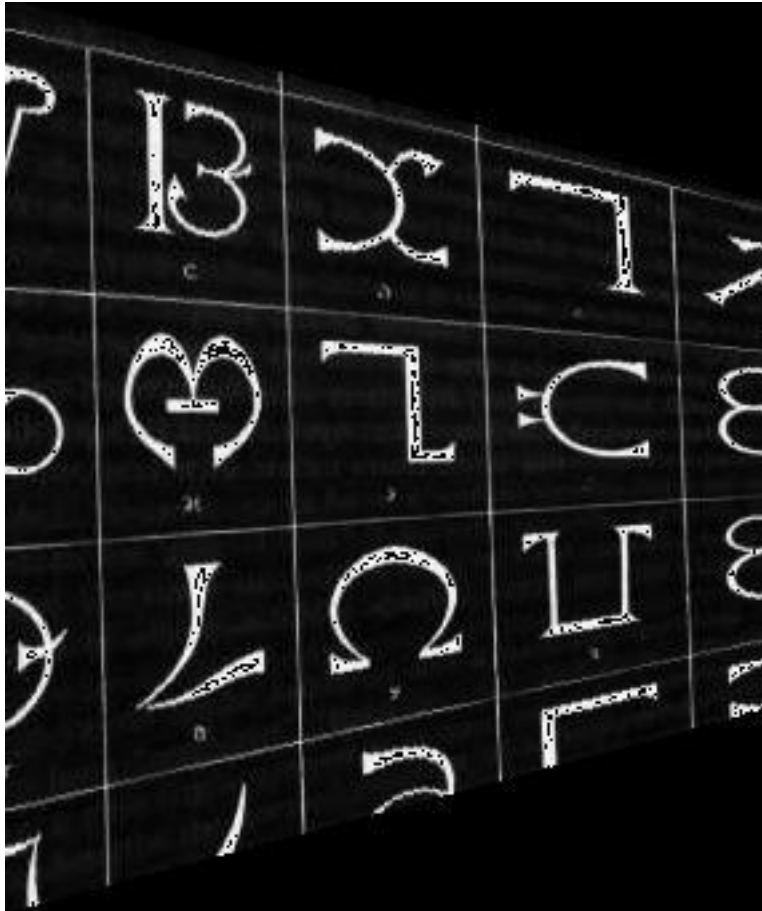




The Whole Enochian Dictionary



Introduction

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

The Grand Experiment in the Enochian language is begun. Using etymological and qabalistic techniques to solve some of the mysteries of this language has proven to be highly rewarding. Starting off this Enochian Dictionary, we've downloaded a host of information from Wikipedia in order to educate and prepare the reader for the creative process that is to follow. Large examples of the techniques used to create this word can be found in the AOM's translations of Liber Loagaeth and further detailed in Liber Ged; of AOM origin.

We've also included Aaron Lietch's excellent essay on the Enochian language and Patricia Shaffer's Letter Essences in order to create a more complete compendium for the serious student of this language.

The Problem of the Schuelers Translation

The Holy Table of Practice has been translated previously by published authors whose works are infamously riddled with errors. There is no worse example of this than the translations of the Holy Table and Table of 12. Here the Schuelers literally make up definitions for words without any rationale at all; as if they're inventing their own game. This is really no worse than the creative yet, ridiculous efforts of the Golden Dawn to "truncate" the squares of the Elemental Tablets. And these irrational efforts only confound the effectiveness of this Magick.

The translations here have been carefully produced by strict etymological and qabalistic practices outlined in the AOM's Liber Ged and as well, the production in Liber Loagaeth. And unlike the Schuelers, great care has been taken to explain how these translations have been produced, that the thorough student can claim confidence in his or her findings in this work.

Love is the law, love under will.

Enochian Grammar

Linguistics is the scientific study of language, which can be theoretical or applied. Someone who engages in this study is called a **linguist**.

Theoretical (or general) linguistics encompasses a number of sub-fields, such as the study of language structure (grammar) and meaning (semantics). The study of grammar encompasses morphology (formation and alteration of words) and syntax (the rules that determine the way words combine into phrases and sentences). Also a part of this field are phonology, the study of sound systems and abstract sound units, and phonetics, which is concerned with the actual properties of speech sounds (phones), non-speech sounds, and how they are produced and perceived.

Linguistics compares languages (comparative linguistics) and explores their histories, in order to find universal properties of language and to account for its development and origins (historical linguistics).

Theoretical linguistics is the branch of linguistics that is most concerned with developing models of linguistic knowledge. Part of this endeavor involves the search for and explanation of linguistic universals, that is, properties all languages have in common. The fields that are generally considered the core of theoretical linguistics are syntax, phonology, morphology, and semantics. Although phonetics often informs phonology, it is often excluded from the purview of theoretical linguistics, along with psycholinguistics and sociolinguistics.

A **linguistic universal** is a statement that is true for all natural languages. For example, *All languages have nouns and verbs*, or *All spoken languages have consonants and vowels*. Research in this area of linguistics is closely tied to linguistic typology, and intends to reveal information about how the human brain processes language. The field was largely pioneered by the linguist Joseph Greenberg, who from a set of some thirty languages derived a set of basic universals, mostly dealing with syntax.

Linguistic typology is a subfield of linguistics that studies and classifies languages according to their structural features. Its aim is to describe and explain the structural diversity of the world's languages. It includes three subdisciplines: Qualitative typology deals with the issue of comparing languages and within-language variance, Quantitative typology deals with the distribution of structural patterns in the world's languages, and Theoretical typology explains these distributions.

In linguistics, **syntax** (from Ancient Greek συν- *syn-*, “together”, and τάξις *táxis*, “arrangement”) is the study of the rules that govern the structure of sentences, and which determine their relative grammaticality. The term *syntax* can also be used to refer to these rules themselves, as in “the syntax of a language”. Modern research in syntax attempts to describe languages in terms of such rules, and, for many practitioners, to find general rules that apply to all languages. Since the field of syntax attempts to explain grammaticality judgments, and not provide them, it is unconcerned with linguistic prescription.

Though all theories of syntax take human language as their object of study, there are some significant differences in outlook. Chomskian linguists see syntax as a branch of psychology, since they conceive syntax as the study of linguistic knowledge. Others (e.g. Gerald Gazdar) take a more Platonistic view, regarding syntax as the study of an abstract formal system.

Phonology (Greek φωνή (phōnē), voice, sound + λόγος (lógos), word, speech, subject of discussion), is a subfield of linguistics which studies the sound system of a specific language (or languages). Whereas phonetics is about the physical production and perception of the sounds of speech, phonology describes the way sounds function within a given language or across languages.

An important part of phonology is studying which sounds are distinctive units within a language. In English, for example, /p/ and /b/ are distinctive units of sound, (i.e., they are *phonemes* / the difference is *phonemic*, or *phonematic*). This can be seen from minimal pairs such as "pin" and "bin", which mean different things, but differ only in one sound. On the other hand, /p/ is often pronounced differently depending on its position relative to other sounds, yet these different pronunciations are still considered by native speakers to be the same "sound". For example, the /p/ in "pin" is aspirated while the same phoneme in "spin" is not. In some other languages, for example Thai and Quechua, this same difference of aspiration or non-aspiration does differentiate phonemes.

In addition to the minimal meaningful sounds (the phonemes), phonology studies how sounds alternate, such as the /p/ in English described above, and topics such as syllable structure, stress, accent, and intonation.

The principles of phonological theory have also been applied to the analysis of sign languages, even though the phonological units are not acoustic. The principles of phonology, and for that matter, language, are independent of modality because they stem from an abstract and innate grammar.

Morphology is the field within linguistics that studies the internal structure of words. (Words as units in the lexicon are the subject matter of lexicology.) While words are generally accepted as being (with clitics) the smallest units of syntax, it is clear that in most (if not all) languages, words can be related to other words by rules. For example, English speakers recognize that the words *dog*, *dogs*, and *dog-catcher* are closely related. English speakers recognize these relations from their tacit knowledge of the rules of word-formation in English. They intuit that *dog* is to *dogs* as *cat* is to *cats*; similarly, *dog* is to *dog-catcher* as *dish* is to *dishwasher*. The rules understood by the speaker reflect specific patterns (or regularities) in the way words are formed from smaller units and how those smaller units interact in speech. In this way, morphology is the branch of linguistics that studies patterns of word-formation within and across languages, and attempts to formulate rules that model the knowledge of the speakers of those languages.

Semantics (Greek *sēmantikos*, giving signs, significant, symptomatic, from *sēma* (σημα), sign) refers to the aspects of meaning that are expressed in a language, code, or other form of representation of information. Semantics is contrasted with two other aspects of meaningful expression, namely, *syntax*, the construction of complex signs from simpler signs, and *pragmatics*, the practical use of signs by agents or communities of interpretation in particular circumstances and contexts. By the usual convention that calls a study or a theory by the name of its subject matter, *semantics* may also denote the theoretical study of meaning in systems of signs.

Though terminology varies, writers on the subject of meaning generally recognize two sorts of meaning that a significant expression may have: (1) the relation that a sign has to objects and objective situations, actual or possible, and (2) the relation that a sign has to other signs, most especially the sorts of mental signs that are conceived of as *concepts*.

Most theorists refer to the relation between a sign and its objects, as always including any manner of objective reference, as its *denotation*. Some theorists refer to the relation between a sign and the signs that serve in its practical interpretation as its *connotation*, but there are many more differences of opinion and distinctions of theory that are made in this case. Many theorists, especially in the formal semantic, pragmatic, and semiotic traditions, restrict the application of *semantics* to the denotative aspect, using other terms or completely ignoring the connotative aspect.

Phonetics (from the Greek word φωνή, *phone* meaning 'sound, voice') is the study of the sounds of human speech. It is concerned with the actual properties of speech sounds (phones), and their production, audition and perception, as opposed to phonology, which is the study of sound systems and abstract sound units (such as phonemes and distinctive features). Phonetics deals with the sounds themselves rather than the contexts in which they are used in languages. Discussions of meaning (semantics) do not enter at this level of linguistic analysis.

Phonetics has three main branches:

- articulatory phonetics, concerned with the positions and movements of the lips, tongue, vocal tract and folds and other speech organs in producing speech;
- acoustic phonetics, concerned with the properties of the sound waves and how they are received by the inner ear; and
- auditory phonetics, concerned with speech perception, principally how the brain forms perceptual representations of the input it receives.

There are over a hundred different phones recognized as distinctive by the International Phonetic Association (IPA) and transcribed in their International Phonetic Alphabet.

Phonetics was studied as early as 2,500 years ago in ancient India, with Pāṇini's account of the place and manner of articulation of consonants in his 5th century BCE treatise on Sanskrit. The major Indic alphabets today, except Tamil script, order their consonants according to Pāṇini's classification.

Psycholinguistics or **psychology of language** is the study of the psychological and neurobiological factors that enable humans to acquire, use, and understand language. Initial forays into psycholinguistics were largely philosophical ventures, due mainly to a lack of cohesive data on how the human brain functioned. Modern research makes use of biology, neuroscience, cognitive science, and information theory to study how the brain processes language. There are a number of subdisciplines; for example, as non-invasive techniques for studying the neurological workings of the brain become more and more widespread, *neurolinguistics* has become a field in its own right.

Psycholinguistics covers the cognitive processes that make it possible to generate a grammatical and meaningful sentence out of vocabulary and grammatical structures, as well as the processes that make it possible to understand utterances, words, text, etc. Developmental psycholinguistics studies infants' and children's ability to learn language, usually with experimental or at least quantitative methods (as opposed to naturalistic observations such as those made by Jean Piaget in his research on the development of children).

Sociolinguistics is the study of the effect of any and all aspects of [society](#), including cultural norms, expectations, and context, on the way [language](#) is used. Sociolinguistics overlaps to a considerable degree with [pragmatics](#).

It also studies how [lects](#) differ between groups separated by certain [social variables](#), e.g., [ethnicity](#), [religion](#), [status](#), [gender](#), level of [education](#), etc., and how creation and adherence to these rules is used to categorize individuals in [social class](#) or [socio-economic classes](#). As the usage of a language varies from place to place ([dialect](#)), language usage varies among social classes, and it is these [sociolects](#) that sociolinguistics studies.

The social aspects of language was in the modern sense first studied by Indian and Japanese linguists in the 1930s, but did not receive much attention in the West until much later. Sociolinguistics in the west first appeared in the 1960s and was pioneered by linguists such as [William Labov](#) in the US and [Basil Bernstein](#) in the UK.

Grammar is the study of rules governing the use of language. The set of rules governing a particular language is the grammar of that language; thus, each language can be said to have its own distinct grammar. Note that the word grammar has two meanings here: the first is the inner rules themselves and the second is our description and study of those rules. When a grammar is fully explicit about all possible construction of a specific language it is called generative grammar. A particular type of generative grammar that has become the leading framework in modern linguistics is transformational grammar which was first proposed by Noam Chomsky.

Grammar is part of the general study of language called [linguistics](#). Grammar is a way of thinking about language.

As the word is understood by most modern linguists, the subfields of grammar are [phonetics](#), [phonology](#), [orthography](#), [morphology](#), [syntax](#), [semantics](#), and [pragmatics](#). Traditionally, however, grammar included only [morphology](#) and [syntax](#).

In linguistics, generative grammar generally refers to a [proof-theoretic](#) framework for the study of [syntax](#) partially inspired by [formal grammar](#) theory and pioneered by [Noam Chomsky](#). A generative grammar is a set of rules that [recursively](#) "specify" or "generate" the well-formed expressions of a [natural language](#). This encompasses a large set of different approaches to grammar. The term *generative grammar* is also broadly used to refer to the school of linguistics where this type of formal grammar plays a major part, including:

- The Standard Theory (ST) (also widely known as [Transformational grammar](#) (TG))
- The Extended Standard Theory (EST) (also widely known as [Transformational grammar](#) (TG))
- [Principles and Parameters Theory](#) (P&P) which includes both [Government and Binding Theory](#) (GB) and the [Minimalist Program](#) (MP)
- [Relational Grammar](#) (RG)
- [Lexical-functional Grammar](#) (LFG)
- [Generalized Phrase Structure Grammar](#) (GPSG)
- Head-Driven Phrase Structure Grammar (HPSG)

Generative grammar should be distinguished from traditional [grammar](#), which is often strongly [prescriptive](#) rather than purely descriptive, is not mathematically explicit, and has historically investigated a relatively narrow set of syntactic phenomena. In the "school of linguistics" sense it should be distinguished from other linguistically descriptive approaches to grammar, such as various [functional](#) theories.

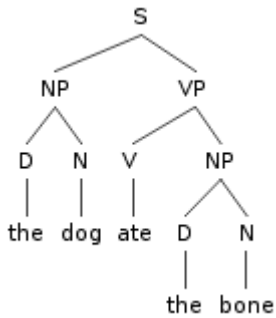
The term *generative grammar* can also refer to a particular set of formal rules for a particular language; for example, one may speak of a *generative grammar of English*. A generative grammar in this sense is a formal device that can enumerate ("generate") all and only the grammatical sentences of a language. In an even narrower sense, a generative grammar is a formal device (or, equivalently, an algorithm) that can be used to decide whether any given sentence is grammatical or not.

In most cases, a generative grammar is capable of generating an infinite number of strings from a finite set of rules. These properties are desirable for a model of natural language, since human brains are of finite capacity, yet humans can generate and understand a very large number of distinct sentences. Some linguists go so far as to claim that the set of grammatical sentences of any natural language is indeed infinite.

Generative grammars can be described and compared with the aid of the [Chomsky hierarchy](#) proposed by Noam Chomsky in the [1950s](#). This sets out a series of types of formal grammars with increasing expressive power. Among the simplest types are the [regular grammars](#) (type 3); Chomsky claims that regular grammars are not adequate as models for human language, because all human languages allow the embedding of strings within strings in an hierarchical way.

At a higher level of complexity are the [context-free grammars](#) (type 2). The derivation of a sentence by a context-free grammar can be depicted as a derivation [tree](#). Linguists working in generative grammar often view such derivation trees as a primary object of study. According to this view, a sentence is not merely a string of [words](#), but rather a tree with subordinate and superordinate branches connected at nodes.

Essentially, the tree model works something like this example, in which S is a sentence, D is a [determiner](#), N a [noun](#), V a [verb](#), NP a [noun phrase](#) and VP a [verb phrase](#):



The resulting sentence could be *The dog ate the bone*. Such a tree diagram is also called a [phrase marker](#). They can be represented more conveniently in a text form, (though the result is less easy to read); in this format the above sentence would be rendered as: [s [NP [D The] [N dog]] [VP [V ate] [NP [D the] [N bone]]]]

However, Chomsky at some point argued that phrase structure grammars are also inadequate for describing natural languages. To address this, Chomsky formulated the more complex system of [transformational grammar](#).

When generative grammar was first proposed, it was widely hailed as a way of formalizing the implicit set of rules a person "knows" when they know their native language and produce grammatical utterances in it. However Chomsky has repeatedly rejected that interpretation; according to him, the grammar of a language is a statement of what it is that a person has to know in order to recognise an utterance as grammatical, but not a hypothesis about the processes involved in either understanding or producing language. In any case the reality is that most native speakers would reject many sentences produced even by a phrase structure grammar. For example, although very deep embeddings are allowed by the grammar, sentences with deep embeddings are not accepted by listeners, and the limit of acceptability is an empirical matter that varies between individuals, not something that can be easily captured in a formal grammar. Consequently, the influence of generative grammar in empirical [psycholinguistics](#) has declined considerably.

Generative grammar has been used in [music theory](#) and [analysis](#) such as by [Fred Lerdahl](#) and in [Schenkerian analysis](#). See: [Chord progression#Rewrite rules](#).

Automata theory: formal languages and formal grammars

<u>Chomsky hierarchy</u>	<u>Grammars</u>	<u>Languages</u>	<u>Minimal automaton</u>
Type-0	Unrestricted	Recursively enumerable	Turing machine
n/a	(no common name)	Recursive	Decider
Type-1	Context-sensitive	Context-sensitive	Linear-bounded
n/a	Indexed	Indexed	Nested stack
n/a	Tree-adjoining	Mildly context-sensitive	Thread
Type-2	Context-free	Context-free	Nondeterministic Pushdown
n/a	Deterministic Context-free	Deterministic Context-free	Deterministic Pushdown
Type-3	Regular	Regular	Finite

Each category of languages or grammars is a [proper subset](#) of the category directly above it.

Proof theory is a branch of mathematical logic that represents [proofs](#) as formal mathematical objects, facilitating their analysis by mathematical techniques. Proofs are typically presented as inductively-defined [data structures](#) such as plain lists, boxed lists, or trees, which are constructed according to the [axioms](#) and [rules of inference](#) of the logical system. As such, proof theory is [syntactic](#) in nature, in contrast to [model theory](#), which is [semantic](#) in nature. Together with [model theory](#), [axiomatic set theory](#), and [recursion theory](#), proof theory is one of the so-called *four pillars* of the [foundations of mathematics](#).

Proof theory can also be considered a branch of [philosophical logic](#), where the primary interest is in the idea of a [proof-theoretic semantics](#), an idea which depends upon technical ideas in [structural proof theory](#) to be feasible.

Philosophical logic is the study of the more specifically philosophical aspects of logic. The term contrasts with [mathematical logic](#), and since the development of mathematical logic in the late nineteenth century, it has come to include most of those topics traditionally treated by [logic](#) in general. It is concerned with characterising notions like inference, rational thought, truth, and contents of thoughts, in the most fundamental ways possible, and trying to model them using modern formal logic.

