or TOL GLO.	⇒ ALL THINGS.
TOL or TON or TOF.	⇒ ALL
TOLHAM.	⇒ ALL CREATURES.
TOLHAMI.	⇒ ON ALL CREATURES.
TOL TORN or TORGI.	⇒ CREATURE.
TOLTORGI.	⇒ WITH ALL HER CREATURES.
TOLTORG.	⇒ CREATURES OF YE EARTH or CREATURES OF THE EARTH.
TONUG.	⇒ LET THEM BE DEFACED.
TOOAT.	⇒ FURNISHING.
TORZUL.	⇒ SHALL RISE.
TORZE.	⇒ ARISE.
TORZU or TORGU.	⇒ ARISE.
TORZULP.	⇒ ROSE UP.
TOX.	⇒ OF HIM.
TRIAN.	⇒ SHALL BE.
TRIAN TA LOLCIS.	⇒ SHALL BE AS BUCKLERS.
TRIAN LU IA HE.	⇒ SHALL BE A SONG OF HONOUR.
TRINT.	⇒ SIT.
TROF.	⇒ A BUILDING.
TURBS.	⇒ IN THEIR BEAUTY.
TRANAN.	⇒ OF THE MARROW.

— U —

UNCHI.	⇒ COUNFOUND.
UNAL.	⇒ THESE.
UNAL CHIS.	⇒ THESE ARE or THESE BE (see also VNAL CHIS)
UNALAH.	⇒ THE SKIRTS (see also VNALAH).
URAN.	⇒ SEE.
URBS.	⇒ BEAUTIFIED (see also VRBS).

— V —

VABZIR.	⇒ THE EAGLE.
VABZIR CAMLIAX.	⇒ THE EAGLE SPAKE.
VOOAN or VAON.	⇒ TRUTH.
VAUL.	⇒ WORK.
VAUL ZIRN.	⇒ WORK WONDERS.
VAUN.	⇒ YOU MIGHT WORK.
VCIM.	⇒ THEY FROWN NOT.
VEP.	⇒ AS A FLAME.
VGEG.	⇒ BECOME STRONG.
V GE GI.	⇒ WAXETH STRONG.
VGEAR.	⇒ THE STRENGTH OF MAN.
VIV.	⇒ THE SECOND.
VIRQ.	⇒ NESTS.
VIIV.	⇒ O YOU THE SECOND.
VIU.	⇒ OF THE SECOND FLAME.
VIV IALPRT.	⇒ SECOND FLAME.
VII V L.	⇒ O YOU THE SECOND OF THE FIRST.
VI V DI V.	⇒ IN THE SECOND ANGLE.
VLCININ.	⇒ HAPPY IS HE.
VLCININ ASOBAM.	⇒ HAPPY IS HE ON WHOM.
VLS.	⇒ THE ENDS.
VMD.	⇒ CALLED.
VMADEA or V MA DEA.	⇒ STRONG TOWERS.
VML.	⇒ ADD.
VMPLIF.	⇒ OUR STRENGTH.
VNAL.	⇒ THESE.
VNAL CHIS.	⇒ THESE BE or THESE ARE.
VNAL ALDON.	⇒ THESE GATHER UP.
VNALAH.	⇒ THE SKIRTS.
VNCHI.	⇒ CONFOUND.
VNIG.	⇒ REQUIRETH or REQUIRE.
VNIGLAG.	⇒ DESCEND.
VND L.	⇒ THE REST.
VNPH.	⇒ IN ANGER.
VOHIM OL GIZ Y AX.	⇒ WITH A HUNDRED MIGHTY EARTHQUAKES.
VONPO.	⇒ WRATH.
VONPH.	⇒ WRATH or THE WRATH.

VONPHO.	⇒ OF WRATH.
VOMSARG or VONSARG.	⇒ UNTO EVERY ONE OF YOU.
VORS.	⇒ OVER.
VORSG or VORG.	⇒ OVER YOU.
VOUINA or VOVINA.	⇒ DRAGON.
VPAAH.	⇒ WINGS or THE WINGS.
VPAAHI.	⇒ THE WINGS.
VRAN.	⇒ THE ELDERS (see also GRAN).
VRBS.	⇒ BEAUTIFIED (see also URBS).
VRELP.	⇒ A STRONG SEER.
VX.	⇒ FORTY-TWO (42).

— Y —

YARRY.	⇒ TO THE PROVIDENCE.
YOLCI.	⇒ BRINGETH FORTH.
YOLCAM.	⇒ BRING FORTH.
YOR.	⇒ ROAR.
YRPOIL.	⇒ DIVISION.

— Z —

Z.	⇒ THEY.
ZACAR.	⇒ MOVE (used most).
ZACRE.	⇒ MOVE.
ZACARE.	⇒ MOVE.
ZACAM.	⇒ I MOVE YOU.
ZAMRAN.	⇒ APPEAR or SHOW YOURSELVES.
ZAR.	⇒ COURSES.
Z CHIS.	⇒ THEY ARE or THEY ARE THE.
Z OL.	⇒ HANDS.
Z SOBA CORMF.	⇒ THEY WHOSE NUMBER IS.
ZIEN.	⇒ OF MY HANDS.
ZILDAR.	⇒ FLEW.
*ZILODARP.	⇒ CONQUEST.
ZILODARP.	⇒ STRETCH FORTH AND CONQUER.
ZIMII.	⇒ HAVE ENTERED.
ZIR.	⇒ WAS (dubious).
ZIRE NA IAD.	⇒ I AM THE LORD YOUR GOD.

ZIROM.	⇒ THERE WAS.
ZIROP.	⇒ WAS.
ZIXLAY.	⇒ TO STIR UP.
ZIXLAY DODSIH or	
ZIXLAY DODSEH.	⇒ TO STIR UP VEXATION.
ZNRZA or ZNURZA.	⇒ AND SWARE.
ZIN.	⇒ OF WATERS.
ZLIDA.	⇒ TO WATER.
ZOL.	⇒ HAND or HANDS.
ZOMD or ZOND.	⇒ IN THE MIDST.
ZONAC.	⇒ THEY ARE APPARIELLED WITH.
ZONG.	⇒ OF THE WINDS.
ZONRENSG or ZONRENG.	⇒ DELIVERED YOU.
ZORGE.	⇒ BE FRIENDLY UNTO ME.
ZIR or ZIRDO.	⇒ I AM.
ZIRN.	⇒ WONDERS.
ZIRN TOLHAMI.	⇒ WONDERS OF ALL MY CREATURES.
ZIMZ.	⇒ OF MY VESTURES.
ZYLNA.	⇒ IN ITSELF.
ZIZOP.	⇒ VESSELS.
ZIROM.	⇒ THERE WERE.
ZUMVI.	⇒ SEAS.

SECTION TWO

ENGLISH/ENOCHIA

— A —

A BITTER STING.	⇒ GROSB.
A CIRCLE.	⇒ COM SELH.
A GARLAND.	⇒ OBLOC.
A GARLAND TO THE RIGHTEOUS.	⇒ OBLOC SAMVELG.
A HALF.	⇒ OBZA
A HANDMAID.	⇒ QURLST.
A HARLOT.	⇒ BABALOND.
A HARLOT. OF . . .	⇒ A BABALOND.
A MIGHTY.	⇒ M1CAOLI.
A ROD.	⇒ CAB.
A STRANGER.	⇒ GO SA A.
A STRONG SEER.	⇒ VRELP.
A THROUGH THRUSTING FIRE.	⇒ MALPRG.
A TORMENT.	⇒ MIR.
A TORMENT TO THE WICKED.	⇒ MIR PIZIN BABALON.
A WINDOW OF COMFORT.	⇒ COMO BLIORT.
ABIDING. THEIR . . .	⇒ CAFAFAM.
ACCORDING.	⇒ MARB.
ADD	⇒ VML.
ADMIRATION. WITH . . .	⇒ RSAM or GRASM.
AGE: WITH . . .	⇒ HOMIN.
ALL.	⇒ TOL or TON.
ALL THINGS.	⇒ TOF GLO or TOL GLO.
ALL CREATURES.	⇒ TOLHAM.
ALL-POWERFUL. OF THE . . .	⇒ IA I DON.
ALSO	⇒ T.
ALSO. WHICH . . .	⇒ DST.
ALSO SUCCESSIVELY.	⇒ T CAPMIALI.
ALWAYS.	⇒ PAID.
AMONG US.	⇒ AAIOM.
AMONGST YOU.	⇒ AAI.
AMONGST.	⇒ AAF or AAO.
AMONGST THE FLAMES OF THE FIRST GLORY.	⇒ AAO IAL PIR GAH.

AMONGST YOU A BITTER STING.	⇒ AAI GROSB.
AN HANDMAIDEN.	⇒ QURLST.
AND or ARE	⇒ OD or I
AND AS.	⇒ OD TA.
AND ANOTHER WHILE	⇒ OD CACOCASB.
AND BURNING FLAME..	⇒ IALPRG.
AND CONTINUANCE.	⇒ OD MIAM.
AND DESTROY.	⇒ OD QUASB.
AND EXECUTE.	⇒ OD FISIS.
AND FOURTH.	⇒ OD ES.
AND I MOVE YOU.	⇒ OD ZACAM.
AND IS NOT	⇒ TAGE.
AND IT IS AS.	⇒ OD T I TA.
AND LIVETH	⇒ OD API LA.
AND MIGHTY	⇒ MICALZO.
AND NAME.	⇒ DO O A IN.
AND NOT.	⇒ OD IP.
AND SECOND.	⇒ TA VI U.
AND SHALL BE.	⇒ CHISO.
AND SHALL NOT SEE.	⇒ OD IP URAN.
AND THE SECOND.	⇒ TA VI U.
AND THE PRAISE.	⇒ OD ECRIN.
AND THE PRAISE OF YOUR GOD.	⇒ ECRIN MAD.
AND THEIR POWERS.	⇒ OD LONSHIN.
AND THEY ARE BECOME.	⇒ OD I NOAS.
AND TRUTH.	⇒ OD VOOAN.
AND A THOUSAND TIMES.	⇒ OD EORS COCASG or OD MATB COCASG.
ANGER. IN . . .	⇒ VNPH.
ANOTHER.	⇒ SYMP or SMNAD.
ANOTHER WHILE or	
ANOTHER TIME.	⇒ CACOCASB.
ANOTHER. WITH . . .	⇒ ASYMP.
ANY.	⇒ DROLN.
ANY. KNOWN . . .	⇒ OD DROLN.
APPEAR.	⇒ ZAMRAN.
APPLY YOURSELVES TO US.	⇒ IM UA MA or IM VAR MAR.
APPARELLED WITH.	
THEY ARE . . .	⇒ ZONAC.
ARE or ARE AS or ARE THE.	⇒ CHIS.
ARE AS.	⇒ CHIS TA.
ARE AS THE FIRST.	⇒ CHIS TA L.

ARE AS THE THIRD.	⇒ CHIS TA D.
ARE AND ARE NOT.	⇒ CHIS I CHIS GE.
ARE BECOME.	⇒ NOAS.
ARE COVERED.	⇒ ETHAMZ.
ARE DIVIDED.	⇒ POILP.
ARE HARBOURED.	⇒ BLANS.
ARE IN.	⇒ CHIS A.
ARE MEASURED.	⇒ CHIS HOLQ.
ARE MIGHTY.	⇒ MICAOLZ.
ARE NINE.	⇒ CHIS EM.
ARE NOT.	⇒ G CHIS GE.
ARE PREPARED.	⇒ ABRAMIG.
ARE THE. THEY. . .	⇒ Z CHIS.
ART (as in ‘Thou art.’)	⇒ GEH.
ARK OF KNOWLEDGE.	⇒ ADAH.
ARISE.	⇒ TORZU or TORGU.
AS or AS THE.	⇒ TA.
AS A FLAME.	⇒ VEP.
AS BUCKLERS.	⇒ TA LOLCIS.
AS COMFORT.	⇒ TABLIOR.
AS IS NOT.	⇒ TAGE.
AS. OR . . .	⇒ QUU TA.
AS MANY	⇒ PLOZI.
AS MANY SURGES.	⇒ PLOZI MOLVI.
AS OLIVES.	⇒ TA QU A NIS.
AS PLEASANT DELIVERERS.	⇒ OBELISONG.
AS RECEIVERS.	⇒ ED NAS.
AS SHARP SICKLES.	⇒ TA PU IM or PU IN.
AS THE FIRST.	⇒ TA LO.
AS THE FIRST. ARE . . .	⇒ CHIS TA L.
AS THE SECOND.	⇒ PUGO.
AWAY. COME . . .	⇒ NIISO.

— B —

BALANCE. THE . . .	⇒ PIAP.
BARREN STONE. THAN . . .	⇒ ORRI.
BEASTS OF THE FIELD.	
FOR THE . . .	⇒ LEVITHMONG.
BEAUTY. IN THEIR . . .	⇒ TURBS.
BEAUTIFIED.	⇒ URBS or VRBS.

BECAUSE.	⇒ BAGLEN.
BECOME. ARE . . .	⇒ NOAS.
BECOME. HIS NAME IS . . .	⇒ DO O A IN.
BECOME. IS . . .	⇒ NOAR.
BECOME. LET THEM . . .	⇒ NOASMI.
BECOME STRONG.	⇒ VEGE.
BECOME. THUS ARE YOU . . .	⇒ NOAN.
BECOME. YOU ARE . . .	⇒ NOAN.
BECOME. THEY ARE . . .	⇒ INOAS.
BED. THE . . .	⇒ TIANTA.
BEFORE.	⇒ ASPT.
BEGINNING. IN THE . . .	⇒ IAODAF.
BEGINNING OF THEIR. THE . . .	⇒ IAOD.
BEGINNING IS NOT.	⇒ IPAM.
BEGINNING OF THINGS.	
THE SECOND . . .	⇒ CRO OD ZI.
BEGINNING IN GLORY.	⇒ CRO ODZI BUSD.
BEGINNING. HAST THY . . .	⇒ A CRO ODZI.
BEGINNING. WHICH HAST THY . . .	⇒ DS ACRO ODZI.
BEHOLD or BEHOLD THE.	⇒ MICMA.
BEHOLD THE PROMISE OF.	⇒ MICMA ISRO.
BE TO THE EARTH.	⇒ COASGON.
BE FRIENDLY UNTO or	
BE FRIENDLY TO ME.	⇒ ZORGE.
BE. MAY . . .	⇒ NOALN.
BE MIGHTY.	⇒ O MICAOLZ.
BE NUMBERED.	⇒ CORMPT or CORMPO.
BENEATH YOU.	⇒ OROCHA.
BE THOU TO THE EARTH.	⇒ CAOSGON.
BE THOU A WINDOW OF.	⇒ BOLP COMO.
BE THOU A WINDOW OF	
COMFORT TO ME.	⇒ BOLP COMO BLIORT PAMT.
BIND UP.	⇒ ALLAR.
BIND UP YOUR GIRDLES.	⇒ ALLAR ATRAAH.
BITTER STING. A . . .	⇒ GROSB.
BITTER STING.	
AMONGST YOU A . . .	⇒ AAI GROSB.
BLOOD.	⇒ CNILA.
BRANCHES	⇒ LILONON.
BRANCHES. WHOSE . . .	⇒ SOBA LILONON.
BRIGHT or THE BRIGHTNESS.	⇒ LUCIFTIAS.

