The Enochian Magick of Dr. John Dee

The Most Powerful System of Magick in Its Original Unexpurgated Form

Geoffrey James
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Geoffrey James' experience with the history of magick dates back to his college years, when he studied medieval and Renaissance literature. Geoffrey received a degree in English magna cum laude from the University of California, Irvine, where he was the Rhodes Scholarship candidate and was elected Phi Beta Kappa. After graduating, he moved into the computer industry where he has advised Fortune 500 companies on emerging technology. He has traveled worldwide, written numerous books and articles, spoken at major industry conferences, and taught university extension courses. Today, when not traveling, Geoffrey lives and writes in a hexagonal house on a boulder-strewn hilltop in the New England woods. His current interests include Taoism, Chi Kung, Tai Chi, and the spiritual revolution in corporate America.

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behind the scenes, preserving the great man's work for posterity. Such tantalizing speculation is unlikely to be confirmed, however. It is interesting to note, in this regard, that a form of Enochian lettering appears in certain editions of Mackey's *Masonic Encyclopedia*. It is, however, unlike Dee's Enochian alphabet.

I'm often asked the question: "Are the Enochian angels real?" Usually I pawn the questioner off with an evasive remark like: "Doctor Dee certainly thought that they were." This is pure editorial cowardice on my part and I believe I owe the reader the questionable benefit of my own opinion on the subject.

As I best understand it, Enochian angels are unlikely to be "real" in the sense of being composed out of atoms, particle waves, or quantifiable material. On the other hand, I believe that angels may represent aspects of the human consciousness that all of us share. In that way, they exist in collective unconscious, which is, in some ways at least, more "real" than the physical world.

Another question I'm also asked is: "Have you ever tried Enochian magic?" This question I will leave unanswered. I shall, however, mention that I remember feeling uneasy when I was working on the original material. I had a quite distinct sensation that somebody was looking over my shoulder, a sensation that tickled the hairs on the back of my neck. Other Enochian scholars have related similar experiences.

It's an undeniable fact that curious things happen to people who are interested in this arcane subject. This edition is a result of such an event. Nancy J. Mostad, Acquisitions and Development Manager at Llewellyn, dreamed about Enochian magic and was given a copy of my book, just a few days before I contacted her. But for this possibly fortuitous dream, you might not be holding this book in your hands.

Geoffrey James

Bavaria, Germany
July 1993

PREFACE
Geoffrey James

The Enochian Evocation is based on the magical diaries & workbooks of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity... So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.*

Dee felt that only through the practice of magic would he be able to learn those "radical truths." Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations

*From Dee's Preface to Sloane ms. 3188.
could be obtained by practising the magic of the ancient Hebrews;

I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shestowth which the high priests did use, by God's own ordering, wherein they had lights and judgments in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.†

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.‡

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocrity whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

† Ibidem
‡ Ibidem

Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels... He then settled himself on the stage: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.*

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a fraud who deluded his pious master,† but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee,‡ but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following excerpt is representative of his prowess:

* Sloane ms. 3188; Passages marked March 30, 1582.
‡ Meric Casaubon, ed., A True and Faithful Relation of What passed for many Yers Between Dr. John Dee... and some Spirits, London: 1659, pg. 28. (Facsimile reprinted by Askin, London: 1974.)
Contrast those stilted and awkward lines with the Call of the Thirty Aires:

The work of man and his pomp,
let them be defaced:
His byildings
Let them become caves for the beasts of the field:
Confound her understanding with darkness.
For why?
It repenteth me I made Man.

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldritch beauty as:

Can the wings of the winds understand your voyces of wonder?...
Stronger are your fete than the barren stone:
And mightier are your voices than the manifold winds....

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies. Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.


Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of:

...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.‡

Dec was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

Suddenly E. K. fell into such a rage that...much ado I, Emurcius, and his brother had to stop or hold him...At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.§

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

Horrenda & multiplicia heresium, & blasphemiarum cognata, quasi bus illi hostes Jesu Christi illum imberent...illiusque malis Angelis renunciare, & omnes illorum fraudes deteger... Convertis E. K. ad Deum, abdicas omnibus Diabolicis experimentis.§

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

† Casaubon, op. cit., p. 328.
‡ Ibidem, p. 329.
§ Ibidem, p. 328: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ... but he was let to put aside these evil angels and all their frauds... I spoke with E. K. about God, telling him to give over all his Diabolical experiments.
They would have persuaded (Kelly):
- That Jesus was not God.
- That no prayer ought to be made to Jesus.
- That there is no sin.
- That men's souls doth go from one body to another child's quickening.
- That as many men and women as are now, have always been.
- That the generation of mankind from Adam and Eve, is not an
  History, but a writing which has another sense.*

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the Enochian Evocation. Although Israel Regardie states that there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe,† that viewpoint is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonic grimoires, elements of the Enochian Evocation are similar and in some cases almost identical to other Renaissance magical texts.

Both the Arbatel‡ and the Heptameron§ are arranged like Book Two of the Enochian Evocation, with conjurations addressed to the rulers of each day of the week. The sigil of Aemeth, also in Book Two, is apparently based upon an earlier sigil that appears in the Sworn Book of Honourius,¶ a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa c. 1533.**

* Loc. cit.
** De Oculta Philosophia, Sine loco, 1533.
and so the first to attain the gnosia that they sought. The Gnostics attributed works of magic to Enoch, such as the two great Books of Iou, which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam. The word Iou suggests that the books contained conjurations with words much like those of the Pistis Sophia or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that which Adam verily spake in innocence.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The Book of the Great Logos, a Gnostic text associated with the Books of Iou, contains the following passage:

*The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.*

Compare the above passage with the following from Kelly's scrying:

*Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.*

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the Pistis Sophia states that the reflection of the celestial projections, powers, or co-partners of the Sophia [when] looked at from without, make an ordering into forty-nine, while the apocryphal Books of the Savior state that no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers. These 49 powers reveal the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

*49 voces, or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities.*

The possibility that Kelly did plagiarize large portions of the Enochian Exocation would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee–Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is pre-cognition of future events. This took place at least twice during the Dee–Kelly workings: the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known. However, the 'spirits' predicted other events that never took place.
Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybrish*. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of *speaking in tongues*, because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air.

Thus any *language* that spirits would *speak* would be radically different from a language intended for use by human beings. Onomatopoeia would be totally lacking. Contractions would be used to create new concepts, rather than to smooth our pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermixes of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatopoeic in Angelical. Angelical contractions such as TELECVVIMO and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronounceable strings of consonants. Angelical letter arrangements appear to be random, and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme.*

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§ Casaubon, *op. cit.*, p. 27.
† Laycock, *op. cit.*, p. 40.
‡ *Ibidem*, p. 44.

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The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical§. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, *Niho Cep If Nidali* is glossed as *Come away, but not your noises*. Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by *Niho Cep If Nidali* is *leave wherever you are and come here, but don't make troubling noises*. The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word *TELOCVVIMO* is glossed as *him that is fallen*, but is actually a contraction of *TELOCH* (death) and *VAVIMO* (dragon), literally *death-dragon*—a reference to Satan's transformation during his fall. Words like *TELOCVVIMO* are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciation. Unfortunately, Kelly never, as the spirits' *mouthpiece*, pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

[The angel] hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christ or rather Mother of Pearl:

There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning.

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because

§ *Ibidem*, p. 43.
‡ Casaubon, *op. cit.*, p. 73.
he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel...the stone was heaved up a handful high and set down again. The one at the window seemed....with spread abroad arms to come to E. K., at which sight, he shrunk back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. caught at it, but he could not touch it....E. K. was in a great fear and trembling and had tremors cordis for a while. But I was very glad and well pleased*

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £30 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was glad and well pleased. The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

† Vide, Scot, op. cit., Book xiii, Chapter xxxiv, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences—all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearances, shews made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times...sought to depart from the exercises thereof...they manifestly [have] urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.*

* Casaubon, op. cit., Second page 17.
Dee had his own doubts, and for the first time calls the spirits `apparitions`. But Dee was not willing to admit that the `radical truths` might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who `disliked utterly this last doctrine`). Dee drew up an elaborate contract that included the following stipulation:

this doctrine and doings should unto no mortal man be disclosed, but among us only the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall unto the discoverer and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known.

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisoned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death.

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind.

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

James the First would acquit him."

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.

The Enochian Evocation reveals those magical arts, those `radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

Los Angeles,
August, 1982.

Geoffrey James

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* French, op. cit., p. 10.
† Laycock, op. cit., p. 53.

1 Ibidem, Second page 13.
3 A.E. Waite, Alchemists Through the Ages, New York, Steiner 1970, p. 158
4 Casaubon, op cit, Dee's Apology to the Archbishop of Canterbury.
BOOK ONE

THE MAGIC OF ENOCH

CHAPTER I.

THE FALL OF MAN

§1. The Garden of Eden.

MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—
naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. The Casting Out of Adam.

But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles.

Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her
time, and placed over her Angelic Keepers, Watchmen, and Princes.

§ 3. The Origin of Hebrew.

Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronounciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

CHAPTER II.

THE WISDOM OF ENOCH.

§ 1. The Lord & Enoch.

Then the Lord appeared unto Enoch and was merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: Let us show unto Enoch the use of the earth. And lo, Enoch was wise and full of the spirit of wisdom.

§ 2. The Prayer of Enoch.

Thrice a day did Enoch talk with God, and this was his prayer:

Can the vessel of fear, fragility, or that which is of a determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeeth not.

Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.
Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things; but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

§3. The Book of Enoch.

And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? And Enoch said unto the Lord:

Let there be remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten. And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: Let those that fear God and are worthy—Read.
CHAPTER III

THE FALL OF ENOCH’S MAGICK.

§1. The Unworthy Read Enoch’s Book.

BUT behold, the people waxed wicked & became unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: What is it that we cannot do, & who is he that can resist us?

§2. The Lord Sends Wicked Spirits.

And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

§3. Enoch’s Magick Forgotten.

The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch’s request) unto the faithful, that they might have the true use of God’s Creatures, and of the earth wherein they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is eternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Egyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.


Where are the monuments that Satan hath built? Hath he not built a fort on the whole earth? Hath he not victory over the Saints? Dwelleth he not in the temple of the Highest? Triumphant he not in the cities of the world? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a mere shadow.
CHAPTER IV.
THE REESTABLISHMENT OF ENOCH'S WISDOM.

§1. The Lord is Displeased With Man.

The Godhead, keeping in his Almighty bosom the image and form of all things, looked down upon the earth, and said: Let us now go down amongst the sons of men. But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

§2. So then he said: Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dung-hills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places; and will become a serpent in the wilderness.

§3. The Lord Releventh.

§4. Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man.

§5. Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: I will be known in the wilderness and will Triumph in my weakness.

§6. The Lord Sends Raphael to Dee & Kelly.

§7. And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: Descend, for he calleth. And so Raphael (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he saith as he said to Enoch: Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.
CHAPTER V.
THE NATURE OF THIS WISDOM.

§1. To whom this Wisdom is to be Spoken.

This Wisdom is not to be spoken of in any other thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, so the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. Concerning the Tables of Enoch.

We instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keys to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. Concerning the Angelic Calls or Keys.

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these Keys which we deliver, are the mysteries and secret being and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

§4. These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

§5. In these Keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of Motion, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. Concerning the Primavall Language.

Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things
knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded; neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. Concerning the 91 Earthly Princes.

The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the external judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. Concerning the Great Table of the Quarters.

THE Great Table of the Quarters containeth the following: §1. All human knowledge. §2. Out of it springeth Physic. §3. The knowledge of all elemental Creatures amongst you, how many kinds there are, and for what use they were created, those that live in the air, those that live in the waters, those that dwell in the earth, and those of the fire (which is the secret life of all things). §4. The knowledge, finding, and use of metals, the virtues of them, the congelations and virtues of stones. §5. The conjoining and knitting together of natures. The destruction of all nature and of things that may perish. §6. Moving from place to place, as, in this country or that country at your pleasure. §7. The knowledge of all mechanical crafts. §8. The transmutation of form, but not essence. §9. The knowledge of the secrets of men.
CHAPTER VI
GENERAL CONSIDERATIONS OF THIS ART.

§1. Art Thou Worthy to Read?

Thus saith the messengers of the God of Wisdom: art your worthiness such that you merit such great mercy? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding? Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. 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. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

§2. Deal not with Wicked Spirits.

As long as thou dealst with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

Let not thy life be a scandal to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling unperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

§3. Concerning the Book, Vestments, & Days.

The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures.

For this Art is not a labour of years, nor many days.

§4. Conclusion.

Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

Thinkest thou that we speak anything that is not true? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.
BOOK TWO

THE MYSTICAL HEPTARCHY
OF THE DIVINE CREATION ITSELF
TO BE READ BY THE FAITHFUL

CHAPTER I.
OF THE TITLE & GENERAL CONTENTS
OF THIS BOOK WITH SOME
NEEDEFUL TESTIMONIES

FRANCIS BRAGGHS

BEWARE OF WAVERING AND SLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: We are prepared to serve our God.

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of
force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

DEB

As Michael and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchial Revelation; so at the conclusion, they appeared again, and Raphael with them; and Michael concluded the second book of this particular revelation Heptarchial with these words following:

MICHAEL

Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is the first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

KING CARMARA

Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. Oh God, how easy is this first understanding! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them. Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

MICHAEL

Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God’s glory, and the profit of your country and the knowledge of his Creatures. They proceed from one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Hallelujah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

URIEL

The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invoking upon the name of God, who doth lighten, dispose, and comfort you.