The notions in question include [reference](#), [predication](#), [identity](#), [truth](#), [negation](#), [quantification](#), [existence](#), [necessity](#), [definition](#) and [entailment](#).

Philosophical logic is *not* concerned with the psychological processes connected with thought, or with emotions, images and the like. It is concerned only with those entities — thoughts, sentences, or propositions — that are capable of being true and false. To this extent, though, it does intersect with [philosophy of mind](#) and [philosophy of language](#). [Gottlob Frege](#) is regarded by many as the founder of modern philosophical logic.

Not all philosophical logic, however, applies formal logical techniques. A good amount of it (including Grayling's and [Colin McGinn](#)'s books cited below) is written in natural language. One definition, popular in Britain, is that philosophical logic is the attempt to solve general philosophical problems that arise when we use or think about formal logic: problems about existence, necessity, analyticity, [a prioricity](#), propositions, identity, predication, truth. Philosophy of logic, on the other hand, would tackle [metaphysical](#) and [epistemological](#) problems about entailment, validity, and proof.

Proof-theoretic semantics is an approach to the [semantics of logic](#) that attempts to locate the meaning of propositions and logical connectives not in terms of interpretations, as in [Tarskian](#) approaches to semantics, but in the role that the proposition or logical connective plays within the system of inference.

[Gerhard Gentzen](#) is the founder of proof-theoretic semantics, providing the formal basis for it in his account of [cut-elimination](#) for the [sequent calculus](#), and some provocative philosophical remarks about locating the meaning of logical connectives in their introduction rules within [natural deduction](#). It is not a great exaggeration that the history of proof-theoretic semantics since then has been devoted to exploring the consequences of these ideas.

[Dag Prawitz](#) extended Gentzen's notion of [analytic proof](#) to [natural deduction](#), and suggested that the value of a proof in natural deduction may be understood as its normal form. This idea lies at the basis of the [Curry-Howard isomorphism](#), and of [intuitionistic type theory](#). His [inversion principle](#) lies at the heart of most modern accounts of proof-theoretic semantics.

[Michael Dummett](#) introduced the very fundamental idea of [logical harmony](#), building on a suggestion of [Nuel Belnap](#). In brief, a language, which is understood to be associated with certain patterns of inference, has logical harmony if it is always possible to recover analytic proofs from arbitrary demonstrations, as can be shown for the sequent calculus by means of cut-elimination theorems and for natural deduction by means of normalisation theorems. A language that lacks logical harmony will suffer from the existence of incoherent forms of inference: it will likely be inconsistent.

In [computer science](#) and [linguistics](#), a **formal grammar**, or sometimes simply **grammar**, is a precise description of a [formal language](#) — that is, of a [set](#) of [strings](#). The two main categories of formal grammar are that of *generative grammars*, which are sets of rules for how strings in a language can be generated, and that of *analytic grammars*, which are sets of rules for how a string can be analyzed to determine whether it is a member of the language. In short, an analytic grammar describes how to *recognize* when strings are members in the set, whereas a generative grammar describes how to *write* only those strings in the set.

In [mathematics](#), [logic](#), and [computer science](#), a **formal language** is a language that is defined by precise mathematical or machine processable formulas. Like languages in [linguistics](#), formal languages generally have two aspects:

- the [syntax](#) of a language is what the language looks like (more formally: the set of possible expressions that are valid utterances in the language)
- the [semantics](#) of a language are what the utterances of the language mean (which is formalized in various ways, depending on the type of language in question)

Comparative linguistics (originally **comparative philology**) is a branch of [historical linguistics](#) that is concerned with comparing languages in order to establish their historical relatedness. Languages may be related by convergence through borrowing or by genetic descent.

Genetic relatedness implies a common origin or [proto-language](#), and comparative linguistics aims to construct language families, to reconstruct proto-languages and specify the changes that have resulted in the documented languages. In order to maintain a clear distinction between attested and reconstructed forms, comparative linguists prefix an asterisk to any form that is not found in surviving texts.

A **proto-language** is a [language](#) which was the common ancestor of related languages that form a [language family](#). The [German](#) term *Ursprache* (derived from the prefix [Ur-](#) "primordial" and *Sprache* "language") is occasionally used as well.

In most cases, the ancestral proto-language is not known directly and it has to be [reconstructed](#) by comparing different members of the language family via a technique called the [comparative method](#). Through this process only a part of the proto-language's structure and vocabulary can be reconstructed; the reconstruction remains the more fragmentary the more ancient the proto-language in question relative to the number of its descendants. Examples of unattested but (partially) reconstructed proto-languages include [Proto-Indo-European](#), [Proto-Uralic](#), [Proto-Bantu](#) and [Proto-Paman](#). Sometimes, however, the proto-language is a language which is known from inscriptions, an example being the [Proto-Norse language](#) attested in the [Elder Futhark runic inscriptions](#), or very well-known, such as [Latin](#) ("Proto-Italic").

Historical linguistics (also **diachronic linguistics**) is the study of language change. It has five main concerns:

- to describe and account for observed changes in particular languages;
- to reconstruct the pre-history of languages and determine their relatedness, grouping them into [language families](#) ([comparative linguistics](#));
- to develop general theories about how and why language changes;
- to describe the history of [speech communities](#);
- to study the history of words, i.e., [etymology](#).

Etymology is the study of the [history](#) of [words](#) - when they entered a language, from what source, and how their form and meaning have changed over time.

In languages with a long written history, etymology makes use of [philology](#), the study of how words change from culture to culture over time. However, etymologists also apply the methods of [comparative linguistics](#) to reconstruct information about languages that are too old for any direct information (such as writing) to be known. By analyzing related languages with a technique known as the [comparative method](#), linguists can make inferences about their shared parent language and its vocabulary. In this way, [word roots](#) have been found which can be traced all the way back to the origin of, for instance, the [Indo-European language family](#).

Even though etymological research originally grew from the philological tradition, nowadays much etymological research is done in [language families](#) where little or no early documentation is available, such as [Uralic](#) and [Austronesian](#).

The word *etymology* itself comes from the [Greek](#) *ἔτυμον* (*étymon*, true meaning, from 'etymos' true) and *λόγος* (*lógos*, word). The term was originally applied to the search of supposedly "original" or "true" meanings of words, on principles that are rejected as unscientific by modern linguistics. [Pindar](#) employed creative etymologies to flatter his patrons. [Plutarch](#) employed etymologies insecurely based on fancied resemblances in sounds. [Isidore of Seville's](#) *Etymologiae* was an encyclopedic tracing of "first things" that remained uncritically in use in Europe until the fifteenth century. *Etymologicum genuinum* is a grammatical encyclopedia edited at Constantinople in the ninth century, one of several similar Byzantine works. The fourteenth-century [Legenda Aurea](#) begins each *vita* of a saint with a fanciful [excursus](#) in the form of an etymology.

The Angelic Alphabet

by Aaron Leitch

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When John Dee and Edward Kelley received a new magickal system from Angelic beings in the late 1500s, it included information concerning the Angelic language. We have only small samples of the language: including the famed "48 Angelic Keys", and several tablets and seals containing Divine and Angelic Names. It seems to possess it's own unique grammar and syntax, as well as it's own alphabet. The Angels informed the two mages that this was the language which all Angels speak, as well as being the original language of Eden, with which Adam named (in an occult sense) all things in existence. The Archangel Gabriel tells us the following on April 21, 1583 (*A True and Faithful Relation* p. 92-3):

whereby 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 wherewithal they were nursed and brought forth: For nothing moveth, that is not persuaded: neither can any thing be persuaded that is unknown. The Creatures of God understand you not, you are not of their Cities: you are become enemies, because you are separated from him that Governeth the City by ignorance.

Man in his Creation, being made an Innocent, was also authorized and made partaker of the Power and Spirit of God: whereby he not only did know all things under his Creation and spoke of them properly, naming them as they were: but also was partaker of our presence and society, yea a speaker of the mysteries of God; yea, with God himself: so that in innocency the power of his partakers with God, and us his good Angels, was exalted, and so became holy in the sight of God [Hebrew] is not of that force that it was in his own dignity, much less to be compared with this that we deliver, which Adam verily spake in innocency, and was never uttered nor disclosed to man since till now, wherein the power of God must work, and wisdom in her true kind be delivered: which are not to be spoken of in any other thing, neither to be talked of with man's imaginations; for as this Work and Gift is of God, which is all power, so doth he open it in a tongue of power, to the intent that the proportions may agree in themselves: for it is written, Wisdom sitteth upon an Hill, and beholdeth the four Winds, and girdeth herself together as the brightness of the morning, which is visited with a few, and dwelleth alone as though she were a Widow.

Thus you see the Necessity of this Tongue: The Excellency of it, and the Cause why it is preferred before that which you call Hebrew: For it is written, Every lesser consenteth to his greater. I trust this is sufficient. The saga of the Angelic language is recorded in Dr. Dee's diaries. It begins on March 26, 1583- where the *Liber Logaeth* (Book of the Speech From God) is revealed to Kelley. The book was described as being "all full of squares" and written in a completely alien tongue. The characters used are the same ones that appear on the Holy Table of Practice, as well as the Lamens that Dee was to wear hidden away in a piece of white silk whenever he called upon the Angels.

Usually, the Angelic language is studied in it's English transliteration. Kelley had originally seen *Logaeth* written in Angelic characters, and the Archangel Raphael began the transmission of the text by naming each character one by one. However, this was an extremely tedious and time-consuming process. Dee finally asked if Roman characters could be used instead, and the Angels grudgingly consented. This was basically the last we saw of the Angelic characters.

The alphabet itself was shown to Kelley on May 6, 1583, directly upon a page in his journal, in a golden ("yellow") color. He was then able to trace the characters before the astral impression faded, and thus the alphabet was recorded for our use today. However, beyond the already mentioned Table and Lamens, there is no existing

information on how the characters might be used, or what exactly they might mean. The purpose of this essay is to address that issue, and to offer some historically sound methods of working with the Angelic letters.

Language of Power

The letters number 21, and their names were given in three sets of seven (which Donald Tyson calls "families")- suggesting a highly mystical interpretation. Below is a table of the letters, along with their names and phonetic values:

Family of Pn Family of Tal Family of Pal

B Pn (b)	M Tal (m)	X Pal (x)
K Vah (c/k)	Y Gon (i/y/j)	O Med (o)
G Ged (g/j)	H Na (h)	R Don (r)
D Gal (d)	L Ur (l)	Z Ceph (z)
F Or (f)	P Mals (p)	V Van (u/v/w)
A Un (a)	Q Ger (q)	S Fam (s)
E Graph (e)	N Drux (n)	T Gisg (t)

The largest clue to their use is suggested by the very nature of the Angelic language itself. As Gabriel explained above, it is a magickal language of power rather than an earthly spoken tongue. It is obvious that not just any text can be transliterated into the Angelic characters, nor is it to be used for everyday speech. As is evidenced by *Liber Logaeth*, it is literally a language of creative force.

It seems to me (and I am hardly the first to consider this possibility) that the characters are ultimately similar to Runes or Ogham. Like Angelic, these alphabets existed unto themselves, and were not simply fancy forms of already-existing letters. (Such as the various Hebrew-based magickal alphabets: Malachim, Passing the River, Celestial, etc. These can all be found in Agrippa's *Three Books of Occult Philosophy*.) Instead, these alphabets were used strictly for mystical purposes- to inscribe holy objects and texts. Each character is a magickal sigil over and above any relation to a phonetic value.

The Angels themselves did have a thing or two to say about Angelic writing, though it is admittedly cryptic. So far, no one has been able to discover the specific mysteries implied by their descriptions. To begin with, each letter of each word in the Keys was assigned a number- though this stopped early in the process. For instance, the word "Zorge" (Be Friendly Unto Me) was delivered as follows:

- E The 6th. From the right angle uppermost to the left, 700
- G The 13th. Descending, 2000
- R The 17th. From the center downward, 11004
- O The 32nd. Descending from the right angle to the center, 32000
- Z The 47th. 194000 descending. Call it "Zorge". [Of one syllable]

The first number (6th, 13th, etc) refers to the page number in *Liber Logaeth* from which the letter was taken. Each page (or Table) of *Logaeth* represents an occult force, and the words contained in the Table are the words of creation uttered by God to manifest that force. (See Genesis I, and the many instances of "God said") Therefore, each letter of every word in the Angelic Keys was taken from a specific Table, and from a specific Word of Creation therein. Each word, then, is a compilation of various Divine Forces, making each a specific creative formula.

What follows the Table numbers in the above is anyone's guess. It seems obvious that it has some relation to the particular location of the letter on the Table. However, the pattern involved has yet to be discovered. Even if one were to number every letter on a Table (which is 49 x 49 squares large per side), you would still not come up with numbers as large as 194000. It is most likely that these numbers are not to be taken literally. For instance, it is unlikely that 194000 is actually to be understood as one hundred ninety four thousand.

When Kelley asked the Archangel Gabriel about these numbers, he replied as follows (*A True and Faithful Relation* p. 92):

Brother, what is the cause that all the World is made by numbers? The Numbers we speak of, are of reason and form, and not of merchants.

Every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together: which also gathered signify a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents: Where 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, signifying substantially the thing that is spoken of in the center of his Creator, whereby even as the mind of man is moved at an ordered speech. [etc].

Gabriel is, of course, discussing the gathering of the letters from their various positions in *Logaeth*. He also implies the concepts of Gematria- where occult meanings and relationships between words can be discovered by finding their numerical values. However, Gematria depends on assigning numbers to each letter of the alphabet, and applies most directly to languages that use their alphabetic characters as a number system as well. Thus, in Hebrew, the letter "Gimel" has the phonetic value of "G" as well as the numeric value of three. The letters in any Hebrew word can be added for a numeric total- which can then be worked with after the fashion of numerology.

Angelic characters are not given any such values. In fact, any given Angelic letter might be related to many different numbers throughout the text of the Keys. For instance, we have such examples as the following:

Os = 12 Mapm = 9639 Acam = 76999

Cla = 456 Af = 19 Ni = 28

Pd = 33 Peoal = 69636 Ox = 26

This merely scratches the surface of the odd numbers that appear in the Angelic Keys. It also serves to illustrate the complications in attempting to create a system of Angelic Gematria. Finally, it sheds no light at all upon the large "positional" numbers given with the letters of the Keys. It is very possible that any form of Angelic Gematria will have to come from that system, utilizing *Liber Logaeth* itself.

Of The Names Of Spirits

With Gematria being left on the back burner for now, we are left to question other possibilities of working with the Angelic language. Beyond what Gabriel tells us above, the diaries are silent concerning the sigil-like nature of the characters. However, it is possible to study the methods used by mages of the past in working with their sacred alphabets. Even John Dee himself was familiar with several techniques- mainly concerning the use of

Hebraic characters- which may have been exactly what Gabriel was referring to when he stated: "it is preferred before that which you call Hebrew."

The *Three Books of Occult Philosophy*, written by Henry Cornelius Agrippa in 1509 CE, has been invaluable to my own studies of the Angelic (or "Enochian") material. It is well known that Dee himself owned a copy, and that elements of that work can be found throughout his Angelic system of magick. The book is even mentioned once in the diaries, in connection with the reception of the 91 (or 92) Parts of the Earth. Therefore, when we are faced with such an enigma as the Angelic alphabet (and how to use it), it makes sense to return to this source material- to see what Agrippa had to say concerning sacred alphabets and characters.

The relevant sections of Agrippa's work are contained in Book Three, and begin with a chapter entitled, appropriately enough, *Of The Tongue Of The Angels, And Of Their Speaking Amongst Themselves, And With Us* (Ch. 23). No doubt this was of profound interest to Dee and Kelley. Over the next few chapters, we are taught various methods of discovering and formulating names for Angels and spirits set over anything in existence. They include everything from obtaining the names in a code-like fashion from sacred scripture to creating new names through various Qabalistic cipher tables. He tells us in chapter 24:

But the masters of the Hebrews think that the names of angels were imposed upon them by Adam, according to that which is written, the Lord brought all things which he had made unto Adam, that he should name them, and as he called anything, so the name of it was. Hence, the Hebrew mecabals think, together with magicians, that it is in the power of man to impose names upon spirits, but of such a man only who is dignified, and elevated to his virtue by some divine gift, or sacred authority.

But because a name that may express the nature of divinity, or the whole virtue of angelical essences cannot be made by any human voice, therefore names for the most part are put upon them from their works, signifying some certain office, or effect, which is required by the quire of spirits: which names then no otherwise than oblations, and sacrifices offered to the gods, obtain efficacy and virtue to draw any spiritual substance from above or beneath, for to make any desired effect.

Of course, Agrippa uses Hebrew throughout the text to illustrate the various methods of name generation. However, he also states the following in chapter 27:

because the letters of every tongue have in their number, order, and figure a celestial and divine original, I shall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters, but also by Chaldean, and Arabic, Egyptian, Greek, Latin, and any other, the tables being rightly made after the imitation of the precedents.

This kind of philosophy takes on a deeper significance when we remember that Dee and Kelley were reading this in 1583. It sheds much light on Gabriel's statement that Angelic "is preferred before that which you call Hebrew." My proposal is twofold: In the first place, the Angelic alphabet can be used in place of Hebrew in the various calculatory methods. In the second place, there is reason enough to believe that the alphabet might have been meant for use in just this fashion.

Of Finding Out The Names of Spirits, And Geniuses From The Disposition Of The Celestial Bodies

Such is the name of chapter 26, book three, of Agrippa's *Occult Philosophy*. This technique is one that I find extremely fascinating, yet it has been a largely ignored subject in current magickal literature. The chapter begins as follows:

The ancient magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any celestial harmony being proposed to thee for the making an image or ring, or any other work to be done under a certain constellation thou will find out the spirit that is the ruler of that work

A vitally important aspect of renaissance magick was the observance of astrological forces. In fact, a large portion of classical occult literature is devoted to magickal timing based upon the results of natal chart interpretations. Just as John Dee used this art to schedule a time for the Queen's inauguration ceremony, so too would he have cast horoscopes to determine the best times for his magickal operations.

In this way, strict magickal timing was often observed- during which various shamanic workings could be done. This included astral trips, spirit work, the fashioning of talismans, divinations, etc- all without much use of ceremony. The natural astrological forces of the time, along with the right prayers (perhaps some incense and holy water) was all that this form of magick required. It is from these practices that we hear of spirits ruling for limited periods of time, and texts that suggest spirits can only be contacted under specific astrological conditions.

The process outlined by Agrippa begins with this step- casting a natal chart for the desired time of working. If a chart shows itself to be particularly bad, it is assumed that one will automatically cast a new chart and reschedule. Once the final chart is drawn, it is first necessary to calculate the degree of the ascendant. Agrippa has us, then, place the Hebrew letter Aleph in that degree, and continue to write the alphabet all the way around the chart. Each degree is assigned a single letter, and the direction is counterclockwise to follow the natural course of the twelve zodiacal signs. When the end of the alphabet is reached, one simply begins anew with the letter Aleph, and continues onward until all 360 degrees have been filled. (It is highly unlikely that anyone would actually draw a chart massive enough to display all 360 letters. However, with the number of letters in the alphabet being known [Hebrew = 22, Angelic = 21] one can easily calculate the proper letter for any given degree).

From there one only needs to interpret the chart as normal, making distinctions between the planets with good dignities and those with bad. The concept is to focus on the specific forces one needs most for the work at hand- in a fashion not at all unlike talismanic imaging. Ignoring the weaker and negative aspects of the chart, one can "compile" those forces that are necessary to the magickal goal. These are, in a literal sense, the Forces (and thus Gods, Angels, etc) which one is attempting to call upon.