BRIGHTNESS.	
WITH ORNAMENTS OF . . .	⇒ LUCIFTIAN.
BRING DOWN.	⇒ DRIX.
BRING DOWN YOUR TRAIN.	⇒ DRIX FAFEN.
BRING FORTH.	⇒ YOLCAM.
BRINGETH FORTH.	⇒ YOLCI.
BRING UNTO THEM.	⇒ DLUGAR.
BROTHERS. THE . . .	⇒ E SIASCH.
BUCKLERS.	⇒ LOLCIS.
BUCKLERS. AS . . .	⇒ TA LOLCIS.
BUCKLERS. SHALL BE AS . . .	⇒ TRIAN TA LOLCIS.
BUILDING. A . . .	⇒ TROF.
BUILDINGS. HIS . . .	⇒ ORS CATB or ORSCA TBL.
BURN.	⇒ IALPON.
BURNING FLAME.	⇒ IALPRT or I AL PURG.
BURNING FLAME. AND . . .	⇒ IALPRG.
BURNING FLAMES. THE . . .	⇒ IAL PRG or IALPURG.
BUT.	⇒ CRIP or CRP or O Q (rarely used: O QUA or O RUA).
BUT ONE.	⇒ CRP L.
BUT NOT YOUR NOISES or	
BUT NOT YOUR MIGHTY SOUNDS.	⇒ CRIP IP NIDALI.
BY HER PARTS.	⇒ SAANIR.

— C —

CAN.	⇒ ADGT.
CANNOT BE.	⇒ PAMIS.
CANNOT BE. NOR END . . .	⇒ LU I PAMIS.
CAST DOWN.	⇒ ADRPAN.
CALLED.	⇒ VMD.
CAVES.	⇒ TABGES.
CENTRE. UNTO THE. . . or	
CENTRE. TO THE . . .	⇒ OVOARS.
CHAMBER. FOR THE . . .	⇒ OOGÉ.
CIRCLE. A . . .	⇒ COMSELH.
COAT. THE . . .	⇒ MABZA.
COME.	⇒ NIIS.
COME YOU or COME YE.	⇒ NIIS.
COME AWAY.	⇒ NIISA or NIISO.
COMFORT.	⇒ BLIOR or BLIORA or BLOIRT.
COMFORT. A WINDOW OF . . .	⇒ COMO BLIORT.

COMFORT. OF . . .	⇒ BLIORS.
COMFORT. AS . . .	⇒ TABLIOR.
COMFORT. OUR . . .	⇒ BLIORS.
COMFORT. PLACES OF . . .	⇒ PI BLIAR.
COMFORT. SHALL . . .	⇒ BLIORAX.
COMFORT THE JUST.	
AND SHALL . . .	⇒ OD BLIORAX BALIT.
COMFORT. TO OUR . . .	⇒ BLIORS.
COMFORT. VISIT US IN . . .	⇒ F BLIARD.
COMFORT. WITH . . .	⇒ BLIARD.
COMFORT.	
WHOSE COURSES ARE WITH . . .	⇒ SOBOL ZAR T BLIARD.
COMFORT UNTO ME.	⇒ BLIOR PAMT.
COMFORTER. IN OUR . . .	⇒ BIGLIAD.
CONTINUAL COMFORTS.	⇒ BLIOR.
CONTINUAL COMFORTERS.	⇒ TABLIOR.
CONCLUDE US.	⇒ IA IAL.
CONFOUND.	⇒ UNCHI or VNCHI.
CONFOUND. LET IT . . .	⇒ OVCHO.
*CONQUEST.	⇒ ZILODARP.
CONTINUALLY.	⇒ COALG.
CONTINUANCE.	⇒ MIAN.
CONTINUAL WORKMAN.	⇒ CANAL.
CONTINUANCE. AND . . .	⇒ OD MIAN.
CONTINUAL BURNING LAMPS.	⇒ HUBAR.
CONTINUANCE. WHOSE . . .	⇒ SOBA MIAN.
CONTINUANCE. WHOSE LONG . . .	⇒ SOLA MIAN.
CONTENT OF TIME. AND THE . . .	⇒ OD Q COCASB.
COURSES.	⇒ ZAR.
COURSE. HER . . .	⇒ ELZARP TILB.
COURSES. WHOSE . . .	⇒ SOBOL ZAR.
COURSES ARE WITH COMFORT.	
WHOSE . . .	⇒ SOBOL ZAR T BLIARD.
CORNERS. THE . . .	⇒ MIIONOAG.
COVENANT. THE . . .	⇒ SIBSI.
COVERED. ARE . . .	⇒ ETHAMZ.
CREATURES.	⇒ TORGI or TOLTORN.
CREATURES. NO . . .	⇒ AG TOLTORN.
CREATURE. NO ONE . . .	⇒ AG L TOLTORN.
CREATURES. ALL . . .	⇒ TOLHAM.
CREATURES. ON ALL . . .	⇒ TOLHAMI.

CREATURES.	
WONDERS OF ALL . . .	⇒ ZIRN TOL HAMI.
CREATURES. SEPARATE . . .	⇒ TLIQB.
CREATURES. VEXING ALL . . .	⇒ DODS TOL HAMI.
CREATURES OF THE EARTH AND MAN. THE REASONABLE . . .	⇒ CORD ZIZ.
CREATURES OF YE EARTH or CREATURES OF THE EARTH.	⇒ TOLTORG.
CREATURES. WITH ALL HER . . .	⇒ TOLTORGI.
CREATOR. UNTO THE . . .	⇒ Q A DAH or QAADA.
CREATOR. OF THE . . .	⇒ QAAL.
CREATION. IN YOUR . . .	⇒ QA A ON or Q A AN or QAAN.
CREATION. OF YOUR . . .	⇒ QAA or Q A A N.
CREATION. YOUR . . .	⇒ Q A AS or QAAS.
CRIED WITH A LOUD VOICE.	⇒ BAHAL.
CURSED.	⇒ AMMA.
CUPS.	⇒ TALHO.
CROWNS. THE . . .	⇒ MOMAO.
CROWNED.	⇒ MOMAO.
CROWNED. SHALL BE . . .	⇒ MOMAR.

— D —

DARTS FIERY.	⇒ MALPRG or MALPURG.
DAY.	⇒ BASGIM.
DARKNESS. WITH . . .	⇒ ORS.
DAUGHTERS.	⇒ PASB.
DAUGHTERS OF THE JUST.	⇒ PASB OIAD.
DEATH.	⇒ TELOAH or TELOCH (main usage is TELOCH).
DEFACED. LET THEM BE . . .	⇒ TONUG.
DELIVERERS. AS PLEASANT . . .	⇒ OBLISONG.
DELIVERED YOU.	⇒ ZONRENG.
DEPTH OF MY JAWS. WITHIN THE . . .	⇒ PIADPH.
DESTROY.	⇒ QUASB.
DESTROY. AND . . .	⇒ OD QUASB.
DESCEND.	⇒ VNIAGL.
DIAMONDS. WITH . . .	⇒ ACHILDAO.
DIFFER. LET THEM . . .	⇒ DILZMO.
DIMINISH.	⇒ PRDZAR.
DISPOSE. TO . . .	⇒ LRASD.

DIVIDED. ARE . . .	⇒ POILP.
DIVISION.	⇒ YRPOIL.
DOTH.	⇒ GNAY.
DOTH HIS TREASURES.	⇒ GNAY LIMLAL.
DOWN. BRING . . .	⇒ DRIX.
DOWN. CAST . . .	⇒ ADRPAN.
DOWN YOUR TRAIN. BRING . . .	⇒ DRIX FAFEN.
DRAGON.	⇒ VOUINA or VOVINA.
DRAGON. TO THE STOOPING . . .	⇒ ABAIUONIN or ABAI VOVIN.
DRUNKEN or DRUNK.	⇒ ORSBA.
DRUNKEN. MAKING MEN . . .	⇒ EOLIS OLLAG ORSBA.
DRYNESS. WITH . . .	⇒ ORSCOR.
DWELL.	⇒ PRAF.
DWELLING IN.	⇒ FAONTS.
DWELLINGS. LIVING . . .	⇒ PARADIAL.
DWELLING PLACE. THE . . .	⇒ FARGT.
DWELLING PLACES. THE . . .	⇒ FOARGT.
DWELL THAT . . .	⇒ DS PRAF.
DWELL. WHICH . . .	⇒ DS PRAF.
DWELL. WHO . . .	⇒ DS PRAF.

— E —

EAGLE. THE . . .	⇒ VABZIR.
EAGLE SPAKE. THE . . .	⇒ VABZIR CAMLIAX.
EAGLE SPAKE. AND THE . . .	⇒ OD VABZIR CAMLIAX.
EARTH. THE . . .	⇒ CAOSGI or CAOSGA.
EARTH. BE TO THE . . .	⇒ CAOSGON.
EARTH. CREATURES OF YE . . . or	
EARTH. CREATURES OF THE . . .	⇒ TOLTORG.
EARTH. GREATER THAN . . .	⇒ DRILPI CAOSGIN.
EARTH. MOSS OF THE . . .	⇒ MOM CAOSGO.
EARTH. ON . . .	⇒ CAOSGON.
EARTH. OF THE . . .	⇒ CAOSGO.
EARTH. ON THE . . .	⇒ PILD.
EARTH. PARTS OF THE . . .	⇒ SAANIR CAOSGO.
EARTH. THAN THE . . .	⇒ CAOSGIN.
EARTH. TO VANNE THE . . .	⇒ ARCAOSGI.
EARTH. UPON THE . . .	⇒ CAOSG.
EARTH. VISIT THE . . .	⇒ F CAOSGA.

EARTHQUAKES.	
WITH A HUNDRED MIGHTY . . .	⇒ VOHIM OL GIZ Y AX.
EAST.	⇒ RAAS.
EAST. IN THE . . .	⇒ RAASY.
ECHOING.	⇒ MATORS or MATORB.
EIGHT (8).	⇒ P.
ELDERS. THE . . .	⇒ VRAN (see also GRAN).
EMPTY.	⇒ AFFA.
ENDS. THE . . .	⇒ VLS.
ENTERED. HAVE . . .	⇒ ZIMII.
EQUAL.	⇒ PARACH.
EVEN AS .	⇒ NOMIG.
EXECUTE.	⇒ FISIS.
EXCEPT:	⇒ M or EM.
EXCEPT MINE OWN HANDS.	⇒ IN OZIEN.
EXTREME JUSTICE.	⇒ BALTIM.
EYE. IN THEIR . . . or	
EYES. IN THEIR . . .	⇒ OOAONA.
EYES. WHOSE . . .	⇒ SABA or SOBA OOAONA.

— F —

FACE. THE . . .	⇒ ADION.
FAITH.	⇒ DOBIX or LONCHO.
FALLEN. OF HIM THAT IS . . .	⇒ TELOCVOVIM.
FASTEN. I . . .	⇒ AMIPZA or A MIP ZA.
FEET. MY . . .	⇒ LUSD.
FEET. YOUR . . .	⇒ LUSD.
FEET IN. MY . . .	⇒ LUDSI.
FEET. THEIR . . .	⇒ LUSDA.
FIERY DARTS	⇒ MALPRG or MALPURG.
FIRE. OF . . .	⇒ PRGEL.
FIRE. WITH THE . . .	⇒ PRGE.
FIRES OF LIFE AND	
INCREASE. THE . . .	⇒ MALPIRG.
FIRE WITH A TWO-EDGED	
SWORD. OF . . .	⇒ PUGEL NAPTA or PRGEL NAPEA.
FIRMAMENT.	⇒ PILZIN.
FIRMAMENTS. ABOVE THE . . .	⇒ CALZ.
FIRMAMENT OF WATERS.	
MIGHTY IN THE . . .	⇒ MICALZO PILZIN.

FIRST. IN THE . . .	⇒ ILI.
FIRST. THE . . .	⇒ ELO or E LO or ILI.
FIRST. OF THE . . .	⇒ L or LA.
FIRST. AS THE . . .	⇒ TALO or TA LO.
FIRST. SAYETH THE . . .	⇒ GOHE L.
FIRST. O YOU,	
THE SECOND OF THE . . .	⇒ VI I V L.
FIRST HATH PLANTED.	
WHOM THE . . .	⇒ SOBAM EL HARG.O
FIVE (5).	⇒ O.
FLAME .	⇒ IAL PRT or IALPRT.
FLAME. AS A . . .	⇒ VEP.
FLAME. OF THE FIRST . . .	⇒ L IALPRT.
FLAME. THIRD . . .	⇒ D IALPRT.
FLAMING.	⇒ IALPOR.
FLAMES. THE BURNING . . .	⇒ I AL PURG.
FLAMES OF THE FIRST GLORY.	⇒ IAL PIR GAH.
FLAMES OF THE FIRST GLORY.	
AMONGST THE . . .	⇒ AAO IAL PIR GAH.
FLAME.	
O THOU OF THE THIRD . . .	⇒ ILS D IALPRT.
FLAME IN THE MIDST OF YOUR	
PALACE. SHINETH AS A . . .	⇒ LOHOLO VEP ZOMD or ZOND POAMAL.
FLEW.	⇒ ZILDAR.
FLOURISH.	⇒ CA CA COM or CA CACOM.
FLOWERS. THE . . .	⇒ LORS I Q/LORS I QUA.
FOR or FOR WHY? or FOR TO or	
FOR THE	⇒ BAGLE.
FOR A WEDDING.	⇒ PARACLEDA.
FOR I AM.	⇒ LAP ZIRDO.
FOR I AM THE LORD.	⇒ BAGLE ZIRE.
FOR MY OWN RIGHTEOUSNESS.	⇒ BALTOHA.
FOR THE BEASTS OF THE FIELD.	⇒ LEVITHMONG.
FOR THE GOVERNMENT.	⇒ NETAAB or NETAAB.
FOR THE TIME IS SUCH THAT	
COMFORT REQUIRETH	⇒ BAGLE A COCASB I CORS TA VNIG BLIOR.
FORGET. LET THEM . . .	⇒ BAMS.
FORTH. BRING . . .	⇒ YOLCAM.
FORTY-TWO (42).	⇒ VX.
FOURTH.	⇒ ES.

FOURTH ANGLE. THE . . .	⇒ S DIU.
*FOREVER. LIVETH . . .	⇒ APILA.
FRAMED. HAVE . . .	⇒ I ZA ZAZ.
FRIENDLY UNTO ME. BE . . . or	
FRIENDLY TO ME. BE . . .	⇒ ZORGE.
FROM THE HIGHEST LEVEL.	⇒ IZIZOP.
FROM THEIR MOUTHS.	⇒ BUTMONI.
FROM THEIR MOUTHS RUN	
SEAS OF BLOOD.	⇒ BUTMONI PARM ZUMVI CNILA.
FROWN NOT. THEY . . .	⇒ VCIM.
FURNISHING.	⇒ TOOAT.
FURY.	⇒ BALTIM.
FURY. OF . . .	⇒ BAGIE or BAGHIE.