KING CARMARA

What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

One in Heaven they know.
One & all in Man they know.
One & all in Earth they know.

Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.
Chapter 11

Of John Dee & His Interest to Exercise the Doctrine Heptarchical

Uriel

His, your era, is the last age, which will be revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

Prince Hagoneel

There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

Prince Bornogo

I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

Prince Befafes

Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly, Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me,
in the Name of God: I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

**KING CARMARA**

Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God’s medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be gladdened, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God’s mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—it was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou hast 42 letters. Thy tables last, contain so many.

When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use: I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince’s affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God’s Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

**KING BOBOGEL**

I have said: Dee, Dee, Dee at length, but not too late‡.

**KING CARMARA**

Lo, thus thou seest the glory of God’s creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use

* i.e. Kelly
† i.e. Queen Elizabeth
‡ Dee’s note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.
them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

KING BYNPELL

$.WRITE this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

KING BNASPEL

$Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

KING BNASPEL

$By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

KING CARMARA

$Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

Behold: (Holding up the measuring rod.)

Here: (Pointing to the end of the rod.)

And Here: (Pointing to the middle of it.)

$I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. $One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

IL

$Thy character must have the names of the six angels (written in the midst of the Sigillum Aethin) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

RAHUEL

$Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. $All those before spoke of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything. $One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

URIEL

$The Lord saith: I have hardened the heart of one of you. Yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity. For from iniquity I have chosen him to be a first earthly witness of my dignity.*

DEE

$Uriel came in again and another with him and jointly they did say together: Glorify God forever. And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was

* Apparently Uriel is referring to Kelly.
long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever*.†

An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

Go forward, God hath blessed thee.
I will be thy Guide.
Thou shalt attain unto thy Searching.
The world begins with thy doings.
Praise God.
The Angels under my power shall be at thy commandment.
Thou shalt see me.
I will be seen of thee.
I will direct thy Living & Conversation.

Now Michael thrust out his right arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said:
*The Strength of God is unspeakable. Praise be to God for ever & ever.*
And Uriel did make curtsey to him. Then Michael did say the following:

**Michael**

After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophic dreameth of. This it is which the Angels scarce know. This it

† Dec's note: This was Michael and his manner of apperition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.

Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

**Michael**

So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

**Dee**

Then Michael brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read *Æmeth*. Then the sword closed up again and Michael said the following:

**Michael**

This I do open unto thee because thou marvelest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen. As truly as I was with Solomon, so truly will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.
SOME REMEMBRANCES OF THE FURNITURE & CIRCUMSTANCES NECESSARY IN THE EXERCISE HEPTARCHICAL

KING CARMARA

FIRST cast thine eyes unto the general Prince Governor or Angel that is principal in this world. Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God’s glory for every one of them shall minister to thy necessities. Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

Even as God is just, his judgements true, his mercies unspreekable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. Lo, thus thou seest the Glory of God’s creatures; whom thou mayest use with the consideration of the day, their

* Prince Haguel
King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

PRINCE HAGONEL

The Sons of Light and their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time is yet to come. The operations of the earth are subject to my power. I am the first of twelve. My seal is called ‘Barces’ here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought they will augment, and consequently (if they be evil) will pervert. The third assembly are those which taste of God’s mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God’s glory is not, there neither are the good, nor goodness.

Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

* Dee’s note: Prince Butmono said this, but the office is under King Bnapol, whose Prince is Bladon. The mystery of this I know not yet. For Bladon will be found to be the proper minister of King Bnapol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

KING CARMARA

Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hindrance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

Venito Bobogel, Rex et Principe Nobilitatis; Venito cum Ministri; Venito (inquam) venito cum Saturnilibus tuis, minitus†. [Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

KING BOBOGEL

Venito Principe & Principum, qui sunt Aquarium Principes; Ego sum Rex Potens et mirabilis in Aquis: eius potestas est aquorum vicrinus.†† [Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

KING CARMARA


KING CARMARA

Veni Ignis, Veni vita mortalium (inquam) venito. Adesedum. Regnat Deus, O Venite. Nam unus illus. Regnat, et est vita viventium.†† [Dee’s note: This I note for the form of calling.

†† Dee’s note: This is King Bobogel’s call to his Prince.
KING CARMARA

**VENITE, ubi nulla quius sed stridor dentium. Venite vos, qui sub mece estis potestate.**

[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]  
**Behold, every one of these princes must have his peculiar table.**

**URAL**

**Thy character must have the names of the seven Angels (written in the midst of the Sigil of Aemeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.**  
**The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?**

**DEE**

**The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.**

**URAL**

**The form in every corner considereth your name.**

**DEE**

**You mean there to be a certain shadow of Delta†?**

**URAL**

**Well.**

† Dee used a delta (triangle) to represent his name.
the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee.

Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table.

Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes.

Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscripted by your former instruction.

God is the beginning of all things, but not after one sort, not to every one alike. But there are three manners of working with His name: 1: in respect of dignification; 2: in respect of conciliation; 3: in respect to the end & determined operation.

Now as to what and would you wear your characters, &c. But how do I teach? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.

So on my character or the manner of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

Michael will now speak concerning the Sigil of Aemeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of eternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. Now what wilt thou?

Would full fain proceed according to the matter in hand.

Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

Did so dividing it first into four parts and then every one of them by ten. Michael then called out by name Semiel. One came in and knelt down and great fire came out of his mouth.

To this one named Semiel, are the mysteries of this table known.

Oh God, thou hast said and thou livest forever.

† Dee's note: It may appear that Butmono is Prince to Bynepor and Blidon Prince to King Bnaspol.
S Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: Mighty lord: what wouldst thou with the tables?

M I am his tables. Behold, these are his tables. Lo, where they are.

D There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: Thou only art holy among the highest: Oh God, thy Name be blessed forever.

M Michael then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as halfway up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michael spake to Semiel with a thundering voice:

M Declare the mysteries of the Living God; our God; of One that liveth forever!

S I am ready.

D Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

M Then stepped forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a great 'T' all of gold. And over the 'T' stood the number '4'. The 40 all cried: It liveth and multiplieth forever; blessed be his Name. Then that creature did shut up his bosom and vanished away like fire.

M Place that in the first place. It is the name of God.

D Then there seemed a great clap of Thunder*. The chair was brought in again and I asked what it meant.

U This is a seat of perfection, from which things shall be showed unto thee, which thou hast long desired.

D Then was a square table brought into the stone and I demanded what that table betokened.

U A mystery not yet to be known. These two shall remain in the same stone to the sight of all undefiled creatures. You must use a four-square table, two cubits square, whereupon must be set the Sigil of God. This seal is not to be looked upon without great reverence and devotion. This seal is to be made of perfect wax. The seal must be 9 inches in diameter. The roundness must be 27 inches or somewhat more. The thickness of it must be an inch and a half to an inch and a quarter. And a figure of a cross must be on the backside of it made thus:

* Dee's note: And so forth. And note that the whole second book is nothing else but the Mysteries most marvelous of the Sigil of God, sometimes called the Sigil of Aemeth, wherein here I did leave but a little exempt. Note further that almost all the third book was of the seven ensignias of creation whereof mention was before made.
The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet.

Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other.

There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.

CHAPTER IV
SOME NOTICE OF THE PECULIAR FORMS & ATTIRE WHEREIN THE KINGS, PRINCES & MINISTERS HEPTARCHICAL APPEARED & SOME OF THEIR ACTIONS & GESTURES AT THEIR APPEARANCE

KING CARMARA

His King (being called first by Uriel) appeared as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.

At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.

Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.

This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.

King Carmara said: This is the sign of the work and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other
side of the flag appeared the coat of arms of England as on the old flag:

PRINCE HAGONEL

Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others. All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:

All the princes held up together a seven-pointed star that seemed to be of copper:

THE SUBJECTS AND SERVANTS TO PRINCE HAGONEL

The Sons of Light and their Sons are said to be subject unto the commandment of HAGONEL and are his servants. Their names are all given in the sigil of ☩:

The Seven Sons of Light:

1. E or IL
2. AN
3. AVE
4. LIBA
5. ROCLE
6. HAGONEL
7. ILEMESE

THE SONS OF LIGHT

The seven Sons of Light appeared like seven young men, all with bright countenance, appalled in white, with white silk on their heads. Every one seemed to have a metallic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

THE SONS OF THE SONS OF LIGHT

The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E-Le'. They made reverences to Michael (who had called them) and so mounted up to heavenwards.

THE 42 MINISTERS OF PRINCE HAGONEL

At the call of King Carmara (during the second handling of this Heptarchical doctrine), when he said Come, repeat the works of God, there appeared Prince HAGONEL, and after that followed 42, who said We are prepared to serve our God. Each of these
had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:

Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince Hagonel, the second six made curtsy to the first, and the third to the second. And they all, with Prince Hagonel, made curtsy to King Carmara.

Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sudden fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

King Carmara said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*

* Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: Oes...&c. This diversity of reckoning by 6 and 7, I cannot yet reconcile.
THE SEAL OF AVE*

KING BOBOGEL

He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlaid with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long, and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*

PRINCE BONORGÖ

He appeared in a red robe with a gold circlet on his head; he shewed his seal and said: *This it is.*

THE 42 MINISTERS

Seven of the ministers are apparelled like Bobogel, the king; sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed men, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L.' And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

At another time, they came (being called by King Carmara) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

LEENARB
LNAANREB
ROEMNAB
LEAOIRIB
NEICIAE
AOIDIAE

*A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

† The above described robes would have been considered extremely rich and elegant in Dee's time.
THE SEAL OF LIBA

KING BABAEL

He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABAEL.

PRINCE BEFAFES

Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

THE 42 MINISTERS

Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABAEL called Befafes saying: Come Prince of the Seven Princes, who are Princes over the waters. Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feete; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, &c. The 42 dived into the water and so vanished away. And BABAEL and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.
KING BYNEPOR

King Bynepor appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

PRINCE BUTMONO

Prince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:

THE 42 MINISTERS

They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whirlish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

```
BBARNFL  BBASNO
BBAIGAO  BBALPAE
BBANIFG  BBOSNIA
BBASNO
```  

KING BNASPOL

King Bnaspol appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

PRINCE BLISDON

Prince Blisdon appeared in a robe of many colours and on his head a circket of gold.* This is his character or seal:

THE 42 MINISTERS

The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have' in the' palms of their hands, letters in order, as here followeth:

```
ELGNSEB  BRRBBR
NLINZUB   E9d6a6
SFAMLLB  e9d6a6
OOGOSRS  NNPRCRR
NNPRCRR
```  

* Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their robes were.
King Bnapshen appeared as a king with a crown on his head.

Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'Brorges' did appear tossed to and fro of the mighty flames. His seal or character is this:

The 42 Ministers

The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

Bansszre
Byspare
Bnagnen
Bnvages
Blbopoo
Babepeen

King Baligon is the same mighty king who is here first described by the name of Carmara, and yet otherwise among the Angels called Marmara. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

Prince Baganol

He appeared not by that name yet.

The 42 Ministers

Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

AOAYNN
LBBNAAV
IOAESPM
GGLPSPSA
OEEOE
NLLRN

† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).
The Seal of Ilemese

KING BLUMAZA

He appeared not yet by that name.

PRINCE BRALGES

Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:

THE 42 MINISTERS

The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

CHAPTER V

THE ORATION TO GOD TO BE SPOKEN EVERY DAY, THREE TIMES SUCCESSIVELY

ALMIGHTY, ETERNAL, THE TRUE AND LIVING GOD: O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, JOHN DEE, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creatures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: Now, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy
good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto.) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly form and manner: And, now, (at length, but not too late) for Thy dearly beloved Son Jesus Christ His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michel, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son Jesus Christ, His sake: Amen, Amen, Amen.
CHAPTER VI

THE DEVOUT AND PIous INVITATIONS TO THE GOOD HEPTARCHICAL ANGELS

§1: The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.

PUISSANT and NOBLE KING, N*, and by what Name elseouer thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the . . .†

... Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N†, Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty God, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N†, I say COME. Amen.

§§Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end, Amen.

* Insert the name of the King of the day here.
† Insert the office of the King, as given in Chapter Seven.
‡ Insert the name of the King here.
§ Insert the name of the King.
§2: The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.

So Noble Prince, N**, and by what name elsever thou art called, or mayest truly, and ducly be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the... ††

... Therefore, in the Name of Almighty God, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N††, to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N††, I say COME, Amen.

Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

** Insert the name of the Prince here.
†† Insert the office of the Prince as given in Chapter Seven.
†‡ Insert the name of the Prince here.
‡‡ Insert the name of the Prince here.
to me at Mortlake: I minister the strength of God unto thee. Likewise who saidest: these mysteries hath God, lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies. And who saidst: This Art is to be the further understanding of all sciences that are past, present, and yet to come. And immediately thou didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art dignified. And who saidst, concerning the use of the tables: This is but the first step. Neither shalt thou practice them in vain. And, saidst thou generally of God's mercies and graces on me decreed and bestowed:—Whatever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good.

THE OFFICES OF PRINCE HAGONEL

...To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Eternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King Carmara, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

THE OFFICES OF KING BLOMAZA

THE OFFICES OF PRINCE BRALGES

... who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Sear) appeared like little smokes, without any form, and

§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLOMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

§ Who saidst: Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you...

TUESDAYE

THE OFFICES OF KING BEALE

... who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befaes and his 42 ministers, the triple-crowned King Carmara hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty...

