

The Ritual Magic Manual



A Complete Course in Practical Magic

e-lesson edition

exclusively for students of the

Golden Dawn School of Magic and Alchemy

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The 49 Enochian Calls

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Basic Rituals

"And there appeared a great wonder in heaven; a woman clad with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child, cried, travailing in birth, and pained to be delivered" (Revelation 12:1-2).

Pronunciation Symbols

The student should thoroughly familiarize him or herself with the pronunciation symbols given below. Although the symbols are unique to this book, they appear in pronunciation guidelines in every Ritual and provide the student with more precise pronunciation information than has ever been available before in a book on Ceremonial Magic. The average student should require no more than ten or fifteen minutes to become familiar with these unique symbols. Due to the frequent use in Magic of foreign, Enochian, and unfamiliar words, the pronunciation guidelines given in the text of the Rituals are quite helpful when performing Rituals.

In a few instances where sounds have no exact English equivalents, examples are given from other languages. For English speakers unable to pronounce these sounds correctly, their closest English equivalents should be employed until the pronunciation of the correct sounds are learned.

Vowels

<u>Symbol</u>	<u>Pronounce as in:</u>
â	b <u>o</u> ther, c <u>o</u> t, and f <u>a</u> ther (as pronounced by most Americans)
à	d <u>a</u> y, f <u>a</u> de, d <u>a</u> te
ê	b <u>e</u> d, b <u>e</u> t, p <u>e</u> ck
è	n <u>ee</u> d, b <u>lee</u> d, m <u>ee</u> t
î	h <u>i</u> t, r <u>i</u> d, t <u>i</u> p
ì	k <u>i</u> te, f <u>l</u> ight, b <u>u</u> y
ò	b <u>o</u> ne, thr <u>o</u> wn, kn <u>o</u> w
û	u <u>p</u> , en <u>o</u> ugh, t <u>o</u> ugh
ù	r <u>u</u> le, f <u>o</u> ol, y <u>o</u> uth
âù	h <u>o</u> w, l <u>o</u> ud, <u>o</u> ut
òè	b <u>o</u> y, c <u>o</u> in, destr <u>o</u> y

Shortened Vowels

In Hebrew, there exist certain half-vowels that are shortened versions of usual Hebrew vowel sounds. These Hebrew half-vowels are indicated in transliterations in this book underlined as follows, and should be vibrated only briefly. Although the distinction between regular and shortened vowels is nearly never used in contemporary, spoken Hebrew, it is nonetheless interesting in Magic due to the extended fashion in which Names are vibrated. When vibrating Names containing shortened Hebrew vowels (underlined in the pronunciation guidelines), vibrate these vowel sounds only half the length of time as other vowels, like half-notes in music.

<u>Symbol</u>	<u>As in</u>	<u>Name of Corresponding Hebrew Shortened Vowel</u>
â	<u>a</u> lways	Hateph Patah

<u>ê</u>	e <u>ver</u>	Hateph Seghol
<u>ò</u>	o <u>ver</u>	Hateph Qamets
<u>û</u>	the, <u>a</u> fraid	Schewa

Consonants easily elongated

Elongating the vibration of consonants makes Enochian pronunciation more vibrant and sonorous.

<u>Symbol</u>	<u>As in</u>
j	<u>e</u> dge, j <u>oi</u> n, j <u>u</u> dge
l	l <u>e</u> ft, l <u>a</u> wn, p <u>oo</u> l
m	<u>ma</u> ybe, <u>ma</u> rtyr
n	<u>ne</u> ver, <u>no</u> , <u>ni</u> ght
r ¹⁶	<u>r</u> ush, <u>ra</u> pid, <u>re</u> d
th	<u>th</u> is, <u>th</u> at, <u>with</u>
v	<u>v</u> ery, <u>vi</u> vid, <u>va</u> gue
z	<u>z</u> oo, <u>za</u> ny, <u>rai</u> se

Consonants not easily elongated

<u>Symbol</u>	<u>Pronounce als learned in earlier chapters. pter, na</u> ture
d	<u>do</u> , <u>de</u> cay, <u>di</u> d
f	<u>fo</u> r, <u>fi</u> ght, <u>fi</u> fty
g	<u>gi</u> ve, <u>go</u> , <u>bi</u> g
h	<u>ha</u> t, <u>ha</u> ppy, <u>he</u> lp
<u>h</u>	(silent, with exhalation)
k	<u>ki</u> n, <u>co</u> ok, <u>cle</u> ver
<u>k</u>	(Scottish) <u>lo</u> ch, (German) <u>Bu</u> ch (k may be used for those unable to make this sound)
p	<u>pe</u> pper, <u>po</u> t, <u>pi</u> ck
s	<u>sa</u> ve, <u>le</u> ss, <u>so</u> rrow
sh	<u>sha</u> re, <u>shi</u> p, <u>sho</u> re
t	<u>ti</u> n, <u>ti</u> me, <u>to</u> tem
w	<u>wi</u> sh, <u>won</u> der, <u>wor</u> ry
wh	<u>wh</u> en, <u>wh</u> ere, <u>wh</u> y
y	<u>ye</u> s, <u>ya</u> rd, <u>ye</u> llow

Grade Signs**Signs of the Neophyte Grade**

The Signs of the Neophyte Grade are the Sign of the Enterer and the Sign of Silence. Use the Sign of the Enterer, also known as the Sign of Horus or the Attacking Sign, primarily to project Magical Energy. Use it in the charging of Pentagrams and Hexagrams in Ceremonial Magic and to charge Talismans in Practical Magic.

To perform the sign of the Enterer, stand with your feet parallel about shoulders width apart. Visualize a star shining just above your head about the size of a baseball. Inhale silently, and visualize a shaft of white Light coming down through your body from the star above you to a second star beneath your feet. As you inhale, draw down the light and raise your elbows upward and outward, parallel with your shoulders. Hold your hands flat beside your neck, palms downward, fingers extended, pointing forwards. Suddenly and forcefully, step forward with your left foot, thrust your hands directly forward, and lower your head between your arms, eyes forward. As you do so, exhale silently, visualize the Light rising back up through your body, and project it out through your fingertips.

¹⁶ The Hebrew pronunciation of "r" is as in French "rue" or "riche".

Enochian Keys or Calls

Introduction

Enochian Magic is one of the most controversial aspects of Rosicrucian Magic. Israel Regardie warned that "It is a very powerful system, and if used carelessly or indiscriminately will bring about disaster and spiritual disintegration."² Paul Foster Case considered the Enochian system to be hopelessly tainted, and removed Enochian Magic entirely when he reformulated Golden Dawn material into his B.O.T.A. Donald Tyson has even suggested that Enochian Magic was revealed to John Dee as a means of setting in motion the destructive forces of the apocalypse, as described in the book of Revelation in the New Testament.³

While there does exist a certain parallel between the English translation of a few of the Enochian Calls and the apocalyptic imagery of the book of Revelation, this imagery may be considered as symbolical of spiritual realities rather than descriptive of physical events. In any case, much of the fear surrounding Enochian Magic has been greatly exaggerated.

The author of the present book has been working with the Enochian system, including the Enochian Calls, for many years, with great success, and without fulfilling any of the aforementioned predictions of gloom and doom. The Enochian Calls serve primarily as Energy amplifiers, and when properly used, clearly add great power to Rituals of Ceremonial Magic. Nonetheless, the decision whether or not to employ the Enochian Calls with the Rituals contained in the present book must be left to the discretion, personal responsibility, and risk of each Magician.

A primary difficulty in working with Enochian Magic lies in finding a correct or satisfactory means of pronunciation. Names derived from the Enochian Tablets are particularly problematic as consonants therein are frequently so clumped together that such Names are virtually impossible to pronounce.

In recognition of this problem, certain rules were laid out by W. Wynn Wescott and S. L. MacGregor Mathers for the Hermetic Order of the Golden Dawn. Wescott suggested that each letter should be pronounced separately. Using this method, for example, the consonant clump "pfmng" would be pronounced "pee-ef-em-en-gee." Mathers instead proposed that the first vowel in the name of the phonetically equivalent Hebrew letter be employed. For example, the Hebrew name for phonetical equivalent of the letter "l" is "Lamed." Therefore, Mathers suggests that the vowel "a" be used to render words pronounceable when the letter "l" appears in consonant clumps.