— G —

GARNISHED. I . . .	⇒ G NONP.
GARMENTS. YOUR . . .	⇒ QAA.
GARMENTS. YOUR . . .	⇒ OBOLEH.
GARLAND TO THE	
RIGHTEOUS. A . . .	⇒ OBLOC SAMVELG.
GATHERING. OF . . .	⇒ ALDI.
GATHER UP or GIRD UP.	⇒ ALDON.
GATHER UP. THESE . . .	⇒ VNAL ALDON.
GAVE THEM.	⇒ DLUGAR.
GIRDLES. YOUR . . .	⇒ ATRAAH.
GIRDLES. BIND UP YOUR . . .	⇒ ALLAR ATRAAH.
GIRD UP YOUR LOINS.	⇒ ALDON DAXIL.
GIVING.	⇒ DLUGA.
GAVE THEM or GIVING THEM.	⇒ DLUGAR.
GIVEN.	⇒ DLUGAN.
GIVEN POWER. IS . . .	⇒ I DLUGAM LONSHI.
GLADNESS. LOOKING WITH . . .	⇒ DORPHAL.
GLORY.	⇒ BUSD.
GLORY. IN THE . . .	⇒ BUSD.
GLORY. THE . . .	⇒ BUSDIR.
GLORY OF GOD. THE . . .	⇒ BUSDIR OIAD.
GLORY. BEGINNING IN . . .	⇒ CRO ODZI BUSD.
GLORY OF HER. THAT THE . . .	⇒ BUSDIR TILB.
GOD .	⇒ MAD or IAD.
GOD. OF . . .	⇒ OIAD.

GOD. YOUR . . .	⇒ MAD or P IAD.
GOD. FOR I AM THE LORD YOUR . . .	⇒ ZIRE NA IAD.
GOD. THE SAME, YOUR . . .	⇒ MAD.
GOD OF RIGHTEOUSNESS. THE . . .	⇒ IAD BALTOH.
GOD OF STRETCH FORTH AND CONQUER. IN THE . . .	⇒ MAD ZILODARP.
GOD. WHOSE . . .	⇒ SOBA IAD.
GOING BEFORE.	⇒ TASTAX.
GOING BEFORE THEE.	⇒ TASTAX ILSI.
GOVERN.	⇒ TABAORI.
GOVERN. TO . . .	⇒ CABA.
GOVERN. THAT . . .	⇒ AR TABAS.
GOVERNOR. THE . . .	⇒ TABAAN.
GOVERNMENT or GOVERNMENT. FOR THE . . .	⇒ NETAAIB or NETAAB.
GOVERNMENT. IN . . .	⇒ ANETAB.
GOVERNMENTS. YOUR . . .	⇒ DE GNETAAB.
GOVERNED. LET HER BE . . .	⇒ TABAORD.
GOVERN THE HOLY ONES. TO . . .	⇒ TABA PIR.
GREAT.	⇒ DRILPA.
GREATER.	⇒ DRILPI.
GREAT NAME. THE . . .	⇒ MONASCI.
GREAT ART THOU or GREAT ARE THOU.	⇒ DRILPA GEH ILS.
GREAT. KNOWEST THE . . .	⇒ OMAX.
GREATER THAN THE EARTH.	⇒ DRILPI CAOSGIN.
GREAT. WHICH KNOWEST THE . . .	⇒ DS OMAX.
GROANED.	⇒ HOLDO.
GUARD .	⇒ BRANSG.

— H —

HAND or HANDS.	⇒ ZOL.
HANDS. IN WHOSE . . .	⇒ SOBRA Z OL.
HANDS. THEIR . . .	⇒ OZOL.
HANDS. OF MY. .	⇒ ZIEN.
HANDS. ON WHOSE . . .	⇒ AZIEN.
HAND or HANDS. MINE OWN . . .	⇒ OZIEN.
HANDS. EXCEPT MINE OWN . . .	⇒ IN OZIEN.
HANDMAID. A . . .	⇒ QURLST.

*HANDMAIDEN. AN . . .	⇒ QURLST.
HAPPY IS HE.	⇒ VLCININ.
HAPPY IS HE ON WHOM.	⇒ VLCININ ASOBAM.
HARBOURED. ARE . . .	⇒ BLANS.
HARKEN UNTO.	⇒ SOLPETH.
HARKEN UNTO MY VOICE .	⇒ SOLPETH BIEN.
HARLOT. A . . .	⇒ BABALOND.
HARLOT. OF A . . .	⇒ A BABALOND.
HARVEST. LIKE UNTO THE . . .	⇒ AZIAGIER or AZIAGIAR.
HARVEST OF A WIDOW.	
LIKE UNTO THE . . .	⇒ AZIAGIER or AZIAGIAR ROIR.
HAS or HAST.	⇒ BRINT.
HAS THY BEGINNING.	⇒ A CRO ODZI.
HAST THY. WHO . . .	⇒ DS A.
HATH PLANTED.	⇒ HARG.
HATH YET NUMBERED.	⇒ CORMPO.
HATH YET NUMBERED BUT ONE.	⇒ CORMPO CRP L.
HAVE.	⇒ BRIN or BRINTS.
HAVE. WHICH . . .	⇒ DS BRIN.
HAVE. WHO . . .	⇒ DS BRIN.
HAVE. THAT.	⇒ DS BRIN.
HAVE ENTERED.	⇒ ZIMII.
HAVE FRAMED.	⇒ I ZA ZAZ.
HAVE LOOKED ABOUT ME.	⇒ DOR PHA.
HAVE PLACED. I . . .	⇒ O A LI.
HAVE SET. I . . .	⇒ O THIL.
HAVE SETTLED. I . . .	⇒ ALAR.
HAVE SPOKEN.	⇒ GOHON.
HE HATH SWORE.	⇒ SURZAZ.
HEAD or HEADS.	⇒ DAZIS.
HEAD or HEADS. THE . . .	⇒ DAZIS.
HEAD or HEADS. THEIR . . .	⇒ DAZIS.
HEADS OF SCORPIONS. THE . . .	⇒ DAZIS SIATRIS.
HEART. THE . . .	⇒ MONONS.
HEAVENS. THE . . .	⇒ MADRIIAX.
HEAVENS. O YEA . . .	⇒ MADRIIAX.
HEAVENS. OF THE . . .	⇒ PIRIPSOL.
HEAVENS. WITH THE . . .	⇒ PERIPSAX or PIRIPSAX.
HEAVEN. THE THIRD . . .	⇒ PIRIPSON.
HEAVENS. THE LOWER . . .	⇒ OADRIAX.
HEARKEN.	⇒ TOATAR.
HEARKEN. AND . . .	⇒ OD TOATAR.

HEARKEN TO MY VOICE.	⇒ SOLPETH BIEN.
HER.	⇒ TILB.
HER BE KNOWN. LET . . .	⇒ IXOMAXIP.
HER COURSE.	⇒ ELZAP TILB.
HER. DIVISION IN . . .	⇒ YRPOIL.
HER. IN . . .	⇒ TIOBL.
HER INIQUITIES.	⇒ MADRID.
HER. THAT THE GLORY OF . . .	⇒ BUSDIR TILB.
HER MEMBERS.	⇒ PAOMB.
HER UNDERSTANDING.	⇒ OMP TIBL.
HER WITHIN.	⇒ TIOBL.
HERE.	⇒ EMNA.
HEREIN.	⇒ EMNA.
HIGHEST. OF THE . . .	⇒ IADA.
HIGHEST VESSELS. FROM THE . . .	⇒ IZIZOP.
HIM. OF . . .	⇒ IAD or TOX.
HIM. TO . . .	⇒ IAD.
HIM. THE PROVIDENCE OF . . .	⇒ YARRY.
HIM THAT IS FALLEN. OF . . .	⇒ TELOCVOVIM.
HIM. THE PROMISE OF . . .	⇒ ISRO TOX.
HIM THAT LIVETH FOREVER.	
OF . . .	⇒ IOIAD.
HIS BUILDINGS.	⇒ ORS CATBL or ORSCA TBL.
HIS JUSTICE. IN . . .	⇒ BALTAN.
HIS POMP.	⇒ AUAVOX or AVAVOX.
HIS POWER.	⇒ LONSHI TOX.
HIS MERCIES.	⇒ EHUSOZ.
HIS MOUTH. OF . . .	⇒ BUTMONA.
HIS NAME.	⇒ DO O A IN.
HIS THOUGHTS.	⇒ ANGELARD.
HOLY ONES. TO GOVERN THE . . .	⇒ TABA PIR.
HOLY THRONE. OF HIM	
THAT SITTETH ON THE . . .	⇒ IDOIGO.
HONOUR. OF . . .	⇒ IAIADIX.
HONOUR. SEAL OF . . .	⇒ EMETGIS IAIADIX.
HONOUR. SONG OF . . .	⇒ LU IA HE.
HONOUR. SHALL BE	
A SONG OF. . .	⇒ TRIAN LU IA HE.
HORNS. THE . . .	⇒ MOSPLEH.
HORNS. OR THE. . .	⇒ Q MOSPLEH.
HOUSE or THE HOUSE.	⇒ SALMAN.
HOUSE OF DEATH.	⇒ SALMAN TELOCH.

HOUSE OF JUSTICE.	⇒ SALMAN BALT.
HOUSE OF VIRGINS.	⇒ SALMAN PARADIZ.
HOW MANY?	⇒ IRGIL.
HOW MANY ARE THERE?	⇒ IRGIL CHIS DA.
HOLY ONES. THE . . .	⇒ PIR.
HUNDRED MIGHTY	
EARTHQUAKES. WITH A . . .	⇒ VOHIM OL GIZ Y AX or GIZYAX.
HYACINTH. PILLARS MADE OF . . .	⇒ OLN NAZAVABH.

— I —

I.	⇒ OL.
I AM.	⇒ ZIR or ZIRDO.
I AM. FOR . . .	⇒ LAP ZIRDO.
I AM THE LORD YOUR GOD.	⇒ ZIRE NA IAD.
I FASTENED.	⇒ AMIPZI or A MIP ZI.
I GARNISH.	⇒ G NONP.
I HAVE PLACED.	⇒ O A LI.
I HAVE PREPARED.	⇒ ABRAMG.
I HAVE SET.	⇒ O THIL.
I HAVE SETTLED.	⇒ ALAR.
I HAVE MADE MAN.	⇒ OL CORD ZIZ.
I HAVE TALKED OF YOU.	⇒ BRITA.
I MADE A LAW.	⇒ OHORELA.
I MADE MAN.	⇒ OL CORD ZIZ.
I MADE YOU.	⇒ E OL.
I MOVE YOU.	⇒ ZACAM.
I PREPARE.	⇒ ABRAMG.
I SAY.	⇒ GOHUS.
IN.	⇒ SA.
IN ANGER.	⇒ VNPH.
IN GOVERNMENT.	⇒ ANETAB.
IN HIS JUSTICE.	⇒ TIOBL.
IN HER.	⇒ BALTAN.
IN HER PARTS.	⇒ SAANIR.
IN ITSELF.	⇒ ZYLNA.
IN ONE NUMBER.	⇒ SA GA COR or SA LA COR.
IN OUR COMFORTER.	⇒ BIGLIAD.
IN POWER.	⇒ MICALZO.
IN POWER EXALTED.	⇒ LONSH or LANSH (LONSH usually).

IN SEATS.	⇒ THILN.
IN SEATS TWELVE.	⇒ THILNOS.
IN THE BEGINNING.	⇒ IAODAF.
IN THE EAST or INTO THE EAST.	⇒ RAASY.
IN THE FIRST.	⇒ ILI.
IN THE GOD OF STRETCH FORTH AND CONQUER or IN THE GOD OF STRETCH FORTH AND CONQUEST.	⇒ MAD ZILODARP.
IN THE LIKENESS.	⇒ AZIAZOR.
IN THE MIDST.	⇒ ZOMD or ZOND.
IN THE MIDST.	⇒ NOTHOA.
IN THE MIND.	⇒ MANIN.
IN THE NAME.	⇒ DO OA IP.
IN THE NAME OF THE SAME.	⇒ DO O I A P.
IN THE OLIVE MOUNT.	⇒ ADROCH.
IN THE POWER AND PRESENCE.	⇒ G MICALZO or G MICALZA.
IN THE SECOND ANGLE.	⇒ VI V DI V.
IN THE SOUTH.	⇒ BABAGE.
IN THE WEST.	⇒ SOBOLN or SOBOLON.
IN THE NORTH.	⇒ LUCAL.
IN THEIR BEAUTY.	⇒ TURBS.
IN THEIR EYES.	⇒ OOAONA.
IN THEIR QUALITIES.	⇒ ASPIAN.
IN THEM.	⇒ PAR.
IN THY.	⇒ AQLO. I
IN THY KINGDOM.	⇒ AQLO ADOHI.
IN WHOM.	⇒ CASARMG.
IN WHOSE.	⇒ SOBRA.
IN WHOSE HANDS.	⇒ SOBRA Z OL.
(IN YEA 24th PART).	⇒ OL.
(IN YEA 24th PART) OF A MOMENT ROAR.	⇒ OL OANIO YOR.
IN YOUR CREATION.	⇒ QA AL or Q A AN or QA A ON.
INCREASE. THAT . . .	⇒ ARCOAZIOR.
INIQUITIES or INIQUITIES. HER . . .	⇒ MADRID.
INTENT THAT. TO THE . . .	⇒ FAFEN.
INTO THE THIRD ANGLE.	⇒ DU IV or D U I V.
IS or IS A.	⇒ I.
IS A HOUSE.	⇒ I SALMAN.
IS A HOUSE OF VIRGINS.	⇒ I SALMAN PARADIZ.
IS ALL ONE.	⇒ I L.
IS AS.	⇒ I TA.

IS BECOME.	⇒ NOAR.
IS CALLED.	⇒ I VMD.
IS GIVEN.	⇒ I DLUGAM.
IS GIVEN POWER.	⇒ I DLUGAM LONSHI.
IS. THAT. . .	⇒ O I.
IS. WHICH . . .	⇒ D.SI or DS I.
IS SUCH AS.	⇒ CORSCA
IT.	⇒ T.
IT IS AS.	⇒ T I TA.
IT IS MEASURED.	⇒ HOL Q or HOLQ.
IT IS SAID.	⇒ GOHULIM.
IT REPENTETH ME.	⇒ MOOOAH.

— **J** —

JAWS. WITHIN THE DEPTH OF MY. . .	⇒ PIADPH.
JOY.	⇒ MOZ.
JUDGEMENT. THE . . .	⇒ BALZIZRAS.
JUDGEMENT AND WRATH. THE THUNDERS OF . . .	⇒ CORAXO.
JUST. THE . . .	⇒ BALIT.
JUST. DAUGHTERS OF THE . . .	⇒ PASB O1AD.
JUST. SHALL COMFORT . . .	⇒ BLIORAX BALIT.
JUSTICE . THE . . .	⇒ BALT.
JUSTICE. IN HIS . . .	⇒ BALTAN.
JUSTICE. EXTREME . . .	⇒ BALTIN

— **K** —

KINGDOM.	⇒ ADOHI.
KINGDOM or KINGDOMS.	⇒ LONDOH.
KINGDOM. IN THY . . .	⇒ AQLO ADOHI.
KINGDOM or KINGOMS.	
WHOSE . . .	⇒ SOBA LONDOH.
KNOW.	⇒ OM.
KNOWN. HER BE . . .	⇒ IXOMAXIP.
KNOWEST THE GREAT.	⇒ OMAX.
KNOWLEDGE. THE ARK OF . . .	⇒ IADNAH.