THE OFFICES OF PRINCE BEALE

... who are Prince of the seas; thy power is upon the waters; thou drownest Pharaoh and hast destroyed the wicked; thy name was known to Moses; thou livedst in Israel; who hast measured the waters; who wast with King Solomon; and also long after that with Scottus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Egyptians has been called Obelison, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous Obelison; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the

* Possibly Duns Scotus, the scholastic philosopher.
waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince Binaspol, hadst me use the name of God...

WEDDENSAYE
THE OFFICES OF KING BNASPOL
...to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou.

THE OFFICES OF PRINCE BISSDON
...unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King Bnaspol bade me use and affirmed that they are and shall be at my commandment...

THURSDAYE
THE OFFICES OF KING BYNEPOR
...upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification, glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

The highest life,
The best life,
The least life is measured in your hands.

ENOCHEAN EVOCATION

Notwithstanding, thou art not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hast sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: thou shalt work marvelously, marvelously by my workmanship in the Highest...

THE OFFICES OF PRINCE BUTMONO
...who are life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou are sanctified; and thou rejoysth the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them...

FRYDAYE
THE OFFICES OF KING BALICON
...who canst distribute and bestow at pleasure all and whatsoever can be wrought in aerial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptacle; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou hast reserved that no mortal hand but mine own should touch and saidst unto me: Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth. For which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter
more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42, thy mighty, faithful and obedient ministers†...

THE OFFICES OF PRINCE BAGENOL§

SATERDAYE

THE OFFICES OF KING BNAPSEN

... who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practices of evil men; and more than may be spoken or uttered to man...

THE OFFICES OF PRINCE BRORGES

... who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: I am the Gate of Death. And through the Glory of God I smite the houses of the impious...

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thommin. See the book received at Trebonce. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires. § None are given.
1.22 QAA Qa-a your garments
1.23 NOTHOA notha in the mydost
1.24 ZIMZ zimz of my vestures,
1.25 OD Od and
1.26 COMMAH commah trussed you together
1.27 TA ta as
1.28 NOBLOH noblo the palms
1.29 ZIEN zien: of my hands:
1.30 SOBA Soba Whose
1.31 THIL thil seats
1.32 GONDON gondon I garnished
1.33 PRGE prge with the fire
1.34 ALDI aldi of gathering
1.35 DS DS and*†
1.36 UBRS ubrs beautified
1.37 OBOLEH óbóléh your garments†
1.38 GISAM gisam: with admiration,
1.39 CASSAR casar to whom
1.40 OHORELA ohorela I made a law
1.41 CABA cabá to govern
1.42 PIR pir the holy ones,
1.43 DS DS and
1.44 ZONRENG zonreng delivered you
1.45 CAB cab a rod
1.46 ERM em with‡
1.47 IADNAH Iadnah: the ark of knowledge.
1.48 PILAH pilah Moreover
1.49 FARZM farzm you lifted up your voyces
1.50 OD OD and
1.51 ZANRAH zanra sware
1.52 ADNA adna obedience*‡

* 1.15 & 1.4.3: Either Enochian should be OD or English should be 'which'
† The circumflex in Dee's Enochian is actually a brevis in Sl. Ms. 3191 and should be pronounced as a short vowel.
‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowledge'; see 30.180: IADNAM or 'undefiled knowledge'.

1.33 OD gono faith
1.34 GONO gono to him
1.35 IADPN Iadpi to him
1.36 DS Ds that
1.37 HOM hom liveth
1.38 OD OD and
1.39 TOH toh triumpheth,
1.60 SOBA SOBA whose
1.61 IAOD IAOD beginning
1.62 IPAM IPAM is not
1.63 OD OD nor
1.64 UL UL ende*†
1.65 IPAMS IPAMIS can not be,
1.66 DS DS which
1.67 LOHOLO loholo shyneth
1.68 VEP VEP as a flame
1.69 ZOMD ZOMD in the mydost
1.70 POAML POAML of your pallace
1.71 OD OD and
1.72 SONG SONG rayngneth
1.73 AA IAAI aai amongst you
1.74 TA TA as
1.75 PIAP PIAP the ballance
1.76 BALTOH BALTOH of righteousness,
1.77 OD OD and
1.78 VAOAN VAOAN truth:
1.79 ZACAR ZACAR: Move
1.80 CA CA therefore,
1.81 OD OD and
1.82 ZAMRAN ZAMRAN show yourselves:
1.83 ODO ODO open
1.84 CICLE CICLE the Mysteries
1.85 QAA Qaa of your Creation:

* 1.61: Dee made a copying error here. Royal Appendix clearly shows Ul rather than UX. This is a curious error, because the UX prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: UX for 'end'.)
**THE SECOND KEY**

| 2.1  | ADGT | Adgt | Can                   |
| 2.2  | UPAAH | v-pa-ah | the wings              |
| 2.3  | ZONG | zongom | of the windes†        |
| 2.4  | OM |   |                       |
| 2.5  | FAAIP | ja-î-ip | understand            |
| 2.6  | SAD | sad | your voices of wonder |
| 2.7  | VIV | vi-iv | O you the second‡      |
| 2.8  | L | L | of the first,         |
| 2.9  | SOBAM | sobam | Whome                  |
| 2.10 | IALPRG | I-îl-prg | the burning flames  |
| 2.11 | IAZAZ | I-zu-zaz | have framed           |
| 2.12 | PIADPH | pi-adph | within the depths of my Jaws, |
| 2.13 | CASARMA | Cas-arma | whome                 |
| 2.14 | ABRAMG | abram | I have prepared       |
| 2.15 | TA | ta | as                     |
| 2.16 | TALHO | talho | Cupps                  |
| 2.17 | PARACLEDA | paracleda | for a wedding      |
| 2.18 | Q | Q-ta | or                     |
| 2.19 | TA |   | as                     |
| 2.20 | LORS | lor-l-q | the floweres           |

* 1.88: Possible copying error. Zir appears as 'I am' in 2.11, 2.13, 2.14, & 2.15, while zardo appears as 'I am' only in this passage in Royal Appendix. If so the zardo error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CONQUE in 21.34, 17.34, & 18.13. The correct passage may be ZIR DONOCO or ZIR CONQUE rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the windes', FAAIP is 'your voices', and SAD is 'of wonder'.

‡ 2.7: Is Dee's double 'I' in vi-iv an error or a variation? See 4.13, 5.13, 6.34, & 10.2 for VIV as 'second'.

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**ENOCHEAN EVOCATION**

| 2.21 | TURBS | turb | in their beawry       |
| 2.22 | OGE | òge | for the Chamber       |
| 2.23 | BALTOH | Baltoh | of righteouneses   |
| 2.24 | GIUI | Giui | Stronger             |
| 2.25 | CHIS | chis | are                   |
| 2.26 | LUD | Lud | your fete             |
| 2.27 | ORRI | orri | then the barren stone: |
| 2.28 | OD | Od | And                   |
| 2.29 | MICALP | micalp | myghtier             |
| 2.30 | CHIS | chis | are                   |
| 2.31 | BLA | bia | your voices            |
| 2.32 | OZONGON | ozongon | then the manifold windes. |
| 2.33 | LAP | Lap | For                   |
| 2.34 | NOAN | noin | you are become        |
| 2.35 | TROF | trof | a buylding            |
| 2.36 | CORS | cors | such                  |
| 2.37 | TA | ta | as                     |
| 2.38 | GE | ge | is not                |
| 2.39 | OQ | o-q | but                   |
| 2.40 | MANIN | manin | in the mynde         |
| 2.41 | LAIDON | Ja-l-don: | of the all powerfull. |
| 2.42 | TORZU | Torzu | Arrise                |
| 2.43 | GOHEL | gohel | sayeth the First     |
| 2.44 | ZACAR | ZACAR | Move                  |
| 2.45 | CA | ca | therefore              |
| 2.46 | CNQQOD | c-nô-qod, | unto his Servants:    |
| 2.47 | ZAMRAN | ZAMRAN | Shew yourselves      |
| 2.48 | MICALZO | micalzo | in powere:             |
| 2.49 | OD | od | And                   |
| 2.50 | OZAZM | ozazm | make me               |
| 2.51 | VRELP | vreip | a strong Seething:*   |
| 2.52 | LAP | Lap | for                   |
| 2.53 | ZIR | zir | I am                  |
| 2.54 | IOIAD | ioiad. | of him that liveth forever. |

* 2.11: The English 'Seething' is often modernized into 'Sect' or 'Seek of Things'. More likely 'Seething' is a gerund of 'to seethe'; See the Oxford English Dictionary entry on 'Seething'.

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**NOTES:**

- In this passage, Dr. John Dee introduces the second key, which includes words like 'Adgt', 'zongom', and 'vi-iv'. These are part of the Enochian evocation, a practice that involves the invocation of divine or supernatural entities through specific words and phrases.

- The text contains various terms and phrases that are likely part of a ritualistic or instructional context, aimed at facilitating communication with the divine or spiritual realm.

- Notations like † and ‡ indicate footnotes or corrections, such as the possible copying error with the words 'Zir' and 'Zardo', and the confusion regarding the use of double 'I' in 'viv'.
THE THIRD KEY

3.1 MICMA
3.2 GOHO
3.3 IAD
3.4 ZIR
3.5 COMSELH
3.6 AZIEN
3.7 BIAB
3.8 OS
3.9 LONDONH
3.10 NORZ
3.11 CHIS
3.12 OTHIL
3.13 GIGIPAH
3.14 UNDL
3.15 CHIS
3.16 TA
3.17 PUM
3.18 Q
3.19 MOSPLEH
3.20 TELOCH
3.21 QUIN
3.22 TOLTORG
3.23 CHIS
3.24 ICHISGE
3.25 M
3.26 OZIEN
3.27 DS
3.28 BRGDA
3.29 OD
3.30 TORZUL
3.31 ELI

Behold
gohó
Piad
zir
comselh
azien
biab
Os
Lón-lók
Norz
chis
óhil
Gigipah
und-l
chis
td
pum
Q
mos-pleh
teloch
Qui-i-n
toltorg
chis
ichi-ge
m
ozien
dst
brgda
od
torzul
t-l

3.32 EOL
3.33 BALZARG
3.34 OD
3.35 AALA
3.36 THILN
3.37 OS
3.38 NETAAB
3.39 DLUGA
3.40 VOMZARG
3.41 LONSA
3.42 CAPMAI
3.43 VORS
3.44 CLA
3.45 HOMIL
3.46 COCAB
3.47 FAFEN
3.48 IZIZOP
3.49 OD
3.50 MINOAG
3.51 DE
3.52 GNEDAAB
3.53 VAUN
3.54 NANEEL
3.55 PANPIR
3.56 MALPÆRG
3.57 PILD
3.58 CAOSG
3.59 NOAN
3.60 UNALAH
3.61 BALT
3.62 OD
3.63 VOGAN
3.64 DIOILAP
3.65 MAD
3.66 GOHOLOR

Behold
sayeth
your God,
I am
a Circle
on Whose hands
stand
12
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,
to are not*
Except
myric own hand,
which
slepe
and
shall ryse.
In the first

3.32 Eöl
3.33 Balzarg
3.34 Od
3.35 Dál
3.36 Thiln
3.37 Os
3.38 Ne-tá-ab
3.39 Dluga
3.40 Vomsarg
3.41 Lonsa
3.42 Cap-mi-dli
3.43 Vors
3.44 Cla
3.45 Homil
3.46 Cocab
3.47 Fafen
3.48 Izizop
3.49 Od
3.50 Minoag
3.51 De
3.52 Gne-taking
3.53 Vaun
3.54 Na-nd-e-el
3.55 Panpir
3.56 Malpærg
3.57 Pild
3.58 Caosg
3.59 Noan
3.60 Unalæ
3.61 Bâlæ
3.62 Od
3.63 Vodnæ
3.64 Doodilæ
3.65 Mad
3.66 Goholor

E-öl
Balzarg
Od
Dál
Thiln
Os
Ne-tá-ab
Dluga
Vomsarg
Lonsa
Cap-mi-dli
Vors
Cla
Homil
Cocab
Fafen
Izizop
Od
Minoag
De
Gne-taking
Vaun
Na-nd-e-el
Panpir
Malpærg
Pild
Caosg
Noan
Unalæ
Bâlæ
Od
Vodnæ
Doodilæ
Mad
Goholor

I made you
stuards
and
placed you
in seats
of government,
giving
unto every one of you
powre
successively*
over
456,
the true ages
of tyme,
to the intent that,
from your highest vessels
and
the Corners
of
your governments,
you might work
my powre:
powering downe
the fires of life and encrease,
continually
on the earth
Thus you are become
the skirts
of Justice
and
Truth.
In the name
of the same. your God
Lift up,

* 3.14: The English is a bit confused here. Icisms probably means—

* 3.19: The English is a bit confused here. Icisms probably means—

* 3.26: "T" in 'dst' probably accidental, although 'dst' as 'which' appears

* 3.28: Ds is glossed as 'which' everywhere else.