Each of these methods are indeed quite useful when working with Names drawn from the Enochian Tablets. Unfortunately, however, the Mathers and Wescott rules have tended to be applied far too rigidly and dogmatically, especially to the Enochian Calls, resulting in endless strings of extraneous syllables. For example, one recent book on the Golden Dawn transliterated the word "Ozongon" from an Enochian Call as "Oh-zoad-oh-noo-goh-noo."

Numerous clues to correct pronunciation may be found in original

² *The Golden Dawn (The original Account of the Teachings, Rites, and Ceremonies of the Hermetic Order of the Golden Dawn)* [1937], revealed by Israel Regardie, 6th ed. (St. Paul: Llewellyn, 1989), p. 626.

³ Donald Tyson, "The Enochian Apocalypse," *Gnosis*, No. 40 (Summer 1996), pp. 56-62.

manuscripts⁴ handwritten by John Dee. These manuscripts clearly indicate that the dogmatic application of such rules to the Enochian Calls was neither originally intended by Dee nor by the Angels which dictated them. The Calls properly pronounced and free of surplus syllables remain sonorous in the extreme, reflecting the vibrant beauty of the language of Angels.

The Enochian Calls given in this appendix have been retransliterated from Sloane Manuscript 3191. In preparing this new transliteration, every effort has been made to restore the pronunciation to that most likely intended by John Dee and the Angels. The student who prefers, however, to use the Wescott-Mathers method will find the Calls elsewhere so transliterated by Israel Regardie.⁵

This fresh transliteration of Sloane MS 3191 has presented numerous difficulties and raised interesting questions. To begin with, the word spacing in the handwritten version of the Angelic Calls is so bad in certain places that is nearly impossible to distinguish where one Enochian word ends and the next one begins. Furthermore, the fashion that the English translations are arranged above the Enochian text in the original manuscript is of little use in overcoming this problem. Every effort has therefore been made to reproduce, as closely as possible, the original word spacing of the Enochian in the transliteration given below.

The most fascinating question regarding pronunciation raised by an examination of Dee's handwritten version of the Angelic Calls in Sloane MS 3191 is his copious use of diacritical marks. This mystery appears to have been completely overlooked or ignored by contemporary Enochian scholarship. The primary diacritical marks used by Dee are ' , ^, and ¨, and they are used over vowels in ninety-five per cent of all instances. These diacritics have been included in the new transliteration as faithfully as possible. In each instance where an Enochian word is given, the spelling used by John Dee in Sloane 3191 including his diacritical marks has been reproduced side by side with its new transliteration shown in bold type. Unfortunately, however, certain substitutions for the diacritical marks actually used by Dee have been obliged by editorial considerations. The mark ^ as in "up" has been substituted for the mark actually used by Dee, which most closely resembles the upward pointing curve used in modern English to indicate a short vowel sound. It is hoped that the inclusion of these diacritical markings shall stimulate additional research regarding their actual meaning.

An examination of Sloane MS 3191 by various Professors of modern and classical European languages and linguistics has unfortunately not yet conclusively ascertained the meaning of the diacritical markings. It has been determined, however, that their usage apparently does not match neither that of Latin, Greek, nor any Germanic, Latin, nor Slavic derivative language neither as they are employed today nor as they were used during the Sixteenth Century. It is therefore likely that they represent a personal phonetical code devised by Dee for his personal use.

The transliteration methodology which has been employed in the present book for all Enochian words is outlined below and has been adhered to in a consistent fashion. The resulting fresh transliteration of Enochian Names and Calls remains steeped in Rosicrucian tradition, yet as true as possible to the original manuscripts as well.

⁴ Sloane MS 3191 [1585?], Dr. John Dee (London: The British Library).

⁵ Israel Regardie, *The Complete Golden Dawn System of Magic* (Santa Monica: Falcon Press, 1987), Vol. 10, pp. 56-74.

Transliteration Methodology

1. Every effort has been made to avoid the addition extraneous vowels and syllables.
2. The phonetic value of each individual letter has been preserved.
3. Wherever necessary, consonants which may be elongated through prolonged vibration as suggested by Wescott (particularly l, m, n, r, v, and z) have been used as separate syllables (avoiding thereby the addition of extraneous vowels).
4. Wherever an extra vowel is absolutely necessary, the first vowel in the name of the equivalent Hebrew letter has been employed as suggested by Mathers.
5. In the choice of vowel sounds, preference has been given to the phonetic values of vowel sounds most frequently used in Hebrew as suggested by Mathers.
6. The sound of the letter z should be elongated through prolonged vibration. This appears to be the true meaning of the marginal notes made by Dee in Sloane 3191 rather than the literal pronunciation of "z" as "zod," the Elizabethan appellation of the letter "z."⁶
7. The letter Q has been transliterated as "kw."⁷ In cases where there is no vowel following in the Enochian, it has been transliterated as "kwâ."
8. There is no evidence to be found in the manuscripts indicating an Enochian equivalent of the English sounds of the combined consonants "sh," "ph," or "th." They have therefore been transliterated in such a fashion that the phonetic values of the individual letters have been retained. There are numerous instances, however, where marginal notations do suggest that "ch" should be pronounced as a k. In the present transliteration, this "ch" has been given a guttural phonetical value similar to the German "ch" as used in the word "Buch." This has been indicated as an underlined "k" in the transliterations.
9. There are sporadic instances where marginal notes indicate that the letter "g" should be pronounced as "dg." Obviously "g" has two phonetic values in Enochian: that of a hard g (as in "go") as well as one which closely approximates the English "j" (as in "job"). Attempts have been made to be as consistent as possible with the transliteration of this letter. Patterns revealed by marginal notation have been given priority. In doubtful instances the more sonorous option has been employed.
10. According to marginal notes, the letter "c" is at times to be transliterated as "k" and at other times as "s." Attempts have been made to be as consistent as possible with the transliteration of this letter. Patterns revealed by marginal notation have been given priority. In doubtful instances the more sonorous option has been employed.
11. In Dee's handwriting the uppercase letters "U" and "V" are consistently rendered as "V." Furthermore, there are numerous instances wherein from one place to another in Sloane MS 3191 Dee also interchanges the lower case letters "u" and "v" as well. Every attempt has nonetheless been made to maintain the phonetic value of the letters "u" and "v" as they actually appear in the manuscript except in cases where an extra vowel would have then become necessary. In certain instances where an additional vowel is required by the

⁶ This apparent misunderstanding of the marginal notes has had a profound and unfortunate effect on the history of Enochian pronunciation.

⁷ Far from arbitrary, this has been extrapolated from various marginal notations in the Sloane MS 3191.

text "v" has been rendered "vù."

The Enochian Calls and the Elemental Tablets

The Application of the Calls to the Enochian Elemental Tablets is resumed below. The attributions of the Enochian Calls to the Enochian Planetary and Zodiacal Tablets are given in appendix II, "The Book of the Concourse of Planetary and Zodiacal Forces."

Call Rules

- 1 The Tablet of Union as a whole.
- 2 Spirit in general and specifically within the Tablet of Union; to be used following the first Enochian Call.
- 3 The Tablet of Air, the lesser angle of Air of the Tablet of Air, and Rules Spirit of Air, EXARP (when used following the first and second Enochian Calls).
- 4 The Tablet of Water, the lesser angle of Water of the Tablet of Water, and Spirit of Water, HCOMA (when used following the first and second Enochian Calls).
- 5 The Tablet of Earth, the lesser angle of Earth of the Tablet of Earth, and Spirit of Earth, NANTA (when used following the first and second Enochian Calls).
- 6 The Tablet of Fire, the lesser angle of Fire of the Tablet of Fire, and Spirit of Fire, BITOM (when used following the first and second Enochian Calls).
- 7 The lesser angle of Water of the Tablet of Air.
- 8 The lesser angle of Earth of the Tablet of Air.
- 9 The lesser angle of Fire of the Tablet of Air.
- 10 The lesser angle of Air of the Tablet of Water.
- 11 The lesser angle of Earth of the Tablet of Water.
- 12 The lesser angle of Fire of the Tablet of Water.
- 13 The lesser angle of Air of the Tablet of Earth.
- 14 The lesser angle of Water of the Tablet of Earth.
- 15 The lesser angle of Fire of the Tablet of Earth.
- 16 The lesser angle of Air of the Tablet of Fire.
- 17 The lesser angle of Water of the Tablet of Fire.
- 18 The lesser angle of Earth of the Tablet of Fire.