Each degree which contains a desired aspect of the chart now has a letter associated, and these are gathered together to formulate a name. The ordering follows the same pattern as above- begin at the ascendant, and continue counterclockwise from there. The letters of the name fall in order as they are encountered along the way.

A "qliphothic" name can also be derived using the same process. However, the entire process must be followed clockwise, or against the natural order of the signs. Agrippa also suggests that some began this counter-process from the degree of the descendent, rather than the ascendant. The text goes on to give further methods of performing the same process, though I leave study that for the aspiring student.

The name that is thus derived is the genius or intelligence set over that specific time, and the mage's magickal work. Agrippa explains that this method can even be used to find the name of one's personal genius, or (as we call it today) the Lesser Guardian Angel. This is the Angel you learned about while growing up- who sits on your right shoulder and attempts to talk you out of bad deeds. This is the Guardian Angel that is often credited with keeping people from physical harm. Also, as Agrippa explains, this is the Angel set over your home, career, and all such mundane aspects of your life. I should note that this is not the Holy Guardian Angel described in the Book of Abramelin, who is more concerned with your ultimate spiritual evolution.

As for calculating the Lesser Guardian's name, one only needs to construct their own natal chart, and proceed as instructed above. To make the name proper in a Qabalistic sense, one must append the name with "El" or "Yah" in the style of the Shem haMephoresh. On the other hand, it would seem that this is not necessary when working with something other than one's personal genius. However, if one is using the Angelic alphabet, there should be no need for this convention in any case.

Of The Calculating Art Of Such Names By The Tradition Of Cabalists

This is the name of chapter 27 in the *Third Book of Occult Philosophy*. This section gives us further methods of working with the name obtained via the methods of chapter 26. It involves permutating the name of the intelligence to discover an entire hierarchy of Angels who rule above the intelligence himself. It is possible to generate nine such names- one for each of the nine traditional Angelic Choirs: the Angels, Archangels, Principalities, Virtues, Powers, Dominations, Thrones, Cherubim, and Seraphim. (See Agrippa, Book II, Ch. 12: *Of the Number of Nine, and the Scale Thereof*.)

To begin with, I will illustrate the table used in this procedure, replacing the Hebrew with Angelic characters:

Table of the Seven Planets

	Luna	Merc	Ven	Sol	Mars	Jup	Sat	<i>Good</i>
T	B	K	G	D	F	A	E	B
S	M	Y	H	L	P	Q	N	K
V	X	O	R	Z	V	S	T	G
Z	B	K	G	D	F	A	E	D
R	M	Y	H	L	P	Q	N	F
O	X	O	R	Z	V	S	T	A
X	B	K	G	D	F	A	E	E
N	M	Y	H	L	P	Q	N	M
Q	X	O	R	Z	V	S	T	Y
P	B	K	G	D	F	A	E	H
L	M	Y	H	L	P	Q	N	L
H	X	O	R	Z	V	S	T	P
Y	B	K	G	D	F	A	E	Q
M	M	Y	H	L	P	Q	N	N
E	X	O	R	Z	V	S	T	X
A	B	K	G	D	F	A	E	O
F	M	Y	H	L	P	Q	N	R
D	X	O	R	Z	V	S	T	Z
G	B	K	G	D	F	A	E	V
K	M	Y	H	L	P	Q	N	S
B	X	O	R	Z	V	S	T	T
<i>Evil</i>	Sat	Jup	Mars	Sol	Ven	Merc	Luna	

This table consists of two outer columns and seven inner columns. The right-hand outer column (marked "good") is called *The Entrance of the Good Angels*, and includes the Angelic alphabet written in order from top to bottom. The left-hand outer column (marked "evil") is called *The Entrance of the Evil Angels*, and includes the Angelic alphabet written in reverse order. The center columns include the alphabet written from left to right, in seven letter sections, repeating all the way to the bottom of the table. Each of these seven columns is assigned one of the Planetary forces.

In order to use this table, one must enter the desired name (i.e.- that obtained from the natal chart) into the proper outer column. Those names taken from the ascendant counterclockwise will enter from the right, and those taken from the descendent counterclockwise will enter from the left. To illustrate the process, I will use the Angelic name of "Madimi". (This was an Angel that appeared to Dee and Kelley quite often.) We will pretend that we have generated this name via an astrological chart. The following illustrates Madimi's name in Angelic characters, along with some fictional planetary attributes as if taken from the degrees of our chart.

M **M** Mars
A **A** Sol
D **D** Mercury
I **Y** Jupiter
M **M** Venus
I **Y** Luna

In this example, we would assume that these six planets fell in favorable aspects, while Saturn somehow fell weakly or negatively and was thus excluded. Madimi being a good Angel, we would look for the M (Tal) in the right-hand column. Tal is associated with Mars in this instance, therefore we scan to the center column of Mars. There we find the letter P (Mals), which becomes the first letter of the new name. The next letter of Madimi's name is A (Un), and is associated with Sol. Finding Un in the right-hand column and moving across to the column of Sol, we find the letter Z (Ceph). The process continues in this pattern until we run out of letters. For ease of study, I will illustrate the new name as it appears in Angelic characters:

P **P** Mars
Z **Z** Sol
K **K** Mercury
S **S** Jupiter
H **H** v Venus
X **X** Luna

This process has granted us a new Angelic name. The name "Pzkshx" is merely the first of nine possible names that can be generated with this table, and (according to Agrippa) is a member of the Angelic Choir known as the "Angels". This name can then be entered into the table just as we did with Madimi, to generate a name for the next Angelic Choir, the Archangels: This can then be entered into the table to generate a name for the Principalities. The process can continue until you reach the choir of Seraphim. For the purposes of practical magick, I will add the descriptions of the powers of each Hierarchy as given in the *Book of the Sacred Magic of Abramelin the Mage* (Dover, p. 260-1)

The Order of the First Hierarchy (Seraphim, Cherubim, Thrones)

The spirits of the Seraphim serve to make thee respected and loved for works of Charity, for that which regardeth honors and other similar things. In matters of great importance they themselves act; but for matter base and carnal, it is their subjects who do serve and operate.

The Order of the Second Hierarchy (Dominions, Virtues, and Powers)

The property of the Dominions is to dominate; to procure liberty; to vanquish enemies; to give authority over Princes, and over all kinds of persons, even Ecclesiastics. The Virtues are proper to give strength and force in all matters whether of War or Peace; and in all Operations concerning the health of men, and in all maladies for which the fatal hour hath not yet been written. The Powers have the dominion over all the Inferior Spirits; and this is why they can serve in all things in general, good or evil, and they be straight and right in execution, very punctual, very prompt, and exact in their Operations.

The Order of the Third Hierarchy (Princes, Archangels, and Angels)

The Princes comprise Spirits capable of giving Treasures and Riches, and they or their dependants serve in all the Operations, being a mass composed of different Orders, and they are sufficiently truthful. The Archangels be proper to reveal all Occult matters, and all kinds of secret things, such as obscure points in Theology and the Law. They serve with great diligence. The Angels in general do operate each one according unto his quality. There be an infinite number of them. They command the Four Princes and the Eight Sub-Princes [of the Qliphothic hierarchy] in all kinds of Operations.

And this ends our exploration of Agrippa-style name generation, utilizing the Angelic alphabet "before that which we call Hebrew". What I have outlined here merely scratches the surface of possibilities to be found within the *Three Books of Occult Philosophy* as well as other bodies of classical magickal literature. I invite the reader to continue this research, and to see which methods generate the most useful Angelic names.

Agrippa ends chapter 26 with the following. I have decided to sign off my own essay with these words, as I feel that Dee himself likely read them and took them close to heart:

And these names being thus distributed according to the proportioned numbers to the starry account, [] whilst the mind being astonished at the obscurity of them, and deeply intent, firmly believing that something divine is under it, doth reverently pronounce these words, and names, although not understood, to the glory of God

Enochian is a language. It expresses, through a semiotic apparatus, a constellation of impressions, ideas, and conceptions in context to a world be it spiritual, physical, or somewhere between. This is an exceedingly broad understanding of language and in the case of Enochian it is necessary to be broad. Aside from this broad view Enochian adheres to very few linguistic rules in a consistent manner.

It seems to have all the trapping of a natural language. It has some structures of case, or a root system, or declensions, conjugations, enclitics, inflections, and a consistent vocabulary - yet all these seem to be so highly irregular (or so complex) that any method of making systematic sense of them is fruitless. Surely, this owes, in great deal, to the small volume of text in the language. The conjugation of the verb "I say" will make the first strata (the truly linguistic aspect) clear while the numerical system will show the latter (how the system seems to make little or no sense).

It is clear that it has some grammatical forms and consistent vocabulary which makes it extremely tantalizing. Due to the highly liturgical nature of the calls it is not possible to glean enough evidence from the texts to provide us with a better mode of critical attack on the language itself. In the end, we are left with the calls of which can be said that they are apocalyptic in nature (like much of the sessions with the spirits) and seem to deal with a final judgment by G-d upon the world.

Regarding Orthography and Phonology, the language contains 21 letters virtually all pronounced like English. There are hard and soft vowels; consonants usually adhere to English rules of pronunciation, and there are no signs of verifiable non-English sounds (such as those found in Semitic languages for instance).

Enochian seems to use a root system in that a base form is augmented with prefixes and suffixes to determine grammatical forms. This is the way in which Enochian expresses verb forms:

OM = possible root for "to understand", "to know"

OMa = "understanding" - Substantive form

OMax = "know" verb form for second person singular

ixOMaxip = "Let it be know" a passive verb form. This form is actually similar to the Hophal form in Hebrew in expression although not in construction.

Enochian tends to show a cross current of linguistic apparati. There is some evidence of case (which was already lost in English by Dee's day although his knowledge of Latin would make him used to dealing with such a linguistic system) in Enochian. There is a nominative, accusative, comparative, genitive, dative, and possibly an instrumental/ablative. The problem in establishing clear cases grammar (or really the sure existence of case) is the sheer lack of text. There only exist around 250 words and over half of those only occur once. Normal conversational language requires around 300 to 500 words and the second language is clearly not conversational. It is highly liturgical, very theological technical, and extremely economic with a single "Enochian word" being rendered for long strings in English. Sometimes, in contrast to this case theory, there are a copious amounts of

particles and prepositions which do not seem to alter the inflected word which is indicative of a case-less language although the irregularity of particles does not speak to a particle based language.

Caosg(a) - Earth
Caosg(a) - non. sing.
Caosgi - acc. sing.
Caosgin - comp sing.
Caosgo - gen. sing.
Caosgon - dat. Sing

At it has been pointed out by others, Enochian seems to show some signs of etymology. Biblical words in defective forms are often linked in syntax to Enochian words. Known examples are:

angelard - though (from "angel")
christeos - let there be (from "Christ" or the Greek form)
nazarth - pillars of gladness (from "Nazareth")
luciftias - brightness (from the Latin "lux, lucis" or directly from "lucifer")

It has some structures of case, or a root system, or declensions, conjugations, enclitics, inflections, and a consistent vocabulary - yet all these seem to be so highly irregular (or so complex) that any method of making systematic sense of them is fruitless. Surely, this owes, in great deal, to the small volume of text in the language. The conjugation of the verb "I say" will make the first strata (the truly linguistic aspect) clear while the numerical system will show the latter (how the system seems to make little or no sense).

There are some partial conjugated forms. There seems to be three tense (past, present, and future (perhaps an imperfect). Passive and Subjunctive forms exist although in no consistent manner. An example:

The root appears to be GOH- with suffixed forms to indicate conjugation much like Latin or Old English.

GOHUS - I say (1 Present. Singular. Active.)
GOHE - He says (3 Pres. Sing. Act.)
GOHIA - We say (1 Pres. Plural. Act.)
GOHOL - Saying (possible gerundive form, participle)
GOHON - They Have Spoken (3 Imperfect. Plu. Act.)
GOHULIM - It is Said (3 Sin. Passive.)

The being verb in various forms:

ZIR (ZIRDO) - I Am (1 Pres. Sing. Act.)
GEH - You Are (2 Pres. Sing. Act.)
I - He/She/It Is (3 Pres. Sing. Act.)

CHIIS (CHIS) (CHISO) - (3 Pres. Plu. Act.)

AS (ZIROP) - Was (past/perfect sing. participle? Act.)
ZIROM - Were (past/perfect plu. participle? Act.)
TRIAN - Shall be (future/imperfect intensive? sing/plu participle? Act.) * In Dee's time the use of "shall" was not grammatically limited to 1 sing/plu act. as some English grammars indicate.

BOLP - Be Thou (Imperative)

IPAM - Is Not (Pres. sing. Act. Negation).

IPAMIS - Cannot Be (Pres. sing. Neg. linked with an infinitive form?)

There is no evidence of a dual form. Needless to say, a very scant grammar. It is impossible to recreate forms based on other examples due to the paucity of examples and the irregularity of the present ones. Possible roots include ZIR and IPAM although this is tenuous. The verbs appear to occur in combination with pronoun particles (like caseless languages).

Pronoun include:

OL - I

ILS (G) - You

TOX (TBL) - Of Him (Genitive? Possessive?)

TIA - His (adjectival form)

PI - She

TIBL - Her (Accusative?)

TIOBL - In Her (Ablative or Locative?)

Z - They

Possible roots here are TBL with a possible I infix for Fem. gender. If this is the case, this is an example of infixing. There are no articles to speak of although there are some demonstrative forms which act similarly.

The language is concerned with apocalyptic revelations many of which contain numerical importance. There are also overtones of mystical numerology. There seem to be several names for single numbers (the number 1 has at least six different forms, the number 2 at least three.)

Enochian Alphabet, Gematria & Letter Essences

In Meric Casaubon's: A True and Faithful Relation of What Passed for so Many Years Between Dr. John Dee and Some Spirits, we get the following quote:

Gabriel...Every Letter signifieth the Member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together: which also gathered signify a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents: Where 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, signifying substantially the thing that is spoken of in the center of his Creator, whereby even as the mind of man moved at an ordered speech, and is easily persuaded in thing that re true, so are the creatures of God stirred up in themselves, when they hear the words wherewithal they were nursed and brought forth: For nothing moveth that is not persuaded: neither can anything be persuaded that is unknown.

Drawing on the quote and recognizing that every letter contains an essence of substance, Patricia Shaffer's 'Letter Essences' are also included. To quote from the introduction to her work:

These are the essences, which I have attributed to the individual letters. As I understand it, each letter represents a sound, which is universal to the mind of man, and so, the essential meaning echoes within every spoken language. The shapes of the letters or glyphs may vary, but the sound is what imparts the meaning. Each of the individual letters reflects a pure sound, but certain combinations (e.g., ch, sh, ph) give mixed sounds, and thus, the meanings of such dyads are subtly enhanced.

Note that she differentiates between the letters I and Y as well as U and V. But her take on using sounds to represent archetypal qualities in human consciousness is not all that different from the symbolic representation of the English alphabet in Liber 805.

V	B	Pe	1	Root of Choice: duality, multiplicity, choose (between)
B	K	Veh	2	Root of Causation: make, cause, create, because (of) ¹
G	G	Ged	3	Root of Negation: not, none, nothing, nor
D	D	Gal	4	Root of Possibility: possible, potential
F	F	Orth	5	Root of Manifestation: manifest, show, appear
A	A	Un	6	Root of Time: begin, beginning; new, anew; again, then, when
E	E	Graph	7	Root of Will: will, intend, purpose, intention
M	M	Tal	8	Root of Knowledge: mind, know, awareness, knowledge























¹ Here, Patricia Shaffer uses the English letter 'C' indicating a soft sound and has provided no essence for the hard sound of 'K.'

7	I	Gon	9	(As 'I') Root of Energy/Enablement: energize, enable, ability (As 'Y') Root of Increase: grow, increase, more, faster
⊕	H	Na-hath	10	Root of Breath: breath, life
☾	L	Ur	20	Root of Primacy: first, primary, one; providence
Ω	P	Mals	30	Root of Establishment: space, place, put, set; here, there, where
U	Q	Ger	40	Root of Desire: desire, love
☽	N	Drun	50	Root of Interiority: within, inside, self-hood
Γ	X	Pal	60	Root of Limitation/Decrease: limit, lessen, lower, slower
ℒ	O	Med	70	Root of Being-Becoming: being, becoming; existence
ε	R	Don	80	Root of Movement: move, motion, emotion, motivate, change
⊗	Z	Ceph	90	Root of Division: divide, separate, other (than), part(s) of
∂	U	Val	100	(As 'U') Root of Light: light, enlightenment (As 'V') Root of Darkness: dark, hidden (therefore, unknown); reflection
7	S	Fam	200	Root of Possession: have, acquire, gather; together
↙	T	Gisa	300	Root of Balance: balance, justice, adjust, judge, equilibrate

Scripts

~ . 7 . a . 70 .
 6 . 2 . T . 3 . U
 n . f . m . r . y . 9 .
 x . 8 . 5 . 6 . k . v .

First Enochian Script

										
Pa b	Veh c, k	Ged g, j	Gal d	Or f	Un a	Graph e	Tal m	Gon i	Gon with point ?	Na h
										
Ur l	Mals p	Ger q	Drux n	Pal x	Med o	Don r	Ceph z	Van u/v	Fam s	Gisg t

second form of the Enochian script

Lexicon²

Word	Meaning
𐌺 Un (A)	
𐌺-	with-
𐌺	in, with
𐌺-V𐌺V𐌺-CL𐌺𐌺	harlot, (of an)
𐌺-V𐌺𐌺	stooping,(to the); attacking
𐌺-B-CL𐌺𐌺L𐌺	kingdom, in thy kingdom
𐌺-B𐌺L𐌺L𐌺P𐌺	beginning, thy beginning
𐌺-𐌺𐌺𐌺𐌺𐌺	across
𐌺-𐌺L𐌺V𐌺𐌺	whom, (on)
𐌺𐌺V𐌺L	SEPHIROTIC CROSS AIR OF WATER
𐌺𐌺𐌺𐌺𐌺	Senior MARS of FIRE
𐌺𐌺𐌺	among you
𐌺𐌺𐌺	among
𐌺𐌺𐌺L	among us
𐌺𐌺𐌺L	among us
𐌺𐌺𐌺	placed you
𐌺𐌺𐌺𐌺	Kerubic Archangel WATER OF FIRE
𐌺𐌺L	AMONG
𐌺𐌺L	AMONG (alt.sp.)
𐌺𐌺L𐌺𐌺𐌺	Senior JUPITER of AIR
𐌺𐌺𐌺L𐌺𐌺	Senior VENUS of FIRE
𐌺V	DAUGHTER OF DAUGHTER OF LIGHT
𐌺V𐌺𐌺	Sephirotic Cross EARTH OF EARTH
𐌺V𐌺𐌺L	Servient Angel EARTH OF AIR
𐌺V𐌺𐌺𐌺L𐌺	PREPARE
𐌺V𐌺L𐌺L	Senior MARS IN AIR TABLET (VAR)
𐌺V𐌺L	Servient Angel EARTH OF AIR
𐌺V𐌺L𐌺𐌺L	SERVE, LET THEM SERVE YOU
𐌺V𐌺L𐌺𐌺	Kerubic Archangel AIR OF EARTH
𐌺V𐌺𐌺𐌺L𐌺	provided
𐌺V𐌺𐌺L𐌺	prepared, i have prepared
𐌺V𐌺𐌺L𐌺	prepared, i have prepared
𐌺V𐌺𐌺L𐌺	prepared, i have prepared
𐌺V𐌺𐌺L𐌺	prepared, are prepared
𐌺V𐌺L𐌺L𐌺	PART IN POP
𐌺B𐌺L	7699
𐌺B𐌺L	Servient Angel FIRE OF FIRE
𐌺BB𐌺	Servient Angel FIRE OF AIR
𐌺B𐌺L	DAUGHTER OF LIGHT

² Line items in Red are new words found in Liber Loagaeth; line items in blue are new words found in the Table of 12; line items in green are found on the perimeter of the Holy Table of Practice. Line items in orange are new words found in the Lamens.

𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	diamond, with
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Augoeides
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	12 Guardian Angels
𐌲𐌳𐌹𐌳	of the holy pentagram
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Servient Angel FIRE OF FIRE
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Servient Angel FIRE OF AIR
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	God is triumphant
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Senior JUP of EARTH
𐌲𐌳𐌹𐌳	in the third, with the third
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	with hosts of the Lord (stars)
𐌲𐌳𐌹𐌳	in [or] with the third star
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Unto (or From) the Lord of Hosts
𐌲𐌳𐌹𐌳	in the third is the Daughter of Light
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Unto (or From) the Lord of Hosts
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Within the 3 rd Heaven
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	much glory
𐌲𐌳𐌹𐌳	can
𐌲𐌳𐌹𐌳	the Sun of God from the divine
𐌲𐌳𐌹𐌳	the Sun of God from the 3 rd
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Servient Angel FIRE OF FIRE
𐌲𐌳𐌹𐌳	possess the third
𐌲𐌳𐌹𐌳	God is man ³
𐌲𐌳𐌹𐌳	obedience
𐌲𐌳𐌹𐌳	among the first to give
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Senior JUPITER of FIRE
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	face, the face
𐌲𐌳𐌹𐌳	the face (of God)
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Kerubic Archangel AIR OF FIRE
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	unspeakable
𐌲𐌳𐌹𐌳	With strong fire
𐌲𐌳𐌹𐌳	involute
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	NAME OF AN EVIL SPIRIT
𐌲𐌳𐌹𐌳	Servient Angel FIRE OF FIRE
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	mount, in the olive mount
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	cast down
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	casting down (crowley)
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	PART IN TEX
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	Senior MARS of FIRE TABLET
𐌲𐌳	19
𐌲𐌳𐌹𐌳	empty
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	DEE'S GOOD ANGEL
𐌲𐌳	no, none
𐌲𐌳𐌹𐌳	not the Son of Son of Light
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	the Trinity (3) manifests
𐌲𐌳𐌹𐌳𐌰𐌸𐌹𐌳	the Trinity (3) echoes from the 4 th

³ This word was found accidentally by misconstruing the word 𐌲𐌳𐌹𐌳 to 𐌲𐌳𐌹𐌳. It is not found in Liber Loagaeth.

ⲰⲃⲚⲗ	not the 4th
Ⲱⲃⲃⲗ	the Magus
Ⲱⲃⲗⲗⲗ	mortal
Ⲱⲃⲗ	not the fifth
Ⲱⲙ	inner/higher self
ⲰⲙⲰⲙ	inmost God
ⲰⲙⲰⲗⲠⲠⲚⲗ	Senior VENUS of AIR
ⲰⲙⲎⲘⲘⲃⲗ	Senior MER of EARTH
Ⲱⲗⲗⲗⲗⲗ	Sephirotic Cross EARTH OF AIR
Ⲱⲗⲗⲗⲗⲗ	Senior MARS of EARTH TABLET
ⲰⲗⲗⲗⲗⲗⲘ	governor
Ⲱⲗⲃⲗⲗ	Servient Angel AIR OF EARTH
Ⲱⲗⲃⲗ	Servient Angel AIR OF EARTH
Ⲱⲗⲗⲗⲗ	PROMISE, THE PROMISE
Ⲱⲙⲗ	in sacred measure
ⲰⲘⲗ	place
ⲰⲘⲗⲎ	settled, have settled
ⲰⲘⲃⲗ	judgment (?)
ⲰⲘⲘⲗⲗⲗⲗⲗ	will of God (?)
ⲰⲘⲗ	gathering, of gathering
ⲰⲘⲗⲗ	gathered together (they)
ⲰⲘⲗⲗ	gird up
ⲰⲘⲗⲗ	gather up
ⲰⲘⲃⲘ	invoke the One
ⲰⲘⲙⲗⲗⲗⲗ	Senior VEN of EARTH
ⲰⲘⲗⲗⲗ	one in name with
ⲰⲘⲘⲗ	ALLA (a name of God; the naming of God's will)
ⲰⲘⲘⲗⲎ	bind up
ⲰⲘⲘⲗⲗⲗ	Senior LUNA of FIRE
ⲰⲘⲗⲗⲗ	Sephirotic Cross FIRE OF AIR
ⲰⲘⲗⲗⲗⲗⲗ	Zodiacal King CANCER
ⲰⲘⲗⲗⲗ	infinite
ⲰⲘⲗⲗⲗⲗⲗ	among the angels
Ⲱⲗⲗⲗⲗⲗⲗⲗ	PART IN LOE
Ⲱⲗⲗⲗⲗⲗⲗ	the Son of Light is with the 9
Ⲱⲗⲗⲗⲗⲗⲗⲗⲗ	I begin anew
Ⲱⲗⲗⲗⲗⲗⲗ	fixed to the Son of Son of Light-Mercury
Ⲱⲗⲗⲗⲗⲗⲗ	fastened, I fastened
Ⲱⲗⲗⲗⲗⲗ	yourselves
Ⲱⲗⲗⲗⲗ	Servient Angel WATER OF FIRE
Ⲱⲗⲗⲗ	cursed
Ⲱⲗⲗⲗ	Servient Angel WATER OF FIRE
Ⲱⲗⲗⲗⲗⲗ	bound by the Son of Light
Ⲱⲗⲗⲗⲗⲗ	wherefore ye are cursed
Ⲱⲗ	SON OF SON OF LIGHT, MERCURY
Ⲱⲗⲗⲗ	Kerubic Angel WATER OF FIRE

⌘⌘⌘⌘⌘	Sephirothic Cross WATER OF EARTH
⌘⌘⌘⌘⌘	wisdom, of the secret wisdom
⌘⌘⌘⌘⌘	PART IN ZOM
⌘⌘⌘⌘⌘	government, in government
⌘⌘⌘	within the thought [of God]
⌘⌘⌘⌘⌘⌘	thoughts, his thoughts
⌘⌘⌘⌘⌘	Sephirothic Cross AIR OF EARTH
⌘⌘⌘⌘⌘⌘	Senior MERCURY of FIRE
⌘⌘⌘⌘⌘⌘	the Son of Light
⌘⌘⌘⌘⌘⌘	the Son of Son of Light (Mercury) gives the holy pentagram.
⌘⌘⌘	the Son of Son of Light is the holy pentagram
⌘⌘⌘⌘⌘⌘⌘	1ST MINISTER OF VENUS
⌘⌘⌘⌘⌘⌘⌘	6TH MINISTER OF SOL
⌘⌘⌘⌘⌘⌘⌘	stars, the stars
⌘⌘⌘⌘⌘⌘	Sephirothic Cross FIRE OF AIR
⌘⌘⌘⌘⌘	A GOD-NAME OF AIR TABLET
⌘⌘⌘⌘⌘⌘⌘⌘	SLIMY THINGS MADE OF DUST
⌘⌘⌘⌘⌘⌘⌘	Senior VENUS of FIRE TABLET
⌘⌘⌘⌘⌘⌘⌘⌘⌘	DEE'S GOOD ANGEL (alt. sp.)
⌘⌘⌘⌘⌘	Kerubic Archangel WATER OF
⌘⌘⌘⌘⌘	liveth
⌘⌘⌘⌘⌘	Servient Angel AIR OF FIRE
⌘⌘⌘⌘⌘	Servient Angel AIR OF FIRE
⌘⌘	that
⌘⌘	to fan or winnow
⌘⌘⌘⌘⌘	Sephirothic Cross EARTH OF EARTH
⌘⌘⌘⌘⌘⌘	spread amongst the third
⌘⌘⌘⌘⌘⌘⌘	spread amongst the third is the Daughter of Light
⌘⌘⌘⌘⌘⌘	the Daughter of Light is spread amongst the third
⌘⌘⌘⌘⌘	The Universal Mind
⌘⌘⌘⌘⌘	fire of dissolution
⌘⌘⌘⌘⌘⌘	Sephirothic Cross AIR OF AIR
⌘⌘⌘⌘⌘⌘⌘⌘	Zodiacal King TAURUS
⌘⌘⌘⌘⌘⌘⌘⌘	invoke (?)
⌘⌘⌘⌘⌘⌘⌘⌘⌘⌘	the Daughter of Daughter of Light becomes Queen of the Moon
⌘⌘⌘⌘⌘⌘⌘	Senior SATURN of FIRE
⌘⌘⌘⌘⌘⌘⌘	the mystical marriage
⌘⌘⌘	SECOND AETHYR
⌘⌘⌘⌘	the Beast
⌘⌘⌘	conquer (?)
⌘⌘⌘⌘⌘	descend
⌘⌘⌘⌘⌘⌘	wailing in their places
⌘⌘⌘⌘⌘	A GOD-NAME OF WATER TABLET
⌘⌘⌘⌘	gladness, of gladness
⌘⌘⌘⌘⌘	God's glory spread out
⌘⌘⌘⌘⌘⌘⌘⌘	NAME OF EVIL SPIRIT

ⲫⲉⲓⲓ	for the Daughter of Light
ⲫⲓ	was
ⲫⲓⲃⲟⲩ	God
ⲫⲓⲃⲟⲩⲃⲟⲩ	God receives
ⲫⲓⲃⲟⲩⲃⲟ	the divine will of the holy Son of Light
ⲫⲓⲃⲟⲩⲃⲟⲩ	Lucifer was the third
ⲫⲓⲃⲟⲩⲃⲟ	divine will
ⲫⲓⲃⲟⲩ	this God
ⲫⲓⲃⲟⲩ	another, with another
ⲫⲓⲃⲟ	Reflected, 'was reflected'
ⲫⲓⲃⲟ	Kerubic Angel FIRE OF EARTH
ⲫⲓⲃⲟ	21ST AETHYR
ⲫⲓⲃⲟⲩ	the infinity within
ⲫⲓⲃⲟⲩⲃⲟ	QUALITIES, IN THEIR QUALITIES
ⲫⲓⲃⲟⲩⲃⲟⲩ	PART IN DEO
ⲫⲓⲃⲟ	before
ⲫⲓⲃⲟⲩ	meaning unknown
ⲫⲓⲃⲟ	was also this
ⲫⲓⲃⲟⲩⲃⲟⲩⲃⲟ	(was) reflected in the East on the ecliptic
ⲫⲓⲃⲟⲩ	Sephiroic Cross FIRE OF WATER
ⲫⲓⲃⲟ	DAUGHTER OF DAUGHTER OF LIGHT
ⲫⲓⲃⲟⲩⲃⲟ	girdles, your girdles
ⲫⲓⲃⲟ	Shortened name of Ave, Son of Son of Light
ⲫⲓⲃⲟⲩⲃⲟⲩ	gold, philosophical mercury
ⲫⲓⲃⲟⲩⲃⲟⲩ	governor
ⲫⲓⲃⲟⲩⲃⲟ	hiacynth, of hiacynth
ⲫⲓⲃⲟⲩⲃⲟⲩ	thunders of increase
ⲫⲓⲃⲟⲩⲃⲟⲩ	thunders, the thunders
ⲫⲓⲃⲟⲩⲃⲟ	pomp, his pomp
ⲫⲓⲃⲟⲩⲃⲟⲩ	PART IN TAN
ⲫⲓⲃⲟ	SON OF SON OF LIGHT, SOL
ⲫⲓⲃⲟⲩ	millstones
ⲫⲓⲃⲟⲩⲃⲟ	Senior MERCURY of AIR
ⲫⲓⲃⲟⲩⲃⲟⲩ	2ND MINISTER OF LUNA
ⲫⲓⲃⲟ	surround
ⲫⲓⲃⲟⲩ	surround the one
ⲫⲓⲃⲟ	Surrounds the Daughter of Light
ⲫⲓⲃⲟⲩ	Servient Angel EARTH OF EARTH
ⲫⲓⲃⲟ	microcosm
ⲫⲓⲃⲟⲩ	the glory of God's creation
ⲫⲓⲃⲟⲩ	Servient Angel EARTH OF EARTH
ⲫⲓⲃⲟⲩⲃⲟ	PART IN PAZ
ⲫⲓⲃⲟⲩⲃⲟ	DAUGHTER OF LIGHT
ⲫⲓⲃⲟⲩⲃⲟⲩ	harvest, like unto the harvest
ⲫⲓⲃⲟⲩⲃⲟⲩ	likeness, in the likeness
ⲫⲓⲃⲟⲩ	hands, on whose hands

V Pa (B)	
V V	power, ability, possibility
V V V 6 7	south, in the south
V V V 6 7 D	south, of the south
V V V C T C	angel of mars in mars, king
V V V C L D	wicked, the wicked
V V V C L D X	harlot, a
V V V C A D	BABALON
V V V O L D	6TH MINISTER OF BRORGES
V V V I O T D	6TH MINISTER OF SATURN
V V V C I V L	ANGEL OF SOL IN LUNA
V V 7 L A T V	righteousness
V V 6	28TH AETHYR
V V 6 T D C	ANGEL VENUS IN LUNA, PRINCE
V V 6 7 7	fury, of fury
V V 6 C 7	for
V V 6 C 7	for why?
V V 6 C 7	because
V V 6 C 7	why?
V V 6 C 7	for
V V 6 C 7	why?
V V 6 C 7	because
V V 6 C T D	because
V V 6 D C 7	angel venus in sol
V V 9 X C	cry aloud
V V 7	stooping, soaring down
V V C F 7 L E	ANGEL SATURN IN JUPITER
V V C O X 6 L	ANGEL JUPITER IN MERCURY
V V C 7 6 D	ANGEL VENUS IN VENUS, KING
V V C 7	justice, the just
V V C	justice
V V C	justice, of justice
V V C X D	justice, in his justice
V V C 7 L E	justice, fury or extreme justi
V V C L D	righteousness, of righteousness
V V C L D	righteousness, of
V V C L M X	righteousness, for my own
V V C 7 7	salt, of salt
V V C P X 6	stewards
V V C P 7 P 6 X 7	judgement, the
V V X	forgotten (schuler)
V V X X 7 D	NAME OF A GUARDIAN ANGEL
V V X D L 7	ANGEL SATURN IN LUNA
V V X 7	forget, let them forget

VXDX	Kerubic Archangel WATER OF FIRE
VXDPTL	generation
VXDVTPT	1ST MINISTER OF SATURN
VXDVTLL	ANGEL OF MARS IN VENUS
VXE	prince
VXEBTL	NAME OF HAGONEL'S SEAL
VXEVL	ANGEL MERCURY IN LUNA
VXETL	ANGEL OF SOL IN MERCURY
VXEEL	NAME OF A DEMON
VXEELD	NAME OF A DEMON
VXEXX	ANGEL OF SOL IN JUPITER
VXELL	ANGEL JUPITER IN SATURN
VXVTE	day
VXVTL	ANGEL LUNA IN VENUS
VXVTECL	ANGEL JUPITER IN SOL
VXVQ	substantial
VXVQ	substantial
VXVQXCL	ANGEL LUNA IN MERCURY
VXVXVLa	KING OF AIR TABLET (VAR)
VXVXVLa	KING OF AIR TABLET
VXVXVLa	KING OF AIR TABLET (VAR)
VXVPEVTE	PART IN DES
VXVPE	midday, noon
VXVPEL	midday, the
VXVQXEL	ANGEL MERCURY IN MARS
VVXVVL	2ND MINISTER OF JUPITER
VVXCQ	3RD MINISTER OF JUPITER
VVXDVL	4TH MINISTER OF JUPITER
VVXDVC	1ST MINISTER OF JUPITER
VVXVLL	6TH MINISTER OF JUPITER
VVVLVL	5TH MINISTER OF JUPITER
VVVLVL	5TH MINISTER OF JUPITER
VVLQ	Kerubic Archangel AIR OF FIRE
VVXVTL	ANGEL OF MARS IN SOL, PRINCE
VVXTL	VOCATIVE CASE OF BEFAFES
VVVLVL	SON OF LIGHT, MERCURY OR SATUR
VVXVVL	KELLY'S EVIL ANGEL
VVXVXL	ANGEL LUNA IN JUPITER
VVD	ANGEL WHO APPEARED TO D. & K.
VVDXVL	ANGEL VENUS IN JUPITER
VVVLVLa	unknown
VVXVXL	ANGEL VENUS IN MARS
VVXVVL	ANGEL MERCURY IN SOL
VVVLVTEL	ANGEL JUPITER IN VENUS
VVLaVVL	Coagula; gathering all, gathering the ALL
VVL	voices, your

V7XV	stand
V7XC	VOICE, THE VOICE
V7TD	VOICE, MY VOICE
V7XOXUC	2ND MINISTER OF BRORGES
V7XOXGT	2ND MINISTER OF SATURN
V76CTXZ	comforter, in our
V7D7OLE	ANGEL JUPITER IN JUPITER, KING
V7DUXV	ANGEL VENUS IN MERCURY
V7D7X7D	ANGEL OF MARS IN MERCURY
V7UE	FIRE NAME, TABLET OF UNION
V6X7A	harbored, are
V6V7OLL	5TH MINISTER OF SATURN
V67XZ	comfort, var. of "brior"
V67XZ	comfort, with
V6776XZ	ANGEL MERCURY IN SATURN
V67D67Z	ANGEL JUPITER IN LUNA
V67D7UE	ANGEL SATURN IN MARS
V67UE	comfort, continual comforters
V67UE	comfort
V67UEX7	comfort, shall comfort
V67UEV	comfort, of comfort
V67UE7	comfort, of
V67UE7	comfort, to our comfort
V67UE7	comfort, of
V677D7D	ANGEL MERCURY IN JUPITER
V6C7C7C	FIFTH MINISTER OF BRORGES
V6XEXOL	ANGEL MERCURY IN VENUS
V6XEXPX	ANGEL LUNA IN LUNA, KING
VEXEX6XC	ANGEL SATURN IN VENUS
VEX7C677	ANGEL OF MARS IN JUPITER
VEX7D7C	ANGEL OF MARS IN SATURN
V3XEX7D	3RD MINISTER OF SATURN
V3X67C	3RD MINISTER OF BRORGES
V3XOX7D	ANGEL SATURN IN SATURN, KING
V3X7D7C	ANGEL MERCURY IN MERCURY, KING
V36	guardian
V36	guardian
V3X7677	4TH MINISTER OF SATURN
V3X767E	4TH MINISTER OF BRORGES
V7V767C	ANGEL OF SOL IN SOL, KING
V767EL	meaning unknown
V76OX	reigns
V76OX	reigns
V76O	be thou
V7D7X7D	ANGEL OF SOL IN MARS
V77XOX77	SERVE, LET HER SERVE THEM

VJ&E7G?	ANGEL VENUS IN SATURN
VJ&D7L6L	ANGEL OF SOL IN VENUS, PRINCE
VLP?	Kerubic Angel AIR OF EARTH
VQ7XB	Kerubic Archangel EARTH OF FIRE
V&?67LQ	ANGEL LUNA IN MARS
V&?C67L	ANGEL LUNA IN SATURN, PRINCE
V&?D6CL	ANGEL SATURN IN SOL
V&?D76	guard
V&?Q	Servient Angel WATER OF FIRE
V&?767L	VAR OF BRALGES
V&6Q?	sleep
V&7LQ	Servient Angel WATER OF FIRE
V&7D	have
V&7D	has
V&7D	hast
V&7D7	have
V&7L7?CL	ANGEL LUNA IN SOL
V&7L7?L6	with the eclipse
V&7L?	talk, I have talked of you
V&7&67L	ANGEL SATURN IN MERCURY, PRINCE
V&7L7	glorious cry, infinite wail
Va7U&D?V	ANGEL OF SOL IN SATURN
Va7U	glory, in glory
Va7U	glory, in the glory
Va7U7&	glory, the
Va7U7&	glory, that the glory
Va7U7&?	ANGEL OF MARS IN LUNA
Va7U7D	mouth, has opened his mouth
Va7U7D?	mouth, of his mouth
Va7U7D7	mouth, from their mouths
Va7U7D7L	ANGEL JUPITER IN MARS, PRINCE
V?7P?	Kerubic Archangel FIRE OF FIRE