* 3.42: Capmali rather than Capmai; see 30.122. Also see 4.30 for root Capm-. 
3.67 GOHUS  gohús  I say,
3.68 AMIRAN  amiran  yourselves.
3.69 MICMA  Micma,  Behold
3.70 IEHUOS  lehúsoz  his mercies
3.71 CACACOM  ca-ca-com  flourish
3.72 OD  od  and
3.73 DOOAIN  do-o-a-in  Name
3.74 NOAR  noar  is become
3.75 MICAOLZ  mi-cd-olz  mighty
3.76 AAAM  a-a-lm  amongst us
3.77 CASARMG  Casarmg  In whom
3.78 GOHIA  gohia  we say
3.79 ZACAR  ZACAR  Move*
3.80 UNIGLAG  vniglag  Descend
3.81 OD  od  and
3.82 IMUAMAR  Im-u-mar  apply yourselves unto us
3.83 PUGO  pugo  as unto
3.84 PLAGLI  plaplî  partakers
3.85 ANANJL  anãnãl  of the secret wisdom
3.86 QANAN  Qãñan. of your Creation.

THE FOURTH KEY

4.1 OTHIL  Othil  I have set
4.2 LASDI  lasdi  my feet
4.3 BABAGE  babâge  in the South
4.4 OD  od  and
4.5 DORPHA  dorpha  have looked about me
4.6 GOHOL  Gohol  sayng,
4.7 CCHESSC  G-chisse  are not
4.8 AVAVAGE  avâvâgo  the Thunders of encrease
4.9 CORMP  Corpó  numbered
4.10 PD  pd  33,
4.11 DS  dsomf  which
4.12 SONF  rayne
4.13 VIV  viv-di-v  in the second
4.14 DIU  Angle.

* 3.79: Alternate pronunciation given as zod-a-cor.

4.15 CASARMG  Casarmg  under whom
4.16 OALI  Oali  I have placed
4.17 MAPM  Mapm  9639
4.18 SOBAM  Sobam  Whome
4.19 AG  ag  None
4.20 CORMP  corpó  hath yet numbered,
4.21 CRIP  c-rip  but*
4.22 L  one,
4.23 CASARMG  Casarmg  in whome
4.24 CROODZI  croódzi  the second beginning of things
4.25 CHIS  chis  are
4.26 OD  od  and
4.27 UGEG  ugeg  wax strong
4.28 DS  dst  which
4.29 T  also
4.30 CAPIMAI  capimãi  successively
4.31 CHIS  chis  are
4.32 CAPIMAON  Capimaon  the number of time:
4.33 OD  ord  and
4.34 LONSIN  lonshin  their powres
4.35 CHIS  chis  are
4.36 TA  ta  as
4.37 LO  Lo  the first
4.38 CLA  Cla  456:
4.39 TORGU  Torgú  Arrire,
4.40 NOR  Nor  you sons
4.41 QUASAHI  quasahi  of pleasure,
4.42 OD  od  and
4.43 E  F  viset
4.44 CAOGA  caoãga  the earth:
4.45 BAGLE  Bagle  for
4.46 ZIR  Zireniãd  I am†
4.47 ENAY  I am the Lord
4.48 IAD  your God,

* 4.21: Cap for 'but'; see 10.84.
† 4.46 to 4.48: Zireniãd may be a contraction: ZIR-ENAY-IAD or 'I am' -'Lord'-'God'.

ENOCHELIAN EVOCATION

73
THE FIFTH KEY

\[\begin{align*}
\text{§ 1} & \text{ SAPH} & \text{Sapāh} & \text{The mighty sounds} \\
\text{§ 2} & \text{ZIMII} & \text{zimi} & \text{have entered}^\# \\
\text{§ 3} & \text{D} & \text{du-i-v} & \text{into the third} \\
\text{§ 4} & \text{DIV} & \text{od} & \text{angle,} \\
\text{§ 5} & \text{OD} & \text{and} \\
\text{§ 6} & \text{NOAS} & \text{noas} & \text{are become} \\
\text{§ 7} & \text{TA} & \text{ta} & \text{as} \\
\text{§ 8} & \text{QANIS} & \text{qa-a-nis} & \text{olives} \\
\text{§ 9} & \text{ADROCH} & \text{adroch} & \text{in the olive mount} \\
\text{§ 10} & \text{DORPHAL} & \text{dorphal} & \text{looking with gladnesses} \\
\text{§ 11} & \text{CAOSG} & \text{ca-ō-g} & \text{upon the earth} \\
\text{§ 12} & \text{OD} & \text{od} & \text{and} \\
\text{§ 13} & \text{FAGINTS} & \text{faunts} & \text{dwelling} \\
\text{§ 14} & \text{PERIPSOL} & \text{pēripsol} & \text{in the brightness of the heavens} \\
\text{§ 15} & \text{TA} & \text{tablior} & \text{as} \\
\text{§ 16} & \text{BLIOR} & \text{anipzi} & \text{fasteed} \\
\text{§ 17} & \text{CASARM} & \text{Casarm} & \text{unto whom} \\
\text{§ 18} & \text{AMIPZI} & \text{amipzi} & \text{fastened}
\end{align*}\]

\(\text{\# 4.60: Copying error by Dee.} \ \text{\# 5.3: D for third; see 6.36, 7.33, 17.2.} \ \text{Div for \textit{angle}; see 4.14, 6.3}\)
Dr. John Dee

5.52 DARBS
5.53 QAAS
5.54 F
5.55 ETHARZI
5.56 OD
5.57 BLIOR
5.58 TIAL
5.59 EDNAS
5.60 CICLES
5.61 BACLE
5.62 RAD
5.63 I
5.64 L

THE SIXTH KEY

6.1 GAH
6.2 S
6.3 DIU
6.4 CHIS
6.5 EM
6.6 MICAOLZ
6.7 PILZIN
6.8 SOBAM
6.9 EL
6.10 HARC
6.11 MIR
6.12 BABALON
6.13 OD
6.14 OBLOC
6.15 SAMVELG
6.16 DLUGAR
6.17 MAFLRG
6.18 AR
6.19 CAOSGI
6.20 OD

Darbs obey your creation, vist us* in peace and comfort Conclude us as receivers of your mysteries: for why? Our Lord and Mr. is all one.

Gah The spirits of ye 4th Angle are Nine, Mighty* in the firmaments of waters, Whome the first hath planted a torment to the wicked and a garland to the righteous giving unto them fyrie darts to vanne the earth

6.21 ACAM
6.22 CANAL
6.23 SOBA
6.24 ELZAP
6.25 F
6.26 BLIRD
6.27 CAOOG
6.28 OD
6.29 CHIS
6.30 ANETAB
6.31 OD
6.32 MAIM
6.33 TA
6.34 VIV
6.35 OD
6.36 D
6.37 DARSAR
6.38 SOLPETH
6.39 BIRN
6.40 BRITA
6.41 OD
6.42 ZACAM
6.43 GMICALZ
6.44 SOBA
6.45 HAATH
6.46 TRIAN
6.47 LIAHE
6.48 OD
6.49 ERCHIN
6.50 MAD
6.51 QAAON

Enochian Evocation

Acim 7699
canal continual Workmen soblzar whose† courses f-blard visit with comfort caoogi the earth od and chis are anetab in government od and miam contynuance ta as viv the second od and d the third Darsar Wherefore sol-peth hearken unto bien my voyage Brita I have talked of you od and zacam I move you g-micalzo in power and presence, sob-ha-ath whose trian works shall be Lu-id-he a song of honor odecrin and the praise MAD of your God Q-a-a-on in your Creation.

THE SEVENTH KEY

7.1 RAAS
7.2 I

Raas The East t'diman is

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 3.62.

* 5.54: F for 'visit'; see 4.43, 6.25.
† 6.6: Micaolz for 'mighty'; see 3.74, 18.2, 30.6.
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7.3. SALMAN paradiz a howse
7.4. PARADIZ oécrimi of virgins§
7.5. GECRIMI aso singing praises
7.6. AAI amongst∗
7.7. IALPIRGAH i-al-pirghah the flames of the first glory,†
7.8. QUIIN qui-in wherein
7.9. ENAY enay the Lord
7.10. BUTMON butmon hath opened his mouth
7.11. OD od and
7.12. INOAS inóas they are become
7.13. NI ni 28
7.14. PARADIAL paradial Living dwellings
7.15. CASARMG casarmg in whom
7.16. UGEAR ugeár the strength of men
7.17. CHIRLAN chirlan rejoceth
7.18. OD od and
7.19. ZONAC zonac they are apparel’d
7.20. LUCIFIAN lucifian with ornaments of brightness
7.21. CORS cors such
7.22. TA ta as
7.23. VAUL vaul work
7.24. ZIHR zirn wonders
7.25. TOL tol-ha-mi on all
7.26. HAMI soha Whose
7.27. SOBA londóh Kingdoms
7.28. LONDON ad and
7.29. OD miam continuance
7.30. MIAM chis are
7.31. CHIS tad as
7.32. TA o the third
7.33. D o dés fourth
7.34. OD umadea strong towres
7.35. ES od and

---

ÈNÔCHIAN EVOCATION---

7.38. PIBLIAR piblar places of comfort
7.39. OTHIL Òthlíte The seats∗
7.40. RIT od of mercy
7.41. OD mián and
7.42. MIAM mian continuance.
7.43. CNOQUOL Cnoquol O you Servants
7.44. RIT Rit of Mercy,
7.45. ZACAR ZACAR, Move,
7.46. ZAMRAN ZAMRAN Appeare,
7.47. GECRIMI oécrimi sing praises
7.48. QADAH q-a-dah unto the Creator:
7.49. OD od And
7.50. OMICALZ omicalz be mighty†
7.51. AAIOM aiom amongst us
7.52. BAGLE Bagle For
7.53. PAPIOR papnor to this remembrance
7.54. IDLUGAM idlágam is given
7.55. LONSHI lonsiu powre
7.56. OD od and
7.57. UMLIF umlif our strength
7.58. UEGE ugegi waxeth strong
7.59. BIGHIAD Bighad in our Comforter.

---

THE EIGHTH KEY

8.1. BAZME Bazmelo The Midday
8.2. LO i the first‡
8.3. I is
8.4. TA as
8.5. PIRPSION pírpsion the third heaven
8.6. OLN òln made
8.7. NAZ nazávðhí of Hiacynth Pillers
8.8. AVABH avabh
8.9. OX ox 26
8.10. CASARMG casarmg in whom

* 7.39 to 7.40: Othil for 'seats'; see 3.12. Rth for 'Mercy'; see 7.44.
† 7.30: Alternate pronunciation: Omicalzod.
‡ 8.2: Lo as 'first'; see 4.37.

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§ 7.4: Alternate pronunciation 'paradizod'.
∗ 7.6: As for 'amongst'; see 1.73, 7.52, 13.32, 23.33, &c.
† 7.7: Contraction of IALP-IRGAI or 'burning flame'-spirit.'
8.42 O
8.43 SALMAN
8.44 LONCHO
8.45 OD
8.46 YOVINA
8.47 CARRAFF
8.48 NIHSS
8.49 BAGLE
8.50 AVAYAGO
8.51 GOHON
8.52 NIHSS
8.53 BAGLE
8.54 MOMAO
8.55 SIAION
8.56 OD
8.57 MARZA
8.58 IADOASOMOMAR

Jad-ös-mónar

of him that is, was, and shall be crowned"§

8.59 POLIP
8.60 NIHSS
8.61 ZAMRAN
8.62 CIAOF
8.63 CAOSGO
8.64 OD
8.65 BÌIRS
8.66 OD
8.67 CORSI
8.68 TA
8.69 ABRAMIG

THE NINTH KEY

9.1 MICAOLI
9.2 BRANSG

Mi-caö-li A mighty
bransg garde

§ 8.58: Contraction of IAD-ÖS-MOMAR or "God'-ß-'was'-crowned". See 8.54 for MÔMA- root.

F
9.3 PURGEL  prgel  of fire
9.4 NAPTA  npta  with two-edged swords
9.5 IAPLOR  iaplor  flaming
9.6 DS  ds  (which)
9.7 BRIN  brin  have
9.8 EFASAFE  efasafe  viols§
9.9 P  p  3:
9.10 VONPHO  vonpho  of wrath
9.11 OLANI Oldani  for two tymes
9.12 OD  od  and
9.13 OBZA  obza  a half:
9.14 SOBA  soba  whose*
9.15 UPAAH  upaah  wings
9.16 CHIS  chis  are
9.17 TATAN  tatan  of wormwood,
9.18 OD  od  and
9.19 TRANAN  tranan  of the marrow
9.20 BLYYE  blyye  of salt,
9.21 ALAR  alar  have settled
9.22 LUSDA  lusda  their feete
9.23 SOBOLN  soboln  in the West,
9.24 OD  od  and
9.25 CHIS  chis  are
9.26 HOLQ  holq  measured
9.27 CNOQUODI  Cnoquodi  with their Ministers
9.28 CIAL  cial  9966.
9.29 UNAL  unal  Those
9.30 ALDON  aldon  gather up
9.31 MOM  mom  the moss
9.32 CAOSGO  caosgo  of the earth
9.33 TA  ta  as
9.34 LAS  las  the rich
9.35 OLLOR  ollor  man
9.36 GNAY  gnay  doth

§ 9.8: English 'viols' usually modernized as 'violins'; possible alternate would be 'violins'. See Oxford English Dictionary on 'violns'.
* 9.14: SOBA as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBAC appears twice in total, both times in this key.