The Forty-Nine Enochian Calls⁸

The First Call

Ol	[òl]	I
sonf	[sònf]	raygn
vorsg,	[vòrs-j]	over you
gohó	[gò-hò]	sayeth
lad	[yâd]	the God
balt	[bâlt]	of Justice
lansh	[lân-sâh]	in powre exalted

⁸ The Angels which dictated the Angelic Calls to John Dee explained that the first Call was to remain secret and could not be revealed, since it appertained to the Godhead alone. Therefore, in actual practice there are only forty-eight Calls. The Calls are numbered nonetheless beginning with number one, according to tradition and convention.

calz	[câl-z]	above the firmaments
vonpho,	[von-pê-hò]	of wrath:
sobra	[sòb-râ]	in Whose
z-ol	[z-òl]	hands
ror	[ròr]	the Sonne
i	[è]	is
ta	[tâ]	as
Nazpsad	[nâz-pê-sâd]	a sword,
Graa	[j-râ-â]	and the Mone
ta	[tâ]	as
Malprg	[mâl-pûr-j]	a through thrusting fire:
Ds	[dâs]	which
hol q	[hòl-kwâ]	measureth
Q ã a	[kwâ-â]	your garments
nothóa	[nòt-hò-â]	in the mydst
zimz	[zèm-z]	of my vestures,
Od	[òd]	and
commah	[kòm-mâh]	trussed you together
ta	[tâ]	as
nobloh	[nò-blòh]	the palms
zien:	[zè-ên]	of my hands:
Soba	[sò-bâ]	Whose
thil	[tê-hèl]	seats
gnonp	[j-nòn-pê]	I garnished
prge	[pûr-jê]	with the fire
aldi	[âl-dè]	of gathering,
Ds	[dâs]	and
urbs	[ûr-bês]	beautified
óbôleh	[ò-bò-lêh]	your garments
grsam:	[jûr-sâm]	with admiration:
Casárm	[kâs-âr-m]	to whome
ohoréla	[ò-hò-rê-lâ]	I made a law
cabá	[câ-bâ]	to govern
pir	[pèr]	the holy ones
Ds	[dâs]	and
zonrensg	[zòn-rêns-j]	delivered you
cab	[kâb]	a rod
erm	[êr-m]	with
Jadnah:	[yâd-nâh]	the ark of knowledge
<u>Pî'lah</u>	[pè-lâh]	Moreover
farzm	[fârz-m]	you lifted up your
		voyces
znrza	[zûr-zâ]	and sware
adná	[âd-nâ]	obedience
gono	[gò-nò]	and faith
lã´dpil	[yâd-pèl]	to him
Ds	[dâs]	that
hom	[hòm]	liveth
tóh	[tòh]	and triumpheth
Soba	[sò-bâ]	whose begynning
Ipam	[è-pâm]	is not, nor
Lu	[lù]	ende
Ipâmis	[è-pâ-mès]	can not be,
Ds	[dâs]	which
lôhòlo	[lò-hò-lò]	shyneth
vêp	[vêp]	as a flame

zomd	[zò-mêd]	in the myddst
Poamal	[pò-â-mâl]	of your pallace
od	[òd]	and
bogpa	[bòj-pâ]	rayngneth
aäi	[â-â-è]	amongst you
ta	[tâ]	as
piap	[pè-âp]	the ballance
piamo_l	[pè-â-mò-êl]	of righteousness,
od	[òd]	and
vaoan	[vâ-ò-ân]	truth:
ZACARe'	[zâ-câr-ê]	Move
<u>c a</u>	[êk-â]	therefore,
od	[òd]	and
ZAMRAN	[zâm-rân]	shew yourselves:
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa	[kwâ-â]	of your Creation:
zorge,	[zòr-jê]	Be friendly unto me:
lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD	[mâd]	of the same your God:
Hoath	[hò-â-têh]	the true Worshipper
Jaïda.	[yâ-è-dâ]	of the Highest.

The Second Call

Adgt	[âd-jît]	Can
<u>v'pâ ah</u>	[v-pâ-âh]	the wings
zongom	[zòn-gòm]	of the windes
<u>fa áip</u>	[fâ-â-èp]	understand
sald	[sâl-êd]	your voyces of wunder
<u>vi i v</u>	[vè-è-v]	o you the second
L	[êl]	of the first,
sobam	[sò-bâm]	Whome
<u>I ál prg</u>	[yâl-pùr-j]	the burning flames
<u>I zâ zaz</u>	[è-zâ-zâz]	have framed
<u>pi ádp</u>	[pè-âd-pêh]	within the depth of my
		Jaws
Caş áрма	[kâs-âr-mâ]	whome
abramg	[âb-râm-j]	I have prepared
ta	[tâ]	as
talho	[tâl-hò]	Cupps
paráclêda	[pâ-râ-klê-dâ]	for a wedding
<u>Q ta</u>	[kwâ-tâ]	or as
<u>lors l q</u>	[lòrs-l-kwâ]	the flowres
turbs	[tùr-bês]	in their beawty
oöge	[ò-ò-gê]	for the Chamber
Baltoh	[bâl-tòh]	of righteousness
Giui	[gè-ù-è]	Stronger
chis	[kès]	are
Lusd	[lù-sâd]	your fete
orri	[òr-rè]	then the barren stone:
Od	[òd]	And
<u>mi calp</u>	[mè-kâ-lâp]	mightier
chís	[kès]	are
bia	[bè-â]	your voices

ózôngon	[ò-zòn-gòn]	then the manifold windes.
Lap	[lâp]	For,
noán	[nò-ân]	you are become
trof	[tròf]	a buylding
cors	[kòrs]	such
tage	[tâ-gê]	as is not
o-q	[ò-kwâ]	but
manin	[mâ-nèn]	in the mynde
<u>Ja í don</u>	[yâ-è-dòn]	of the all powerfull.
Torzú	[tòr-zù]	Arrise
góhel	[gò-hêl]	sayeth the First:
ZACAR	[z-â-kâr]	Move
ca	[êk-â]	therefore
<u>c nó qod</u> ,	[êk-nò-kwòd]	unto his Servants:
ZAMRAN	[zâm-rân]	Shew your selves
micalzo	[mè-kâl-zò]	in powre:
od	[òd]	And
ozazm	[ò-zâz-m]	make me
vrelp	[v-rêlp]	a strong <u>See thing</u> :
Lap	[lâp]	for
zir	[zèr]	I am
Ioiad.	[yò-yâd]	of him that liveth for- ever.

The Third Call

Micma	[mèk-mâ]	Behold
gohó	[gò-hò]	sayeth
Piad	[pê-yâd]	your God,
zir	[zèr]	I am
<u>com selh</u>	[còm sê-lâh]	a Circle
a zien	[â zè-ên]	on Whose hands
biab	[bè-âb]	stand
Os	[òs]	12
Lón-doh	[lòn-dòh]	Kingdoms.
Norz	[nòr-z]	Six
chis	[kès]	are
óthil	[òt-hèl]	the seats
Gi gí pah	[gè-gè-pâh]	of living breath,
und-l	[ùnd-l]	the rest
chis	[kès]	are
tá	[tâ]	as
<u>pû im</u>	[pù-èm]	sharp sickles:
Q	[kwâ]	or
mos <u>pleh</u>	[mòs-plêh]	the horns
teloch	[tê-lòk]	of death
<u>Qui i n</u>	[kwè-è-n]	wherein
toltorg	[tòl-tòr-j]	the Creatures of y earth
chis	[kès]	are
í	[è]	to
chis	[kès]	are
ge	[gê]	not
m	[m]	Except
ozíen	[ò-zè-ên]	myne own hand
dst	[dâst]	which
brgda	[bùr-j-dâ]	slepe