Ⲗ Veh (C or K)	
Ⲗ	of, unto,on, with; o,oh
Ⲗⲗ	therefore
Ⲗⲗ	therefor
Ⲗⲗ	another
ⲖⲗⲐ	a rod
ⲖⲗⲐⲗ	govern, to; (see 'cab')
ⲖⲗⲖⲖⲖⲖⲗⲗ	flourish
ⲖⲗⲖⲗⲗⲗ	until
ⲖⲗⲖⲗⲗ	until
Ⲗⲗⲗⲗⲗⲗⲗⲗ	Zodiacal King SAGITTARIUS
Ⲗⲗⲗ	abides
Ⲗⲗⲗⲗⲗⲗⲗⲗ	abiding, var of Ⲗⲗⲗⲗⲗⲗⲗ
ⲖⲗⲖⲖ	firmaments, above the
ⲖⲗⲖⲖⲗⲗⲗ	PART IN LIN
Ⲗⲗⲗ	speaking
Ⲗⲗⲗⲗⲗⲗⲗⲗⲗⲗ	meaning unknown
Ⲗⲗⲗⲗⲗⲗⲗ	meaning unknown
Ⲗⲗⲗⲗⲗⲗⲗⲗ	spoke (p.t. of "speak")
Ⲗⲗⲗⲗⲗ	workers, continual workmen
Ⲗⲗⲗⲗⲗ	mighty
Ⲗⲗⲗⲗⲗ	earth, the
Ⲗⲗⲗⲗⲗ	earth, on the
Ⲗⲗⲗⲗⲗ	earth, the
Ⲗⲗⲗⲗⲗⲗ	earth, the
Ⲗⲗⲗⲗⲗⲗⲗ	earth, the
Ⲗⲗⲗⲗⲗⲗⲗ	earth, than the
Ⲗⲗⲗⲗⲗⲗⲗⲗ	earth, var of caosg
Ⲗⲗⲗⲗⲗⲗⲗ	earth, of the
Ⲗⲗⲗⲗⲗⲗⲗⲗ	earth, to the earth
Ⲗⲗⲗⲗ	in turn
Ⲗⲗⲗⲗⲗⲗⲗⲗ	successively
Ⲗⲗⲗⲗⲗⲗⲗⲗ	time, while
Ⲗⲗⲗⲗⲗⲗⲗⲗⲗ	time, the number of
Ⲗⲗⲗⲗⲗⲗⲗⲗⲗ	successively (alt.sp.)
Ⲗⲗⲗⲗⲗⲗ	Therefore, the house is holy
Ⲗⲗⲗⲗⲗ	therefore the Sons of God
Ⲗⲗⲗⲗⲗⲗⲗ	sink
Ⲗⲗⲗⲗⲗ	come out
Ⲗⲗⲗⲗⲗⲗⲗ	KING OF HEPTARCHY
Ⲗⲗⲗⲗⲗⲗ	invoke the Lord
Ⲗⲗⲗ	who is
Ⲗⲗⲗⲗⲗⲗ	whom, to whom
Ⲗⲗⲗⲗⲗⲗ	whom, unto whom

בלעזל	thunders of judgment & wrath
בלעזל	thunders
בלעד	made
בלעזפל	man
בלעזפל	men, reasoning creatures
בלעזף	name of a guardian angel
בלעז	number
בלעזז	numbers
בלעז	numbered
בלעזל	number, have numbered
בלעזל	number, be numbered
בלעזפל	demon
בלעז	such, work
בלעזל	such, of such as
בלעזל	PART IN ZIP
בלעזל	beginning with 9 in the 4th
בלעז	but
בלעזפל	beginning, 2nd beginning of the
בלעז	but (alt.sp.)
בלעזל	more mighty
בלעזל	PART IN LEA
בלעזל	here (?)
בלעזל	Servient Angel AIR OF AIR
בלעזל	Servient Angel AIR OF AIR (VAR)

Gal (D)	
	third, the third
	there
	(manifested word of God) Logos
	the Holy Spirit
	thrice
	Servient Angel EARTH OF FIRE
	among the first to give
	several
	several men
	various
	variety
	3 in 1
	the three are One
	universal law
	5678
	Speaking from there
	Servient Angel FIRE OF WATER
	The Philosopher's Stone
	obey
	6739
	THE PHILOSOPHER'S STONE
	wherefore
	a thousand angels of God
	a thousand angels
	Servient Angel FIRE OF WATER
	Servient Angel EARTH OF FIRE
	there unto them
	loins
	loins, thy
	seed
	heads, the
	heads, their
	of
	meaning unknown
	visiting
	not of the first
	separate
	separate unto the Daughter of Light
	SEVENTH AETHYR
	26TH AETHYR
	of the One
	A GOD-NAME OF EARTH TABLET
	PART IN ARN

דלגל	Servient Angel WATER OF AIR
דלגפל	differ, let them differ
דלג	Servient Angel EARTH OF FIRE
דלגל	Servient Angel WATER OF AIR
דלא	angle
דלא	angle
דלא	angle
דלגלג	3 paths
דלגלג	Servient Angel EARTH OF FIRE
דלגלג	ALCHEMICAL SULPHUR
דלגלג	give, giving
דלגלג	given, p.t. "to give"
דלגלג	give, given
דלגלג	give, gave them
דלגלג	give, giving unto them
דלגלג	SON OF LIGHT, JUPITER OR MARS
דלגלג	Proclaiming
דל	Root of Don (ד), which is the root of the word for 'Hell Fire' and the word for 'Sun of God'
דלגלג	PART IN ARN
דלגלג	SIN, OF SIN
דלגלג	PART IN ZIP
דלגלג	FALL
דלגלג	PART IN ZIM
דלגלג	VEX, LET THEM VEX
דלגלג	VEX, VEXED
דלגלג	VEX, VEXING
דלגלג	VEX, VEXATION
דלג	holy fire
דלגלג	Servient Angel EARTH OF EARTH
דלגלג	Making the Lord to Understanding
דלג	ENOCHIAN LETTER R
דלגלגלגלגלגלגלגלג	HELL-FIRE
דלגלג	Sun of God
דלגלגלג	the Daughter of Light pines for the Sun of God
דלגלגלג	the Sun of God is begotten
דלגלג	primordial fire
דלגלג	the Sun of God to the 4 th
דלגלג	NAME
דלגלג	NAME, HIS
דלגלג	NAME, IN THE NAME OF (ALT.SP)
דלגלג	NAME, IN THE NAME OF
דלגלג	Servient Angel EARTH OF EARTH
דלגלג	Kerubic Angel AIR OF FIRE
דלגלגלג	LOOK, LOOKED ABOUT ME
דלגלגלג	LOOK, LOOKING WITH GLADNESS
דלגלגלג	of the night

𐄂𐄂𐄂𐄂	NIGHT
𐄂𐄂𐄂	the sacrificial fire
𐄂𐄂𐄂𐄂𐄂𐄂	PART IN TEX
𐄂𐄂𐄂𐄂𐄂	the (third) East is in darkness
𐄂𐄂𐄂𐄂𐄂	GREAT
𐄂𐄂𐄂𐄂𐄂	GREAT
𐄂𐄂𐄂𐄂𐄂	GREATER (LARGER?)
𐄂𐄂𐄂𐄂𐄂	invoke the Hexagram of dissolution
𐄂𐄂𐄂𐄂	BRING DOWN
𐄂𐄂𐄂𐄂	at any quarter
𐄂𐄂𐄂𐄂	ANY, AT ANY
𐄂𐄂𐄂𐄂𐄂	any part of the third
𐄂𐄂𐄂𐄂𐄂𐄂	The angel of the East is seated with the Daughter of Light
𐄂𐄂𐄂𐄂	ENOCHIAN LETTER N
𐄂𐄂𐄂𐄂	ENOCHIAN LETTER N
𐄂𐄂𐄂𐄂𐄂𐄂	the Angel of the East is among the third
𐄂𐄂	WHICH
𐄂𐄂	AND
𐄂𐄂	THAT
𐄂𐄂	WHICH (alt.sp.)
𐄂𐄂𐄂𐄂𐄂	the body of God
𐄂𐄂𐄂	the body of God

Graph (E)	
Graph (E)	DAUGHTER OF LIGHT
Graph (E)	AMONG, VAR OF 'AAI'
Graph (E)	aethyr
Graph (E)	Servient Angel WATER OF FIRE
Graph (E)	Servient Angel WATER OF FIRE
Graph (E)	PRAISE, THE
Graph (E)	KING OF FIRE TABLET (VAR)
Graph (E)	ELEMENTAL KING OF FIRE TABLET
Graph (E)	RECEIVE, AS RECEIVERS
Graph (E)	VISIT US
Graph (E)	VIALS, YOUR VIOLS
Graph (E)	VIALS (?VIOLS)
Graph (E)	MEANING UNKNOWN
Graph (E)	1ST MINISTER OF MARS
Graph (E)	DAUGHTER OF DAUGHTER OF LIGHT
Graph (E)	holy
Graph (E)	HOLY, THE
Graph (E)	FIRST, THE
Graph (E)	SON OF SON OF LIGHT, VENUS
Graph (E)	1ST MINISTER OF MERCURY
Graph (E)	FIRST
Graph (E)	FIRST
Graph (E)	COURSE, THE COURSE
Graph (E)	COURSE, COURSES
Graph (E)	NINE
Graph (E)	SEAL, THE
Graph (E)	HERE
Graph (E)	876
Graph (E)	LORD, THE
Graph (E)	make, making, 'I made you'
Graph (E)	making
Graph (E)	'making', 'the Sons of the Son of Light'
Graph (E)	THE PLACE (Schuler)
Graph (E)	MAKE, I MADE YOU
Graph (E)	MAKE, MAKING
Graph (E)	Archetypal man, makes or making man
Graph (E)	LAMENTATION, OF
Graph (E)	HUNDRED, WITH AN
Graph (E)	6332
Graph (E)	6TH MINISTER OF MERCURY
Graph (E)	ARK, WITH THE
Graph (E)	Kerubic Archangel AIR OF AIR
Graph (E)	FOURTH

ᠠᠠᠨ	DAUGHTER OF LIGHT
ᠠᠠᠨᠠᠨᠠᠨ	DAUGHTER OF DAUGHTER OF LIGHT
ᠠᠠᠨᠠᠨᠠᠨ	BROTHERS, THE
ᠠᠠᠨᠠᠨ	Kerubic Archangel AIR OF WATER
ᠠᠠᠨᠠᠨ	Kerubic Archangel WATER OF
ᠠᠠᠨᠠᠨᠠᠨ	6TH MINISTER OF MARS
ᠠᠠᠨᠠᠨᠠᠨ	COVER, ARE COVERED
ᠠᠠᠨᠠᠨᠠᠨ	PEACE, IN
ᠠᠠᠨᠠᠨ	Kerubic Archangel EARTH OF AIR
ᠠᠠᠨᠠᠨ	AIR NAME, TABLET OF UNION
ᠠᠠᠨᠠᠨᠠᠨ	MOTHER OF ALL
ᠠᠠᠨᠠᠨ	Kerubic Archangel FIRE OF AIR
ᠠᠠᠨᠠᠨ	Kerubic Archangel WATER OF AIR

𐌲 Orth (F)	
𐌲	VISIT
𐌲	VISIT US
𐌲𐌲	arrives
𐌲𐌲𐌱	VOICE, YOUR VOICES
𐌲𐌲𐌴𐌲	POISON, WITH
𐌲𐌲𐌴	Your thought
𐌲𐌲𐌴𐌲	TRAIN, YOUR
𐌲𐌲𐌴𐌲	INTENT, TO THE INTENT THAT
𐌲𐌲𐌴𐌲	the third arrives first
𐌲𐌲𐌴	ENOCHIAN LETTER S
𐌲𐌲𐌴𐌲𐌴	the Daughter of Light covers the first
𐌲𐌲𐌴𐌴𐌲	the Daughter of Light crying in the third
𐌲𐌲𐌴𐌴	DWELLING
𐌲𐌲𐌴𐌴𐌴	DWELLING PLACE, THE
𐌲𐌲𐌴𐌴	DWELLING PLACES, THE
𐌲𐌲𐌴𐌴𐌴	VOICE, YOU LIFTED YOUR VOICES
𐌲𐌲𐌴𐌴𐌴𐌴	the 4 th heaven
𐌲𐌲𐌴𐌴𐌴𐌴	one with the infinite
𐌲𐌲𐌴𐌴	7336
𐌲𐌴𐌲	She is visited upon
𐌲𐌴𐌲𐌴𐌴	WEED OUT
𐌲𐌴𐌴𐌴	EXECUTE, CARRY OUT
𐌲𐌴𐌴𐌴	Servient Angel AIR OF AIR
𐌲𐌴𐌴𐌴	Servient Angel AIR OF AIR (VAR)
𐌲𐌴	'that which you have within yourself'
𐌲𐌴𐌴	that which you have within you is the fourth

Ḡ Ged (G)	
Ḡ	31, make, with, name of an angel; meaning ‘Last breath of the living’, spirits, the fifth angel
Ḡ𐌲	the third angel
ḠḠ	meaning unknown
Ḡḡ	SPIRIT, THE SPIRITS
Ḡḡ𐌲	EXISTED; BABE OF THE ABYSS
Ḡḡ𐌸	EXISTS
Ḡḡḡ𐌸𐌹	WILL EXIST
Ḡḡḡ𐌿	meaning unknown
Ḡḡ𐌲𐌸𐌹𐌸	I AM THAT I AM, TITLE OF GOD
Ḡ𐌲𐌹	A GOD-NAME OF WATER TABLET
Ḡ𐌲𐌹	holy name of 5 letters ruling the element of Water
Ḡ𐌸	GAL, ENOCHIAN LETTER D
Ḡ𐌸ḠḠ	meaning unknown
Ḡ𐌸Ḡ𐌲	the night sky
Ḡ𐌸Ḡ𐌲𐌹	one star in a company of stars ^{*4}
Ḡ𐌸Ḡ𐌲𐌸Ḡḡ	meaning unknown ^{*5}
Ḡ𐌸Ḡ𐌲𐌸Ḡḡ	meaning unknown ^{*6}
Ḡ𐌸Ḡḡ	END, NAME OF AN ANGEL
Ḡ𐌸ḡ	[the] watery loins
Ḡ𐌸ḡḠ	the watery loins of the Daughter of Light initiate the East
Ḡ𐌸ḡḡ	that which is not
Ḡ𐌸ḡḡ𐌲𐌹	[the] watery loins of the Daughter of Light
Ḡ𐌸ḡ	of the angel
Ḡ𐌸ḡ𐌲	angelic
Ḡ𐌸ḡ𐌲Ḡ	NAME OF A DEMON
Ḡ𐌸ḡ𐌲𐌸ḡ	meaning unknown
Ḡ𐌸ḡ𐌲𐌹	angelic image of the Sun of God
Ḡ𐌸ḡ𐌲𐌸ḡ	the angelic image of the Sun of God is made in the 4th
Ḡ𐌸ḡḡ	I give Ga
Ḡ𐌸ḡ	the Archangel of the East
Ḡ𐌸ḡḡ𐌸	meaning unknown
Ḡ𐌸ḡḡ𐌲	Spirit of the Daughter of Light
Ḡ𐌸ḡḡ𐌲Ḡ	meaning unknown
Ḡ𐌸ḡ	meaning unknown
Ḡ𐌸𐌲ḠḡḡḠ	Why didst thou so?—as God said to Lucifer.
Ḡ𐌸𐌲Ḡḡḡ	[this is] Why [did] God [?]
Ḡ𐌸𐌲ḠḠ	DIVINE POWER CREATING ANGEL
Ḡ𐌸Ḡḡ𐌲	A FORMED NAMED
Ḡ𐌲	slime
Ḡ𐌲-Ḡጴ	Milk of the stars

⁴ This word was created by accidentally combining two words in Loagaeth and translating them as one.

⁵ We found this word during our translation of Liber Loagaeth and translate it as: The spirit of Va, the 5th Angel is the immortal nature.

⁶ Ibid.

6VXC	Servient Angel WATER OF EARTH
6V7XC	Servient Angel WATER OF EARTH
6B97767	NOT, ARE NOT
6XL	THE NAME OF
67	NOT, IS NOT
67LL77L3	THE EYES NEED ONLY TO (Schuler)
67V8V8C	Zodiacal King LIBRA
67V88	not being
67B8L3C	PART IN ZIM
67E	is not the third
67V7E	not gathering the third
67E	GED, ENOCHIAN LETTER G
67EL	speech
67ELL37	PART IN LOE
67EL3	holy speech
67ELV8E	BEGOTTEN
67E2V9	three-fold negative God
67E09	without the water
67D8	from the Lord of Hosts (with)
67D7C7	from the Lord of Hosts, the Son of Son of Light
67DL	from the Lord of Hosts
67D7	from the 4 th
67DU	from the Lord of Hosts, the holy Pentagram
67D77	from the Daughter of Light
679	ARE, ART (f.p.sing "to be")
679	THOU ART
6778E	OUR LORD AND MASTER (alt.sp.)
67E	is not the 9
67E88	The Son of Son of Light is not the 9
67E7688P8	YOUR WILL BE DONE
67E7E7UC	from the 3 rd Heaven
67E37EV	PART IN TEX
67E09	yield
67D8XLC	PART IN DEO
6709D8	MEANING UNKNOWN
67E	ENOCHIAN LETTER Q
67E	choose, choice
67E08CL	not remaining in this place
67L	is not the 4 th
67U8L	is not the fourth, but with the holy Pentagram...
67U	it also is not the 4 th
678	OUT OF HIM
6788E88	BEGINNING (?)
66	possess, inhabit
66C078	4TH MINISTER OF VENUS
67	WITH

677E	HARVEST
6767QXQ	BREATH, LIVING BREATH
676C	WE WANT (?)
677W	ENOCHIAN LETTER T
6776	ENOCHIAN LETTER T
677Q6ACB76	NAME OF A DEMON
6777	STRONGER
67777F	EARTHQUAKES
6C7	the first of the Daughters of Light
6E2DE	Servient Angel WATER OF FIRE
6E71B7CP	POWER, A POWERFUL
6E71B7CPL	POWER, IN P. AND PRESENCE
6E2E	Servient Angel WATER OF FIRE
637	MEANING UNKNOWN
6377	DO, DOES
6377	DO, DOTH
637777V	GOVERNMENT, YOUR GOVERNMENTS
6373Q	GARNISH, I GARNISHED
6E7N7I	Moons (pl.)
67 (7)	Speaks
67Q7I	ONE, EVERLASTING
67Q7C	SAY, SAYS THE FIRST
67Q77	SAY, WE SAY
67Q7	SAY, SAYETH, SAYS
67Q7C	SAY, SAYING
67Q7C7E	LIFT UP
67Q7Q	SAY, HAVE SPOKEN
67Q7C7E	SAY, IT IS SAID
67Q77	SAY, I SAY
67E777E	PART IN RII
67Q	ENOCHIAN LETTER I, Y
67Q7	FAITH
67Q7776	MEANING UNKNOWN
67E7	praise, praises
67777	STRANGER, A
6E	Ancestors
6E77	MOON
6E7I	moonlight
6E7E	lunar
6E7E77	full moon
6E7D	ELDERS, ?VAR ON 'URAN'
6E7D77	the cry of the Elders
6E7NQ	ENOCHIAN LETTER E
6E7C7777	The wrath of God
6E77V	STING, A BITTER STING
6E77E	ADMIRATION, WITH