9.37 LIMLAL  limlal  his threasure:
9.38 AMMA  Amma  Cursed
9.39 CHIS  chis  are they
9.40 SOBA  soba  whose
9.41 MADRID  madrid  iniquities
9.42 ZCHIS  zchis,  they are§
9.43 OANOAN  oonlynan  in their eyes
9.44 CHIS  chis  are
9.45 AVINY  aviny  milstones
9.46 DRILPI  drilpi  greater
9.47 CAOSGI  caosgi,  then the earth
9.48 OD  od  And
9.49 BUTMONI  butmoni  from their mowthes
9.50 PARM  Parm  rune
9.51 ZUMVI  zumvi  seas
9.52 CNLA  CNla  of blud:
9.53 DAZIZ  Daziz  Their heds
9.54 ETHAMZ  ethamz  are covered*
9.55 ACHILDAO  a-childao  with diamond:
9.56 OD  od  and
9.57 MIRC  mirc  uppon
9.58 OZOL  ozol  their heds
9.59 CHIS  chis  are
9.60 PIDIAT  pidiat  marble
9.61 COLLAL  collal  sleves.
9.62 ULCINN  ulcinn  Happie is he,
9.63 ASOBAM  asobam  on whome
9.64 UCIM  ucim  they grown not.
9.65 BAGLE  Bagle  For why?
9.66 IAD  iad  The God
9.67 BALTOH  Baltoth  of righteousnes,†
9.68 CHRIKAN  chrlkan  rejoiceth
9.69 PAR  par  in them.
9.70 NIHOS  NIHOS  Come away
9.71 OD  od  and

† 9.67: BALTOH for 'righteousness'; see 1.76, 2.33.
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10.1 CORAXO  Cordaxo  The Thunders of Judgement and Wrath
10.2 CHIS  chis  are
10.3 CORMP  cornp  numbered
10.4 OD  od  and
10.5 BLANS  blans  are haborowed
10.6 LUCAL  Lucal  in the North
10.7 AZIAZIOR  aziazior  in the likenes
10.8 PAEB  paeb  of an oke
10.9 SOBA  Soba  whose
10.10 LILNON  Lillonon  branches
10.11 CHIS  chis  are
10.12 VIRQ  virg  Nests
10.13 OF  op  22
10.14 EOPHAN  eophan  of lamentation
10.15 OD  od  and
10.16 RACLIR  ralcrir  weaping
10.17 MAAST  maas  Layd up
10.18 BAGLE  bagle  for
10.19 CAOSGI  caosgi  the earth
10.20 DS  ds  which
10.21 FALPON  falpon  burn
10.22 DOSIG  dosig  night
10.23 OD  od  and

The Tenth Key

10.24 BASGIM  basgim  day:
10.25 OD  od  and
10.26 OXEX  oxex  vomit out
10.27 DAZEE  daize  the heds
10.28 SITRIS  sitris  of scorpions
10.29 OD  od  and
10.30 SALBROX  salbrox  live sulphur
10.31 CYNAX  cynax  myngled
10.32 FABOLAN  fabol  with poysen
10.33 UNAL  Unal-chis  These
10.34 CHIS  chis  be:
10.35 CONST  const  The Thunders
10.36 DS  ds  that
10.37 DAOX  dax  5678
10.38 COCSAB  coex  tymes
10.39 OL  ol  in the 24th part
10.40 OANIO  oaino  of a moment
10.41 YOR  yor  re:
10.42 EORS  eors  with a hundred:
10.43 MICAOLI  micaoli  mighty
10.44 OL  ol  earthquakes
10.45 GIXYAX  gixyax  and
10.46 OD  od  a thousand
10.47 MATB  matb  tymes:
10.48 COCSAB  coex  as many
10.49 PLOSI  plosi  surges
10.50 MOLUI  molui  which
10.51 DS  ds  rest not
10.52 PAGEP  pagep  neyther
10.53 LARAG  larag  know
10.54 OM  om  at any
10.55 DROL  drul  at any

$ 9.76 to 9.78: 't' for 'at'; see 1.33, 4.50, &c. Coas for 'such'; see 2.36, 7.21, 30.144. Ta for 'at'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

**10.34: Chis usually is 'ares'**

§ 10.43 to 10.47: Large lacuna in SL MS. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 3, 1574, working in Royal Appendix xi6vi or True Relation. My reconstruction is only partial.

*10.48: COCSAB for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.144.
THE ELEVENTH KEY

11.1 OXIAVAL

11.2 HOLDO

† 10.56: English missing in Sl. Ms. 3191: Laycock gives MATORB as "echoing".

† 11.16 to 11.37: Lacuna in Sl. Ms. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.31.

† 11.35: ZACAR possible alternate spelling for ZACARE? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.
The Twelfth Key:

12.1 NONCI Nonci O you
12.2 DS dsnf that
12.3 SONE
12.4 BABAGE Babage in the sowth
12.5 OD od and
12.6 CHIS chis are
12.7 OB ob :28:
12.8 HUBARO hubído the lanterns\*
12.9 THIBP thibp of sorrow
12.10 ALLAR allar bynde up
12.11 ATRAH atraih your girdles
12.12 OD od and
12.13 EF ef viset us
12.14 DRIX drix Bring down
12.15 FAFEN fafen your trayn
12.16 MAIN Mian 3663
12.17 AR ar that
12.18 ENAT Enay the Lord
12.19 OYOF oyof may be magnified
12.20 SOBA soba whose

\* 12.8: Hubar- stem for 'lamp' or 'lantern'; see 5.39, 17.13.
§ 12.3: Son for 'which'; however, dsnf could be a contraction.

The Thirteenth Key:

13.1 NAPEAI Napei Oh you swords
13.2 BARAGEN Babaghen of the sowth
13.3 DS dbrie which
13.4 BRIN vx have\†
13.5 VX vx 42
13.6 OOAONA oodaona eyes
13.7 LRING bring to styx up
13.8 VONPH vonph wrath
13.9 DOALIM dolidim of synn
13.10 BOLIS oélis making
13.11 OLOG olyog men
13.12 ORSBA orsba drunken
13.13 DS ds which
13.14 CHIS chis are
13.15 APFA affa empty:

\† 13.4: Brin for 'have'; see 9.7, 14.6, 16.7, 17.11.
13.16 Micma  Micma  Behold
13.17 Isro  isro  the promise
13.18 Mad  MAd  of God
13.19 Od  od  and
13.20 Lonshi  Lon-shi-tox  his powre
13.21 Tox†  ds  which
13.22 Ds  tmmd  is called
13.23 Iump  aai  amongst you
13.24 Aai  aai  A bitter sting:
13.25 Grosb  Grosb:  A bitter sting:
13.26 Zacar  Zacar  Move
13.27 Od  od  and
13.28 Zamran  Zamran,  shew yourselves
13.29 Odo  odo  Open
13.30 Cicle  cicle  the mysteries
13.31 Qaa  Qaa,  of your Creation
13.32 Zorge  Zorge,  Be friendly unto me:
13.33 Lap  lap  for
13.34 Zirdo  zirdo  I am
13.35 Noco  Noco  the servant
13.36 Mad  MAD,  of the same your God
13.37 Hoath  Hoath  The true worshipper
13.38 Iaida  Iaida.  of the Highest

THE FOURTEENTH KEY

14.1 Noromi  Noromi  O you sons
14.2 Baggie  baggie  of fury
14.3 Pasbs  pasbs  the dowghters
14.4 Oiad  oiad  of the Just
14.5 Ds  ds  which
14.6 Trint  trint  sit
14.7 Mirc  mirc  uppon
14.8 Ol  ol  24
14.9 Thil  thil  seats
14.10 Dods  dods  vexing

† 13.21: Tox may be a suffix that expresses possession; see 14.23.

THE FIFTEENTH KEY

15.1 Ils  Ils  O thou
15.2 Tabbam  tabbam  the governor
15.3 L  Lidlpr  of the first

‡ 14.23: Iump for 'is called'; see 13.23, 18.19.
THE SIXTEENTH KEY

16.1  Ils  Ils  Oh thou
16.2  Viv  viuliprt second
16.3  IALPRT  flame

* 16.10: Om for 'undestand' or 'know'; see 2.4, 10.54, 30.713.
† 16.22: Hame- stern for 'creatures'; see 7.25, 14.12.
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16.38 HOATH
16.39 IAIADA

Hoath
Iaida.

THE SEVENTEENTH KEY

17.1 ILS
17.2 D
17.3 ILPRY
17.4 SOBA
17.5 UPAAH
17.6 CHIS
17.7 NARBA
17.8 ZEKLAY
17.9 DODSIH
17.10 OD
17.11 BRIN
17.12 FAXS
17.13 HUBARO
17.14 TUSIAX
17.15 YLSI
17.16 SOBA
17.17 IAD
17.18 I
17.19 VONPOUNPH
17.20 ALDON
17.21 DAXIL
17.22 OD
17.23 TOATAR
17.24 ZACAR
17.25 OD
17.26 ZAMRAN
17.27 ODO
17.28 CICLE
17.29 QAA
17.30 ZOBGE

O thow
third
flame
whose
wynga
arc
thorns
to styer up
 vexation:
and
hast
7336
lamps living
going
before the
whose
God
Wrath in Angre*
Gyrd up
thy loynes
and
harken
Move
and
shew yourselves
Open
the mysteries
of your Creation
Be friendly unto me

* 17.19: Contraction of VONPOUNPH or ‘of wrath’-‘wrath’. This appears to be a peculiar kind of emphatic redundancy.
ENOCHEAN EVOCATION

THE KEY OF THE THIRTY AYRES

| 30.1 | MADRIAX | Madriax | Oh you heavens, which dwell in the first Ayre. |
| 30.2 | DS | dsraf | |
| 30.3 | PRAF | praf | |
| 30.4 | LIL | LIL | are in the parts of the Erth, |
| 30.5 | CHIS | chis | Mightie of the highest |
| 30.6 | MICAOLZ | Micaolz | are in the partes of the Erth, |
| 30.7 | SAANIR | saanir | |
| 30.8 | CAOSGO | Caosgo | of your God, Be the beginnynge of comfort. |
| 30.9 | OD | od | whose |
| 30.10 | FISIS | fisis | whose eyes. |
| 30.11 | BALZIZAS | balzizas | are. |
| 30.12 | Iaida | Iaida | of the hevens, |
| 30.13 | NONCA | nonca | provided which |
| 30.14 | GORULIM | goralim | you |
| 30.15 | MICMA | Micma | for the government |
| 30.16 | ADONIAN | adonian | of the Erth. |
| 30.17 | MAD | MAD | and |
| 30.18 | LAOD | laod | for the government |
| 30.19 | BLIORB | bliorb | of the Erth. |
| 30.20 | SOBA | sabaothana | and |
| 30.21 | OOAONA | Ooaona | the brightnes |
| 30.22 | CHIS | chis | of the hevens; |
| 30.23 | LUCIFIAS | Lucifias | which |
| 30.24 | PERIPSOLO | peripso | provided |
| 30.25 | DS | ds | you |
| 30.26 | ABRASSA | abrassa | for the government |
| 30.27 | NONC | nonc | of the Erth. |
| 30.28 | NETBAIB | netbaib | for the government |
| 30.29 | CAOSGO | CAOSGO | of the Erth. |
| 30.30 | OD | OD | and |

The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. ms. 319 as well as on the preceding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

References:
- 30.21: Ooaona for 'eyes'; see 13.6.
- CAOSGO is 'the earth'; see 3.44, 3.66.
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Enochian Evocation

30.64 PARMCL pargmc
30.65 PERIPASX peripsax
30.66 OD od
30.67 TA ta
30.68 QURLST qurlst
30.69 BOOAPIS booapS
30.70 L L
30.71 NIMB Lnimb
30.72 OUCHO ocho
30.73 SYMP, symp,
30.74 OD od
30.75 CHRISTOS Chrestos
30.76 AG Agolorn
30.77 TOLTORN Tollorn
30.78 MIRC mirc
30.79 Q Q
30.80 TIOBL tiobl
30.81 LEL Lel,
30.82 TOL Ten
30.83 FAOMBD paombd
30.84 DILZMO dilzmo
30.85 ASPIAN aspian,
30.86 OD Od
30.87 CHRISTOS Chrestos
30.88 AG ag
30.89 L L
30.90 TOLTORN tortorn
30.91 PARACH parach
30.92 ASYMP asyp,
30.93 CORDZIZ Cordziz
30.94 DODPAL dodpal
30.95 OD od
30.96 HPALZ Hpalz
30.97 L Lemnad,
30.98 SMNAD another:

let it ronne
with the hevens:
and
as
a handmayd
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
Creatur
equal
with another
The reasonable Creatures of
Erth or Men
let them vex
and
wedge out
one
another:

# 30.54: 'saying,' or 'the beginnyng'
# 30.55: 'speak' or 'say in her'
# 30.56: 'may be'
# 30.57: 'pay'd'
# 30.58: 'drunkn'
# 30.59: 'speak'
# 30.60: 'speak'
# 30.61: 'in oneself'
# 30.62: 'Elzdprilb'
# 30.63: 'tilb'

* 30.37: 'om' for 'understanding'; see 3.4, 10.54, 16.19.
† 30.63: 'ral' for 'of her'; see 30.55. Could 'tilb' be another suffix (like rox) signifying possession

Gg
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 while let her be known, and another while:

a stranger: Bycause she is the bed of an Harlot,

¶ 30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

¶ 30.118: Possibly a contraction—if so, a word is missing. Ot is T (first person singular), while cordiz is 'men'. Perhaps the 'made' is somehow understood?

$ 30.125: The English probably should be 'time'; see 4.32.
BOOK FOUR

EARTHLY KNOWLEDGE,
AID & VICTORY

WHEN the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

† Deuteronomy, Chapter 31.  † Revelation, Chapter 21.

[NB. The following captions are to be read for the numbered columns following:—ed.]