od	[òd]	and
torzul	[tòr-zùl]	shall ryse:
í lí	[è lè]	In the first
É ól	[ê-òl]	I made you
bal zarg,	[bâl-zâr-j]	stuards:
od	[òd]	and
áâla	[â-â-lâ]	placed you
Thiln	[tê-hèl-n]	in seats
os	[òs]	12
ne tâ ab	[nê-tâ-âb]	of government,
dluga	[dâl-ù-gâ]	giving
vomsarg	[vòm-sâr-j]	unto every one of you
Lonsa	[lòn-sâ]	powre
Cap <u>mi</u> <u>âli</u>	[kâp mè â-lè]	successively
vors	[vò-rês]	over
<u>cla</u>	[klâ]	:456:
homil	[hòmèl]	the true ages
cocasb	[kò-kâ-sâb]	of tyme
fafen	[fâ-fèn]	to the intent that
izízip	[è-zè-zòp]	from ye highest vessells
od	[òd]	and
mi í nôag	[mè-è-nò-âj]	the Corners
de	[dê]	of
gne táâb	[gî-nê-tâ-âb]	your governments,
vaun	[vâ-ùn]	you might work
na	[nâ]	my
ná <u>ê</u> el	[nâ-ê-êl]	powre:
panpir	[pân-pèr]	powring downe
Malpirgi	[mâl-pèr-gi]	the fires of life and en-crease,
caósg	[kâ-òs-j]	continually
Pild	[pèld]	on the earth
noan	[nò-ân]	Thus you are become
vnalah	[v-nâ-lâh]	the skirts
balt	[bâlt]	of Justice
od	[òd]	and
voóan	[vò-ò-ân]	Truth.
do <u>ó</u> <u>â</u> ap	[dò-ò-è-âp]	In the name
MAD	[mâd]	of the same your God
Gohólor	[gò-hò-lòr]	Lift up
gohús	[gò-hùs]	I say,
amiran	[â-mè-rân]	yourselves
Micma,	[mèk-mâ]	Behold
lehúsoz	[yê-hù-sòz]	his mercies
<u>ca</u> <u>cá</u> com	[kâ-kâ-kòm]	florish
od	[òd]	and
do <u>ó</u> <u>â</u> in	[dò-ò-â-èn]	Name
noar	[nò-âr]	is become
mi <u>cá</u> olz	[mè-kâ-òlz]	mighty
<u>a</u> <u>ái</u> om	[â-â-è-òm]	amongst us
Casármg	[kâ-sâr-m-j]	In whom
gohía	[gò-hè-â]	we say
Z'ÂCAR	[z-â-kâr]	Move,
v'níglag	[v-nèg-lâj]	Descend
od	[òd]	and

<u>Im'ua mar</u>	[èm-ù-â-mâr]	apply your selves unto us
pugo	[pù-gò]	as unto
plapli	[plâ-plè]	the partakers
anánâel	[â-nâ-nâ-êl]	of the secret wisdom
Q á an.	[kwâ-ân]	of your Creation.

The Fourth Call

Othíl	[òt-hèl]	I have set
lasdi	[lâs-dè]	my fete
babâge	[bâ-bâ-gê]	in the Sowth
od	[òd]	and
dorpha	[dòrp-hâ]	have looked about me
Gohól	[gò-hòl]	saying
G chis ge	[j-kès-gê]	are not
a uá uâgo	[â ù-â ù-â-gò]	the Thunders of encrease
Cormp	[kòr-m-pê]	numbered
pđ	[pêd]	33
dsonf	[dâs-ònf]	which rayne
vi v'đi v	[vè v-dè-v]	in the second Angle,
Casármí	[kâ-sâr-mè]	under whome
óali	[ò-â-lè]	I have placed
Map m	[mâp-m]	:9639:
Sobam	[sò-bâm]	Whome
ag	[âj]	None
cormpó	[kòr-m-pò]	hath yet numbered,
<u>c rp l</u>	[êk rêp l]	but one,
Casarmg	[kâ-sâr-m-j]	in whome
cro ód zi	[krò òd zè]	the second beginning of things
chis	[kès]	are
od	[òd]	and
vgeG	[v-gêj]	wax strong
dst	[dâs-ât]	which allso
ca pi máli	[kâ pè mâ-lè]	successively
chis	[kès]	are
Ca pi m â on	[kâ pè m â òn]	the number of time:
od	[òd]	and
lonshin	[lòns-hèn]	their powres
chis	[kès]	are
ta	[tâ]	as
Lo	[lò]	the first
<u>Cla</u>	[êk-lâ]	:456:
Torgú	[tòr-jù]	Arrise
Nor	[nòr]	you sonnes
quasáhi	[kwâ-sâ-hè]	of pleasure
od	[òd]	and
F	[êf]	viset
caósga	[kâ-òs-gâ]	the Earth:
Bagle	[bâg-lê]	for
zirenáiad	[zè-rên-â-yâd]	I am the Lord your God
Dsi	[dâs-è]	which is,
od	[òd]	and
Apíla	[â-pè-lâ]	liveth.
Dó ó â ip	[dò ò â èp]	In the name
<u>Q á al</u>	[kwâ-âl]	Of the Creator

ZACAR	[zâ-kâr]	Move,
od	[òd]	and
ZAMRAN	[zâm-rân]	shew your selves
Obelisong	[ò-bê-lè-sòn-j]	as pleasant deliverers
rest <u>e</u> l	[rêst êl]	That you may praise
		him
aáf	[â-âf]	amongst
Nor <u>mô</u> lap	[nòr-mò-lâp]	the sonnes of men.

The Fifth Call

Sa páh	[sâ-pâh]	The mighty sounds
zí mi i	[zè mè è]	have entered
<u>du</u> <u>î</u> v	[dù-è-v]	into the third
od	[òd]	angle,
noas	[nò-âs]	are become
ta	[tâ]	as
<u>qa</u> <u>a</u> nis	[kwâ-â-nès]	olives
adnoch	[âd-ròk]	in the olive mount
dorphal	[dòr-pê-hâl]	looking with gladness
ca ósg	[kâ-òs-j]	uppon the earth
od	[òd]	and
faonts	[fâ-ònts]	dwelling
péripsol	[pê-rèp-sòl]	in the brightnes of the
		hevens
<u>tab</u> lor	[tâ-blè-òr]	as continuall comfortors
Casarm	[kâ-sâr-m]	unto whom
<u>am</u> ipzi	[â-mèp-zè]	I fastened
nazarth	[Nâ-zâ-rêt- <u>h</u> ê]	pillers of gladness
<u>a</u> f	[âf]	19
od	[òd]	and
dlugar	[dâ-lù-gâr]	gave them
zizop	[zè-zòp]	vessels
<u>z</u> lida	[z-lè-dâ]	to water
caósgi	[kâ-òs-gè]	the earth
tol tórgi	[tòl-tòr-jè]	with her creatures,
od	[òd]	and
<u>z</u> chis	[z-kès]	they are
<u>e</u> sîasch	[ê sè-âs <u>k</u>]	the brothers
L	[l]	of the first
ta viú	[tâ vè-ù]	and second
od	[òd]	and
íáod	[yâ-òd]	the beginning
thild	[tê-hèld]	of their own seats
ds	[dâs]	which are garnished
hubar	[hù-bâr]	with continuall burning
		lamps
Pe ó al	[pê ò âl]	:69636:
soba	[sò-bâ]	whose
cormfa	[kòr-m-fâ]	numbers
chis	[kès]	are
ta	[tâ]	as
la	[lâ]	the first
vls	[vùls]	the endes
od	[òd]	and
<u>Q</u> <u>có</u> <u>casb</u>	[kwâ kò kâ-sâb]	the contents of tyme.
Ca	[êk-â]	Therefore

niis	[nè-ès]	Come you
od	[òd]	and
Darbs	[dâr-bês]	obey
<u>Q á as</u>	[kwâ-âs]	your creation
<u>Feth ár zi</u>	[fêth-hâr-zè]	viset us in peace
od	[òd]	and
blióra	[blè-ò-râ]	comfort
ia ial	[yâ yâl]	Conclude us
ed nas	[êd-nâs]	as receivers
cicles	[kè-klês]	of your mysteries:
Bágle	[bâg-lê]	for why?
Ge iad	[gê yâd]	Our Lord and Mr.
<u>i L</u>	[è-l]	is all One

The Sixth Call

Gah	[gâh]	The spirits
s dîu	[ês dè-ù]	of ye 4th Angle
chis	[kès]	are
em	[êm]	Nine,
micálzo	[mè-kâl-zò]	Mighty
pilzin	[pèl-zèn]	in the firmaments of waters.
sobam	[sò-bâm]	Whome
El	[êl]	the first
harg	[hâr-j]	hath planted
mir	[mèr]	a torment
babálon	[bâ-bâ-lòn]	to the wicked
od	[òd]	and
obloc	[òb-lòk]	a garland
samvelg	[sâm-vêl-j]	to the righteous
dlugar	[d-lù-gâr]	giving unto them
malprg	[mâl-pûr-j]	fyrie darts
<u>arçaoşgi</u>	[âr-kâ-òs-gì]	to vanne the earth
od	[òd]	and
<u>Acám</u>	[â-kâm]	:7699:
canal	[kâ-nâl]	continual Workmen
so ból zar	[sò-bòl zâr]	whose courses
<u>f bliard</u>	[êf-blè-ârd]	viset with comfort
caosgi	[kâ-òs-gè]	the earth
od	[òd]	and
chis	[kès]	are
anétab	[â-nê-tâb]	in government
od	[òd]	and
miam	[mè-âm]	contynuance
ta	[tâ]	as
vi v´	[vè-v]	the second
od	[òd]	and
d	[dâ]	the third
Darsar	[dâr-sâr]	Wherefore
sol peth	[sòl-pê-têh]	hearken unto
bi en	[bè ên]	my voyce
B rita	[bê-rè-tâ]	I have talked of you
od	[òd]	and
zácam	[zâ-kâm]	I move you
g´mi cálzo	[j-mè-kâl-zò]	in power and presence,
sob há ath	[sòb-hâ-â-têh]	whose works

trían	[trè-ân]	shal be
Lu iá he	[lù yâ hê]	a song of honor
<u>ode</u> crin	[ò-dêk-rèn]	and the praise
MAD	[mâd]	of your God
<u>Q a a on</u>	[kwâ-â-òn]	in your Creation.