ፌገ	DEED, FACT
ፍገ	ONLY (Schuler)

𐤎 Na-bath (H)	
𐤎	meaning unknown
𐤎𐤏𐤍	WORKS
𐤎𐤕𐤕𐤌	Senior MARS of AIR
𐤎𐤕𐤕𐤓	PRINCE OF HEPTARCHY
𐤎𐤕𐤕𐤓	SON OF SON OF LIGHT, SATURN
𐤎𐤕	meaning unknown
𐤎𐤕𐤌	CREATURE, LIVING CREATURES
𐤎𐤕𐤌	CREATURES
𐤎𐤕𐤕𐤏	the seed of God
𐤎𐤕𐤕𐤏𐤕	the will of God
𐤎𐤕𐤕𐤓𐤌	Senior VENUS IN AIR TABLET
𐤎𐤕𐤕𐤓𐤌𐤌	AN ANGEL OF THE EARTH TABLET
𐤎𐤕𐤕𐤓𐤌𐤌	AN ANGEL OF ORO
𐤎𐤕𐤕	PLANT, HAS PLANTED
𐤎𐤕𐤕𐤏	WATER NAME, TABLET OF UNION
𐤎𐤕𐤕𐤏	A GOD-NAME OF EARTH TABLET
𐤎𐤕𐤕𐤏	SON OF LIGHT, MARS OR JUPITER
𐤎𐤕𐤕𐤏	A SON OF LIGHT
𐤎𐤕𐤕𐤓𐤌	IN OURS (?)
𐤎𐤕𐤕𐤓𐤌𐤏	Senior SATURN of AIR
𐤎𐤕𐤕𐤓	Kerubic Archangel EARTH OF
𐤎𐤕𐤕𐤓	Kerubic Archangel FIRE OF WATER
𐤎𐤕𐤕𐤓	WORSHIPER, TRUE
𐤎𐤕𐤕𐤓	WORSHIPER, THE TRUE
𐤎𐤕𐤕𐤌	GROANED
𐤎𐤕𐤕𐤌	MEASURETH
𐤎𐤕𐤕𐤌	MEASURE, IT IS MEASURED
𐤎𐤕𐤕𐤌	MEASURED
𐤎𐤕𐤌	LIVE, LIVES (verb)
𐤎𐤕𐤌𐤓	AGES, THE TRUE
𐤎𐤕𐤌𐤓	AGE, WITH AGE
𐤎𐤕𐤌𐤓𐤌	TRIUMPH, VAR ON 'HOM OD TOH'
𐤎𐤕𐤌𐤓𐤓	Zodiacal King LEO
𐤎𐤕𐤌𐤓𐤓𐤌	FEAR
𐤎𐤕𐤌𐤓𐤓𐤌	Bringing fear
𐤎𐤕𐤌𐤓𐤓	Kerubic Archangel AIR OF WATER
𐤎𐤕𐤌𐤓	Kerubic Archangel WATER OF
𐤎𐤕𐤌𐤓𐤓𐤏	Senior LUNA of AIR
𐤎𐤕𐤌𐤓𐤓	Kerubic Archangel EARTH OF AIR
𐤎𐤕𐤌𐤓𐤓𐤌	LAMP, VAR ON HUBARO
𐤎𐤕𐤌𐤓𐤓	LAMPS, WITH
𐤎𐤕𐤌𐤓𐤓𐤌	LAMPS, THE LANTERNS
𐤎𐤕𐤌𐤓𐤓𐤌	LAMPS, LIVING LAMPS

מַלְאָכִים	meaning unknown
מַלְאָכִים	meaning unknown
מַלְאָכִים	Kerubic Archangel FIR E OF AIR

𐤀𐤒𐤍 (I)	
𐤀	IS
𐤀	SON OF LIGHT, SOL OR VENUS
𐤀𐤃𐤆𐤃	Sephirothic Cross FIRE OF WATER
𐤀𐤆𐤆	Servient Angel FIRE OF EARTH
𐤀𐤆𐤆𐤀	LORD, SUPREME LIFE
𐤀𐤆	GOD, THE GOD
𐤀𐤆	GOD
𐤀𐤆	GOD, YOUR GOD
𐤀𐤆	GOD, OUR LORD
𐤀𐤆	GOD, THE LORD
𐤀𐤆𐤃𐤆	KNOWLEDGE, OF
𐤀𐤆𐤃𐤆𐤆	KNOWLEDGE, UNDEFILED K.
𐤀𐤆𐤆𐤀𐤆𐤆𐤆	HIM THAT WAS,IS,AND SHALL BE
𐤀𐤆𐤆𐤀	HIM, TO HIM
𐤀𐤆𐤆	the gods
𐤀𐤆𐤆	Servient Angel WATER OF EARTH
𐤀𐤆𐤆𐤀𐤆	HONOR, OF
𐤀𐤆𐤆𐤀	CONCLUDE US
𐤀𐤆𐤆𐤆	HIGHEST, THE
𐤀𐤆𐤆𐤆	HIGHEST, OF THE
𐤀𐤆𐤆𐤆𐤃	GOD, THE ALL-POWERFUL
𐤀𐤆𐤆𐤆𐤆	PART IN ZEN
𐤀𐤆𐤆𐤆𐤆𐤆	FIRE, GOD-FLAMES
𐤀𐤆𐤆𐤆𐤆	BURN
𐤀𐤆𐤆𐤆𐤆	FLAMING
𐤀𐤆𐤆𐤆𐤆𐤆	BURNING FLAME
𐤀𐤆𐤆𐤆𐤆𐤆	BURNINGS FLAMES
𐤀𐤆𐤆𐤆𐤆	FLAME
𐤀𐤆𐤆𐤆𐤆	Servient Angel WATER OF EARTH
𐤀𐤆𐤆	I am the Daughter of Light (also the formal name: IAN)
𐤀𐤆𐤆𐤆	A DAUGHTER OF LIGHT
𐤀𐤆𐤆𐤆𐤆	Servient Angel FIRE OF EARTH
𐤀𐤆𐤆	IAO
𐤀𐤆𐤆	BEGINNING
𐤀𐤆𐤆	BEGINNING, THE
𐤀𐤆𐤆	BEGINNING, THE B. OF
𐤀𐤆𐤆𐤆𐤆	BEGINNING, IN THE
𐤀𐤆𐤆𐤆	PROVIDENCE, TO THE
𐤀𐤆𐤆𐤆	A GOD-NAME OF AIR TABLET
𐤀𐤆𐤆	ELEVENTH AETHYR
𐤀𐤆𐤆𐤆𐤆𐤆	AND ARE NOT
𐤀𐤆𐤆𐤆𐤆𐤆	KING OF EARTH TABLET (VAR)
𐤀𐤆𐤆𐤆𐤆𐤆𐤆	ELEMENTAL KING OF EARTH

𐤀𐤏𐤍𐤕	KING OF EARTH TABLET (VAR)
𐤀𐤏𐤍𐤕	GIVE, IS GIVEN
𐤀𐤏𐤍𐤕	HE WHO SITS ON THE HOLY THRONE
𐤀𐤏𐤍𐤕	Sephirothic Cross AIR OF AIR
𐤀𐤏𐤍𐤕	MERCY, HIS MERCIES
𐤀𐤏	merciful
𐤀𐤏	SON OF LIGHT (Silver),
𐤀𐤏𐤍𐤕𐤍𐤕	the fixed stars as receivers of the one spread out against the sky
𐤀𐤏𐤍𐤕𐤍𐤕	Children of the Light
𐤀𐤏𐤍𐤕𐤍𐤕	the fixed stars
𐤀𐤏𐤍𐤕𐤍𐤕	Ecstasy, also a formal noun; a name for a star: Augoeides
𐤀𐤏𐤍	Servient Angel EARTH OF WATER
𐤀𐤏𐤍	Servient Angel EARTH OF WATER
𐤀𐤏𐤍𐤕	SON OF SON OF LIGHT, LUNA
𐤀𐤏	FIRST, IN THE
𐤀𐤏𐤍𐤕	3RD MINISTER OF LUNA
𐤀𐤏	Angel or Essence of the Sun; heart of the Sun
𐤀𐤏𐤍	Sephirothic Cross FIRE OF EARTH
𐤀𐤏	Name from the tablet of 12
𐤀𐤏	THOU, O THOU
𐤀𐤏	BEFORE THEE
𐤀𐤏𐤍𐤕	ACT TOWARDS US
𐤀𐤏𐤍	BECOME, THEY ARE BECOME
𐤀𐤏	WALKS
𐤀𐤏	WALK
𐤀𐤏𐤍𐤕	3RD MINISTER OF VENUS
𐤀𐤏𐤍	HIM THAT LIVES FOREVER
𐤀𐤏𐤍𐤕	BRING FORTH
𐤀𐤏𐤍	BRINGS FORTH
𐤀𐤏	ROAR
𐤀𐤏	NOT
𐤀𐤏𐤍	IS NOT
𐤀𐤏𐤍𐤕	CAN NOT BE
𐤀𐤏𐤍𐤕	SHALL NOT SEE
𐤀𐤏𐤍	HOW MANY
𐤀𐤏𐤍𐤕	DIVISION
𐤀𐤏	SON OF LIGHT, VENUS OR SOL
𐤀𐤏	PROMISE, THE
𐤀𐤏	Kerubic Angel WATER OF AIR
𐤀𐤏𐤍𐤕𐤍𐤕	NAME OF AN ANGEL
𐤀𐤏𐤍𐤕𐤍𐤕	VAR OF 𐤀𐤏𐤍𐤕𐤍𐤕
𐤀𐤏𐤍	MEANING UNKNOWN
𐤀𐤏	CALL, IS CALLED
𐤀𐤏	CALL, IS CALLED
𐤀𐤏𐤍𐤕	KNOW, LET HER BE KNOWN
𐤀𐤏𐤍	FRAME, HAVE FRAMED

Ⲛⲫⲓ	DAUGHTER OF DAUGHTER OF LIGHT
Ⲛⲫⲓⲉ	Servient Angel AIR OF EARTH
Ⲛⲫⲓⲟ	Servient Angel FIRE OF EARTH
Ⲛⲫⲓⲛ	VESSELS, FROM YOUR HIGHEST
Ⲛⲫⲓⲉ	Servient Angel AIR OF EARTH
Ⲛⲫⲓⲟ	Servient Angel FIRE OF EARTH

Ur (L)	
	OF THE FIRST
	FIRST
	ONE
	THE FIRST
	ALL ONE.
	Of THE FIRST
	6TH MINISTER OF LUNA
	PART IN BAG
	MEANING UNKNOWN
	MEANING UNKNOWN
	God
	TRUTH, THE SECRETS OF
	Senior MARS of EARTH
	except the first
	first God
	MINISTERING ANGELS
	the first utterance
	POWER, IN POWER EXALTED
	Senior LUNA of WATER
	FOR
	FOR
	PART IN ZIM
	NOR
	NEITHER
	RICH, THE
	NAME OF AN ANGEL
	strong foundation
	FEET, MY
	PART IN LEA
	PRAY
	Zodiacal King ARIES
	Abbreviation for Alt. Part in LIN; Angel of the East
	ALT. PART IN LIN
	PART IN LIT
	2ND MINISTER OF VENUS
	phrase: 'first,the Daughter of Light'
	SIXTEENTH AETHYR
	Servient Angel WATER OF WATER
	4TH MINISTER OF SOL
	first, the Daughter of Light to the East
	1ST MINISTER OF SOL
	frist, the Daughter of Light visits the interior
	first, the Daughter of Light appears

ⲈⲚⲁⲛⲟ	MEANING UNKNOWN
ⲈⲚⲁⲛⲟⲘⲉⲃⲟ	MEANING UNKNOWN, SEE LEHUSAN
ⲈⲚⲈ	SAME, THE SAME
ⲈⲚⲓⲃ	Servient Angel WATER OF WATER
ⲈⲚⲓⲟⲩ	First, the Daughter of Light in woe
ⲈⲚⲓⲡ	First, the Daughter of Light beholds the Son of Son of Light
ⲈⲚⲓⲟⲩ	meaning unknown
ⲈⲚⲓⲟⲩⲉⲓⲥ	ANGEL OF LUNA
ⲈⲚⲓⲟⲩⲉⲓⲃⲉ	BEASTS OF THE FIELD, FOR THE
ⲈⲚⲓⲟⲩⲉⲓⲃ	PART IN ZAX
ⲈⲚⲓ	presense of the Daughter of Light
ⲈⲚⲓⲃⲉⲓⲥ	the 22 nd Aethyr is not the fourth
ⲈⲚⲓⲃⲉⲓⲥ	first, the Daughter of Light with 5
ⲈⲚⲓⲃⲉⲓⲥ	Senior VENUS of WATER TABLET
ⲈⲚⲓⲃⲉⲓⲥ	Senior VENUS of EARTH TABLET
ⲈⲚ	FIRST - VAR ON 'ILI'
ⲈⲚⲓⲟⲩ	SON OF SON OF LIGHT, MARS
ⲈⲚⲓⲃⲉⲓⲥ	Senior SATURN of WATER
ⲈⲚⲓⲃⲉⲓⲥ	Senior SAT of EARTH
ⲈⲚⲈ	THE FIRST AIRE
ⲈⲚⲈ	FIRST AETHYR
ⲈⲚⲓⲃⲉⲓⲥ	BRANCHES
ⲈⲚⲓⲃⲉⲓⲥ	TREASURE, HIS
ⲈⲚⲓ	22ND AETHYR
ⲈⲚⲓⲃⲉⲓⲥⲟⲩ	first, the watery loins of the Daughter of Light
ⲈⲚ	FIFTH AETHYR
ⲈⲚⲓⲃⲉⲓⲥ	WARDEN OF AETHYR 'BAG'
ⲈⲚⲓⲃⲉⲓⲥ	Sephirotic Cross WATER OF AIR
ⲈⲚⲓ	TREASURE
ⲈⲚ	the, that
ⲈⲚⲓⲃⲉⲓⲥ	THE BEAST (Shueler?)
ⲈⲚⲓⲃⲉⲓⲥ	2ND MINISTER OF SOL
ⲈⲚ	FIRST, THE
ⲈⲚ	THE FIRST
ⲈⲚⲓⲃⲉⲓⲥ	KINGDOM, VAR ON 'LONDOH'
ⲈⲚⲓⲃⲉⲓⲥ	SPEECH FROM GOD, VAR. 1
ⲈⲚ	TWELFTH AETHYR
ⲈⲚⲓⲃⲉⲓⲥ	SPEECH FROM GOD, VAR. 3
ⲈⲚⲓⲃⲉⲓⲥ	SPEECH FROM GOD, VAR. 2
ⲈⲚⲓⲃⲉⲓⲥ	SPEECH FROM GOD, VAR. 4
ⲈⲚⲓ	beams
ⲈⲚⲓⲃⲉⲓⲥ	SHINES
ⲈⲚⲓⲃⲉⲓⲥ	BUCKLERS (SHIELDS)
ⲈⲚⲓⲃⲉⲓⲥ	FALL
ⲈⲚⲓⲃⲉⲓⲥ	KINGDOMS
ⲈⲚⲓⲃⲉⲓⲥ	KINGDOMS

Ⲙⲟⲩⲗ	POWER
Ⲙⲟⲩⲗⲛⲓ	POWER, THE
Ⲙⲟⲩⲗⲛⲓ	POWER
Ⲙⲟⲩⲗⲛⲓⲟ	POWER, THEIR POWERS
Ⲙⲟⲩⲗⲛⲓ	FLOWERS
Ⲙⲟⲩⲗⲛⲓ	DISPOSE, TO
Ⲙⲟⲩⲗⲛⲓ	STIR UP
Ⲙⲟⲩ	'first changing one'; God; movement; work
Ⲙⲟⲩ	'first changing one'; God; movement; work
Ⲙⲟⲩ	'to charge' (either as in a talisman or as in marching forward), 'to rid or banish' and 'to change or alter'
Ⲙⲟⲩⲗⲛⲓⲟ	The Ecliptic
Ⲙⲟⲩⲗⲛⲓⲟⲩ	Senior MARS of WATER
Ⲙⲟⲩⲗⲛⲓ	constellations, lords
Ⲙⲟⲩⲗⲛⲓ	PRAISING ANGELS, VAR. 2
Ⲙⲟⲩⲗⲛⲓ	PRAISING ANGELS, VAR. 1
Ⲙⲟⲩⲗⲛⲓ	NORTH, IN THE NORTH
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓⲟ	BRIGHTNESS, THE
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓⲟ	BRIGHTNESS, ORNAMENTS OF
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓ	HONOR, A SON OF
Ⲙⲟⲩⲗⲛⲓ	TARTAR OR MOTHER OF VINEGAR
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓ	all named to the East are the third
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓⲗⲛⲓ	MEANING UNKNOWN
Ⲙⲟⲩⲗⲛⲓ	FEET, YOUR
Ⲙⲟⲩⲗⲛⲓ	FEET, THEIR
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓ	FEET, WITH
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓⲗⲛⲓ	MEANING UNKNOWN
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓ	thrice great
Ⲙⲟⲩⲗⲛⲓ	the North Star
Ⲙⲟⲩⲗⲛⲓⲗⲛⲓ	Senior LUNA of EARTH

Ⲭⲏⲛⲓⲛⲓ	ANGEL'S NAME, 'TELL THEM'
Ⲭⲏ	the Magickal Childe
Ⲭⲏⲛⲓ	the Son of Light with the Daughter of Light
Ⲭⲏⲛⲓⲛⲓ	the Son of Light unites with the Daughter of Light
Ⲭⲏⲛⲓ	according
Ⲭⲏⲛⲓ	the Son of Light is the fourth
Ⲭⲏⲛⲓⲛⲓⲛⲓ	the Magickal Childe is the sacrifice unto the higher self
Ⲭⲏⲛⲓⲛⲓ	the Son of Light joins the Daughter of Light
Ⲭⲏⲛⲓ	millenia
Ⲭⲏⲛⲓ	thousand, a
Ⲭⲏⲛⲓⲛⲓⲛⲓ	PART IN ZAA
Ⲭⲏⲛⲓⲛⲓⲛⲓ	echoing (acc. to Laycock)
Ⲭⲏⲛⲓ	of the dissolution
Ⲭⲏⲛⲓ	SIXTH AETHYR
Ⲭⲏⲛⲓⲛⲓ	These are with Joy
Ⲭⲏ	DAUGHTER OF LIGHT
Ⲭⲏⲛⲓⲛⲓⲛⲓ	mighty or powerful soul; highest soul; highest heaven
Ⲭⲏⲛⲓ	ENOCHIAN LETTER O
Ⲭⲏⲛⲓ	the star of five
Ⲭⲏⲛⲓ ⲛⲓ	to speedily encounter (schuler)
Ⲭⲏⲛⲓⲛⲓⲛⲓ	angel
Ⲭⲏⲛⲓ	continuance
Ⲭⲏⲛⲓ	continuance
Ⲭⲏⲛⲓ	continuance, long cont.
Ⲭⲏⲛⲓ	3663
Ⲭⲏⲛⲓⲛⲓ	mightier
Ⲭⲏⲛⲓⲛⲓⲛⲓ	power, in power
Ⲭⲏⲛⲓⲛⲓⲛⲓ	mighty
Ⲭⲏⲛⲓⲛⲓⲛⲓ	mighty
Ⲭⲏⲛⲓⲛⲓⲛⲓ	mighty
Ⲭⲏⲛⲓⲛⲓ	Countenance of the Daughter of Light
Ⲭⲏⲛⲓⲛⲓ	behold
Ⲭⲏⲛⲓⲛⲓ	behold
Ⲭⲏⲛⲓⲛⲓⲛⲓ	corner, the corners
Ⲭⲏⲛⲓⲛⲓ	wisdom
Ⲭⲏⲛⲓⲛⲓⲛⲓ	one who is cornered
Ⲭⲏⲛⲓ	torment, a
Ⲭⲏⲛⲓⲛⲓ	upon
Ⲭⲏⲛⲓⲛⲓ	upon
Ⲭⲏⲛⲓⲛⲓⲛⲓ	PART IN UTI
Ⲭⲏⲛⲓ	surge, outpouring
Ⲭⲏⲛⲓⲛⲓ	men, of
Ⲭⲏⲛⲓⲛⲓⲛⲓ	PART IN ICH
Ⲭⲏⲛⲓⲛⲓ	surges
Ⲭⲏⲛⲓ	moss
Ⲭⲏⲛⲓⲛⲓ	crown, the crowns