1. Part of the Earth as imposed by Man.
2. Part of the Earth as imposed by God.
3. Divinely ordained Symmetric Characters.
4. Ordered Sphere of good & noble Ayres.
5. Number of Good Ministers ordered in 3 parts.
6. Total of all good Ministers.
7. Angelic Kings Ruling the 30 orders and also the 12 tribes.
8. Tribes of the people of Israel Dispersed.
9. Quarter of the Earth to which the dispersed tribes are assigned.
<table>
<thead>
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<th>2</th>
<th>3</th>
<th>4</th>
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<td>Occodon</td>
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<td>Pascomb</td>
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<td>4. Cappadocia Doagnis</td>
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<td>5. Tuscia Pacasna</td>
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<td>74</td>
<td>Ziracahe</td>
<td>2</td>
<td>Ruben</td>
<td>South</td>
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<tr>
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<td>Arfaolg</td>
<td>12</td>
<td>Ephraim</td>
<td>North N-W</td>
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</table>
Dr. John Dee

ENOCHEAN EVOCATION

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<td>Oxlopar</td>
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<td>30: TEX</td>
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<td>Ephraim</td>
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<td>CADAMAMP</td>
<td>8</td>
<td>Benjamin</td>
</tr>
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<td>78.</td>
<td>ARFAOLG</td>
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</tr>
<tr>
<td>79.</td>
<td>ZIRACAH</td>
<td>2</td>
<td>Ruben</td>
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<td>ZARNAH</td>
<td>4</td>
<td>Manasse</td>
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<td>81.</td>
<td>GEBABAL</td>
<td>5</td>
<td>Asseir</td>
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<tr>
<td>82.</td>
<td>LAYAVOTH</td>
<td>10</td>
<td>Gad</td>
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<td>83.</td>
<td>ZARZIG</td>
<td>9</td>
<td>Nephthalim</td>
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<td>ZURCHOL</td>
<td>6</td>
<td>Simeon</td>
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<td>HONONOL</td>
<td>3</td>
<td>Ichudah</td>
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<td>4</td>
<td>Manasse</td>
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<tr>
<td>88.</td>
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<tr>
<td>91.</td>
<td>ZURCHOL</td>
<td>6</td>
<td>Simeon</td>
</tr>
</tbody>
</table>

HH
BOOK FIVE
THE ANGELS OF THE FOUR QUARTERS

CHAPTER I
THE GREAT TABLE

"This is the Great Table from which the Angels in this book have been derived.

The Characters upon the Great Table
CHAPTER II
THE CORRECTED GREAT TABLE

This is the Great Table as reformed by Raphael on the twentieth of April, 1587.

CHAPTER III
THE GREAT CIRCLE OF THE QUARTERS

The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.
CHAPTER IV

THE FUNDAMENTAL OBEYANCE

This is the fundamental obeisance to God, and the conjuration for obtaining the benign ministry of the good angels.

IEOVH ZEBAOITH, I JOHN DEE (your unworthy servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: ORO, IBAX, AOZPI, MOR, DIAL, HCTCA, OIP, TEA, PDOCE, MPH, ABSL, GAIOL, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendly, and peacefully to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office.

O God. Amen.

Through you, Jesu Christe,

AMEN

120

CHAPTER V

THE TWENTY FOUR SENIORS

These are the twenty-four Seniors (mentioned in the Apocalypse of Saint John) whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.

<table>
<thead>
<tr>
<th>QUARTER</th>
<th>GOD NAME</th>
<th>SENIORS</th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>BATAIWA</td>
<td>Abioro or Habioro</td>
</tr>
<tr>
<td></td>
<td>or BATAIVH</td>
<td>Aaoxai</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hmorda</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Haorpi or Ahaorpi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hipotga</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Autotar</td>
</tr>
<tr>
<td>South</td>
<td>ICZHHCA</td>
<td>Aidrom or Laidrom</td>
</tr>
<tr>
<td></td>
<td>or ICZHHCL</td>
<td>Aczinor</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lzinopo</td>
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<tr>
<td></td>
<td></td>
<td>Lhctga or Alhctga</td>
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<td></td>
<td></td>
<td>Lhiansa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Acnicbu</td>
</tr>
<tr>
<td>West</td>
<td>RAAGIOS</td>
<td>Srhpm or Lsrhpm</td>
</tr>
<tr>
<td></td>
<td>or RAAGIOL</td>
<td>Saiiou</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Laoaxi</td>
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<tr>
<td></td>
<td></td>
<td>Lgaiol or Slgaiol</td>
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<tr>
<td></td>
<td></td>
<td>Ligidisa</td>
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<tr>
<td></td>
<td></td>
<td>Soaiznt</td>
</tr>
<tr>
<td>North</td>
<td>ELDPRNA</td>
<td>Aetpio or Aetpio</td>
</tr>
<tr>
<td></td>
<td>or EDLPRNA</td>
<td>Adooect</td>
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<tr>
<td></td>
<td></td>
<td>Alndvod</td>
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<tr>
<td></td>
<td></td>
<td>Apdoce or Aapdoce</td>
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<tr>
<td></td>
<td></td>
<td>Arinnaq</td>
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<tr>
<td></td>
<td></td>
<td>Anodoin</td>
</tr>
</tbody>
</table>
This is the invitation to the six seniors of the East:

YOU SIX SENIORS OF THE EAST, powerful and faithful to the omnipotent God of our ministry, in the name of the same God (one and three), I say to you, AHORO or HABIBORO, HAOZAI, HTMORDA, HAOZIRI or ABAOZHI, HIPOZGA, AUTOTAH, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

Amen

Through the sacred Name of God
BATAIVA or BATAIVH
Amen

This is the invitation to the six seniors of the South:

YOU SIX SENIORS OF THE SOUTH, powerful & faithful to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, ATDRO or LAIDROM, ACOINOR, LEZONPO, LHECGA or LHEICGA, AEHHI, AEHHI or AEHHI, through the divine Name by which you are particularly bound, the angelic Name ICZHHCA or ICZHHCLR, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

Amen

Through the sacred Name of God
ICZHHCA or ICZHHCLR
Amen
This is the invitation to the six Seniors of the West:

YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or ISRAHPM, SAIGNOU, LAAAXRP, LGAIOI or LGAIOI, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAQIOS or RAAQIOI, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
RAAQIOS or RAAQIOI

AMEN

This is the invitation to the six Seniors of the North:

YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AESPIQ or AESPIQ, ADOQSO, ADINSO, APDOQ or APDOQ, APNNAQ, ANOQDIN, through the divine Name by which you are particularly bound, the angelic Name ELDPRMA or ELDPRMA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ELDPRMA or ELDPRMA

AMEN
CHAPTER VI

THE ANGELS OF MEDICINE

These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, etc.

<table>
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<tr>
<th>Quarter</th>
<th>God Name</th>
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<th>Cacodemons</th>
<th>God Names</th>
<th>Reversed</th>
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<td>East</td>
<td>IDOIGO</td>
<td>Czn or Czons</td>
<td>Xcz</td>
<td>OGIODI</td>
<td>AZDRA</td>
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<td></td>
<td>ARDZA</td>
<td>Tott or Toit</td>
<td>Ato</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td>Sias or Sigas</td>
<td>Rai</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Fmnd or Fmond</td>
<td>Pfm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South</td>
<td>ANGPOI</td>
<td>Aira or Aiga</td>
<td>Xai</td>
<td>IOPGNA</td>
<td>XANNV</td>
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<tr>
<td></td>
<td>VNNAX</td>
<td>Ormn or Orpmn</td>
<td>Aor</td>
<td></td>
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<td></td>
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<td>Rsni or Rsot</td>
<td>Rs</td>
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<td></td>
<td></td>
<td>Izn or Izntr</td>
<td>Pi</td>
<td></td>
<td></td>
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<tr>
<td>West</td>
<td>OLGOTA</td>
<td>Taco or Tago</td>
<td>Mta</td>
<td>ATOGLO</td>
<td>OCLAO</td>
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<td></td>
<td>OALCO</td>
<td>Nhod or Nhoit</td>
<td>Onh</td>
<td></td>
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<td></td>
<td></td>
<td>Paax or Patax</td>
<td>Cfa</td>
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<td></td>
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<td>Saz or Saaz</td>
<td>Hsa</td>
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<tr>
<td>North</td>
<td>NOALMR</td>
<td>Opnn or Opnn</td>
<td>Mop</td>
<td>RMLAON</td>
<td>GAOLO</td>
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<td></td>
<td>OLOG</td>
<td>Apst or Aplst</td>
<td>Oap</td>
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<td></td>
<td></td>
<td>Scio or Scmio</td>
<td>Cac</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Vsg or Varsg</td>
<td>Hua</td>
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</tbody>
</table>
This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:

YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOTT, SIAS OR SIGAS, FNND OR FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures; In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God, the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
IDOIGO and ARDZA

AMEN

I
This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:

YOU ANGELS OF LIGHT, TACO OR TAGCO, NHODD OR NHODD, PAX OR PAX, SAIZ OR SAAIZ, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plenteously, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
OLGOTA and OALCO

Amen

This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:

YOU ANGELS OF LIGHT, OPAMN OR OPAMN, APST OR APST, SCIO OR SCMN, Vasq or Vars, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plenteously, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG

Amen
CHAPTER VII

THE ANGELS OF PRECIOUS STONES

*These are the names of the sixteen good angels who are powerful &
learned in the finding, collection, use, and virtues of metals, and in the
coagulations and powers of jewels.*

<table>
<thead>
<tr>
<th>QUARTER</th>
<th>GOD NAMES</th>
<th>ANGELS</th>
<th>CACO-DEMONS</th>
<th>GOD NAMES</th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>LLACZA</td>
<td>Oyub or Oyaub</td>
<td>Xoy</td>
<td>AZCALL</td>
</tr>
<tr>
<td></td>
<td>PALAM</td>
<td>Paoc or Pacoc</td>
<td>Apa</td>
<td>MALAP</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rbnh or Rbznh</td>
<td>Rb</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Diri or Diari</td>
<td>Pdi</td>
<td></td>
</tr>
<tr>
<td>South</td>
<td>ANÆEM</td>
<td>Omgg or Omagg</td>
<td>Xom</td>
<td>MEEANA</td>
</tr>
<tr>
<td></td>
<td>SONDN</td>
<td>Gbal or Gbeal</td>
<td>Agb</td>
<td>NDNOS</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rlmu or Rlemu</td>
<td>Rrl</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Iahl or Iamhl</td>
<td>Pia</td>
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<td>West</td>
<td>NELAPR</td>
<td>Magm or Malg</td>
<td>Mma</td>
<td>RPALEN</td>
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<td></td>
<td>OMEBB</td>
<td>Leoc or Leac</td>
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<td>Vsn or Vspn</td>
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<td>Rvoi or Rvroi</td>
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<tr>
<td>North</td>
<td>VADALI</td>
<td>Gmn or Gmn</td>
<td>Mgm</td>
<td>ILADAV</td>
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<td></td>
<td>OBARA</td>
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<td>AVABO</td>
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<td>Ecop or Ecaop</td>
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<td>Amox or Amlox</td>
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<td>Brap or Briap</td>
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</table>
This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:

YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYUB, PAOC or PAOC, RBZNI or RBZNI, DEBI or DEBI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEVGA ZEOGTH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

Amen

Through the speaking of the holy & mystical Names of God, LLACZA and PALAM

Amen

\[\begin{array}{c}
\text{LLACZA} \\
\text{PALAM} \\
\end{array}\]

This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:

YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMAG or OMAG, GBEL or GBEL, RLMU or RLMU, IAHL or IAHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEVGA ZEOGTH, through the inevitable power which is known to the same, our God, in these Names, ANAEEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANAEEM and SONDN, I call and command you, one and all.

Amen

Through the speaking of the holy and mystical Names of God, ANAEEM and SONDN

Amen

\[\begin{array}{c}
\text{ANAEEM} \\
\text{SONDN} \\
\end{array}\]
This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:

YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), MAGM or MALGM, LEOC or LEAOC, VSSN or VSPSN, RVROI or RVROI, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, ISOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NELAPR and OMEBB, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God NELAPR and OMEBB

AMEN

This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:

YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), GNMN or GMDNM, ECAOP or ECAOF, AMOX or AMLOX, BRIAP or BRIAF, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, ISOVA ZEBOATH, through the inevitable ower which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God VADALI and OBAVA

AMEN
CHAPTER VII
THE ANGELS OF TRANSFORMATION

These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.