The Seventh Call

Ra as	[râ âs]	The East
ísâlman	[è-sâl-mân]	is a howse
paradizôd	[pâ-râ-dè-zòd]	of virgins
oécrîmi	[ò-ê-krè-mè]	singing praises
a a ó	[â â ò]	amongst
ial pí r gah	[yal pèr-jâh]	the flames of the first
qui ni	[kwè-nè]	glory
enay	[ê-nây]	wherein
butmon	[bùt-mòn]	the Lord
od	[òd]	hath opened his mouth
in óas	[èn-ò-âs]	and
<u>ni</u>	[nè]	they are become
paradíal	[pâ-râ-dè-âl]	:28:
casarmg	[kâs-âr-m-j]	Living dwellings
vgéar	[v-gê-âr]	in whome
chirlan	[kèr-lân]	the strength of man
od	[òd]	rejoyceth
zonac	[zò-nâc]	and
Luciftian	[lù-sèf-tè-ân]	they are appareled
		with ornaments of
		brightness
cors	[kòrs]	such
ta	[tâ]	as
vaúl	[vâ-ùl]	work
zirn	[zèr-n]	wonders
tol hâ mi	[tòl hâ mè]	on all creatures
soba	[sò-bâ]	Whose
londóh	[lòn-dòh]	Kingdoms
od	[òd]	and
miam	[mè-âm]	continuance
chis	[kès]	are
tad	[tâd]	as the third
o	[ò]	and
dés	[dês]	fourth
vmádêa	[v-mâ-dê-â]	strong towres
od	[òd]	and
piblîar	[pè-blè-âr]	places of comfort
Othíl rit	[òt-hèl rèt]	The seats of Mercy
od	[òd]	and
míam	[mè-âm]	continuance.
C no quol	[êk nò kwòl]	O you Servants
Rit	[rèt]	of Mercy
ZACAR,	[zâ-kâr]	Move,
ZAMRAN	[zâm-rân]	Appeare,
oé crimi	[ò-ê krè-mè]	sing prayes
q á dah	[kwâ dâh]	unto the Creator:
od	[òd]	And
<u>o mi ca olz</u>	[ò mè kâ òl-z]	be mighty
aáïom	[â-â-è-òm]	amongst us

Bagle	[bâg-lê]	For
papnor	[pâp-nôr]	to this remembrance
idlúgam	[èd-lù-gâm]	is given
lonshi	[lòns-hè]	powre
od	[òd]	and
vmp lif	[v-mêp lèf]	our strength
vgêgi	[v-gê-jè]	waxeth strong
Big íad	[bèg lè-âd]	in our Comforter.

The Eighth Call

Bazmêlo	[bâz-mê-lò]	The Midday the first
i	[è]	is
ta	[tâ]	as
pi rípson	[pè rèp-sòn]	the third heaven
oln	[òl-n]	made
Na zâ vábh	[ná zâ vá-bé <u>h</u>]	of Hiacynth Pillers
<u>ox</u>	[òks]	:26:
casarmg	[kâ-sâr-m-j]	in whome
Vrán	[v-rân]	the Elders
chis	[kès]	are
vgeg	[v-gêj]	become strong
ds a bramg	[dâs â-brâ-még]	which I have prepared
bal tôha	[bâl-tò-hâ]	for my own
		righteousnes
gohó	[gò-hò]	sayth
í ad	[yâd]	the Lord
Sobá	[sò-bâ]	whose
mian	[mè-ân]	long contynuance
trian	[trè-ân]	shall be
ta	[tâ]	as
lól cis	[lòl-sès]	bucklers
A ba í uô nin	[â bâ è ù-ò nèn]	to the stowping Dragon
od	[òd]	and
a zi ágî er	[â zè â-gè êr]	like unto the harvest
rior	[rè-òr]	of a wyddow.
Irgil	[èr-jèl]	How many
chis	[kès]	are
da	[dâ]	there
ds	[dâs]	which
pá â ox	[pâ â òks]	remayn
busd	[bù-sâd]	in the glorie
ca ós go	[kâ-òs-gò]	of the earth
ds	[dâs]	which
chis	[kès]	are
odí pûran	[ò-dè pùr-ân]	and shall not see
télôah	[tê-lò-âh]	death
ca curg	[câ cùr-j]	untyll
O	[ò]	this
ísâlman	[è-sâl-mân]	howse
loncho	[lòn-kò]	fall
od	[òd]	and
Vo uína	[vò-ù-è-nâ]	the Dragon
car baf	[kâr bâf]	synk
Niirso	[nè-è-sò]	Come away,
Bagle	[bâg-lê]	for
auá uâ go	[â-ù-â-ù-â-gò]	the Thunders

gohón	[gò-hòn]	have spoken:
Niiso	[nè-è-sò]	Come away,
bagle	[bâg-lê]	for
mó mào	[mò mâ-ò]	the Crownes
si á î on	[sè â è òn]	of the Temple,
od	[òd]	and
máb za	[mâb zâ]	the coat
Jad o i ás mô mar	[yâd ò è âs mò mâr]	of him that is, was, and
		shall be crowned
poilp	[pò-èlp]	are divided
Niis	[nè-ès]	Come
ZAMRAN	[zâm-rân]	Appeare
c i a o fi	[sè-â-ò-fè]	to the terror
caósgo	[kâ-òs-gò]	of the earth
od	[òd]	and
bli ors	[blè òrs]	to our comfort
od	[òd]	and
corsi	[kòr-sè]	of such
ta	[tâ]	as
a brâ mig	[âb-râ-mèg]	are prepared

The Ninth Call

Mi cá ôli	[mè-kâ-ò-lè]	A mighty
bransg	[brân-sâ]	garde
prgel	[pùr-jêl]	of fire
napta	[nâp-tâ]	with two edged swords
ial por	[yâl-pòr]	flaming
ds	[dâs]	(which
brin	[brèn]	have
efáfâfe	[êf-âf-â-fê]	viols
P	[pê]	:8:
vonpho	[vòn-pê-hò]	of wrath
o lá ni	[ò-lâ-nè]	for two tymes
od	[òd]	and
obza	[òb-zâ]	a half:
sobca	[sòb-kâ]	whose
v'pâ ah	[v-pâ-âh]	wings
chis	[kès]	are
tatan	[tâ-tân]	of wormwood
od	[òd]	and
tra nan	[trâ-nân]	of the marrow
ba ly^e	[bâ-l-yê]	of salt,)
a lâr	[â-lâr]	have settled
lus da	[lùs dâ]	their feete
so bôln	[sò bòl-n]	in the west,
od	[òd]	and
chis	[kès]	are
hòl q	[hòl-kwâ]	measured
C no quó di	[êk-nò-kwò-dè]	with their Ministers
cial	[sè-âl]	:9996:
v nâl	[v-nâl]	These
aldon	[âl-dòn]	gather up
mom	[mòm]	the moss
ca ósgo	[kâ-òs-gò]	of the earth
ta	[tâ]	as
las	[lâs]	the rich