עלעזע	crown, to crown
עלצףױבל	name, the great name
עלצלב	heart, the
עלללױ	it repenteth me
עלע	A GOD-NAME OF EARTH TABLET
עלע ןלװע ןבלױ	GOD-NAMES OF EARTH
עלעלעלעלעלע	NAME OF AN ANGEL
עלעלע	the appearance of the 9 woes
עלעלעלעלעלע	VAR OF עלעלעלעלעלע
עללעלע	horn, the horns
עלל	joy
עלללע	joy of god
עלע	A GOD-NAME OF WATER TABLET
עלע ןעלע	GOD-NAMES OF WATER TABLET
עלעלע	Servient Angel FIRE OF EARTH
עלעלע	Servient Angel FIRE OF EARTH
עלעלעלע	angel

Drun (N)	
Dr	ENOCHIAN LETTER H
Dr	LORD OF HOSTS, TRINITY (also, the formal name NA)
DrDL	fiery God
DrD	glorious
DrDd	Glory of God
Dr- DrD	ENOCHIAN LETTER H
DrV	The Infinite God
DrVdLEL	PART IN ZEN
DrBEL	renewal or resurrection
DrBL	Servient Angel EARTH OF AIR
Drb7C	the Lord of Hosts is self-begotten
DrL	meaning unknown
DrCdRbL	NAME OF AN ANGEL
DrDd77C	POWER, MY POWER
DrDdVd	THORNS
DrDdVd	EARTH NAME, TABLET OF UNION
DrLbL	Servient Angel EARTH OF AIR
DrD	sword
DrDd7L	SWORD, O YE SWORDS
DrDdVd	SWORD, WITH TWO-EDGED SWORDS
Dr7E	Kerubic Archangel FIRE OF EARTH
DrV	the Lord
Dr7	Wrath of God
Dr7V	The Ruler of the Earth
DrP	pillars
DrP	pillars
DrPdWdL	sword
DrVdVd	Kerubic Archangel AIR OF EARTH
DrDdPd	Servient Angel EARTH OF WATER
DrDdPd	Servient Angel EARTH OF WATER
DrL	HOLY
Dr7B	holiness
Dr7BdV	beginning with the Tree-of-Life
Dr7b	Holy
Dr7D	holy God
Dr7L	holiness
Dr77b7LdV	5TH MINISTER OF SOL
Dr7C7Dd	Sephirotic Cross WATER OF WATER
Dr7DdL	YOU HAVE BECOME (Crowley)
Dr7LdVd	2ND MINISTER OF MARS
Dr7Dd	meaning unknown
Dr7dVdV	government

⁷ This word was already in the dictionary and listed as ‘meaning unknown.’

Q7X7V	government, for the
Q6&7/7E	Unknown
Q9XX	Servient Angel AIR OF WATER
Q9LXX	Servient Angel AIR OF WATER
Q7	28
Q7X	24TH AETHYR
Q7XX7	noise, your noises
Q76&X7	PART IN DES
Q777	come ye
Q777	come
Q777	come away
Q777	come away
Q7E7	season
Q7P	'28 of them' or 'they, the 28'
Q7C7D7P7V	2ND MINISTER OF VENUS
Q7C7C7C7X	6TH MINISTER OF VENUS
Q7C7	Kerubic Angel FIRE OF WATER
Q7	root of 'interiority: within, inside, self-hood', power, 'my power', thorns, the 'Earth Name, Tablet of Union' (NANAEEL)
Q7	the hexagram
Q7X7E7E	Sephirothic Cross AIR OF FIRE
Q7X7C	BECOME, MAY BE
Q7X7C	BECOME, YOU ARE BECOME
Q7X7C	BECOME, THUS YOU ARE
Q7X7E	BECOME, IS BECOME
Q7X77	BECOME
Q7X7E77	BECOME, LET THEM BECOME
Q7V7C7L7Q	PALMS, THE (OF HANDS)
Q7L7B7E7X7C	PART IN LIT
Q7L7B7L7V7L	PART IN OXO
Q7L7E7B7B	Kerubic Archangel EARTH OF
Q7L7B7L	SERVANT, THE
Q7L7B7L	SERVANT, THE
Q7L7B7L	MINISTER, THE
Q7L7X7Q77C	ANGEL OF VENUS
Q7L7B77L	the Hexagram is not the fourth
Q7L7V	YEA
Q7L7C	the first hexagram
Q7L7E76	EVEN AS
Q7L7B7X	UNTO YOU
Q7L7B7X	YOU
Q7L7B7X	YOU
Q7L7B7L	YOU, O YOU
Q7L7B7Q	YOU, FOR YOU
Q7L7C77L	You come away
Q7L7C7E7X7D	5TH MINISTER OF MARS
Q7L7E	SONS, YOU

QLE	SONS
QLELE7	SONS, O YOU SONS
QLEP	SIX
QLVVLRQ	IT WAS (?)
QL	inside
QLQL	MIDST, IN THE
QQLQ	Kerubic Archangel WATER OF
QQL	Servient Angel FIRE OF AIR
QQLQ	Servient Angel FIRE OF AIR
QQLQLEV	5TH MINISTER OF MERCURY
QQLQLQ	5TH MINISTER OF LUNA
QQLVQLL	4TH MINISTER OF LUNA
QQLPZE	Sephiroic Cross FIRE OF FIRE
QQLZ	CONTINUANCE, VAR ON 'MIAM'?

⌒ Med (O)	
⌒	5, this
⌒	the Holy Pentagram
⌒⌒⌒	WEAVE
⌒⌒⌒⌒⌒	HEAVENS, THE LOWER
⌒⌒	AMONG, VAR ON AAI
⌒⌒⌒	GOD, OF GOD
⌒⌒⌒	PLACE;PUT, I HAVE
⌒⌒⌒	I am
⌒⌒⌒⌒	MOMENT, OF A
⌒⌒⌒	Angel, companion of Roan. Also Oacnr.
⌒⌒	(entry not defined)
⌒⌒⌒	garland
⌒⌒⌒⌒⌒	Sephirothic Cross WATER OF FIRE
⌒⌒⌒⌒⌒⌒⌒	PLEASANT DELIVERER
⌒⌒⌒⌒⌒⌒⌒⌒	AS PLEASANT DELIVERERS
⌒⌒⌒⌒⌒	Sephirothic Cross AIR OF WATER
⌒⌒⌒⌒⌒	GARLAND, A
⌒⌒⌒⌒⌒⌒	GARMENTS, YOUR
⌒⌒⌒⌒⌒⌒⌒	PART IN UTI
⌒⌒⌒⌒	HALF, A
⌒⌒⌒⌒⌒	Servient Angel EARTH OF AIR
⌒⌒⌒⌒⌒⌒⌒	PART IN LIL
⌒⌒⌒⌒	Kerubic Angel EARTH OF EARTH
⌒⌒⌒⌒	Servient Angel EARTH OF AIR
⌒⌒	AND
⌒⌒	NOR (AND)
⌒⌒⌒⌒⌒⌒⌒	PART IN ZIP
⌒⌒⌒⌒⌒⌒	she who awakens the eld of the king
⌒⌒⌒	OPEN
⌒⌒⌒	OPEN
⌒⌒⌒	OPENS
⌒⌒⌒⌒⌒⌒	PART IN RII
⌒⌒⌒⌒⌒⌒⌒	SINGING PRAISES
⌒⌒⌒⌒⌒⌒⌒	SINGING PRAISES
⌒⌒⌒⌒⌒⌒⌒	5TH MINISTER OF VENUS
⌒⌒⌒⌒⌒⌒⌒⌒⌒⌒	at the start of the millennia, the angel of death
⌒⌒⌒⌒⌒⌒⌒	1ST MINISTER OF LUNA
⌒⌒⌒⌒⌒⌒⌒⌒	VIAL, VAR ON EFAFAFE
⌒⌒⌒⌒⌒⌒⌒⌒	ELEVATED TO (Crowley)
⌒⌒⌒⌒	with the 4th
⌒⌒⌒⌒	the fourth begotten Son of Light
⌒⌒⌒	'with this'
⌒⌒	Root of ⌒⌒⌒⌒; woe

לנז	in or with woe
לנז	woe of the Daughter of Light
לנזקלכז	DUKE, (Crowley's trans.)
לנזל	WOE
לנזל	WOE
לנזללנזזלזג בנזזל זכזעזזזזזז עזזז לז זלזל	668
לנזזזזז	LAW, I MADE A LAW
לז	THIS
לז	THIS
לזז	GOD, OF
לזז	JUST, OF THE JUST
לזזז	WAS, IS, AND SHALL BE
לזזזל	Sephirothic Cross EARTH OF AIR
לזז	A GOD-NAME OF FIRE TABLET
לזז זלזז זלזזזל	GOD-NAMES OF FIRE TABLET
לזז	THIS IS; THIS IS IT, THAT
לזז	THIS IS; THIS IS IT, THAT
לזז	THIS IS; THIS IS IT, THAT, God
לז	I (poss. "The Maker"- see OLN,
לז	IN THE 24TH PART
לז	(NONE SHOWN)
לז	24
לז	MAKE, I MADE
לזזזל	Sephirothic Cross EARTH OF WATER
לזזזל	FOR THE SECOND TIME (Crowley)
לזזזל	FOR TWO TIMES
לזזז	MEN
לזזז	MAN
לזז	MADE
לזזז	created within
לזזזז	Sephirothic Cross AIR OF FIRE
לזזזזז	man's twin star
לזזזז	MAN, OF MAN
לזזזזזל	Zodiacal King SCORPIO
לזזזז	LIGHT
לז	KNOW
לז	UNDERSTAND
לז	THE UNDERSTANDING
לזז	UNDERSTANDING
לזזזז	Servient Angel WATER OF EARTH
לזזזזזז	PART IN POP
לזזזזז	NAMES, THEIR
לזזז	KNOW, KNOWEST
לזזזזז	Sephirothic Cross WATER OF WATER
לזזזז	Servient Angel WATER OF EARTH
לזזזזזזזז	MIGHTY, BE MIGHTY

LECL	KNOWLEDGE OF THE FIRST
LEN	UNDERSTANDING
LEVLEQZ	MEANING UNKNOWN
LQ	MADE, BUILT
LQ	MADE, BUILT
LQ	Made, built
LQTULQ	completion
LQTUNLQ	4TH MINISTER OF MARS
LQTPLEQ	PART IN TOR
LQOQT	begotten
LQZ	Motivation, inspiration—'inertia'
LLQZQEV	PART IN UTA
LLQZLQZ	EYES, IN THEIR EYES
LLQLQZ	EYES
LLQLQZ	EYES
LLQOP	Servient Angel EARTH OF FIRE
LLQ	'archetypal man'; 'makes man'; 'making man'
LLQ	'archetypal man'; 'makes man'; 'making man'
LLQ7	CHAMBER, FOR THE
LLQLTQV	4TH MINISTER OF BLISDON
LLQLTQ7	4TH MINISTER OF MERCURY
LLQOP	Servient Angel EARTH OF FIRE
LQ	22
LQZQZ	Servient Angel AIR OF FIRE
LQZQZ	Servient Angel EARTH OF EARTH
LQOQT	the 22 by 4
LQOQT7	coitus, of riding, rides
LQZQZ7	PART IN DEO
LQZQZ	Servient Angel AIR OF FIRE
LQZQZ7E	Sephirotic Cross FIRE OF EARTH
LQZQZ	Servient Angel EARTH OF EARTH
LQ	EXCEPT IN
LQ	ENOCHIAN LETTER F
LQ	[visit, visit us]—appear, 'appear before us'
LQZ	third, the third
LQZL	divine visitation
LQL	[the] third man
LQBQZ7E	PART IN NIA
LQBQZ7E	the mighty manifest
LQZQZ	will indwell
LQZQZ	manifest
LQO	NAME OF A SPIRIT
LQ7QZ	life shall not form
LECL	Initiation, Visitation; n. Initiate, visit; v.
LEQZ7DLEQZ	at the start of the millennia, the angel of death
LEQZ	Servient Angel AIR OF EARTH

𐌸𐌺𐌻	A GOD-NAME OF AIR TABLET
𐌸𐌺𐌻 𐌹𐌶𐌸𐌹 𐌸𐌺𐌹𐌶	GOD-NAMES OF AIR TABLET
𐌸𐌺𐌻𐌹𐌶	UNDER YOU
𐌸𐌺𐌻𐌹𐌶𐌸	UNDERNEATH YOU
𐌸𐌺𐌻𐌹𐌶𐌸𐌹	[I will] give in secret
𐌸𐌺𐌻𐌸𐌹𐌶𐌹	PART IN ZAA
𐌸𐌺𐌻𐌹𐌶	Servient Angel AIR OF EARTH
𐌸𐌺𐌺	STONE, BARREN
𐌸𐌺	DARKNESS, WITH
𐌸𐌺𐌹𐌶𐌸	DRUNKEN
𐌸𐌺𐌹𐌶𐌸	DRUNKEN
𐌸𐌺𐌹𐌶𐌸	BUILDINGS, THE
𐌸𐌺𐌹𐌶𐌸𐌺	DRYNESS, WITH
𐌸𐌺𐌹	ENOCHIAN LETTER F
𐌸	12
𐌸	12
𐌸𐌹𐌶𐌹	are 12 (12 are); let there be 12
𐌸𐌹	DISCORD
𐌸𐌹𐌶	The 12 Lights
𐌸𐌹𐌶𐌹𐌶	FIRST MINISTER OF HAGONEL
𐌸𐌹𐌶𐌹	the 12 reign [over]
𐌸𐌹𐌶	SEAT, THE SEATS
𐌸𐌹𐌶	SEAT, I HAVE SEATED
𐌸𐌹𐌶	SEAT, THE SEATS
𐌸𐌹	Servient Angel FIRE OF AIR
𐌸𐌹𐌶	Servient Angel FIRE OF AIR
𐌸𐌹𐌶𐌹	CONFOUND, LET IT CONFOUND
𐌸𐌹𐌶𐌹	CENTER, TO THE
𐌸𐌹	MAGNIFY, MAY BE MAGNIFIED
𐌸	26
𐌸𐌹𐌶𐌹𐌶	the 26 comprise the all
𐌸𐌹	VOMIT OUT
𐌸𐌹𐌶𐌹𐌶	SEAT, THE MIGHTY SEAT
𐌸𐌹𐌶𐌹𐌶	PART IN BAG
𐌸𐌹	FIFTEENTH AETHYR
𐌸𐌹	MEANING UNKNOWN
𐌸𐌹𐌶𐌹	Servient Angel WATER OF AIR
𐌸𐌹𐌶𐌹	Servient Angel WATER OF AIR
𐌸𐌹𐌶𐌹	MAKE ME
𐌸𐌹𐌶𐌹𐌶	MAKE US
𐌸𐌹𐌶𐌹𐌶	PART IN LIN
𐌸𐌹𐌶	HANDS, MY
𐌸𐌹𐌶	HEADS, THEIR
𐌸𐌹𐌶𐌹𐌶	WINDS, MANIFOLD

Ω Mals (P)	
Ω	8
Ω	keep
Ω	remain
Ω	remain, let it remain
Ω	Servient Angel AIR OF WATER
Ω	profess the truth
Ω	meaning unknown
Ω	meaning unknown
Ω	PART IN ARN
Ω	being of the holy trinity
Ω	Servient Angel EARTH OF WATER
Ω	Servient Angel WATER OF AIR
Ω	justice from divine power without defect
Ω	oak, an
Ω	rest
Ω	rest not
Ω	the Ogdoad (eightfold star)
Ω	always
Ω	ENOCHIAN LETTER X
Ω	dissolution
Ω	TWO (SEPARATED), PAIR
Ω	Sephiroic Cross WATER OF AIR
Ω	All is in the One
Ω	Servient Angel EARTH OF WATER
Ω	Servient Angel FIRE OF FIRE
Ω	thou art separated
Ω	dissolution into the Daughter of Daughter of Light
Ω	dissolves into man
Ω	dissolves into Daughter of Light
Ω	raging fire
Ω	8 unto into 9
Ω	unto me
Ω	Babalon astride the Beast
Ω	infernal mother
Ω	mean.unk. contemptuous tone
Ω	Fire pouring down
Ω	a thousand angels keep holy
Ω	She who is NOT, pouring down
Ω	Servient Angel FIRE OF FIRE
Ω	there are 12 pouring down
Ω	pouring down
Ω	She who is NOT, pouring down
Ω	Servient Angel WATER OF AIR

QXLEVXI	members, her (poss. "limbs"?)
QXNVLE	remember, to this remembrance
QXQVETL	praising the Lord of Hosts in remembrance
QXQVLE	to this remembrance (alt.sp.)
QXE	in them
QXEVBQ	equal
QXEVBCTDQ	wedding, for a
QXEXDILXC	dwellings, living
QXEXDILP	virgins
QXEXLXD	part in lin
QXE	run
QXEEL	run, let it run
QXETL	the daughters reside in the 4 th
QXETX	with the Son of Son of Light in the 4 th
QXETLQXD	the Son of Son of Light (Mercury) in the 4 th
QXEX	also in them
QXEPILVX	part in chr
QXIVL	daughters, the
QXIVLEV	PART IN LIL
QXIVLTL	profess the truth
QXIVL	Kerubic Archangel FIRE OF EARTH
QXIVL	Servient Angel AIR OF WATER
QXIVL	ROCK
QXIVLQXD	NAME OF AN EVIL SPIRIT
QXIVL	keep the one
QXIVL	FOURTH AETHYR
QXIVL	33
QXIVL	A GOD-NAME OF FIRE TABLET
QXIVL	PE, ENOCHIAN LETTER 'B'
QXIVL	The eight Daughters of Light
QXIVL	HE WHO WORKS WONDERS
QXIVL	MEANING UNKNOWN
QXIVL	the voice of the eight Daughters of Light
QXIVL	69636
QXIVL	GARNISH, ARE GARNISHED
QXIVLQXD	HEAVENS, WITH THE
QXIVLQXD	HEAVENS, OF THE
QXIVLQXD	HEAVENS, IN THE BRIGHTNESS OF
QXIVL	I WILL GIVE
QXIVL	GIVE, VAR ON 'PHAMA'
QXIVL	NAME OF AN ANGEL
QXIVL	surrender
QXIVL	the eight Daughters of Light
QXIVL	Kerubic Angel WATER OF EARTH
QXIVL	PLACE
QXIVL	SHE