<table>
<thead>
<tr>
<th>Quarter</th>
<th>God Names</th>
<th>Angels</th>
<th>Caco- God Names</th>
<th>Demons Reversed</th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>AIAOAI</td>
<td>Abmo or Abamo</td>
<td>Cab</td>
<td>IAOAIA</td>
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<td></td>
<td>OIITT</td>
<td>Naco or Naoco</td>
<td>Ona</td>
<td>TIIIO</td>
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<td></td>
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<td>Ocnn or Ocanm</td>
<td>Moc</td>
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<td></td>
<td></td>
<td>Shal or Shail</td>
<td>Ash</td>
<td></td>
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<tr>
<td>South</td>
<td>CBALPT</td>
<td>Opna or Opna</td>
<td>Cop</td>
<td>TPLABC</td>
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<tr>
<td></td>
<td>ARBIZ</td>
<td>Doop or Dolop</td>
<td>Odo</td>
<td>ZIBRA</td>
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<td></td>
<td></td>
<td>Rxao or Rxdap</td>
<td>Mrx</td>
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<tr>
<td></td>
<td></td>
<td>Axir or Axir</td>
<td>Axx</td>
<td></td>
</tr>
<tr>
<td>West</td>
<td>MALADI</td>
<td>Paco or Palco</td>
<td>Rpa</td>
<td>IDALAM</td>
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<tr>
<td></td>
<td>OLAAD</td>
<td>Ndzn or Ndzap</td>
<td>And</td>
<td>DAALO</td>
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<td></td>
<td></td>
<td>Iipo or Iidpo</td>
<td>Xii</td>
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<tr>
<td></td>
<td></td>
<td>Xrhn or Xrnh</td>
<td>Exr</td>
<td></td>
</tr>
<tr>
<td>North</td>
<td>VOLXDO</td>
<td>Datt or Dabte</td>
<td>Rda</td>
<td>ODXLOV</td>
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<td></td>
<td>SIODA</td>
<td>Diom or Dixom</td>
<td>Adi</td>
<td>ADIOS</td>
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<td></td>
<td></td>
<td>Oopz or Oopzn</td>
<td>Xoo</td>
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<td></td>
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<td>Rgan or Rgoan</td>
<td>Erg</td>
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</table>
This is the invocation of the four good angels of the East, who are learned and powerful in Transformation:

YOU four good and true Angels of God (our Creator), Abmo or Abamo, Naco or Naoco, Ocnum or Ocnum, Shal or Shial, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAII and OHII. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you design to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plenteously make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAII and OHII.

AMEN

Through these sacred and mystical Names of God
AIAOAII and OHII

AMEN

Through these sacred and mystical Names of God CBALPT and ARBIZ

AMEN

Through these sacred and mystical Names of God
CBALPT and ARBIZ

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This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:

YOU your good and true Angels of God (our Creator), PACO or Palco, NDNZ or NdaZn, Ipo or Ibo, XnNH or XrNNE, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God.

Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plenteously make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

AMEN

Through these sacred and mystical Names of God
MALADI and OLAAD

AMEN

This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:

YOU your good and true Angels of God (our Creator), DATT or DATT, Dtom or DIXOM, OOpz or OOpZ, RGAN or ROGAN, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God.

Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plenteously make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

AMEN

Through these sacred and mystical Names of God
VOLXDO and SIODA

AMEN
CHAPTER IX
THE ANGELS OF THE FOUR ELEMENTS

These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.

<table>
<thead>
<tr>
<th>QTR.</th>
<th>GOD NAME</th>
<th>ANGELS</th>
<th>CAČO-ELMNT DEMONS</th>
<th>GOD NAMES REVERSED</th>
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</thead>
<tbody>
<tr>
<td>E.</td>
<td>AOVR.RZ</td>
<td>Acca or Acca Air Cac</td>
<td>ZRRVOA IAOLA</td>
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<tr>
<td></td>
<td>ALOAI</td>
<td>Npat or Nprat Water Onp</td>
<td>IAOLA</td>
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<td>Otoi or Otroi Earth Mot</td>
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<td>Pnrox or Pnroz Fire Apm</td>
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<td>S.</td>
<td>SPMNIR</td>
<td>Msal or Msma Air Cms</td>
<td>RINMPS ZIPLI</td>
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<td></td>
<td>ILPIZ</td>
<td>Iba or Iuba Water Oia</td>
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<td>Izxp or Iizxp Earth Miz</td>
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<td>Stim or Strim Fire Ast</td>
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<td>W.</td>
<td>IAAASD</td>
<td>Xpen or Xpen Air Rxp</td>
<td>DSAAAAL APATA</td>
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<td></td>
<td>ATAPA</td>
<td>Vasa or Vasa Water Arx</td>
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<td>Dapi or Daspi Earth Xda</td>
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<td>Rnul or Rndil Fire Ern</td>
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<td>N.</td>
<td>RZIONR</td>
<td>Adre or Adire Air Rad</td>
<td>RNIOZER MFZR</td>
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<td></td>
<td>NRZFM</td>
<td>Sisp or Siopl Water Asi</td>
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<td>Pali or Pani Earth Xpa</td>
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<td></td>
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<td>Acar or Acar Fire Eac</td>
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T45
This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:

YOU Angels of God, flowing with truth & goodness, I call you, Acca or Acvca, Npait or Nprat, Otroi or Otro, Pmox or Pmzox, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, Acca or Acvca, bright angel that livesth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious Npait or Nprat, who livesth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished Otroi or Otro, who livesth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, Pmox or Pmzox, shining angel of God, who livesth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, Aovrrrz and Aloi, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any; or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, Aovrrrz and Aloi, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentiful, and perfectly. Amen

Amen

Through these reverend and mystical Names of God Aovrrrz and Aloi

Amen

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\]
This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:

O Angels of God, flowing with truth & goodness, I call you, Msal or MsmaL, Iaba or IamBa, Ixbr or Izxbr, Stbr or Stvim, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, Msal or MsmaL, bright angel that liveth in the Air of the South, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious Iaba or IamBa, who liveth in the Water of the South, you who truly knoweth its quality and use; And you, O distinguished Ixbr or Izxbr, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, Stbr or Stvim, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully and perfectly. Amen
This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:

YOU Angels of God, flowing with truth & goodness, I call you, Xpæn or XÆN, Vasa or Vaasa, Dapi or DAPI, Rnul or RNdil, who rule in the Western part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, Xpæn or XÆN, bright angel that livest in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man: And you, O illustrious Vasa or Vaasa, who livest in the Water of the West, who truly knoweth its quality and use; And you, O distinguished Dapi or DAPI, who livest in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, Rnul or RNdil, shining angel of God, who livest in the most secret Fire of the West, and who hath plentiful knowledge of its efficacy and vital properties; O all of you, faithful to God and ministers of our Creator, you who dwellest in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, IAAASD and ATAPA, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, IAAASD and ATAPA, I require that you benignly consent, clearly discharge, lovingly fulfill, and perfectly make perfect, each and every
This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:

YOU Angels of God, flowing with Truth & goodness, I call you, Adre or Adre, Sip or Stosp, Pali or Pani, Acar or Acar, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, Adre or Adre, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious Sip or Stosp, who liveth in the Water of the North, who truly knoweth its quality and use: And you, O distinguished Pali or Pani, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God: And finally you, Acar or Acar, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest those great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a godly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one
CHAPTER X
THE ANGELS OF NATURAL SUBSTANCES

These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.*

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<th>QUARTER</th>
<th>GOD NAME</th>
<th>ANGELS</th>
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* Commixtionibus Naturarum
This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:

YOU four, faithful & truthful ministers of omnipotent God, (your Creator) RIZLA, ZLAB, LABZ, ARZL, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, RIZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of our God, RIZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this holy and mystical Name of God

RIZLA

AMEN

This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:

YOU four, faithful & truthful ministers of omnipotent God, (your Creator) BOZA, OZAB, ZABO, ABOZ, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, BOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of our God, BOZA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this holy and mystical Name of God

BOZA

AMEN
This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:

YOU four, faithful & truthful ministers of omnipotent God, (your Creator) TAAD, ADA, ADA, DAAD, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, your Creator, through the omnipotence of the same, your Creator, and through this mystical Name of your Creator, TAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystical Name of your God, ATAAAD, that you will come to me and appear visibly and personally, and design to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which your Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN.

Through this Holy and Mystical Name of God

ATAAD

AMEN

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\[\text{\texttt{Ta0D}}\]
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\[\text{\texttt{Saiz}}\]

This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:

YOU four, faithful & truthful ministers of omnipotent God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, your Creator, through the omnipotence of the same, your Creator, and through this mystical Name of your God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystical Name of your God, ADOPA, that you will come to me and appear visibly and personally, and design to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which your Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as his officers and ministers. AMEN.

Through this Holy and Mystical Name of God

ADOPA

AMEN

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CHAPTER XI
THE ANGELS OF TRANSPORTATION

These are the sixteen good angels who are powerful in transporting from place to place.*

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<tr>
<th>QUARTER</th>
<th>GOD NAME</th>
<th>ANGELS</th>
<th>LETTER OF THE CROSS</th>
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* In Locali Mutatione 161
This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:

YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O EVTPA, TRVP, PAVT, & AVTP, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plenteously, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EVTPA

AMEN

[Image]

This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:

YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O EPHRA, HEPH, RUPH, and APHER, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plenteously, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EPHRA

AMEN

[Image]
This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:

YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O Toim, Dimt, Imtd, and Mtvt, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plemently, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. Amen

Through this mystical Name of God

ATDIM

Amen

This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:

YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O Aana, Nana, Aaan, and Aanaa, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plemently, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. Amen

Through this mystical Name of God

AANA

Amen
CHAPTER XII
THE ANGELS OF THE MECHANICAL ARTS

These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.

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<th>QUARTER</th>
<th>GOD NAME</th>
<th>ANGELS</th>
<th>LETTER OF THE CROSS</th>
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</table>
This is the invitation to the four good angels of the East, who are skilled and powerful in the Mechanical Arts:

YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT GOD, our Creator, CNBR, NABCR, BRCN, and RCNBR, who are in the Eastern part of the world, and who have been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God HCNBR.

AMEN

---

This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:

YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT GOD, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who have been charged and committed with His ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God HROAN.

AMEN
This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:

YOU four holy & truthful ministers of omnipotent God, our Creator, MAGL, AGLM, GLMA, and LMAG, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PMAGL

Amen

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This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts:

YOU four holy & truthful ministers of omnipotent God, our Creator, PSAC, SACP, ACPS, and CPSA, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PPSAC

Amen

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CHAPTER XIII
THE ANGELS OF SECRET DISCOVERY

These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.

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<th>QUARTER</th>
<th>GOD NAME</th>
<th>ANGELS</th>
<th>LETTER OF THE CROSS</th>
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<td>HXGZD</td>
<td>XGZD, GZDX, ZDXO, DZGX</td>
<td>A</td>
</tr>
<tr>
<td>South</td>
<td>HIAOM</td>
<td>IAOM, AOM, OMIA, MIAO</td>
<td>S</td>
</tr>
<tr>
<td>West</td>
<td>PNLRX</td>
<td>NLRX, LRNX, RXNL, XNLX</td>
<td>I</td>
</tr>
<tr>
<td>North</td>
<td>PZIZA</td>
<td>ZIZA, IZAZ, ZAZI, AZIZ</td>
<td>R</td>
</tr>
</tbody>
</table>

173
This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.

YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, XGZD, GZDX, ZDXG, and DXGZ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state or condition. I, John Dee, then devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plenitely, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
HXGZD
Amen

This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.

YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, IAOM, AOIM, OMIA, and MIAO, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plenitely, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
HIAOM
Amen

\begin{center}
\begin{tabular}{|c|c|c|c|c|c|}
\hline
x & g & a & z & d & A
\hline
i & a & Y & 0 & o & i
\hline
a & C & u & e & A
\hline
n & p & r & A
\hline
o & t & r & o & l
\hline
\end{tabular}
\end{center}
This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.

YOU four wise & truthful angels of the omnipotent God, and ministers of our Creator: O you, NLRX, LXXN, RXNL, and XNL, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whаvever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plently, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
PNL RX
A M E N

This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.

YOU four wise & truthful angels of the omnipotent God, and ministers of our Creator: O you, ZIIZ, IZAZ, ZAZI, and AZZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plently, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
PZIZ A
A M E N

FIN
APPENDICES

APPENDIX A

THE PRACTICE OF ENOCHIAN EVOCATION

HERE are no descriptions in Dee's extant diaries of actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Aemeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane ms. 3191 (the primary source for The Enochian Evocation) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane ms. 3191, for example, delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scrying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of
the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.

This appendix discusses:
1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
4. The Angelic hierarchies.
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

I. PERSONNEL

ENOCCHAN rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scryer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

II. FURNITURE

Before practicing Enochian evocation, the Magus and Scryer located or constructed the following items:
1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Aemeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that the crystal ball could easily be placed on top of the Sigil.
3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
4. A red silk 'rug', two yards square.
5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassels at each corner.
6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in The True Relation between the Preface and the first book, on the page labeled 'The Holy Table'.
7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:
1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassels dangled almost to the floor.
7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

III. THE MAGICAL BOOK

The Magus was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1. PRAYERS
The Oration to God—as shown in Book Two, Chapter Five.
The Prayer of Enoch—as shown in Book One, Chapter Two.
The Fundamental Obedience—as shown in Book Five, Chapter Four.

§2. CONJURATIONS
The Heptarchic Conjurations—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).
The Angelical Keys—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.
The Invitations to the Angels of the Quarters—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee’s workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee’s diaries as consisting first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a ‘Dismissal’ or ‘Licence to Depart’, a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

IV. THE ANGELS

Enochian evocation was believed to summon three interrelated hierarchies of angels:

1. The Heptarchic Royalty—who were believed to govern all earthly actions, & dispense the will of the Creator. One conjured them to obtain knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially. These Angels were based upon the 7 planets and the 7 days of the week.

2. The Angels of the Aires—who were believed to rule over the various countries of the earth. One conjured them to subvert whole countries without armies, to get the favour of all the (human) Princes, &c to know the secret treasure of the waters, and the unknown caves of the earth. These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the ‘vault of stars’ in which the ‘fixed stars’ were believed to reside.