óllor	[òl-lòr]	man
gnay	[gí-nâ-yê]	doth
limlal	[lèm-lâl]	his threisor:
Amma	[âm-mâ]	Cursed
chiis	[kè-ès]	er they
sob ca	[sòb kâ]	whose
madrid	[mâd-rèd]	iniquities
<u>z</u> chis,	[z-kès]	they are
oóá nô an	[ò-ò-â nô ân]	in their eyes
chis	[kès]	are
aúny	[â-ù-èn-yê]	milstones
dril pi	[drèl-pè]	greater
caós gin,	[kâ-òs-gèn]	then the earth
od	[òd]	And
but mô ni	[bùt mòn è]	from their mowthes
parm	[pâr-m]	rune
zum vi	[zùm vè]	seas
C níla	[ék nè-lâ]	of blud:
Dazis	[dâ-zès]	Their heads
ethámz	[êt-hâm-z]	are covered
<u>a</u> chîl dao	[â-kèl dâ-ò]	with diamond
od	[òd]	and
mirç	[mè-rêk]	uppon
ózól	[ò-zòl]	their heds
chis	[kès]	are
pi di á i	[pè dè â è]	marble
collal	[kòl-lâl]	sleves.
vlcí nin	[v-l-kè-nèn]	Happie is he
<u>a</u> sóbam	[â-sò-bâm]	on whome
v cim	[v-kèm]	they frown not.
Bagle	[bâg-lê]	For why?
lad	[yâd]	The God
báltoh	[bâl-tòh]	of righteousness,
chirlan	[kèr-lân]	reioyceth
par	[pâr]	in them.
Ni íso	[nè-è-sò]	Come away
od	[òd]	and
ip	[èp]	not
o fáfáfe	[ò fá-fâ-fê]	your Viols
Bagle	[bâg-lê]	For
a có casb	[â kò kâ-sâb]	the tyme
i córs ca	[è kòrs kâ]	is such as
v nig	[v nè]	requireth
blior.	[blè-òr]	comfort.

The Tenth Call

Co ráxo	[kò-râks-ò]	The thunders of Judge- ment and Wrath
chis	[kès]	are
cormp	[kòr-mêp]	numbered
od	[òd]	and
blans	[blâns]	are haborowed
L u cal	[lù-kâl]	in the North
a zí â zor	[â zè â zòr]	in the likenes
pa eb	[pâ êb]	of an oke
Soba	[sò-bâ]	whose

Lilônon	[lè-lò-nòn]	branches
chis	[kès]	are
v ir q	[vèr-kwâ]	Nests
<u>op</u>	[òp]	:22:
eôphan	[ê-òp-hân]	of lamentation
od	[òd]	and
ra clir	[râ klèr]	weaping
ma âsi	[mâ â-sè]	Layd up
bagle	[bâg-lê]	for
ca os gi	[kâ-òs-gè]	the earth
ds	[dâs]	which
ialpon	[yâl-pòn]	burn
do sig	[dò sèg]	night
od	[òd]	and
bas gim	[bâs gèm]	day:
od	[òd]	and
ox ex	[òks êks]	vomit out
daz ís	[dâz ès]	the heds
si âtris	[sè ât-rès]	of scorpions
od	[òd]	and
sal bron	[sâl bròn]	live sulfer
cynx ir	[kâ-yên-êks èr]	myngled
fab ô an	[fâb ò ân]	with poysen
V nâl chis	[v-nâl-kès]	These be
const	[kònst]	The Thunders
ds	[dâs]	that
<u>dâox</u>	[dâ-òks]	:5678:
cò casg	[kò kâs-j]	tymes
<u>ol</u>	[òl]	in the 24th part
o á nîo	[ò â nè-ò]	of a moment
yor	[yòr]	rore
vóhim	[vò-hèm]	with a hundred
<u>ol</u>	[òl]	:24:
giz y ax	[gèz-yâks]	mighty earthquakes
od	[òd]	and
eórs	[è-òrs]	a thousand
cocasg	[kò-kâs-j]	times
plo si	[plò sè]	as many
molui	[mò-lù-è]	surges
ds	[dâs]	which
pa gê ip	[pâ gê èp]	rest not
la rag	[lâ râj]	neyther
om	[òm]	know
droln	[dròl-n]	any
matorb	[mâ-tòrb]	
cocasb	[kò-kâ-sâb]	tyme
em na	[êm nâ]	here
L	[l]	One
patralx	[pât-râ-lâks]	rock
yoci	[yò-kè]	bringeth forth
<u>matb</u>	[mâ-têb]	:1000:
no mig	[nò mèg]	even as
monons	[mò-nòns]	the hart
olôra	[ò-lò-râ]	of man
gnay	[gî-nâ-yê]	doth
angêlard	[ân-gê-lârd]	his thowghts

Ohîo	[ò-hè-ò]	wo
Ohîo	[ò-hè-ò]	wo
Ohîo	[ò-hè-ò]	wo
Ohîo	[ò-hè-ò]	wo
Ohîo	[ò-hè-ò]	wo
Ohîo	[ò-hè-ò]	wo
no ib	[nè-èb]	yea
Ohîo	[ò-hè-ò]	wo
Ca ósgon	[kâ-òs-gòn]	be to the earth
Bagle	[bâg-lê]	For
madrid	[mâd-rèd]	her iniquitie
i	[è]	is
zi rôp	[zè ròp]	was
chiso	[kè-sò]	and shall be
dril pa	[drèl-pâ]	great.
<u>Niiso</u>	[nè-è-sò]	Come away
Crip	[krèp]	but
ip	[èp]	not
nidâli	[nè-dâ-lè]	your noyses.

The Eleventh Call

Ox í ay^al	[òks è â yâl]	The mighty seat
holdo	[hòl-dò]	groaned
od	[òd]	and
zirom	[zè-ròm]	they were
<u>Q</u>	[ò]	:5:
co ráx o	[kò ráks ò]	thunders
ds	[dâs]	which
zildar	[zèl-dâr]	flew
ra âsy	[râ âs-yê]	into the East
od	[òd]	and
vab zir	[vâb zèr]	the Egle
cam liâx	[kâm lè-âx]	spake
od	[òd]	and
bâ hál	[bâ hâl]	cryed with a lowde
		voyce
Niíso	[nè-è-sò]	Come awaye and they
		gathered them together
		in
sal man	[sâl mân]	the house
telóch	[té-lòk]	of death
Ca sár man	[kâ sâr mân]	of whome
hol _q	[hòl-kwâ]	it is measured
od	[òd]	and
ti	[tè]	it is
ta	[tâ]	as
<u>z</u> chis	[z-kès]	they are
soba	[sò-bâ]	whose
cormf	[kòr-mêf]	number
i	[è]	is
<u>ga</u>	[gâ]	:31:
Niísa	[nè-è-sâ]	Come away
Bagle	[bâg-lê]	For
abramg	[âb-râ-mêg]	I have prepared
noncp	[nòn-sâp]	for you
ZACARe	[zâ-kâr-ê]	Move

<u>c a</u>	[êk-â]	therfore
od	[òd]	and
ZAMRAN	[zâm-rân]	shew your selves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäá	[kwâ-â]	of your Creation
Zorge	[zòr-jê]	Be friendly unto me
lap	[lâp]	for
zirido	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
Mad	[mâd]	of the same your God
Hoath	[hò-â-têh]	the true worshipper
Iaïda.	[yâ-è-dâ]	of the Highest.

The Twelfth Call

Non ci	[nòn-sè]	O you
dsonf	[dâs-ònf]	that rayng
Babage	[bâ-bâ-jê]	in the sowth
od	[òd]	and
chis	[kès]	are
<u>ob</u>	[òb]	:28:
hubáo	[hù-bâ-è-ò]	the lanterns
<u>ti bibp</u>	[tè bè-bêp]	of sorrow
al lar	[âl lâr]	bynde up
atrâah	[â-trâ-âh]	your girdles
od	[òd]	and
ef	[êf]	viset us
drix	[drèks]	Bring down
fafen	[fâ-fên]	your trayn
<u>Mian</u>	[mè-ân]	:3663:
ar	[âr]	that
E nay	[è nâ-yê]	the Lord
ovof	[ò-vòf]	may be magnified
Soba	[sò-bâ]	Whose
do ó â in	[dò ò â èn]	name
aâi	[â-â-è]	amongst you
i	[è]	is
VONPH	[vòn-pêh]	Wrath
ZACAR	[zâ-câr]	Move,
gohus	[gò-hùs]	I say,
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	ye mysteries
Qäá,	[kwâ-â]	of yor creation
Zorge,	[zòr-jê]	be friendly unto me
Lap	[lâp]	for
zirido	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same yo God
Hoath	[hò-â-têh]	The true worshipper
Iaïda.	[yâ-è-dâ]	of the Highest