KNOWLEDGE. OF THE
UNDEFINED . . . or KNOWLEDGE.
THE UNDEFINED . . . ⇒ IADNAMAD.

— L —

LAI D UP. ⇒ MAASI.
LAMENTATION. OF . . . ⇒ EOPHAN.
LAMP. ⇒ HUBARDO.
LAMPS LIVING or
LIVING LAMPS. ⇒ HUBARO or HUBARDO.
LANTERNS or
LAMPS OF SORROW. ⇒ HUBARDO TIBIBP.
LAMPS. CONTINUAL BURNING . . . ⇒ HUBAR.
LANTERNS. THE . . . ⇒ HUBAIO.
LAW. I MADE A . . . ⇒ OHORELA.
LET HER BE KNOWN. ⇒ IXOMAXIP.
LET THEM BECOME. ⇒ NOASMI.
LET THEM DIFFER. ⇒ DILZMO.
LET THERE BE. ⇒ CHRISTEOS.
LET THEM FORGET. ⇒ BAMS.
LET IT CONFOUND. ⇒ OVCHO.
LET IT RUN. ⇒ PARMGI.
LET THEM BE DEFACED. ⇒ TONUG.
LET HER BE GOVERNED. ⇒ TABAORD.
LET HER SERVE THEM. ⇒ BOOAPIS.
LET THEM SERVE YOU. ⇒ BOAPRI.
LET IT REMAIN. ⇒ PAAOXT.
LET THEM VEX. ⇒ DOD PAL.
LET. WHILE . . . ⇒ CAPIMOA.
LIGHT. ⇒ OLPIRT or OLPRT.
LIGHT. MIGHTY . . . ⇒ MICAOLZ OLPIRT or
OLPRT.
LIFT UP. ⇒ GOHOLOR.
LIFTED UP YOUR. YE . . . ⇒ FARZM.
LIFTED UP YOUR VOICES. YE . . . ⇒ FARZM.
LIKE UNTO THE HARVEST. ⇒ AZIAGIER or AZIAGIAR.
LIKE UNTO THE HARVEST OF
A WIDOW. ⇒ AZIAGIER or AZIAGIAR RIOR.
LIKENESS. IN THE . . . ⇒ AZIAZOR.
LIFE AND INCREASE.
THE FIRES OF . . . ⇒ MALPIRG.

LIVE SULPHUR.	⇒ SALBROX.
LIVETH.	⇒ HOM.
LIVETH or LIVETH FOREVER.	⇒ APILA.
LIVETH. AND . . .	⇒ OD APILA.
*LIVETH FOREVER. AND . . .	⇒ OD APILA.
LIVING BREATH.	⇒ GI GI PAH.
LIVETH FOREVER.	
OF HIM THAT . . .	⇒ IOIAD.
LIVE DWELLINGS.	⇒ PARADIAL.
LOINS. THY . . .	⇒ DAXIL.
LOINS. GIRD UP THY . . .	⇒ ALDON DAXIL.
LONG CONTINUANCE.	
WHOSE . . .	⇒ SOLAMIAN.
LORD. THE . . .	⇒ ENAY.
LORD. THE . . .	⇒ MAD.
LORD AND MASTER. OUR . . .	⇒ GE IAD.
LORD SAITH. THE . . .	⇒ GOHO IAD.
LORD THY GOD. FOR I AM . . .	⇒ ZIRE NA IAD.
LORD. FOR I AM . . .	⇒ BAGLE ZIRE.
LORD MAY BE MAGNIFIED.	
THAT THE . . .	⇒ AR ENAY OVOF.
LORD HATH OPENED HIS MOUTH.	
THE . . .	⇒ ENAY BUTMON.
LORD HATH OPENED HIS MOUTH.	
WHEREIN THE . . .	⇒ QUI IN ENAY BUTMON.
LOOKED ABOUT ME. HAVE . . .	⇒ DOR PHA.
LOOKING WITH GLADNESS.	⇒ DORPHAL.
LOUD VOICE. CRIED WITH A . . .	⇒ BAHAL.
LOWER HEAVENS. THE . . .	⇒ OADRIAX

— M —

MADE.	⇒ OLN (as in ‘made of.’)
MADE OF HYACINTH PILLARS.	⇒ OLN NAZAVABH
MADE YOU. I . . .	⇒ E OL (as in ‘I made you stewards.’)
MADE A LAW. I . . .	⇒ OHORELA.
MADE MAN. I . . .	⇒ OL CORD ZIZ (as ‘created.’)
MAGNIFIED. MAY BE . . .	⇒ OVOF.
MAGNIFIED. THAT THE LORD MAY BE . . .	⇒ AR ENAY OVOF.
MAKE ME.	⇒ OZAZM (as in ‘command me.’)

MAKE US.	⇒ OZAZMA or OZozMA (as above).
MAKING.	⇒ EOLIS.
MAKING MEN DRUNKEN or MAKING MEN DRUNK.	⇒ EOLIS OLLOG ORSBA.
MAN. THE RICH . . .	⇒ LAS OLLOR.
MAN. I HAVE MADE . . .	⇒ OL CORDZIZ (as with ‘created.’)
MAN. OF . . .	⇒ OLLORA.
MAN. THE WORK OF . . .	⇒ CONSIBRA.
MAN. THE STRENGTH OF . . .	⇒ VGEAR.
MANIFOLD WINDS. THAN THE . . .	⇒ OZONGON.
MANY. AS . . .	⇒ PLOZI.
MANY? HOW . . .	⇒ IRGIL.
MANY ARE THERE? HOW . . .	⇒ IRGIL CHIS DA.
MARBLE.	⇒ PIDIAI.
MARBLE SLEEVES.	⇒ PIDIAI COLLAL.
MARROW. AND OF THE . . .	⇒ OD TRANAN.
MASTER. OUR LORD AND . . .	⇒ GE IAD.
MAY BE.	⇒ NOALN.
MAY BE MAGNIFIED.	⇒ OVOF.
MEASURE.	⇒ HOL Q or HOLQ.
MEASURED.	⇒ HOLQ.
MEASURED. ARE . . .	⇒ CHIS HOLQ.
MEASURED. IT IS . . .	⇒ HOL Q or HOLQ.
MEASURED. NOT TO BE . . .	⇒ OF FAS.
MEASURED. OF WHOM IT IS . . .	⇒ O CASARAMAN HOLQ.
MEASURETH.	⇒ HOLQ.
MEMBERS. HER . . .	⇒ PAOMBD.
MERCIES:	⇒ IEHUSOZ.
MERCY.	⇒ RIT.
MERCY. SEAT OF . . .	⇒ OTHIL RIT
MERCY. YE SERVANTS OF . . .	⇒ C NOQOL RIT
MEN.	⇒ OLLOG.
MID-DAY. THE . . .	⇒ BAZM.
MIDST. IN THE . . .	⇒ NOTHOA.
MIDST. IN THE . . .	⇒ ZOMD or ZOND.
MIDST OF YOUR PALACE.	
SHINETH AS A FLAME IN THE . . .	⇒ LOHOLO VEP ZOMD or LOHOLO ZOND POAMAL.
MIGHT WORK. YOU . . .	⇒ VAUN.
MIGHTIER.	⇒ MICALP.
MIGHTY or ARE MIGHTY.	⇒ MICAOLZ.

MIGHTY. BE . . .	⇒ O MICAOLZ.
MIGHTY IN THE FIRMAMENT OF THE WATERS.	⇒ MICALZO PILZIN.
MIGHTY LIGHT.	⇒ MICAOLZ OLPIRT or MICAOLZ OLPRT
MIGHTY SEAT.	⇒ OXIAYAL.
MIGHTY SOUNDS. THE . . .	⇒ SAPAH.
MIGHTY SOUNDS. *YOUR . . .	⇒ NIDALI.
MIGHTY SOUNDS. *BUT NOT YOUR . . .	⇒ CRIP IP NIDALI.
MILLSTONES.	⇒ AVINY.
MIND. IN THE . . .	⇒ MANIN.
MINE OWN HANDS.	⇒ OZIEN.
MINE OWN HANDS. EXCEPT . . .	⇒ IN OZIEN.
MINISTERS. WITH THEIR . . .	⇒ C NOQODI.
MINGLED WITH POISON.	⇒ CYNXIR or CIXIR FABOAN.
MOMENT. OF A . . .	⇒ OANIO.
MOMENT ROAR. (IN YEA 24th PART) OF A . . .	⇒ OL OANIO YOR.
MOON or AND THE MOON.	⇒ GRAA.
MOREOVER.	⇒ PILAH or P IL AH.
MOSS. THE . . .	⇒ MOM.
MOSS OF THE EARTH.	⇒ MOM CAOSGO
MOUTH. HIS . . .	⇒ BUTMONA.
MOUTH. FROM THEIR . . .	⇒ BUTMONI.
MOUTH. THE LORD HATH OPENED HIS . . .	⇒ ENAY BUTMON.
MOUTH. WHEREIN THE LORD HATH OPENED HIS . . .	⇒ QUI IN ENAY BUTMON.
MOUTHS RUN SEAS OF BLOOD. FROM THEIR . . .	⇒ BUTMONI PARM ZUMVI CNILA.
MOVE.	⇒ ZACAR.
MOVE.	⇒ ZACRE.
MOVE.	⇒ ZACARE.
MOVE YOU. I . . .	⇒ ZACAM.
MY FEET.	⇒ LASD.
MY FEET IN.	⇒ LUDSI.
MY POWER.	⇒ NA NA E EL.
MY VOICE.	⇒ BIEN.
MYSTERIES. THE . . .	⇒ CICLE.
MYSTERIES. YOUR . . .	⇒ CICLES.

—N—

NAME or AND NAME	⇒ DO O A IN.
NAME. IN THE . . .	⇒ DO OA IP.
NAME. HIS . . .	⇒ DO O A IN.
NAME IS AMONGST YOU.	
WHOSE . . .	⇒ SOBA DOOAIN.
NAME OF THE SAME. IN THE . . .	⇒ DO O I A P.
NAME RIGHTEOUSNESS.	⇒ BAFOUIB.
NAMES. THEIR . . .	⇒ OMAOAS.
NEITHER.	⇒ LARAG.
NESTS.	⇒ VIRQ.
NIGHT.	⇒ DOSIG.
NINE (9).	⇒ EM.
NINE. ARE . . .	⇒ CHIS EM.
NINETEEN (19).	⇒ AF.
NO.	⇒ AG.
NO CREATURES.	⇒ AG TOLTORN.
NOISES. YOUR . . .	⇒ NIDALI.
NO ONE CREATURE.	⇒ AG L TOLTORN.
NOT.	⇒ AG.
NONE.	⇒ AG.
NONE. WHOM . . .	⇒ SOBAM AG.
NO PLACE.	⇒ RIPIR.
NOT.	⇒ G or GE.
NOT.	⇒ IP.
NOT. ARE . . .	⇒ G CHIS GE.
NOT. AND . . .	⇒ OD IP.
NOT. AS IS . . .	⇒ TAGE.
NOT. BEGINNING IS . . .	⇒ IPAM.
NOT SEE. SHALL . . .	⇒ IP URAN.
NOT. THEY FROWN . . .	⇒ VCIM.
NOT. TO BE MEASURED . . .	⇒ MA OF FAS.
NOR END.	⇒ LU.
NOR END CANNOT BE.	⇒ LU I PAMIS.
NORTH.	⇒ LUCAL.
NORTH. IN THE . . .	⇒ LUCAL.
NUMBER.	⇒ CORMF.
NUMBERS.	⇒ CORMFA.
NUMBERED.	⇒ CORMP.
NUMBER. IN ONE . . .	⇒ SA GA COR or SA LA COR.

NUMBERED. BE . . .	⇒ CORMPT or CORMPO.
NUMBERED. HATH YET . . .	⇒ CORMPO.
NUMBERED BUT ONE.	
HATH YET. . .	⇒ CORMPO CRP L.
NUMBERS OF TIME. THE . . .	⇒ CAP1MAON.

— O —

O THOU.	⇒ ILS.
O THOU OF THE THIRD FLAME.	⇒ ILS D IALPRT.
O YEA HEAVENS.	⇒ MADRIAAX.
O YOU.	⇒ NONCI.
O YOU, THE SECOND.	⇒ VII V.
O YOU THE SECOND OF THE FIRST.	⇒ VI I V L.
O YOU SERVANT.	⇒ C NO QUOL.
O YOU SONS.	⇒ NORMI.
O YOU SONS OF FURY.	⇒ NORMI BAGIE or BAGHIE.
O YOU SWORDS OF.	⇒ NAPEAI.
OAK. OF AN . . .	⇒ PAEB.
OBEY.	⇒ DARBS.
OBEDIENCE,	⇒ ADNA.
OF.	⇒ DE.
OF A HARLOT.	⇒ A BABALOND.
OF A MOMENT.	⇒ OANIO.
OF A WIDOW.	⇒ RIOR.
OF BLOOD.	⇒ CNILA.
OF COMFORT.	⇒ BLIORB.
OF FIRE.	⇒ PRGEL.
OF FIRE WITH A TWO-EDGED SWORD.	⇒ PURGEL NAPTA or PRGEL NAPEA.
OF FURY.	⇒ BAGIE or BAGHIE.
OF GATHERING.	⇒ ALDI.
OF GOD.	⇒ OIAD.
OF HIM.	⇒ IAD.
OF HIM.	⇒ TOX.
OF HIM THAT IS FALLEN.	⇒ TELOCVOVIM.
OF HIM THAT SITTETH ON THE HOLY THRONE.	⇒ ONIDOIGO.
OF HIM THAT LIVETH FOREVER.	⇒ IOIAD.
OF HIM THAT IS, WAS, AND	

SHALL BE CROWNED.	⇒ IAD OI AS MOMAR.
OF HIS MOUTH.	⇒ BUTMONA.
OF HONOUR.	⇒ IAIADIX.
OF LAMENTATION.	⇒ EOPHAN.
OF LIVING BREATH.	⇒ GI GI PAH.
OF MY HANDS.	⇒ ZIEN.
OF MAN.	⇒ OLLORA.
OF MY VESTURES.	⇒ ZIMZ.
OF SALT.	⇒ BALYE or BALIE.
OF SCORPIONS.	⇒ SIATRIS.
OF SIN.	⇒ DOALIM.
OF SORROW.	⇒ TIBIBP.
OF THE ALL-POWERFUL.	⇒ IA I DON.
OF THE CREATOR.	⇒ QAAL.
OF THE EARTH.	⇒ AOSGO.
OF THE FIRST.	⇒ L or LA.
OF THE FIRST FLAME.	⇒ L IALPRT.
OF THE MARROW. AND . . .	⇒ OD TRANAN.
OF THE SECRET WISDOM.	⇒ ANANAEL.
OF THE SOUTH.	⇒ BABAGEN.
OF THE TEMPLE.	⇒ SIAION.
OF THE WINDS.	⇒ ZONG.
OF THEIR OWN SEATS.	⇒ THILD.
OF TIME.	⇒ COCASB.
OF TRUTH.	⇒ ERAN.
OF UNDEFILED KNOWLEDGE.	⇒ IADNAMAD.
OF VIRGINS.	⇒ PARADIZ.
OF WHOM.	⇒ CASARMAN.
OF WHOSE HANDS.	⇒ AZIEN.
OF WHOM IT IS MEASURED.	⇒ O CASARMAN HOLQ.
OF WORMWOOD.	⇒ TATAN.
OF YE FOURTH ANGLE.	⇒ S DIU.
OF YE SAME, YOUR GOD.	⇒ MAD.
OF YOUR CREATION.	⇒ QA AL or QALL.
OF YOUR GOD.	⇒ MAD.
OF YOUR GOVERNMENT.	⇒ DE GNETAAB.
OF YOUR PALACE.	⇒ POAMAL.
OF WRATH.	⇒ VONPHO.
OLIVES.	⇒ QU A NIS or QANIS.
OLIVES. AS . . .	⇒ TA QU A NIS or QANIS.
OLIVE MOUNT. IN THE . . .	⇒ ADROCH.
OPEN or OPENEST.	⇒ ODO.