3. The Angels of the Quarters—who were believed to have been put unto the earth so that the Devil’s ensign will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved. One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. THE HEPTARCHIC ROYALTY

The Heptarchic Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchic hierarchy is shown in the following figure:
The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

<table>
<thead>
<tr>
<th>Day</th>
<th>King</th>
<th>Prince</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>Bobogel</td>
<td>Blumaza</td>
</tr>
<tr>
<td>Monday</td>
<td>Bornogo</td>
<td>Luna of Luna</td>
</tr>
<tr>
<td></td>
<td>Bablibo</td>
<td>Baspalo</td>
</tr>
<tr>
<td></td>
<td>Buscubab</td>
<td>Belmara</td>
</tr>
<tr>
<td></td>
<td>Bariges</td>
<td>Bregio</td>
</tr>
<tr>
<td></td>
<td>Barnafa</td>
<td>Briful</td>
</tr>
<tr>
<td></td>
<td>Bonefon</td>
<td>Luna of Sol</td>
</tr>
<tr>
<td></td>
<td>Bagnol</td>
<td>Luna of Venus</td>
</tr>
</tbody>
</table>

**The Table of the 42 Ministers**

<table>
<thead>
<tr>
<th>Day</th>
<th>Minister A</th>
<th>Minister B</th>
<th>Minister C</th>
<th>Minister D</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>Babalel</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Bepdeus</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Buschuna</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Bminpol</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Binofon</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Bmaliges</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Bynepor</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Butmono</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Basmelo</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Besgemel</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Blingef</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Brefiro</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
<tr>
<td></td>
<td>Baldago</td>
<td>Bagnol</td>
<td>Baturno</td>
<td>Barmen</td>
</tr>
</tbody>
</table>

Note that the 'Son of the Sons' Hagonel had a different sigil than Prince Hagonel and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours (beginning at midnight). For example, the 42 ministers for Prince Baganol (Friday) are:

<table>
<thead>
<tr>
<th>Time</th>
<th>Ministers A</th>
<th>Ministers B</th>
<th>Ministers C</th>
<th>Ministers D</th>
</tr>
</thead>
<tbody>
<tr>
<td>12AM-4AM</td>
<td>Aoaynnl</td>
<td>Blompo</td>
<td>Bbarnel</td>
<td>Banssze</td>
</tr>
<tr>
<td>4AM-8AM</td>
<td>Elgnsed</td>
<td>Bbarnel</td>
<td>Banssze</td>
<td>Oesngle</td>
</tr>
<tr>
<td>8AM-12PM</td>
<td>Lbhnaaav</td>
<td>Bbarnel</td>
<td>Banssze</td>
<td>Oesngle</td>
</tr>
<tr>
<td>12PM-4PM</td>
<td>Ioaespm</td>
<td>Bbarnel</td>
<td>Banssze</td>
<td>Oesngle</td>
</tr>
<tr>
<td>4PM-8PM</td>
<td>Gglpsspa</td>
<td>Bbarnel</td>
<td>Banssze</td>
<td>Oesngle</td>
</tr>
<tr>
<td>8PM-12AM</td>
<td>Nlirina</td>
<td>Bbarnel</td>
<td>Banssze</td>
<td>Oesngle</td>
</tr>
</tbody>
</table>
§2. The Angels of the Aires
The 91 principal Angels of the Aires are listed in tabular form in Book Four.

Column One gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

Column Two gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

Column Three gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'Paraoan' is an 'overlay' using letters belonging to other Angels, beginning with the 'P' in Parzina and that 'Lexarch', 'Comanar', and 'Tabithom' are generated from the central cross. 'Lexarch' uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity Laxdii, which is not in the 91 Aires.

Column Four gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order Lil is the highest and Tex is the lowest; note that the Holy Land is governed by Lil.

Column Five gives the number of servitor Angels (ministers) that are controlled by each Angel.

Column Six gives the total of all the Angels ruling in each Aire.


§3. The Angels of the Quarters
The Angels of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompanying each 'Invitation' [conjuration] reveals how these names are generated. Many of the Angels have two names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon Xcz is formed by taking the 'X' in Eaxarp and combining it with the 'Cz' in Czns or Czons. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word Vaogan in the first Angelical key is to be altered to Vooan when conjuring evil spirits.

II. V. Talismans
The use of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. A True Relation shows an engraving of his disk on page preceding The Holy Table: the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

A Vision: The sign of the love of God toward his faithful. Four sumptuous and belligerent Castles, out of which the sound of Trumpets thrice.

 Witnesses:

1. The sign of Majesty, the Cloth of the passage was cast forth.
2. In the East, the cloth red; after the new smitten blood
3. In the South, the cloth white, Lilly-colour
4. In the West a cloth, the skins of many Dragons, green; garlic bladed.
5. In the North, the cloth, Hair-coloured, Bilberry juice.
The Trumpets sound once. The Gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensign, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, guardant, and holding up his train. Next issueth the Cross of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, a Cross, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, disposers of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.

Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual.

The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were held in the hand as thou shalt have cause to use them, implying that the Magus held them during the prayers.

During the conjurations, however, thy feet must be placed upon these tables, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

§1. TALISMANS FOR THE HEPTARCHICAL ROYALTY
Although this hierarchy includes several hundred entities, only the prince of each day and the Sons of the Sons of Light actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King Carmara and Prince Hagone. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:

§3. TALISMANS FOR THE ANGELS OF THE QUARTERS
None of the Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of
these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:

![Talisman Diagram]

§4. ENOCHIAN LETTERS
It is possible that, rather than Roman letters, the ‘Enochian’ alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane ms. 3191). There are several versions of this magical alphabet in Dee’s diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee’s notes.

![Enochian Letters]

VI. THE CEREMONIES
After the furniture, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repertory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; Psalm 33 is mentioned specifically.
APPENDIX B

TRANSLATOR'S NOTES

The Story of the Manuscripts

The survival of the magical manuscripts of John Dee was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

I espied... a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were: 1. Enoch his Book, 2. The 48 Claves Angelicae, 3. Liber Scientia terrestre auxillia victoriae. Additional manuscripts were then discovered to be in the back of the furnace... the hole which was not greater than the thickness of a brick.

Perhaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, whose lock and hinges were extraordinarily neat, where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones heard some loose thing rattle it, toward the right hand end, under the box or till. Her husband pried open the bottom, revealing a private drawer, which being drawn out, therein were found diverse books...

* Casaubon, op. cit., p. 418.
† Ibidem, p. 419.

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britain and the United States. An interesting fragment, included at the back of Sloane ms. 3677 (Ashmole's copy of Sloane ms. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

* Vide Ashmole's preface to Sloane ms. 3677.
† Ibidem.
‡ Vide Casaubon's Preface to the True Relation.
APPENDIX C
GENERAL METHOD OF TRANSLATION & TRANSCRIPTION

THE ENTIRE CORPUS of Dee’s magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee’s evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistency and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane MS. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

Notes on Book One

BOOK ONE consists of excerpts from four of Dee’s diaries, all contained in Cotton Appendix xlvii and published in the *True Relation*:
- Menis Mysticus Saebaticus Pars primus ejusdem, op. cit., 73–114
- Libri Mystici Apertiori Cracoviensis Subbatii, op. cit., 115–152
- Libri Sempitern Apertiori Cracoviensis Mystici Subbatii, op. cit., 153–202
- Libri Cracoviensis Mystici Apertiori Praeterea Premium Madimianum, op. cit., 203–212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly’s angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a ‘pedigree’, which is entirely lacking in Sloane MS. 3191.

Notes on Book Two

BOOK TWO consists primarily of De Heptarchia Mystica, which is contained in Sloane MS. 3191, 32[ro] to 51[ro]. The sigil of Æmeth, the ring of Solomon, and the table are from Mysterium Liber Primus in Sloane MS. 3188. The first three chapters of De Heptarchia Mystica (as presented in MS. 3191) contain cross-references to dates in Sloane MS. 3188; these have been omitted as unnecessary. Sloane MS. 3677 and Sloane MS. 3678 (Elias Ashmole’s copies of MSS. 3188 and 3190 respectively) were also used for additional readings.

Notes on Book Three

BOOK THREE is based upon the 49 Claves Angelicae, contained in Sloane MS. 3191, 13[ro] to 13[ro]. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon Nn
Cotton Appendix xlvi have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane ms. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious.\(^8\) Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of amendations; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcription of the Angelical version of the keys in Sloane ms. 3191; the pronunciation marks are Dee's own. Column 4 contains an exact transcription of the English version of the keys in Sloane ms. 3191; the punctuation and spelling is Dee's own. Lacunae in the text are described in the footnotes. Note that Sloane ms. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix xlvi—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane ms. 3678 (Ashmole's copy of Sloane ms. 3191) and the following books from Sloane ms. 3188:

*Mensi Mystici Saebateticus Pars primus ejusdem,* Casaubon, *op. cit.* pgs. 71-114.

*Libri Mystici Apertorii Craciensis Sabbatici,* ibid., pgs. 113-152.


*Libri Craciensis Mysticus Apertorius Preteria Premium Madimennum,* ibid., pgs. 203-212.

Notes on Book Four

BOOK Fours is part of the Liber Scientiae Auxilli et Victoriae Terrestis, contained in Sloane ms. 3191, 14[ro] to 31[ro]. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Israel. In Sloane ms. 3191, this figure appears on 31[ro]. I have redrawn it with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58[ro] in Sloane ms. 3191; since the sigils refer directly to the

\(^8\) An early version of the corrected keys appeared in Gnositica Magazine Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlaid to the GREAT TABLE in Book Five.

Notes on Book Five

BOOK FIVE is taken from the remainder of Liber Scientiae following De Heptarchia Mystica in Sloane ms. 3191, 52[ro] to [80 vo]. The GREAT TABLE (not to be confused with the 'Great Table' published in the preface to the True Relation) proposed some interesting transcription problems. Sloane ms. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix xlvi. Within all the variant tables are corrections, slashed letters, and amendations, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane ms. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential.

The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two separate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane ms. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

Appendix D

BIBLIOGRAPHY

§1. Manuscripts

The Sloane and Cotton collections are in the British Library. The Bodeleian and Ashmolean collections are at Oxford.

Sloane MS. 3191.
This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:

49 Claves Angelicae Anno 1584 Cracoviae (Liber 18) which contains Dee's transcription of the Angelical Keys (often called the Enochian Keys or Enochian Calls).

Liber Scientiae Auxilii et Victoriae Terrestres which contains a complex system of magic based upon the Great Table (often called The Table of Watchtowers). It is entirely in Latin, and related to the Call of the Thirty Aiers.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

Sloane MS. 3188.
This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

Mysteriorum Liber Secundus covering March 6, 1582 to March 21, 1582, and containing the first elements of the Heptarchic system, the spirits of the Sigil of Aemeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Mysteriourum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

Liber Mysteriourum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous Enochian letters, as well as information concerning the construction of the Great Table.

Cotton Appendix xlvi, Parts 1 & 2.
This manuscript is occasionally referred to as Royal Appendix xlvi, or Sloane MS. 5007. It contains thirteen 'books,' which are:

Liber Mysteriorum (et Sancti) parallelus Novalisique covering May 28,
1583 to July 4, 1583, and containing the tail end of the Heptarchic system and the only recorded incident of Kelly speaking Greek.

Liber Peregrinationis Prime Videlect A Mortlaco Angelie Ad Cracoviam Poloniae covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

Mensis Mysticus Sabatius Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

Libri Mystici Apertorii Cracoviiensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviiensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the Great Table or Watchtowers, and the first third of the Call of the Thirty Aires.

Libri Cracoviiensis Mystici Apertorii Preterea Praemium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the Call of the Thirty Aires, as well as the names of the Thirty aires.

Mysteriorum Praegensium Liber Primus Caesarisque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Praegensium Confirmato covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriourum Cracovienistum Stephanicorum Mysteria Stephane covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, qua Puciana vocior covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Prae, Pactum sev Fœdus Sabbatici covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonius Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the Watch-towers and the infamous wife-swapping episode.

Jesus, Omnipotens sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

§2. Related Manuscripts.

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, Liber Mysteriorum Sextus and Sanctus or The Book of Enoch revealed to John Dee by the Angels which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 3199—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.
§§ More Related Manuscripts.

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

Sloane ms. 307—A collection of Enochian material from other manuscripts.

Sloane ms. 3190—A copy of the True Relation with notes.

Bodleian ms. 8465aa (Black Catalogue 580)—Collation of his printed actions with spirits with the original MSS. (Ashmole).

Bodleian ms. 8460* (Black Catalogue 1788, p 38, 65)—Papers concerning the actions (Ashmole).

Bodleian ms. 8462* (Black Catalogue 1790, 1-28, 34 &c.)—Papers concerning the actions (Ashmole).

Bodleian ms. 8462* Papers concerning the actions (Ashmole).

Bodleian ms. 487 Notes from his fifth book of Mysteries (Ashmole).

Ashmole ms. 580—Ashmole's copy of True Relation with notes and cross references.

Ashmole ms. 1788—Various papers relating to the action, compiled by Ashmole.

Ashmole ms. 1790—Ashmole's observations and recollections concerning Dee's magical work.

§4. Published Works.

The following published works also contributed to the writing of this volume:


James Orchard Halliwell, ed., The Private Diary of Dr. John Dee, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunae. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Israël Regardie, ed., The Golden Dawn, Llewellyn Publications: St. Paul, 1971; Book Nine contains an overview of then baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.


A. E. Waite, ed., The Alchemical Writings of Edward Kelly, Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.