The Thirteenth Call

Napêai	[nâ-pê-â-è]	Ô you swords
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Babâigen	[bâ-bâ-è-jên]	of the sowth
ds	[dâs]	which
brin	[brèn]	have
<u>vx</u>	[vêks]	:42:
ooâôna	[ò-ò-â-ò-nâ]	eyes
l ring	[l-rèn-j]	to styr up
vonph	[vòn-pêh]	wrath
doâlim	[dò-âl-èm]	of Synn
eôlis	[ê-ò-lès]	making
ollog	[òl-lòg]	men
orsba	[òrs-bâ]	drunken
ds	[dâs]	which
chis	[kès]	are
affa	[âf-fâ]	empty:
Micma	[mèk-mâ]	Behold
is ro	[ès rò]	the promise
MAD	[mâd]	of God
od	[òd]	and
Lon <u>shi</u> <u>tox</u>	[lòns-hè-tòx]	his powre
ds	[dâs]	which
ivmd	[yùv-mêd]	is called
aái	[â-â-è]	amongst you
GROSB:	[j-rò-sâb]	A bitter sting:
ZACAR	[zâ-câr]	Move therefore
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mystery
Qäa,	[kwâ-â]	of your Creation
Zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of ye same your God
Hoath	[hò-â-têh]	The true worshipper
Iaïda.	[yâ-è-dâ]	of the Highest

The Fourteenth Call

Noró mi	[nò-rò-mè]	Oh you sonns
Bagíe	[baj-è-ê]	of fury
pasbs	[pâs-bês]	the dowgthers
oïad	[ò-yâd]	of the Just
ds	[dâs]	which
trint	[trènt]	sit
mirc	[mè-rêk]	uppon
<u>ol</u>	[òl]	:24:
thil	[tê-hèl]	seats
dods	[dò-dâs]	vexing
tolham	[tòl-hâm]	all creatures
ca ós go	[kâ-òs-gò]	of the earth
Ho min	[hò-mèn]	with age
ds	[dâs]	which
brin	[brèn]	have
oroch	[òr-òk]	under you
<u>Quar</u>	[kwâr]	:1636:
Micma	[mèk-mâ]	Behold

bial	[bè-âl]	the voyce
<u>oiad</u>	[ò-yâd]	of God
a ís ro	[â ès rò]	promys
tox	[tòks]	of him
dsi vm	[dâs-èv-m]	which is called
aái	[â-â-è]	amongst you
Baltim	[bâl-tèm]	Furye, or Extreme
		Justice
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
laïda.	[yâ-è-dâ]	of the Highest

The Fifteenth Call

Ils	[èls]	O thow
tabâan	[tâ-bâ-ân]	the governor
Li ál prt	[lè-âl-pùrt]	of the first flame
casarman	[kâs-âr-mân]	under whose
vpa â hi	[v-pâ-â-hè]	wyngs
chis	[kès]	are
<u>darg</u>	[dâr-j]	:6739:
dso âdo	[dâs-ò-â-dò]	which weave
ca ôs gi	[kâ-òs-gè]	the earth
ors cor	[òrs-kòr]	with drynes
ds	[dâs]	which
ômax	[ò-mâks]	knowest
monasci	[mò-nâs-sè]	of the great name
Ba é ô uib	[bâ-è-ò-ù-èb]	Righteousness
od	[òd]	and
<u>emét gis</u>	[ê-mêt-gès]	the seale
ia ía dix	[yâ-yâ-dèks]	of Honor
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
laïda.	[yâ-è-dâ]	of the Highest

The Sixteenth Call

Ils	[èls]	Oh thow
vi úí âl prt	[vè-ù-è-âl-pùrt]	second flame
sal man	[sâl-mân]	the howse
balt	[bâlt]	of Justice
ds	[dâs]	which hast
acro ódzi	[âc-rò òd-zè]	thy begynning
busd	[bù-sâd]	in glory:
od	[òd]	and
bliôrax	[blè-ò-râks]	shalt comfort
balit	[bâ-lèt]	the iust:
dsin si	[dâs-èn sè]	which walkest
caosg	[kâ-òs-gè]	on the earth
lusdan	[lùs-dân]	with feete
Êmod	[è-mòd]	876
dsom	[dâs-òm]	that understand
od	[òd]	and
tli _o b	[tê-lè òb]	separate creatures
dril pa	[drèl pâ]	great
geh	[gêh]	art
yls	[yêls]	thow
Mad	[mâd]	in the God
zi	[zè]	of
lo darp	[lò dêrp]	strech-forth-and-con-
		quer
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qâa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
laïda.	[yâ-è-dâ]	of the Highest

The Seventeenth Call

Ils	[èls]	O thow
di alprt	[dè âl-pùrt]	third flame
soba	[sò-bâ]	whose
vpâ ah	[v-pâ âh]	wyngs
chis	[kès]	are
nanba	[nân-bâ]	thorns
zix lay	[zèks-lâ-yê]	to styr up
dod sih	[dòd-sèh]	vexation:
od	[òd]	and
brint	[brènt]	hast
<u>Faxs</u>	[fâks-ês]	:7336:
hubâro	[hùb-â-rò]	lamps living
tastax	[tâs-tâks]	going before
yl si,	[yêl sè]	the
so bai ad	[sò bâ-yâd]	whose God is
i	[è]	is
vón pô vnph	[vòn pò vùn-pêh]	Wrath in Angre

Al don	[âl-dòn]	Gyrd up
dax	[dâks]	thy
il	[èl]	loynes
od	[òd]	and
to á tar:	[tò â târ]	harken
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
Iaïda.	[yâ-è-dâ]	of the Highest

The Eighteenth Call

Ils	[èls]	O thow
Micaólz	[mè-kâ-òlz]	mighty
Ol pirt	[òl pèrt]	light and
ial	[yâl]	burning
prg	[pùr-j]	flame
Bliors	[blè-òrs]	of comfort
ds	[dâs]	which
odo	[ò-dò]	openest
Busdir	[bùs-dèr]	the glory
o î ad	[ò-yâd]	of God
o uô ars	[ò-ù-d-ârs]	to the center
caós go	[kâ-òs-gò]	of the erth
Ca sarmg	[kâ-sâr-mêj]	In whome
L a îad	[l-â-yâd]	the secrets of truth
<u>erán</u>	[ê-rân]	:6332:
brints	[brènts]	have
cafâfam	[kâ-fâ-fâm]	their abiding
ds	[dâs]	which
ivmd	[yùv-mêd]	is called
<u>a q'lo</u>	[â kwâ-lò]	in thy
a dó hi	[â dò hè]	Kingdome
MOZ	[mòz]	IOYE
od	[òd]	and
ma óf fas	[mâ òf fâs]	not to be measured
Bolp	[bò-lâp]	Be thow
comóblfort	[kò-mò-blè-òrt]	a window of comfort
pambt	[pâm-bêt]	unto me.
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am

NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
laída.	[yâ-è-dâ]	of the Highest

The Call of the Thirty Aires

Madríax	[mâ-drè-âks]	Oh you heavens
ds	[dâs]	which
praf	[prâf]	dwelt
LIL ⁹	[lèl]	in the first Ayre,
chis	[kès]	are
Mi cá olz	[mè kâ òlz]	Mightie
saánir	[sâ-â-nèr]	in the partes
Caósgo	[kâ-òs-gò]	of the Erth
od	[òd]	and
físis	[fè-sès]	execute
bal zizras	[bâl zèz-râs]	the Judgment
laída	[yâ-è-dâ]	of the highest
nonca	[nòn-sâ]	to you
gohúlim	[gò-hù-lèm]	it is sayd,
Micma	[mèk-mâ]	Beholde
ado ían	[â-dò yân]	the face
MAD	[mâd]	of your God
J á od	[já-òd]	the begynning
bliorb	[blè-òrb]	of comfort:
sâ ba o o á ôna	[sâ bâ ò ò â ò-nâ]	whose eyes
chis	[kès]	are
Lucíftías	[lù-sèf-tè-âs]	the brightnes
perípsol	[pê-rèp-sòl]	of the heavens:
ds	[dâs]	which
abraássa	[â-brâ-âs-sâ]	provided
noncf	[nòn-sêf]	you
netáâ ib	[nê-tâ-â-èb]	for the government
Caós gi	[kâ-òs-gè]	of the Erth.
od	[òd]	and
tilb	[tèlb]	her
ad phaht	[âd pê-hâ-hêt]	unspeakable
dám ploz	[dâm plòz]	varietie
toóat	[tò-ò-ât]	furnishing
noncf	[nòns-êf]	you
gmi	[gí-mè]	with
cál	[kâl]	a powr
zôma	[zò-mâ]	understanding
Lrásd	[l-râ-sâd]	to dispose
tóf glo	[tòf glò]	all things
marb	[mâ-rêb]	according
yárry,	[yâr-rê-yê]	to the providence
IDÓIGO	[è-dò-è-gò]	of him that sitteth on the
		holy Throne
od	[òd]	and
tor zulp	[tòr-zùlp]	rose up
ia ó daf	[yâ ò dâf]	in the begynning
gohól	[gò-hòl]	saying
Caósga	[kâ-òs-gâ]	The Earth