OPEN HIS MOUTH.	⇒ ENAY BUTMON.
THE LORD HATH . . .	⇒ A.
ON.	⇒ TOLHAMI.
ON ALL CREATURES.	⇒ PILD.
ON THE EARTH.	⇒ AZIEN.
ON WHOSE HANDS.	⇒ L or LA.
ONE.	⇒ L SMNAD.
ONE ANOTHER.	⇒ EL.
ONE AND THE SAME,	⇒ L PATRALX.
ONE ROCK.	⇒ L NIBM.
ONE SEASON.	⇒ CAPIMAO.
ONE WHILE.	⇒ Q or QUU.
OR.	⇒ Q TA or QUU TA.
OR AS.	
ORNAMENTS OF BRIGHTNESS.	
WITH . . .	⇒ LUCIFITIAN.
OR THE HORNS.	⇒ Q MOS PLEH.
OUR.	⇒ GE.
OUR COMFORT.	⇒ BLIORS.
OUR COMFORTER. IN . . .	⇒ BIGLIAD.
OUR LORD AND MASTER.	⇒ GE IAD.
OUR STRENGTH	⇒ VMPLIF.
OUT.	⇒ FALZ.
OUT. VOMIT . . .	⇒ FI FALZ.
OVER:	⇒ VORS.
OVER YOU.	⇒ ORG.
OWN. MINE . . .	⇒ OZIEN.

— P —

PALACE. OF YOUR . . .	⇒ POAMAL.
PALACE. SHINETH AS A FLAME IN THE MIDST OF YOUR . . .	⇒ LOHOLO VEP ZOMD or ZOND POAMAL.
PARTS.	⇒ ANIR.
PARTS. BY HER . . .	⇒ SAANIR.
PARTS. IN HER . . .	⇒ SAANIR.
PARTS OF THE EARTH.	⇒ SAANIR CAOSGO.
PARTAKERS or THE PARTAKERS.	⇒ PLAPLI.
PALM. THE . . .	⇒ NOBLOH ('of the hands.')
PEACE. IN . . .	⇒ ETHARZI.

PEACE. VISIT US IN . . .	⇒ F ETHARZI
PILLARS OF GLADNESS.	⇒ NAZARTH.
PILLARS. MADE OF HYACINTH . . .	⇒ OLN NAZAVABH.
PLACE. A . . .	⇒ NONCP.
PLACED YOU.	⇒ AALA/A ALA.
PLACES OF COMFORT.	⇒ PI BLIAR.
PLACE. NO . . .	⇒ RIPIR.
PLEASURE.	⇒ QUASAHI.
PLANTED. HATH . . .	⇒ HARG.
PLANTED. WHOM THE FIRST HATH . . .	⇒ SOBAM EL HARG.
PLEASANT DELIVERERS. AS . . .	⇒ OBELISONG.
POISON. MINGLED WITH . . .	⇒ CYNXIR or CIXIR FABOAN
POMP. HIS . . .	⇒ AUAVOX or AVAVOX.
POURING DOWN.	⇒ PANPIR.
POWER.	⇒ LONSHI.
POWER. IN . . .	⇒ MICALZO.
POWER. MY . . .	⇒ NA NA E EL.
POWERS. THEIR . . .	⇒ LONSHIN.
POWER. HIS . . .	⇒ LONSHI TOX.
POWER. IS GIVEN . . .	⇒ DLUGAM LONSHI.
POWER OF HIM. THE . . .	⇒ LONSHI TOX.
POWER EXALTED. IN . . .	⇒ LONSH or LANSH (LONSH mainly).
POWER SUCCESSIVELY.	⇒ CAP MI ALI.
POWER AND PRESENCE. IN THE . . .	⇒ G MICALZO or G MICALZA.
POWER UNDERSTANDING. WITH A . . .	⇒ GMICALZOMA
PRAISE.	⇒ ECRIN.
PRAISES. SINGING . . .	⇒ OE CRIMI.
PRAISE. THE . . .	⇒ ECRIN.
PRAISE OF YOUR GOD. THE . . .	⇒ ECRIN MAD.
PRAISE HIM. THAT YOU MAY . . .	⇒ REST L.
PREPARE. I . . .	⇒ ABRAMG.
PREPARED. ARE . . .	⇒ ABRAMIG.
PREPARED. I HAVE . . .	⇒ ABRAMG.
PROVIDED.	⇒ ABRAASSA.
PROMISE. THE . . .	⇒ ISRO.
PROMISE OF.	⇒ SRO.
PROMISE OF. BEHOLD THE . . .	⇒ MICMA ISRO.

PROMISE OF HIM. THE . . . ⇒ ISRO TOX.
PROVIDENCE. TO THE . . . ⇒ YARRY.

— Q —

QUALITIES. IN THEIR . . . ⇒ ASPIAN

— R —

RAN. ⇒ PARM.
REASONABLE CREATURES
OF THE EARTH AND MAN. THE . . . ⇒ CORD ZIZ
RECEIVERS. AS . . . ⇒ ED NAS.
REIGN. ⇒ SONF.
REIGNETH. ⇒ BOGPA.
REIGN. THAT . . . ⇒ DS SONF.
RICH MAN. THE . . . ⇒ LAS OLLOR.
RISE. SHALL . . . ⇒ TORZUL.
RIGHTEOUS. ⇒ BALTOH.
RIGHTEOUS. A GARLAND
FOR THE . . . ⇒ OBLOC SAMVELG.
RIGHTEOUSNESS. OF . . . ⇒ BALTOH.
RIGHTEOUSNESS. OF . . . ⇒ PIAMOL.
RIGHTEOUSNESS. NAME . . . ⇒ BAFOUIB.
RIGHTEOUSNESS.
FOR MY OWN . . . ⇒ BALTOHA.
RIGHTEOUSNESS. GOD OF . . . ⇒ IAD BALTOH.
REMAIN. ⇒ A AOX.
REMAIN. LET IT . . . ⇒ PAAOXT.
REMAIN. WHICH . . . ⇒ DS PA AOX.
REMEMBRANCE. TO THIS . . . ⇒ PAPNOR.
REJOICETH. ⇒ CHIRLAN.
REJOICETH IN THEM. ⇒ CHIRLAN PAR.
REPENTETH ME. IT . . . ⇒ MOOOAH.
REQUIRE or REQUIRETH. ⇒ VNIG.
REST. ⇒ PAGE (as 'to be still.)
REST NOT. ⇒ PAGE IP.
REST NOT. WHICH . . . ⇒ DS PAGE IP.
REST. THE . . . ⇒ VND L (as in 'the remainder.')
*ROBE. THE . . . ⇒ MABZA.
ROSE UP. ⇒ TORZULP.

ROAR.	⇒ YOR.
ROAR. (IN YEA 24th PART)	
OF A MOMENT . . .	⇒ OFOL OANIO YOR.
ROCK.	⇒ PATRALX.
ROTTEN. THE . . .	⇒ QTING.
RUN.	⇒ PARM.
RUN. LET IT . . .	⇒ PARMGI.

—S—

SAID. IT IS . . .	⇒ GOHULIM.
SAITH.	⇒ GOHE.
SAITH THE FIRST.	⇒ GOHE L.
SAITH THE LORD.	⇒ GOHO IAD.
SAME. THE . . .	⇒ L EL.
SAME. ONE AND THE . . .	⇒ L EL.
SAME. YOUR GOD, THE . . .	⇒ MAD.
SALT. OF . . .	⇒ BALYE or BALIE.
SAVE IN THE MIND. IS NOT . . .	⇒ GE O Q MANIN.
SAY. I . . .	⇒ GOHUS.
SAY. WE . . .	⇒ GOHIA.
SAYING.	⇒ GOHOL.
SAYETH.	⇒ GOHO.
SCORPIONS. OF . . .	⇒ SIATRIS.
SCORPIONS. THE HEADS OF . . .	⇒ DAZIS SIATRIS.
SEAL. THE . . .	⇒ EMETGIS (not the mammal.)
SEAL OF HONOUR. THE . . .	⇒ EMETGIS IAIADIX.
SEAS.	⇒ ZUMVI.
SEAS OF BLOOD. FROM THEIR MOUTHS RUN . . .	⇒ BUTMONI PARM ZUMVI CNILA
SEASON.	⇒ NIBM.
SEASON. ONE . . .	⇒ L NIBM.
SEAT or SEATS.	⇒ THIL.
SEATS. THE . . .	⇒ O THIL.
SEATS. IN . . .	⇒ THILN.
SEATS. OF THEIR OWN . . .	⇒ THILD.
SEAT OF MERCY.	⇒ O TOIL RIT.
SEAT. THE MIGHTY . . .	⇒ OXIAYAL.
SEATS TWELVE. IN . . .	⇒ THINOS.
SECOND. AND THE . . .	⇒ TA VI U.
SECOND ANGLE. IN THE . . .	⇒ VI V DI V.

SECOND. OF THE . . .	⇒ VI U.
SECOND. THE . . .	⇒ VIV.
SECOND FLAME.	⇒ VIV IALPRT.
SECOND. O YOU, THE . . .	⇒ VIIV.
SECOND OF THE FIRST.	
O YOU, THE . . .	⇒ VI I V L.
SECOND BEGINNING OF THINGS.	
THE . . .	⇒ CRO OD ZI.
SECRETS OF TRUTH. THE . . .	⇒ LAIAD.
SECRET WISDOM. OF THE . . .	⇒ ANANAEL.
SEE.	⇒ URAN.
SEPARATE CREATURES.	⇒ TLIQB.
SERVANTS. UNTO THY . . .	⇒ C NOQUOD.
SERVANTS, UNTO THY or HIS . . .	⇒ C NO QUOD.
SERVANTS OF MERCY. YEA . . .	⇒ C NOQUOL RIT.
SERVANTS. O YOU . . .	⇒ C NO QUOL.
SERVANT. THE . . .	⇒ NOCO.
SERVE THEM. LET HER . . .	⇒ BOOAPIS.
SERVE YOU. LET THEM . . .	⇒ A BOAPRI.
SET. I HAVE . . .	⇒ O THIL.
SETTLED. I HAVE . . .	⇒ ALAR.
SHALL BE.	⇒ TRIAN or CHISO.
SHALL BE. AND . . .	⇒ CHISO.
SHALL COMFORT.	⇒ BLIORAX.
SHALL NOT SEE.	⇒ IP URAN.
SHALL RISE.	⇒ TORZUL.
SHALL BE CROWNED.	⇒ MOMAR.
SHALL BE AS BUCKLERS.	⇒ TRIAN TA LOLCIS.
SHALL BE A SONG OF HONOUR.	⇒ TRIAN LU IA HE.
SHARP SICKLES.	⇒ PU IM or PU IN.
SHARP SICKLES. AS . . .	⇒ TA PU IM.
SHE.	⇒ PI.
SHE IS.	⇒ PI I.
SHINETH AS A FLAME IN THE MIDST OF YOUR PALACE.	⇒ LOHOLO VEP ZOMD or ZOND POAMAL.
SHOW YOURSELVES.	⇒ ZAMRAM.
SINGING PRAISES.	⇒ OE CRIMI.
SIN. OF . . .	⇒ DOALIM.
SINK.	⇒ CARBAF.
SIT.	⇒ RINT.
SITTETH ON THE HOLY THRONE.	

OF HIM THAT . . .	⇒ IDOIGO.
SIX (6).	⇒ NORZ.
SKIRTS. THE . . .	⇒ VNALAH.
SLEEP.	⇒ BRGDA or BURGDA or BRGDO.
SLEEVES.	⇒ COLLAL.
SLEEVES. MARBLE . . .	⇒ PIDIAI COLLAL.
SONG OF HONOUR.	⇒ LU IA HE.
SONS OF FURY. O YOU . . .	⇒ NOROMI BAGHIE.
SONS OF MEN. THE . . .	⇒ NOR MO LAP.
SONS OF PLEASURE. THE . . .	⇒ NOR QUASAH.
SORROW. OF . . .	⇒ TIBIBP.
SORROW. LANTERNS or LAMPS OF . . .	⇒ HUBAIO or HUBARDO TIBIBP.
SOUNDS. THE MIGHTY . . .	⇒ SAPAH.
SOUTH. IN THE . . .	⇒ BABAGE.
SOUTH. OF THE . . .	⇒ BABAGEN.
*SOUNDS. BUT NOT YOUR MIGHTY . . .	⇒ CRIP IP NIDALI.
SPAKE.	⇒ CAMLIAX.
SPAKE. AND THE EAGLE . . .	⇒ OD VABZIR CAMLIAX.
SPIRITS OF. THE . . .	⇒ GAH.
SPOKEN. HAVE . . .	⇒ GOHON.
STAND.	⇒ BIAH.
STARS.	⇒ OIVEAE.
STARS. THE . . .	⇒ AOIVEAE.
STEWARDS.	⇒ BALZARG.
STIR UP. TO . . .	⇒ LRING.
STIR UP. TO . . .	⇒ ZIXLAY.
STIR UP VEXATION. TO . . .	⇒ ZIXLAY DODSIH or ZIXLAY DODSEH.
STONE. THAN THE BARREN . . .	⇒ ORRI.
STOOPING DRAGON. TO THE . . .	⇒ ABAIUONIN or ABAIVOVIN.
STRANGER. A . . .	⇒ GO SA A.
STRETCH FORTH AND CONQUER.	⇒ ZILODARP
STRETCH FORTH AND CONQUER. IN THE GOD OF . . .	⇒ MAD ZILODARP.
STRENGTH. OUR . . .	⇒ VMPLIMF.
STRENGTH OF MAN. THE . . .	⇒ VGEAR.
STRONG. BECOME . . .	⇒ VEGE.
STRONG SEER. A . . .	⇒ VRELP.
STRONG TOWERS.	⇒ VMADEA or V MA DEA.