⁹ Calls nineteen through forty-eight are formed by inserting the appropriate corresponding name of one of the Thirty Ayres at this point, as resumed in the Table below.

tabaord	[tâ-bâ-òrd]	Let her be governed
saánir	[sâ-â-nèr]	by her parts
od	[òd]	and
Chris téos	[krès-tê-òs]	Let there be
yr póil	[yâr pò-èl]	Division
<u>tì ób</u>	[tè ò-bêl]	in her,
Bus dír tilb	[bùs dèr tèlb]	that the glory of hir
noaln	[nò-âl-n]	may be
pa id	[pâ èd]	allwayes
ors ba	[òrs bâ]	drunken
od	[òd]	and
do drmni	[dò drùm-nè]	vexed
zylna	[z-yêl-nâ]	in itself:
El záp tilb	[êl-zâp tèlb]	Her course,
parmgi	[pâr-m-ji]	let it ronne
pe ríp sax	[pê rèp sâx]	with the heavens
od	[òd]	and
ta	[tâ]	as
Qurlst	[kùr-êlst]	a handmayd
bō ō a pī S	[bò ò â pès]	let her serve them:
<u>L nīb m</u>	[l-nèb-m]	One season
ov cho	[òv-kò]	Let it confownd
symp,	[sâ-yêmp]	an other:
od	[òd]	And
Christéos	[krès-tê-òs]	let there be
Ag tol torn	[âg tòl tòrn]	no Creature
mirc	[mèrk]	uppon
Q	[kwâ]	or
<u>tì ób l</u>	[tè òb l]	within her
Lel,	[lél]	the same:
Ton	[tòn]	All
paombd	[pâ-òm-bêd]	her members
dil zmo	[dèl-z-mò]	let them differ
as pían,	[âs pè-ân]	in their qualities:
Od	[òd]	And
Christéos	[krès-tê-òs]	let there be
Ag <u>L tor torn</u>	[âg l tòr tòr-n]	no one Creature
parach	[pâ-râk]	æquall
a sy' mp,	[â sâ-yêmp]	with another
Cord ziz	[kòrd-zèz]	The reasonable Crea-
		tures of Erth: Men
dod pal	[dòd pâl]	let them vex
od	[òd]	and
fifalz	[fè-fâlz]	weede out
<u>Ls mnad</u> ,	[lâs m-n-âd]	one another
Od	[òd]	And
fargt	[fâr-jît]	the dwelling places,
bams	[bâms]	let them forget
omaóas,	[ò-mâ-ò-âs]	their names:
Conísbra	[kò-nès-brâ]	The work of man
od	[òd]	and
auâuox	[â-ù-â-ù-òks]	his pomp,
to nug,	[tò nùj]	let them be defaced:
Ors cat bl	[òrs cât bêl]	His buyldings
no âs mi	[nò âs mè]	let them become
tab gés,	[tâb gês]	Caves

Leuith mong	[lê-ù-èt-hê mòn-j]	for the beasts of the feild:
unchi	[ùn-kè]	Confownd
omp tilb	[ò-mép tèlb]	her understanding
ors.	[òrs]	with darkness.
Bagle	[bâg-lê]	For why?
Mo ó ô ah	[mò ò ò âh]	It repenteth me
ol	[òl]	I
cord	[kòrd]	made
ziz.	[zèz]	Man.
L	[l]	One
ca pímâ o	[kâ pè-mâ]	while
ix o máx ip	[èks ò mâks èp]	let her be known,
od	[òd]	and
ca có casb	[kâ kò kâ-sâb]	another while
gosâ a.	[gò-sâ â]	a stranger:
Baglen	[bâg-lên]	Bycause
pi	[pè]	she
i	[è]	is
ti ánta	[tè ân-tâ]	the bed
a bábalond	[â bâ-bâ-lònd]	of an Harlot,
od	[òd]	and
faórgt	[fâ-òr-jît]	the dwelling place
teloc vo v im.	[tê-lòk vò-vèm]	of him that is faln:
Má drí iax	[mâ-drè-âks]	O you hevens,
torzu	[tòr-zù]	arrise,
o ádriax	[ò âd-rè-âks]	the lower hevens
o ró cha	[ò rò kâ]	under neath you,
abóâpri.	[â-bò-âp-rè]	Let them serve you:
Tabáôri	[tâ-bâ-ò-rè]	Govern
príáz	[prè-âz]	those
ar ta bas.	[âr-tâ-bâs]	that govern:
A dr'pan	[â drê pâp]	Cast down Cast down
cor sta	[kòrs-tâ]	such as
do bix.	[dò bèks]	fall:
Yol cam	[yòl kâp]	Bring forth
pri á zi	[prè â zè]	with those
ar coa zior.	[âr kò-â zè-òr]	that encrease:
Od	[òd]	And
quasb	[kwâ-sâb]	destroy
q ting.	[kwâ tèn-j]	the rotten:
Ripír	[rè-pèr]	No place
pa a oxt	[pâ â òks-ét]	let it remain
sa gá cor.	[sâ gâ kòr]	in one number:
Vm l	[vùm-l]	Ad
od	[òd]	and
prđ zar	[pêrd zâr]	Diminish
ca cr'g	[kâ kùr-j]	until
Aoivéâe	[â-ò-èv-ê-â-ê]	the stars
cormpt.	[kòr-m-pêt]	be numbered:
TORZU	[tòr-zù]	ARRISE,
ZACAR	[zâ-kâr]	MOVE,
od	[òd]	and
ZAMRAN	[zâm-rân]	APPERE
aspt	[âs-pêt]	before
sibsi	[sèb-sè]	the Covenant

butmôna	[bùt-mò-nâ]	of has mowth,
ds	[dâs]	which
surzas	[sùr-zâs]	he hath sworne
tia	[tè-â]	unto us
baltan:	[bâl-tân]	in his Justice:
Odo	[ò-dò]	OPEN
cicle	[kè-klê]	the Mysteries
Q áa:	[kwâ â]	of your Creation:
od	[òd]	And
ozazma	[ò-zâz-mâ]	Make us
pla pli	[plâ plè]	partakers
Jad nâ mad	[yâd nâ mâd]	of undefiled knowledge.

The Names of the Thirty Ayres

Lil	[lèl]	Call 19, Ayre 1
Arn	[âr-n]	Call 20, Ayre 2
Zom	[zòm]	Call 21, Ayre 3
Paz	[pâz]	Call 22, Ayre 4
Lit	[lèt]	Call 23, Ayre 5
Maz	[mâz]	Call 24, Ayre 6
Deo	[dè-ò]	Call 25, Ayre 7
Zid	[zèd]	Call 26, Ayre 8
Zip	[zèp]	Call 27, Ayre 9
Zax	[zâks]	Call 28, Ayre 10
Ich	[èk]	Call 29, Ayre 11
Loe	[lò-ê]	Call 30, Ayre 12
Zim	[zèm]	Call 31, Ayre 13
Uta	[ù-tâ]	Call 32, Ayre 14
Oxo	[òks-ò]	Call 33, Ayre 15
Lea	[lê-â]	Call 34, Ayre 16
Tan	[tân]	Call 35, Ayre 17
Zen	[zên]	Call 36, Ayre 18
Pop	[pòp]	Call 37, Ayre 19
Chr	[kêr]	Call 38, Ayre 20
Asp	[âsp]	Call 39, Ayre 21
Lin	[lèn]	Call 40, Ayre 22
Tor	[tòr]	Call 41, Ayre 23
Nia	[nè-â]	Call 42, Ayre 24
Uti	[ù-tè]	Call 43, Ayre 25
Des	[dês]	Call 44, Ayre 26
Zaa	[zâ-â]	Call 45, Ayre 27
Bag	[bâg]	Call 46, Ayre 28
Rii	[rè-è]	Call 47, Ayre 29
Tex	[têks]	Call 48, Ayre 30