STRONG. WAXETH . . .	⇒ V GE GI.
STRONGER.	⇒ GIUI.
SUCCESSIVELY.	⇒ CAPMIALI.
SUCCESSIVELY. ALSO . . .	⇒ T CAPMIALI.
SUCCESSIVELY. POWER . . .	⇒ CAPMI ALI.
SUCH.	⇒ CORS or CORSV.
SUCH AS.	⇒ CORS TA or CORSCA.
SUCH. OF . . .	⇒ CORSI.
SULPHUR. LIVE . . .	⇒ SALBROX.
SUN. THE . . .	⇒ ROR.
SURGES.	⇒ MOLVI.
SURGES. AS MANY . . .	⇒ PLOZI MOLVI.
SWARE. VOICES AND . . .	⇒ ZNRZA or ZNURZA.
SWORN. HE HATH . . .	⇒ SURZAS.
SWORD. A . . .	⇒ NAZPSAD or NAZPSGO.
SWORD. OF FIRE WITH A TWO-EDGED . . .	⇒ PRGEL NAPEA.
SWORDS. O YOU . . .	⇒ NAPEAI.
SWORDS. TWO-EDGED . . .	⇒ NAPTA or NAPEA.

— T —

TALKED OF YOU. I HAVE . . .	⇒ BRITA.
TEMPLE. OF THE . . .	⇒ SIAION.
TERROR. TO THE . . .	⇒ CIAOFI.
THAN THE BARREN STONE.	⇒ ORRI.
THAN THE EARTH.	⇒ COASGIN.
THAT.	⇒ DS or AR (DS usually).
THAT IS.	⇒ OI.
THAT GOVERN.	⇒ ARS TABAS.
THAT HAVE.	⇒ DS BRIN.
THAT INCREASE.	⇒ ARCOAZIOR.
THAT REIGN.	⇒ DS SONF.
THAT THE GLORY OF HER.	⇒ BUSDIR TILB.
THAT UNDERSTAND.	⇒ DS OM.
THAT THE LORD MIGHT BE MAGNIFIED.	⇒ AR ENAY OVOF.
THAT SITTETH ON THE HOLY THRONE. OF HIM . . .	⇒ IDOIGO.
THAT YOU MIGHT PRAISE HIM.	⇒ REST EL.
THE.	⇒ A.

THE ARK OF KNOWLEDGE.	⇒ IADAMAD.
THE BALANCE.	⇒ PIAP.
THE BED.	⇒ TIANTA.
THE BRIGHTNESS.	⇒ LUCIFTIAS.
THE BROTHERS.	⇒ E SIASCH.
THE BURNING FLAME.	⇒ I AL PURG.
THE COAT.	⇒ MABZA.
THE CONTENT OF TIME.	⇒ Q COCASB.
THE CORNERS	⇒ MIIONOAG.
THE COVENANT.	⇒ SIBSI.
THE CROWNS,	⇒ MOMAO.
THE DWELLING PLACE.	⇒ FOARGT.
THE EAGLE.	⇒ VABZIR.
THE EAGLE SPAKE.	⇒ VABZIR CAMLIAX.
THE EARTH.	⇒ CAOSGI or CAOSGA.
THE ELDERS.	⇒ VRAN (GRAN can be used).
THE ENDS.	⇒ VLS.
THE FACE.	⇒ ADOIAN.
THE FIRST. IN . . .	⇒ ILI.
THE FIRST.	⇒ I LI or E LO or ELO.
THE FIRES OF LIFE AND INCREASE.	⇒ MALPIRG.
THE FLOWERS.	⇒ LORS I Q or LORS I QUA.
THE FOURTH ANGLE.	⇒ S DIU.
THE GOD OP RIGHTEOUSNESS:	⇒ IAD BALTOH.
THE GOVERNOR.	⇒ TABAAN.
THE GREAT NAME.	⇒ MONASCI.
THE GLORY. IN . . .	⇒ BUSD.
THE GLORY OF GOD.	⇒ BUSDIR OIAD.
THE HEAD or HEADS.	⇒ DAZIS.
THE HEART.	⇒ MONONS.
THE HEART OF MAN DOTH HIS THOUGHTS.	⇒ MONONS OLORA GNAY ANGELARD.
THE HEAVENS.	⇒ PIRIPSOL.
THE HEAVENS.	⇒ MADRIIAX.
THE HEAVENS. O YOU . . .	⇒ MADRIAX.
THE HEAVENS. WITH THE . . .	⇒ PERIPSAX or PIRIPSAX.
THE HIGHEST. OF . . .	⇒ IAIDA.
THE HORNS OF.	⇒ MOSPLEH.
THE HOLY ONES.	⇒ PIR.
THE HOUSE.	⇒ ALMAN.

THE JUST.	⇒ BALIT.
THE LANTERNS.	⇒ HUBAIO.
THE LORD.	⇒ IAD.
THE LORD.	⇒ ENAY.
THE LORD HATH OPENED HIS MOUTH.	⇒ NAY BUTMON.
THE LOWER HEAVENS.	⇒ OADRIAX.
THE MID-DAY.	⇒ BAZM.
THE MIGHTY SEAT.	⇒ OXIAYAL
THE MIGHTY SOUNDS:	⇒ SAPAH.
THE MOON or THE MOON. AND . . .	⇒ GRAA.
THE MOSS.	⇒ MOM.
THE MYSTERIES.	⇒ CICLE.
THE PALMS.	⇒ NOBLOH (of the hands).
THE PARTAKERS.	⇒ LAPLI.
THE PRAISE.	⇒ ECRIN.
THE PRAISE OF YOUR GOD.	⇒ ECRIN MAD.
THE PROMISE.	⇒ ISRO.
THE PROMISE OF HIM.	⇒ ISRO TOX.
THE PROVIDENCE OF HIM.	⇒ YARRY.
THE POWER OF HIM.	⇒ LONSHI TOX.
THE REST.	⇒ VND L.
THE REASONABLE CREATURES OF EARTH OR MAN.	⇒ CORD ZIZ.
THE RICH MAN.	⇒ LAS OLLOR.
*THE ROBE.	⇒ MABZA.
THE ROTTEN.	⇒ QTING.
THE SAME.	⇒ L EL.
THE SAME, YOUR GOD.	⇒ MAD.
THE SEAL.	⇒ EMETGIS (not the mammal).
THE SEATS.	⇒ O THIL.
THE SECOND.	⇒ VI U or VIV.
THE SECOND FLAME.	⇒ VIV IALPRT.
THE SECOND BEGINNINGS OF THINGS.	⇒ CRO OD ZI.
THE SECRETS OF TRUTH.	⇒ LAIAD.
THE SERVANT.	⇒ NOCO.
THE SKIRTS.	⇒ UNALAH or VNALAH.
THE SONS OF MEN.	⇒ NOR MO LAP.
THE SPIRITS OF.	⇒ GAH.
THE STARS.	⇒ AOIVEAE.
THE STRENGTH OP MAN.	⇒ VGEAR.

THE SUN.	⇒ ROR.
THE THIRD.	⇒ D.
THE TIME.	⇒ ACOCASB.
THE TRUE AGES.	⇒ HOMIL.
THE TRUE WORSHIPPER.	⇒ HOATH.
THE UNDEFILED KNOWLEDGE	⇒ IADAMAD.
THE VOICE.	⇒ BIAL.
THE WORK OF MAN.	⇒ CONSIBRA.
THE WRATH.	⇒ VONPH.
THEE.	⇒ ILSI.
THEE. GOING BEFORE . . .	⇒ TASTAX ILSI.
THEIR ABIDING.	⇒ CAFAFAM.
THEIR BEAUTY. IN . . .	⇒ TURBS.
THEIR FEET.	⇒ LUSDA.
THEIR HANDS.	⇒ OZOL.
THEIR HEAD or HEADS.	⇒ DAZIS.
THEIR MINISTERS. WITH . . .	⇒ C NOQUOD.
THEIR NAMES.	⇒ OMAOAS.
THEIR POWERS.	⇒ LONSHIN.
THEIR QUALITIES. IN . . .	⇒ ASPIAN.
THEM. GAVE . . .	⇒ DLUGAR.
THEM. GIVING UNTO . . .	⇒ DLUGAR.
THEM. IN . . .	⇒ PAR.
THEM. REJOICETH IN . . .	⇒ CHIRLAN PAR.
THEM VEX. LET . . .	⇒ DODPAL.
THEN THE MANIFOLD WINDS.	⇒ OZONGON.
THERE.	⇒ DA.
THERE WERE.	⇒ ZIROM.
THERE? HOW MANY ARE . . .	⇒ IRGIL CHIS DA.
THEREFORE.	⇒ CA or E CA (usually CA).
THESE.	⇒ UNAL or VNAL.
THESE ARE.	⇒ UNAL or VNAL CHIS.
THESE BE.	⇒ UNAL or VNAL CHIS.
THESE GATHER UP.	⇒ VNAL ALDON.
THEY.	⇒ Z.
THEY ARE.	⇒ Z CHIS.
THEY ARE BECOME.	⇒ INOAS.
THEY ARE THE.	⇒ Z CHIS.
THEY ARE APPARELLED WITH.	⇒ ZONAC.
THEY FROWN NOT.	⇒ VCIM.
THEY WHOSE NUMBER IS.	⇒ Z SOBA CORMF.
THINGS. ALL . . .	⇒ TOK GLO or TOL GLO.

THIRD. AND THE . . .	⇒ OD D.
THIRD. ARE AS THE . . .	⇒ CHIS TA D.
THIRD ANGLE. INTO THE . . .	⇒ D U I V.
THIRD HEAVEN. THE . . .	⇒ PIRIPSON.
THIRTY-ONE (31).	⇒ GA.
THIRTY-THREE (33).	⇒ PD or PE DE.
THIRD FLAME.	⇒ D IALPRT.
THIS.	⇒ OI.
THIS HOUSE.	⇒ OI SALMAN.
THIS REMEMBRANCE. TO . . .	⇒ PAPNOR.
THORNS.	⇒ NANBA.
THOSE.	⇒ PRIAZ.
THOSE. WITH . . .	⇒ PRIAZI.
O THOU or THOU.	⇒ ILS.
THOU A WINDOW OF. BE . . .	⇒ BOLP COMO.
THOU OF THE	
THIRD FLAME. O . . .	⇒ ILS D IALPRT.
THOU. GREAT ART or ARE . . .	⇒ DRILPA GEH ILS.
THOUGHTS. HIS . . .	⇒ ANGELARD.
THOUSAND.	⇒ EORS or MATB.
THOUSAND TIMES. AND A . . .	⇒ OD EORS or MATB COCASG.
THROUGH THRUSTING FIRE. A . . .	⇒ ALPRG.
THUNDERS. THE . . .	⇒ CONST or CORAXO.
THUNDERS OF INCREASE. THE . . .	⇒ AVAVGO.
THUNDERS OF JUDGEMENT	
AND WRATH. THE . . .	⇒ CORAXO.
THY KINGDOM. IN . . .	⇒ AQLO ADOHI.
THY LOINS.	⇒ DAXIL.
THY LOINS. GIRD UP . . .	⇒ ALDON DAXIL.
THY SERVANT. UNTO . . .	⇒ C NOQUOD.
THUS. YOU ARE BECOME . . .	⇒ NOAN.
TIME or THE TIME or OF TIME.	⇒ COCASB.
TIMES.	⇒ COCASG.
TIMES. ANOTHER . . .	⇒ COCOASB.
TIME. YE CONTENT OF . . .	⇒ Q COCASB.
TIME. THE NUMBERS OF . . .	⇒ CAPIMAON.
TO ARE NOT.	⇒ CHIS I CHIS GE.
TO DISPOSE ALL.	⇒ LRASD TOK or LRASD TOL.
TO HIM.	⇒ IAD PIL.
TO GOVERN	⇒ CABA.
TO GOVERN THE HOLY ONES.	⇒ TABA PIR.
TO THE PROVIDENCE.	⇒ YARRY

TO OUR COMFORT.	⇒ BLIORS.
TO STIR UP.	⇒ LRING.
TO THE STOOPING DRAGON.	⇒ ABAIUNIN or ABAIVOVIN.
TO THE TERROR.	⇒ IAOFI.
TO THE INTENT THAT.	⇒ FAFEN.
TO STIR UP.	⇒ ZIXLAY.
TO STIR UP VEXATION.	⇒ ZIXLAY DODSIH or ZIXLAY DODSEH.
TO THE CENTRE.	⇒ OVOARS.
TO VANNE.	⇒ AR.
TO VANNE THE EARTH.	⇒ ARCAOSGI.
TO WHOM.	⇒ CASARM.
TO YOU.	⇒ NONCA.
TORMENT TO THE WICKED. A . . .	⇒ MIR PIZIN BABALOND
TOWERS. STRONG . . .	⇒ VMADDA or V MA DBA.
TRAIN. YOUR . . .	⇒ FAFEN.
TRAIN. BRING DOWN YOUR . . .	⇒ DRIX FAFEN
TREASURE.	⇒ LIMLAL.
TREASURE. DOTH HIS . . .	⇒ GNAY LIMLAL.
TRIUMPHETH or TRIUMPH.	⇒ TOH.
TRUSSED YOU TOGETHER.	⇒ COMMAH.
TRUTH.	⇒ OOAN or VAOAN.
TRUTH. OF . . .	⇒ ERAN.
TRUTH. THE SECRETS OF . . .	⇒ LAIAD.
TWELVE (12).	⇒ OS.
TWENTY-EIGHT (28).	⇒ OB.
TWELVE KINGDOMS.	⇒ OS LONDOH.
TWO-EDGED SWORD.	⇒ NAPTA or NAPEA.
TWO TIMES. FOR . . .	⇒ OLANI.
TWO TIMES AND A HALF. FOR . . .	⇒ OLANI OD OBZA.

— U —

UNDER.	⇒ OROCH.
UNDER WHOM.	⇒ CASARMI.
UNDER WHOSE.	⇒ CASARMAN.
UNDER WHOSE WINGS.	⇒ CASARMAN VPAABI.
UNDER YOU or UNDERNEATH YOU.	⇒ OROCHA.
UNDEFILED KNOWLEDGE. OF . . . or UNDEFILED KNOWLEDGE. THE . . .	⇒ IADNAMAD.

UNDERSTAND.	⇒ OM.
UNDERSTANDING HER.	⇒ OM TIBL.
UNDERSTAND. THAT . . .	⇒ DS OM.
UNDERSTAND. WHICH . . .	⇒ DS OM.
UNDERSTAND. WHO . . .	⇒ DS OM.
UNDERSTANDING.	
WITH A POWER . . .	⇒ GMICALZOMA.
UP. BIND . . .	⇒ ALLAR.
UP. ROSE . . .	⇒ ORZULP.
UPON.	⇒ MIRC.
UPON THE EARTH.	⇒ CAOSG.
US. AMONG . . .	⇒ AAOIM.
US. CONCLUDES . . .	⇒ A IAL.
US. MAKE . . .	⇒ OZAZMA or OZUZMA.
UNSPEAKABLE.	⇒ ADPHAHT or ADPHANT.
UNTIL.	⇒ CACRG.
UNTO THE CENTRE.	⇒ VOARS.
UNTO WHOM.	⇒ ASARMI.
UNTO THY SERVANTS.	⇒ C NO QUOD.
UNTO. HARKEN . . .	⇒ OLPETH.
UNTO HIS SERVANTS.	⇒ C NO QUOD.
UNTO THE. AS . . .	⇒ PUGO.
UNTO ME	⇒ PAMBT.
UNTO THE CREATOR.	⇒ Q A DAH or QAADA.
UNTO US.	⇒ TIA.
UNTO EVERY ONE OF YOU.	⇒ VOMSARG or VONSARG.
UNTO THEM. GIVING . . .	⇒ DLUGAR.

— V —

VANNE. TO . . .	⇒ AR (to ‘fan or winnow.’)
VANNE THE EARTH. TO . . .	⇒ ARCAOSGI.
VARIETY.	⇒ DAMPLOZ.
VESSEL or VESSELS.	⇒ ZIZOP.
VESSELS. FROM THE HIGHEST . . .	⇒ IZIZOP.
VESTURES. OF MY . . .	⇒ ZIMZ.
VEXED.	⇒ DODRMNI or DODRUMNI.
VEX. LET THEM . . .	⇒ DODPAL.
VEXING.	⇒ DODS.
VEXING ALL CREATURES.	⇒ TOL HAM.
VEXATION.	⇒ DODSIH or DODSEH.

VEXATION. TO STIR UP . . .	⇒ ZIXLAY DODSIH or ZIXLAY DODSEH.
VIAL or VIALS.	⇒ ENFAFAPE or OFAFAFE.
VIRGINS. OF . . .	⇒ PARADIZ.
VISIT or VISIT US.	⇒ F or EF.
VISIT THE EARTH.	⇒ F CACOSGA.
VISIT US IN COMFORT.	⇒ F BLIARD.
VISIT US IN PEACE.	⇒ F ETHARZI.
VOICE.	⇒ BIALO.
VOICE. CRIED IN A LOUD . . .	⇒ BAHAL.
VOICE. HARKEN TO MY . . .	⇒ SOLPETH BIEN.
VOICE. MY . . .	⇒ BIEN.
VOICE. THE . . .	⇒ BIAL.
VOICES. YOUR . . .	⇒ BIA.
VOICES AND SWARE.	⇒ ZNRZA or ZNURZA.
VOICES OF. YOUR . . .	⇒ FA A IP.
VOMIT OUT . . .	⇒ OXEX.

— W —

WALKEST.	⇒ INSI.
WALKEST. WHICH . . .	⇒ DS INSI.
WAS.	⇒ ZIROP or AS (ZIR is dubious).
WATER. OF . . .	⇒ ZIN.
WATER. TO . . .	⇒ ZLIDA.
WAXETH STRONG.	⇒ V GE GI.
WE SAY.	⇒ GOHIA.
WEAVE.	⇒ OADO.
WEAVE. WHICH . . .	⇒ DS OADO.
WEED.	⇒ FI.
WEED OUT.	⇒ FI PALZ.
WEDDING. FOR A . . .	⇒ PARACLEDA.
WEEPING.	⇒ RACLIR.
WEST or IN THE WEST.	⇒ SOBOLN or SOBOLON.
WHICH.	⇒ DS or DST.
WHICH ALSO.	⇒ DS T.
WHICH IS.	⇒ DSI or DS I.
WHICH DWELL or	
WHICH DWELL IN.	⇒ DS PRAF
WHICH HAST THY BEGINNING.	⇒ DS ACRO OD ZI
WHICH I HAVE.	⇒ DS or DST.

WHICH IS CALLED AMONGST	⇒ DS I VMD AAI GROSB.
YOU A BITTER STING.	⇒ DS BRIN.
WHICH HAVE.	⇒ DS PA AOX.
WHICH REMAIN.	⇒ DS PAGE IP.
WHICH REST NOT.	⇒ DS OM.
WHICH UNDERSTAND.	⇒ DS OM OD TLIQB
WHICH UNDERSTAND AND	⇒ DS INSI.
SEPARATE CREATURES.	⇒ QUI IN.
WHICH WALKEST.	⇒ QUI IN ENAY BUTMON.
WHEREIN.	⇒ DANSAR.
WHEREIN THE LORD HATH	⇒ OD CACOCASB.
OPENED HIS MOUTH.	⇒ CAPIMOA.
WHEREFORE.	⇒ DS or DST.
WHILE. ANOTHER . . .	⇒ DS BRIN.
WHILE.	⇒ DS OM.
WHO.	⇒ DS A.
WHO HAVE.	⇒ SOBAM or CASARMA.
WHO UNDERSTAND.	⇒ CASARMG.
WHO HAST THY.	⇒ SOBAM AG
WHOM.	⇒ CASARM.
WHOM. IN . . .	⇒ CASARM.
WHOM NONE.	⇒ CASARM.
WHOM. TO . . .	⇒ CASARMI.
WHOM. UNTO . . .	⇒ CASARAMAN HOLQ.
WHOM. UNDER . . .	⇒ CASARAMAN.
WHOM IT IS MEASURED. OF . . .	⇒ SABA or SOBAM EL HARG.
WHOM. OF . . .	⇒ SOBA, SOBKA or SOBOL.
WHOM THE FIRST HATH	⇒ CHIS SOBKA.
PLANTED.	⇒ SOBA LILONON.
WHOSE.	⇒ SOBA MIAM.
WHOSE. ARE THEY . . .	⇒ SOBOL ZAR.
WHOSE BRANCHES.	⇒ SOBOL ZAR T BLIARD.
WHOSE CONTINUANCE.	⇒ SOBA or SABA OOAONA.
WHOSE COURSES.	⇒ SOBA IAD.
WHOSE COURSES ARE	⇒ SOBRA Z OL.
WITH COMFORT.	⇒ AZIEN.
WHOSE EYES.	⇒ SOBRA.
WHOSE GOD.	⇒ SOBOL ZAR.
WHOSE HANDS. IN . . .	
WHOSE HANDS. ON . . .	
WHOSE. IN . . .	
WHOSE KINGDOMS.	

WHOSE LONG CONTINUANCE.	⇒ SOLA MIAN.
WHOSE NAME AMONGST YOU.	⇒ SOBA DOOAIN.
WHOSE WORKS.	⇒ SOBAH or SOBOL ATH.
WHY? FOR . . .	⇒ BAGLE.
WICKED. A TORMENT THE . . .	⇒ TOMIR PIZIN BABALON.
WIDOW. OF A . . .	⇒ RIOR.
WINDS. OF THE . . .	⇒ ZONG.
WINDS. THEN THE MANIFOLD . . .	⇒ OZONGON.
WINDOW OF. BE THOU A . . .	⇒ BOLP COMO.
WINDOW OF COMFORT TO ME.	
BE THOU . . .	⇒ BOLP COMO BLIORT PAMT.
WINGS.	⇒ VPAAH.
WINGS. THE . . .	⇒ VPAAHI.
WINGS. UNDER WHOSE . . .	⇒ CASARMAN VPAAHI.
WITH A POWER	
UNDERSTANDING.	⇒ GMICALZOMA.
WITH ADMIRATION.	⇒ GRSAM or RSAM.
WITH AGE.	⇒ HOMIN.
WITH ALL HER CREATURES.	⇒ TOLTORGI.
WITH ANOTHER.	⇒ ASYMP.
WITH COMFORT.	⇒ BLIARD.
WITH DARKNESS.	⇒ ORS.
WITH DIAMONDS.	⇒ ACHILDO.
WITH DRYNESS.	⇒ ORSCOR.
WITH GLADNESS.	⇒ DORPHAL.
WITH HER.	⇒ TIOBL.
WITH A HUNDRED MIGHTY	
EARTHQUAKES.	⇒ VOHIM OL GIZ Y AX GIZYAX.
WITH POISON.	⇒ FABOAN.
WITH ORNAMENTS OF	
BRIGHTNESS.	⇒ LUCIFTIAN.
WITH THEIR MINISTERS.	⇒ C NOQODI.
WITH THE FIRE.	⇒ PRGE.
WITH THOSE.	⇒ PRIAZI.
WISDOM. OF THE SECRET . . .	⇒ ANANAEL.
WITHIN HER.	⇒ TIOBL.
WITHIN THE DEPTH OF MY JAWS.	⇒ PIADPH.
WORK.	⇒ VAUL or CORS.
WORKS.	⇒ ATH.
WORK OF MAN. THE . . .	⇒ CONSIBRA.
WORK. YOU MIGHT . . .	⇒ VAUN.

WORK WONDERS.	⇒ VAUL ZIRN.
WORKMAN. CONTINUAL . . .	⇒ CANAL.
WORMWOOD. OF . . .	⇒ TATAN.
WONDER.	⇒ SALD.
WONDERS.	⇒ ZIRN.
WONDERS OF ALL CREATURES.	⇒ ZIRN TOL HAMI.
WORSHIPPER. THE TRUE . . .	⇒ HOATH.
WRATH.	⇒ VONPO or VONPH.
WRATH. THE . . .	⇒ VONPH.
WRATH. OF . . .	⇒ VONPHO.
WRATH. THE THUNDERS OF JUDGEMENT AND . . .	⇒ CORAXO.
WOE.	⇒ OHIO.

— Y —

YE. COME . . .	⇒ NIIS.
YE CONTENT OF TIME.	⇒ Q COCASB.
YEA HEAVENS. O . . .	⇒ MADRIAAX.
YE LIFTED UP or YE LIFTED UP YOUR VOICES.	⇒ FARZAM.
YE SONS OF FURY.	⇒ NOROMI BAGHI.
YE SONS OF PLEASURE.	⇒ NOR QUASHI.
YEA.	⇒ NOIB.
YEA SERVANTS OF MERCY.	⇒ C NOQOL RIT.
YOU.	⇒ NONCA or NONCF or NONSF or NON CF or TA.
YOU. O . . .	⇒ NONCI.
YOU. AMONGST . . .	⇒ AAI.
YOU ARE BECOME. THUS . . .	⇒ NOAN.
YOU A BITTER STING. AMONGST . . .	⇒ AAI GROSB.
YOU. COME . . .	⇒ NIIS.
YOU. DELIVERED . . .	⇒ ZONRENG.
YOU. I HAVE MADE . . .	⇒ E OL.
YOU. I HAVE TALKED OF . . .	⇒ BRITA.
YOU MIGHT WORK.	⇒ VAUN.
YOU. PLACED . . .	⇒ AALA or A ALA.
YOU. TO . . .	⇒ NONCA.
YOU TOGETHER. TRUSSED . . .	⇒ COMMAH.
YOUR CREATION.	⇒ QAA or QAAS or QALL.
YOUR CREATION. IN . . .	⇒ Q A AN.

YOUR FEET.	⇒ LUSD.
YOUR GARMENTS.	⇒ OBOLEH or Q A A.
YOUR GOD.	⇒ P IAD.
YOUR GOD.	⇒ MAD.
YOUR GOD. THE PRAISE OF . . .	⇒ ECRIN MAD.
YOUR GIRDLES.	⇒ ATRAAH.
YOUR GIRDLES. BIND UP . . .	⇒ ALLAR ATRAAH.
YOUR GOVERNMENTS.	⇒ GNETAAB.
*YOUR MIGHTY SOUNDS.	⇒ NIDALI.
YOUR MYSTERIES.	⇒ CICLES.
YOUR NOISES.	⇒ NIDALI.
YOURSELVES.	⇒ AMIRAN.
YOURSELVES TO US. APPLY . . .	⇒ IM UA MA or IM VAR MAR.
YOUR VOICES.	⇒ BIA.
YOUR VOICES. OF . . .	⇒ FA A IP.
YOUR TRAIN.	⇒ PAFEN.
YOUR TRAIN.	
BRING DOWN . . .	⇒ DRIX FAFEN.

THE ANGELIC CALLS OR KEYS

The First Call or Key:

Ol Sonf Vorsag Goho Iad Balt Lonsh Calz Vonpho Sobra Z Ol Ror I Ta
Nazps Od Graa Ta Malprg Ds Hol Q Qaa Nothoa Zimz Od Commah Ta
Nobloh Zien Soba Thil Gnonp Prge Aldi Ds Vrbs Oboleh G Rsam Casarm
Ohorela Taba Pir Ds Zonrensg Cab Erm Iadnah Pilah Farzm Znrza Adna
Gono Iadpil Ds Hom Od Toh Soba Ipam Lu Ipamis Ds Loholo Vep Zomd
Poamal Od Bogpa Aai Ta Piap Piamol Od Vaoan Zacare Ca Od Zamran Odo
Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaiada.

Translation:

I reign over you 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 measures 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 you 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 palace and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves: Open the mysteries of your Creation. Be friendly to me for I am the servant of the same your God, the True Worshipper of the Highest.

The Second Call or Key:

Adgt Vpaah Zong Om Faaip Sald Vi-I-V-L Sobam Ial-prg I-Za-Zaz Pi-Adph
Casarma Abramg Ta Talho Paraclea Q Ta Lorslq Turbs OogeBaltoh Givi
Chis LUSD Orri Od Micalp Chis Bia Ozongon Lap Noan Trof Cors Ta Ge O Q
Manin Ia-idon Torzu Gohe L Zacar Ca C Noqod Zamran Micalzo Od Ozazm
Vrelp Lap Zir Io-iad.

Translation:

Can the wings of the winds understand the voices of wonder O you the second of the first whom the burning flames have framed within the depth of my jaws: Whom I have prepared as cups for a wedding or as the flowers for 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 ye are become a building such as is not, save in the mind of the All-Powerful.

Arise, saith the first. Move, therefore, unto his servants. Show yourselves in power and make me a strong seething (seer of things), for I am of Him that liveth forever.

The Third Call or Key:

Micma Goho Mad Zir Comselha Zien Biah Os Londoh Norz Chis Othil Gigipah Vnd-L Chis Ta Pu-im Q Mospkeh Teloch Qui-I-N Toltorg Chis I Chis-Ge In Ozien Ds T Brgdo Od Torzul I Li E Old Balzarg Od Aala Thiln Os Netaab Długa Vonsarg Lonsa Cap-mi-ali Vors CLA Homil Cocasb Izizop Od Miinoag De Gnetaab Vaun Na-na-e-el Panpir Malpirg Pild Caosg Noan Vnalah Bait Od Vaoan Do-O-I-Ap Mad Goholor Gohus Amiran Micma Iehusoz Ca-Cacom Od Do-O-A-In Noar Micaolz A-Ai-Om Casarmg Gohia Zacar Vniglag Od Im-Va-Mar Pugo Plapli Ananael Qa-A-An.

Translation:

Behold sayeth your God. I am a circle, on whose hands stand twelve kingdoms. Six are the Seats of Living Breath, the rest are as sharp sickles or the horns of death. Wherein the creatures of the earth are, and are not, except mine own hands, which sleep and shall rise. In the first I made you Stewards, and placed you in seats twelve of government, giving unto every one of you power successively over Four Five Six, the true ages of time: To the intent that from the Highest Vessels and the comers of your governments ye might work my Power: Pouring down the Fires of Life and Increase continually on the earth. Thus ye are become the Skirts of Justice and Truth. In the name of the same your God, lift up I say yourselves. Behold His mercies, flourish and name is become mighty amongst us. In whom we say, move, descend and apply yourselves unto us, as unto the Partakers of the Secret Wisdom of Your Creation.

The Fourth Call or Key:

Othil Lusdi Babage Od Dorpha Gohol G-Chis-Ge Avavago Cormp P D Ds Sonf Vi-Vi-Iv Casarmi Oali MAPM Sobam Ag Cormpo Crp Leo Casarmg Croodzi Chis Od Vgeg Ds T Capimali Chis Capimaon Od Lonshin Chis Ta L O CLA Torzu Nor Quasahi Od F Caosga Bagle Zire Mad Ds I Od Apila Do-O-A-Ip Qaal Zacar Od Zamran Obelisong Rest El Aaf Nor Molap.

Translation.

I have set my feet in the South, and have looked about me saying, are not the Thunders of Increase numbered thirty-three which reign in the second angle? Under whom I have placed Nine Six Three Nine, whom none hath yet

numbered but One: In whom the second beginning of things are, and wax strong, which also successively are the Numbers of Time, and their powers are as the first 456. Arise, Ye Sons of Pleasure, and visit the earth: For I am the Lord, your God, which is, and liveth, in the Name of the Creator, Move and show yourselves as pleasant deliverers that you may praise Him amongst the Sons of Man.

The Fifth Call or Key:

Sapah Zimii D U-I-V Od Noas Ta Qanis Adroch Dorphal Caosg Od Faonts Luciftias Piripsol Ta Blior Casarm Amipzi Nazarth AF Od Dlugar Zizop Zlida Caosgi Tol Torgi Od Z Chis E Siasch L Ta Vi-U Od Iaod Thild Ds Chis Nonp (?) G Hubar P E O A L Soba Cormfa Chis Ta La Vis Od Q Cocasb Ca Niis Od Darbs Qaas F Etharzi Od Bliora Ia-Ial Ed Nas Cicles Bagle Ge Iad I L.

Translation:

The mighty sounds have entered into ye third angle, and are become as olives in the olive mount, looking with gladness upon the earth and dwelling in the brightness of the heavens as continual comforters. Unto whom I fastened Pillars of Gladness 19 and gave them vessels to water the earth with all her creatures: and they are the Brothers of the First and Second and the beginning of their own seats, which are garnished with continual burning lamps 6 9 6 3 6: Whose numbers are as the First, the ends, and ye Contents of Time. Therefore, come you and obey your creation. Visit us in peace and comfort. Conclude us as receivers of your Mysteries. For why? Our Lord and Master is all One.

The Sixth Call or Key:

Gah S Diu Chis Em Micaizo Pilzin Sobam El Harg Mir Babalon Od Obloc Samvelg Dlugar Malprg Ar Caosgi Od A C A M Canal Sobol Zar F Bliard Caosgi Od Chisa Netaab Od Miam Ta Viv Od D Darsar Solpeth Bi En Brita Od Zacam Gmicalza Sobol Ath Trian Lu-Ia He Od Ecrin Mad Qaa On.

Translation:

The spirits of ye fourth angle are nine. Mighty in the Firmament of the Waters: Whom the First hath planted a torment to the wicked and a garland to the righteous; Bring unto them fiery darts to vanne the earth, and 7 6 9 9 continual workmen whose courses visit with comfort the earth, and are in government, and continuance as the Second and the Third. Wherefore, hearken to my voice. I have talked of you and I move you in power and

presence: Whose works shall be a Song of Honour and the praise of your God. In your creation.

The Seventh Call or Key:

Raas I Salman Paradiz Oe Crimi Aao Ial-Pir-Gah Qui In Enay Butmon Od I Noas NI Paradiad Casarmg Vgear Chirlan Od Zonac Luciftian Cors Ta Vaul Zirn Tol Hami Sobo Londoh Od Miam Chis Ta D Od Es Vmadea Od Pibliar Othil Rit Od Miam C-No-Qol Rit Zacar Zamran Oe Crimi Qaada Od O Micaolz Aaioam Bagle Papnor I Dlugam Lonshi Od Vmplif V-Ge-Gi Bigliad.

Translation:

The East is a House of Virgins singing praises amongst the flames of First Glory, wherein the Lord hath opened His mouth and they are become 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 you Servants of Mercy move, appear, sing praises unto the Creator. And be mighty amongst us. For to this remembrance is given power, and our strength waxeth strong in our Comforter.

The Eighth Call or Key:

Bazm Elo I Ta Piripson Oln Nazavabh OX Casarmg Vran Chis Vgeg Ds Abramg Baltoha Goho Iad Soba Mian Trian Ta Lolcis Abaiuonin Od Aziagiari Rior Irgil Chis Da Ds Pa-Aox Busd Caosgo Ds Chis Od Ip Uran Teloch Cacrg Oi Salman Loncho Od Vouina Carbat Niiso Bagle Avavago Gohon Niiso Bagle Momao Sion Od Mabza O I As Momar Poilp Niis Zamran Ciafi Caosgo Od Bliors Od Corsi Ta Abramig.

Translation:

The mid-day, the First, is as the third heaven made of Hyacinth Pillars 26. In whom the Elders are become strong, which I have prepared for My 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 this House fall, and the Dragon sink. Come away. For the Thunders have spoken. Come away. For the Crowns of the Temple and the coat of Him that is, was, and shall be crowned are divided. Come. Appear. The Terror of the Earth and to our comfort, and of such as are prepared.

The Ninth Call or Key:

Micaolz Bransg Prgel Napea Ialpor Ds Brin Efafafe P Vonpho Olani Od Obza Sobol Vpaah Chis Tatan Od Tranan Balye Alar Lusda Soboln Od Chis Holq C-Noqodi CIAL Vnal Aldon Mom Caosgo Ta Las Ollor Gnay Limlal Amma Chis Sobca Madrid Z Chis Ooanoan Aviny Drilpi Caosgin Od Butmoni Parm Zumvi Cnila Daziz Ethamz Achildao Od Mirc Ozol Chis Pidiai Collal Vicinina Sobam Vcim Bagle Iad Baltoh Chirlan Par Niiso Od Ip Efafafe Bagle A Cocasb I Cors Ta Vnig Blior.

Translation:

A mighty guard of fire with two-edged swords flaming, which have vials eight, of wrath for two times and a half, whose wings are of Wormwood, and the marrow of salt, I have settled their feet in the West and are measured, with their Ministers 9996. These gather up the moss of the earth as a rich man doth his treasure. Cursed are they whose iniquities they are. In their eyes are millstones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of Righteousness rejoiceth in them. Come away, and not your Vials, for the time is such that requireth comfort.

The Tenth Call or Key:

Coraxo Chis Cormp Od Blans Lucal Aziazor Paeb Sobol Ilonon Chis OP Virq Eophan Od Raclir Maasi Bagle Caosgi Ds Ialpon Dosig Od Basgim Od Oxex Dazis Siatris Od Salbrox Cinxir Faboan Unal Chis Const Ds DAOX Cocasg Ol Oanio Yorb Vohim Gizyx Od Matb Cocasg Plozi Molvi Ds Page Ip Larag Om Droln Matorb Cocasb Emna L Patralx Yolci Matb Nomig Monons Olora Gnay Angelard Ohio Ohio Ohio Ohio Ohio Ohio Noib Ohio Caosgon Bagle Madrid I Zir Od Chiso Drilpa Niiso Crip Ip Nidali.

Translation:

The Thunders of Judgement and Wrath are numbered, and are harboured in the North in the likeness of an oak, whose branches are nests 22 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 yea 24th part) of a moment roar, with an hundred mighty earthquakes, and thousand times as many surges which rest not. Neither know any echoing time here. 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 iniquities is, was, and shall be great. Come away! But not your noises.

The Eleventh Call or Key.

Oxiayal Holdo Od Zirom O Coraxo Ds Zildar Raasy Od Vabzir Camliax Od Bahal Niiso Od (*hiatus - here part of the manuscript is missing*) Od Salman Teloch Casarman Holq Od T I Ta Z Soba Cormf I GA Niiso Bagle Noncp Abramg Zacar Ca Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaida.

Translation:

The Mighty Seat groaned, and there were five Thunders which flew into the East, and the Eagle spake, and cried with a loud voice: Come away, here hearken, and they gathered themselves together and became the House of Death, of whom it is measured, and it is as they are whose number is 31. Come away, for I have prepared a place for you. Move therefore and show yourselves. Open the Mysteries of your Creation. Be friendly to me, for I am the servant of the same your God. The true worshipper of the Highest.

The Twelfth Call or Key:

Nonci Ds Sonf Babage Od Chis OB Hubardo Tibibp Allar Atraah Od Ef Drix Fafen MIAN Ar Enay Ofov Sobol Ooain I Vonph Zacar Gohus Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaida.

Translation:

O You that reign in the South, and are 28 Lanterns of Sorrow, bind up your girdles and visit us. Bring down your train 3663. That the Lord might be magnified. Whose name amongst you is Wrath. Move, I say, and show yourselves. Open ye 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 Thirteenth Call or Key:

Napeai Babage Ds Brin VX Ooaona Lring Vonph Doalim Eolis Ollog Orsba Ds Chis Affa Micma Isro Mad Od Lonshi Tox Ds I Vmd Aai Grosb Zacar Od Zamran Odo Cicle Qaa Zorge Lap Zido Noco Mad Hoath Iaida.

Translation:

O you Swords of the South, which have 42 eyes to stir up wrath of sin. Making men drunken, which are empty. Behold the Promise of God and His Power, which is called amongst you a bitter sting. Move, and show 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.

The Fourteenth Call or Key:

Noromi Baghie Pasbs Oiad Ds Trint Mirc OL Thil Dods Tol Hami Caosgi
Homin Ds Brin Oroch QUAR Micma Bialo Iad Isro Tox Ds I Vmd Aai
Baltim Zacar Od Zamran Lap Zirdo Noco Mad Hoath Iaida.

Translation:

O you Sons of Fury, the Daughters of the Just, which sit upon 24 seats, vexing all creatures of the earth with age. Which have under you 1636. Behold the Voice of God. The promise of Him which is called amongst you Fury (or Extreme Justice). Move and show 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.

The Fifteenth Call or Key:

Ils Tabaan L Ialprt Casarman Vpaahi Chis DARG DS Oado Caosgi Orscor
Ds Omax Baeouib Od Emetgis Iaiadix Zacar Od Zamran Odo Cicle Qaa
Zorge Lap Zirdo Noco Mad Hoath Iaida.

Translation

O Thou, the Governor of the First Flame, under whose wings are 6739 which weave the earth with dryness. Which knowest the great name Righteousness and the Seal of Honour. Move and show 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.

The Sixteenth Call or Key:

Ils Viv Ialprt Salman Rit Bait Ds A Cro-odzi Busd Od Bliorax Balit Ds Insi
Caosgi Lusdan EMOD Ds Om Od Tliob Drilpa Geh Ils Mad Zilodarp. Zacar
Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaiad.

Translation:

O thou of the Second Flame, the House of Justice, which hast thy Beginning in Glory, and shall comfort the Just. Which walkest of the earth with feet 8763. That understand and separate creatures. Great art thou. In the God of Stretch Forth and Conquer. Move and show yourselves. Open the Mysteries of your Creation. Be friendly to me. For I am the servant of the same your God. The true worshipper of the Highest

The Seventeenth Call or Key:

Ils D Ialprt Soba Vpaah Chis Nanba Zixlay Dodseh Od Ds Brint TAXS Hubardo Tastax Ilsi Soba Iad I Vonpho Vnph Aldon Dax Il Od Toatar Zacar Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaida.

Translation

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 show 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.

The Eighteenth Call or Key:

Ils Micaolz Olprt Od Ialprt Bliors Ds Odo Busdir Oiad Ovoars Caosgo Casarmg Laiad ERAN Brints Cafafam Ds I Vmd Aqlo Adohi Moz Od Ma-of-fas Bolp Como Bliort Pambt Zacar Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaida.

Translation

O thou Mighty Light and Burning Flame of Comfort which openest the Glory of God to the centre of the earth. In whom the Secrets of Truth 6332 have their abiding, which is called in thy kingdom, joy, and not to be measured. Be thou a window of comfort unto me. Move and show 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.

The Call or Key of the Thirty Aethyrs:

Madriaaax Ds Praf LIL Chis Micaolz Saanir Caosgo Od Fisis Balzizras Iaida Nonca Gohulim Micma Adoian Mad Iaod Bliorb Soba Ooana Chis Luciftias Piripsol Ds Abraassa Noncf Netaaib Caosgi Od Tilb Adphaht Damploz Toat

Noncf G Micalz Oma Lrsad Tol Glo Marb Yarry Idoigo Od Torzulp Iaodaf
Gohul Caosga Tabaord Saanir Od Christeos Yrpoil Tiobl Busdir Tilb Noam
Paid Orsba Od Dodrmni Zylna Elzap Tilb Parm Gi Piripsax Od Ta Qurlst
Boopis L Nibm Ovcho Symp Od Christeos Ag Toltorn Mirc Q Tiobl L El
Tol Paombd Dilzmo As Pian Od Christeos Ag L Toltorn Parach Asymp
Cordziz Dodpal Od Fifalz L Smnad Od Fargt Bams Omaoas Conisbra Od
Avavox Tonug Orsca Tbl Noasmi Tabges Levithmong Unchi Omp Tibl Ors
Bagle Moooah Ol Cordziz L Capimao Ixomaxip Od Cacocasb Gosaa Baglen
Pii Tianta A Babalond Od Faorgt Teloc Vovim Madriiix Torzu Oadriax
Orocha Aboapri Tabaori Priaz Ar Tabas Adrpan Cors Ta Dobix Iolcam Priazi
Ar Coazior Od Quasb Qting Ripir Paoxt Sa La Cor Vml Od Prdzar Cacrg
Aoiveae Cormpt Torzu Zacar Od Zamran Aspt Sibusi Butmona Ds Surzas Tia
Baltan Odo Cicle Qaa Od Ozozma Plapli Iadnamad.

Translation:

The heavens which dwell in the First Aire, are mighty in the parts of the earth and execute the Judgement of the Highest. To 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 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 it run with the heavens, and as a 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 the 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 I made man. One whole let her be known, and another while a stranger. Because she is the bed of a harlot, and the dwelling place of Him that is fallen. O you Heavens arise. The lower Heavens underneath 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 are numbered. Arise! Move! And appear before the Covenant of His Mouth which He hath sworn unto us his Justice. Open the Mysteries of your Creation, and make us partakers of the Undeiled Knowledge.

THE THIRTY AIRES AND AETHYRS.

There are Thirty Aires and Aethyrs in all and each of them has a name that is inserted in place of the words 'the First Aire' (The first being — LIL) in this Key or Call. You simply place at this point the particular AETHYR you wish to use as in say, ASP translated as the 'twenty-first aire' and so on from the list given below: 1.

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| 1. LIL. | 16. LEA. |
| 2. ARN. | 17. TAN. |
| 3. ZOM. | 18. ZEN. |
| 4. PAZ. | 19. POP. |
| 5. LIT. | 20. CHR. |
| 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. VTA. | 29. RII. |
| 15. OXO. | 30. TEX. |

FINIS.