Q7X1	YOUR GOD (alt.sp.)
Q7X1Q3	JAWS, IN THE DEPTHS OF
Q7X8L7	RIGHTEOUSNESS, OF
Q7XQ	BALANCE, THE
Q7V7C7X8	PLACES OF COMFORT
Q7X7L7	MARBLE
Q7C7X3	MOREOVER
Q7C1	CONTINUALLY
Q7C7P7D	FIRMAMENT OF WATERS
Q7D7P7A- 7	MEANING UNKNOWN
Q7E	HOLY ONES
Q7E7I7Q7U7D	HEAVEN, THE THIRD
Q7C	partakers, 'as many'
Q7C7D7C7L	PARTAKERS
Q7C7L7D7X7L7	The eternal cry
Q7C7L7L	AS MANY
Q7E7L7	Servient Angel FIRE OF AIR
Q7E7P7L7	Servient Angel FIRE OF AIR
Q7L7X7E7X7C	PALACE, OF YOUR
Q7L7B7I7T7O7L	PART IN BAG
Q7L7B7O7B	Kerubic Archangel EARTH OF
Q7L7Q7L	eightfold law
Q7L7C7Q	DIVIDE, ARE DIVIDED
Q7L7C77	TWO (TOGETHER), PAIR
Q7L7D7L7L7C	PART IN ICH
Q7L7Q	NINETEENTH AETHYR
Q7L7Q7X7D7I	PART IN DES
Q7L7X7L7	separate sun of God
Q7L7Q7D7E	PART IN PAZ
Q7L7X7B	Kerubic Archangel EARTH OF FIRE
Q7E7X7B	dwelling in
Q7E7X77	dwell
Q7E7X7E7X77	dwell (?)
Q7E7X7Q	balance
Q7E7X7L	unite
Q7E7C7P7X7E	diminish
Q7E7L7L	praise
Q7E7L77	fire, with the fire
Q7E7L7X7P	those
Q7E7L7X7P7L	those, with those
Q7E7L7X7B	PART IN ZID
Q7L	cubed
Q7L7X7B	Kerubic Angel EARTH OF FIRE
Q7L7X77	THE WAY (Schuler)
Q7A7L	AS UNTO
Q7A7E	SICKLES, SHARP

Q&E7C	FIRE OF FIRE
Q7E8	Kerubic Archangel FIRE OF FIRE

U Ger (Q)	
U	OR
UXX	GARMENTS, YOUR
UXX	CREATION, OF YOUR
UXXC	CREATOR, OF THE
UXXC	CREATOR, THE
UXXC	CREATION, OF YOUR
UXXC	OLIVES (alt.sp.)
UXXC	CREATION, IN YOUR
UXXC	CREATION, YOUR
UXXC	OLIVES
U- BLBZV	TIME, THE CONTENTS OF
U/136	ROTTEN, THE
Ua&	1636
Ua&X	PLEASURE, OF
Ua&V	DESTROY
Ua&W	WHEREIN
Ua&X	HANDMAID, A

𐤃𐤍 (R)	
𐤅	east
𐤅𐤍𐤅𐤍	KING OF WATER TABLET (VAR)
𐤅𐤍𐤅𐤍	KING OF WATER TABLET (VAR)
𐤅𐤍𐤅𐤍𐤅	ELEMENTAL KING OF WATER TABLET
𐤅𐤍	east, the
𐤅𐤍𐤅	east, into the
𐤅𐤍𐤅𐤍	weeping
𐤅𐤍𐤅𐤍𐤅	PART IN UTI
𐤅𐤍𐤅𐤍	Servient Angel WATER OF AIR
𐤅𐤍𐤅𐤍𐤅	Servient Angel WATER OF AIR
𐤅𐤍𐤅	PRAISE
𐤅𐤍𐤅𐤍𐤅	THAT YOU MAY PRAISE HIM
𐤅𐤍𐤅	Servient Angel EARTH OF FIRE
𐤅𐤍𐤅𐤅	Servient Angel EARTH OF FIRE
𐤅𐤍𐤍	29TH AETHYR
𐤅𐤍𐤅	WIDOW, OF A
𐤅𐤍𐤍𐤅	NO PLACE
𐤅𐤍	MERCY, OF
𐤅𐤍	MERCY, OF
𐤅𐤍𐤅𐤍	Servient Angel WATER OF EARTH
𐤅𐤍𐤅𐤍	Servient Angel WATER OF EARTH
𐤅𐤍𐤅𐤍𐤅	furnace (?), crucible (?)
𐤅𐤍𐤅	'is moving'; completed; ending
𐤅𐤍𐤅	'not moving', 'not-ing' or 'making into not (non-existence)', destroying
𐤅𐤍𐤅𐤅	sunrise
𐤅𐤍𐤅𐤍𐤅	Servient Angel FIRE OF WATER
𐤅𐤍𐤅𐤍	Servient Angel FIRE OF WATER
𐤅𐤍	3 rd minister of Sol (a Son of Son of Light (Jupiter) [cf. Rocle on 7x7 Tablet]
𐤅𐤍𐤅𐤍𐤅	SON OF SON OF LIGHT, JUPITER
𐤅𐤍𐤅𐤍𐤅𐤍	3RD MINISTER OF SOL
𐤅𐤍𐤅𐤍𐤅𐤍	PART IN TOR
𐤅𐤍𐤅	sun
𐤅𐤍𐤅𐤍𐤅	meaning unknown
𐤅𐤍𐤅𐤍𐤅	wine
𐤅𐤍𐤅𐤅	admiration
𐤅𐤍𐤅𐤍	Servient Angel AIR OF EARTH
𐤅𐤍𐤅𐤍𐤅	Servient Angel AIR OF EARTH
𐤅𐤍	Angel of the East
𐤅𐤍𐤅𐤍𐤅	The power and presence of the Lord of Hosts in the angel of the East
𐤅𐤍𐤅𐤍𐤅	meaning unknown
𐤅𐤍𐤅𐤍	Servient Angel WATER OF WATER
𐤅𐤍𐤅𐤍𐤅	Servient Angel WATER OF WATER
𐤅𐤍𐤅𐤍	Servient Angel EARTH OF EARTH

ⲄⲚⲟⲗ	Servient Angel EARTH OF EARTH
ⲄⲠⲚⲟⲗ	Sephirotic Cross FIRE OF FIRE
ⲄⲠⲟⲗ	Kerubic Angel AIR OF AIR

𐌲𐌴𐌹𐌰 (S)	
𐌲	FOURTH
𐌲	DAUGHTER OF DAUGHTER OF LIGHT
	Servient Angel AIR OF WATER
𐌲𐌶𐌸𐌴	PARTS, BY HER
𐌲𐌶𐌸𐌴	PARTS, IN THE
𐌲𐌶𐌸	WHOSE, VAR ON 'SOBA'
𐌲𐌶𐌸𐌴𐌸	who proclaims
𐌲𐌶𐌸𐌴	CONFIRMING ANGELS
𐌲𐌶𐌸𐌴𐌸	the Daughter of Light is God's glory
𐌲𐌶𐌸	ONE, ENTIRE, WHOLE
𐌲𐌶𐌸𐌴𐌸𐌴	3RD MINISTER OF MARS
𐌲𐌶𐌸𐌴𐌸	NUMBER, IN ONE
𐌲𐌶𐌴𐌸𐌴	Senior JUPITER of WATER
𐌲𐌶𐌴	Servient Angel AIR OF WATER
𐌲𐌶𐌴𐌸𐌴	SULPHUR, LIVE SULPHUR
𐌲𐌶𐌴	WONDER, OF
𐌲𐌶𐌴𐌸	HOUSE, THE
𐌲𐌶𐌴𐌸	HOUSE, A
𐌲𐌶𐌴𐌸	HOUSE
𐌲𐌶𐌴𐌸	the 4 th possesses
𐌲𐌶𐌴𐌸𐌴𐌸	PART IN ZOM
𐌲𐌶𐌴𐌸𐌴𐌸𐌴𐌴	the righteous creatures of the Sun of God are separated from the 4th
𐌲𐌶𐌴𐌸𐌴	RIGHTEOUS, TO THE
𐌲𐌶𐌴𐌸𐌴	Sangef (the Master Magickian)
𐌲𐌶𐌴𐌸	SOUNDS, THE MIGHTY
𐌲𐌶𐌴𐌸𐌴	the mighty ogdoad
𐌲𐌶𐌴𐌸𐌴𐌴	PART IN MAZ
𐌲𐌶𐌴	the 4 th dissolves
𐌲𐌶𐌴𐌸𐌴𐌴	PART IN ZAA
𐌲𐌶𐌴	Servient Angel AIR OF FIRE
𐌲𐌶𐌴𐌴	Servient Angel AIR OF FIRE
𐌲𐌴	mourning, cry
𐌲𐌴𐌴	separation
𐌲𐌴𐌸	warning
𐌲𐌴𐌴	cry gives us the 5 –or- cry gives us the Holy Pentagram
𐌲𐌴𐌸𐌴𐌸	MEANING UNKNOWN
𐌲𐌴𐌴𐌴𐌴	ANGEL OF SOL ???
𐌲𐌴𐌴𐌴	MEANING UNKNOWN
𐌲𐌴𐌴𐌴𐌴𐌴	Semeliel, the angel of the Lord is made strong by the Daughter of Light.
𐌲𐌴𐌴𐌴	nine cries of God
𐌲𐌴𐌴𐌴𐌴𐌴	NAME OF AN EVIL SPIRIT, VAR 1
𐌲𐌴	MOURNING, LAMENTATION
𐌲𐌴𐌴𐌴	the cry of the 4 th , wherein is.../Wherein is the cry of the Daughter of Light

U78GCV	3RD MINISTER OF MERCURY
U9XC	Servient Angel EARTH OF AIR
U9LXC	Servient Angel EARTH OF AIR
U78LW	TEMPLE, OF THE
U78A	Servient Angel AIR OF AIR
U78877	SCORPIONS
U7V77	COVENANT, THE
U7687	Servient Angel AIR OF AIR (VAR)
U768887	PART IN TAN
U78	the temple and covenant of God
U7L78	Sephirotic Cross EARTH OF FIRE
U7L70	Servient Angel FIRE OF FIRE
U770	Servient Angel FIRE OF FIRE
U687LC	Senior VENUS of WATER
U88-8	ITS REPRESENTATIVE
U888	ANOTHER
U7BLC	the Seven Sheaths
U8677C	PART IN NIA
U7V8	WHOSE
U7V8E	WHOM
U7VLC0	WEST, IN THE
U7VLC88	WHOSE COURSES (alt.sp.)
U7V88	WHOM, IN WHOSE
U7B87XC	PART IN LEA
U7C078	HEARKEN UNTO
U7C07888	NAME OF EVIL SPIRIT, VAR 2
U7C00	Sephirotic Cross WATER OF EARTH
U787	REIGN
U787	REIGNS
U78787	Senior MERCURY of WATER
U78	ACTION
U7768	WILL OF GOD, SAINTLY
U788	the Daughter of Light keeps
U88808	Senior MARS of WATER TABLET
U78E	Servient Angel FIRE OF EARTH
U78B8C	DAUGHTER OF LIGHT
U78B8C	SON OF LIGHT, SATURN OR LUNA
U787E	Servient Angel FIRE OF EARTH
U7878888	KELLY'S GOOD ANGEL
U7887888	NAME OF EVIL SPIRIT, VAR 3
U78887	SWEAR, HE HAS SWORN
U780	ANOTHER

∟ Gisa (T)	
∟	IT
∟	ALSO
∟∟	AS
∟∟∟	Kerubic Angel AIR OF WATER
∟∟∟∟	GOVERN
∟∟∟∟∟	GOVERNOR, THE
∟∟∟∟∟∟	GOVERN, LET HER BE GOVERNED
∟∟∟∟∟∟	GOVERN
∟∟∟∟∟∟	GOVERN
∟∟∟∟∟	GOVERN
∟∟∟∟∟∟	CAVES
∟∟∟∟∟∟	PART IN ZAX
∟∟∟∟∟∟∟	PART IN OXO
∟∟∟∟∟∟∟∟∟	GREAT ELEMENTAL KING OF AIR
∟∟∟	ENOCHIAN LETTER M
∟∟∟∟	CUPS
∟∟∟	SEVENTEENTH AETHYR
∟∟∟∟∟∟∟	PART IN TEX
∟∟∟∟∟∟∟	PART IN LOE
∟∟∟∟∟∟	PART IN OXO
∟∟∟∟∟	WORMWOOD
∟∟∟∟	Kerubic Angel WATER OF WATER
∟∟∟∟	A GOD-NAME OF FIRE TABLET
∟∟∟∟∟∟∟	PART IN UTA
∟∟∟∟∟∟	DEATH, VAR ON 'TELOCH'
∟∟∟∟∟∟	DEATH, OF
∟∟∟∟∟∟	DEATH, OF
∟∟∟∟∟∟	DEATH
∟∟∟∟∟∟∟∟∟	DEATH-DRAGON
∟∟∟∟∟	the exception of death is life
∟∟	30TH AETHYR
∟∟∟∟∟∟∟∟∟∟	GREAT ELEMENTAL KING OF EARTH
∟∟∟∟∟∟∟∟∟∟∟∟∟∟∟	GREAT ELEMENTAL KING OF WATER
∟∟∟	SEATS
∟∟∟∟	SEATS, THEIR OWN
∟∟∟∟	SEATS, IN
∟∟∟∟∟∟	PART IN PAZ
∟∟	UNTO US
∟∟∟∟∟	BED, THE
∟∟∟∟∟∟∟	PART IN LIT
∟∟∟∟∟∟	SORROW, OF
∟∟∟∟	HER, OF
∟∟∟∟	HER

𐌲𐌺	TOP LINE OF TABLET OF 12 SQUAR
𐌲𐌺𐌴	HER, IN
𐌲𐌺𐌴	HER, IN
𐌲𐌴	HIM, OF
𐌲𐌴𐌺	SEPARATE (verb)
𐌲𐌴𐌸	Kerubic Angel EARTH OF AIR
𐌲𐌴𐌸𐌺	PART IN ASP
𐌲𐌴𐌸𐌺	HARKEN
𐌲𐌴𐌸𐌺𐌴	PART IN TAN
𐌲𐌴𐌸	Servient Angel AIR OF WATER
𐌲𐌴𐌸𐌺	PART IN ZID
𐌲𐌴𐌸𐌴	THINGS, ALL
𐌲𐌴𐌸	Servient Angel AIR OF WATER
𐌲𐌴	TRIUMPHS
𐌲𐌴𐌸𐌴	FAERIES
𐌲𐌴𐌸𐌴𐌸𐌴	NAME OF A GUARDIAN ANGEL
𐌲𐌴𐌸	Servient Angel AIR OF AIR (VAR)
𐌲𐌴	ALL
𐌲𐌴	ON ALL
𐌲𐌴𐌸𐌴	CREATURES OF EARTH, THE
𐌲𐌴𐌸𐌴𐌴	CREATURES, WITH HER
𐌲𐌴𐌸𐌴	CREATURES
𐌲𐌴𐌸𐌴	CREATURE
𐌲𐌴	ALL, VAR. ON 'TOL'
𐌲𐌴𐌸	DEFACE, LET THEM BE DEFACED
𐌲𐌴𐌸	FURNISHING
𐌲𐌴	23RD AETHYR
𐌲𐌴𐌸	ARISE (alt.sp.)
𐌲𐌴𐌸𐌴	PART IN POP
𐌲𐌴𐌸	ARISE
𐌲𐌴𐌸𐌴	RISE, SHALL
𐌲𐌴𐌸𐌴𐌴	RISE, ROSE UP
𐌲𐌴𐌸𐌴𐌴	PART IN CHR
𐌲𐌴𐌸	Servient Angel AIR OF AIR
𐌲𐌴	HIM, OF
𐌲𐌴𐌸𐌴𐌴	of darkness
𐌲𐌴𐌸𐌴	MARROW, THE
𐌲𐌴𐌸	SHALL BE
𐌲𐌴𐌸	SHALL BE
𐌲𐌴𐌸	SIT
𐌲𐌴𐌸	BUILDING, A
𐌲𐌴	Name from T12Sqr
𐌲𐌴	'It ends with [the goddess] EI'; 'Completed by the goddess' or 'Ending with the goddess'
𐌲𐌴𐌸𐌴𐌴	LETTERS OF T12SQR
𐌲𐌴𐌸	BEAUTY, IN THEIR
𐌲𐌴𐌸	GOING

PTA

Being of the 4

א Val (U, V, W)	
א	star
אָ	spirit of Vaa
אַאַ	NAME OF AN ANGEL (angel of the 4 moons)
אַאַַ	Servient Angel FIRE OF WATER
אַאַַַ	eagle, the
אַאַַַַ	Sephirotic Cross WATER OF FIRE
אַאַַַַַ	time
אַאַַַַַַ	Sephirotic Cross WATER OF FIRE
אַאַַַַַַַ	PART IN LIL
אַאַַַַַַַַ	the way of the Lord
אַאַַ	ENOCHIAN LETTER V,U
אַאַ	star
אַאַַ	starry, stars
אַאַַַַַַַַַַ	constellations
אַאַַַַַַַַַַַ	the Scepter of the Daughter of Daughter of Light
אַאַַַַַ	the will of heaven
אַאַַַַַַ	not the fourth star
אַאַַַַַַַ	fruit of heaven
אַאַַַ	fourth star
אַאַַַַַַַַַ	the fabric of stars
אַאַַַַַַ	the circle of stars
אַאַַַ	truth
אַאַַ	that star, the star in 9
אַאַַַַ	spiritual sun
אַאַַַ	Va'aro (from Loagaeth: Leaf 1A vs. 10)
אַאַַַַ	Servient Angel AIR OF FIRE
אַאַַ	angel of Daughter of Light
אַאַַַ	Servient Angel FIRE OF WATER
אַאַַַ	Servient Angel AIR OF FIRE
אַאַַַַַ	PART IN RII
אַאַ	ENOCHIAN LETTER V,U
אַאַַ	work
אַאַַַ	work, that ye might
אַאַאַאַ	PART IN MAZ
אַאַַ	orbit
אַאַאַאַ	guardian star
אַאַַ	they frown not
אַאַ	third star
אַאַאַַַ	the Zodiac
אַאַ	the spark of life
אַאַַ	VEH, ENOCHIAN LETTER C OR K
אַאַאַאַאַַַַַ	ENTHRONED
אַאַ	flame, as a

אָהַלְט	the Holy Spirit
אַבְגָּה	strength, the s. of men
אַבְגָּב	strong, grow
אַבְגָּב	strong, waxes
אַבְגָּב	strong, become
אַבְגָּז	meaning unknown
אַבְגָּזְלֵל	PART IN ZOM
אַבְגָּז	nest
אַבְגָּזְדָּב	I have beautified (Crowley)
אַבְגָּז	second
אַבְגָּז	in the second
אַבְגָּז	the second
אַבְגָּזְלֵל	PART IN UTA
אַבְגָּזְלֵל	PART IN ASP
אַבְגָּז	end
אַבְגָּזְדָּב	happy is he
אַבְגָּז	the end of the beginning
אַבְגָּז	the end of sorrow
אַבְגָּז	Name from T12Sqr
אַבְגָּז	ends, the
אַבְגָּז	called, named, var on 'vmd'
אַבְגָּזְדָּב	towers, strong
אַבְגָּזְלֵל	one who resides in the skies
אַבְגָּז	add
אַבְגָּזְלֵל	strength, our
אַבְגָּז	ENOCHIAN LETTER A
אַבְגָּזְלֵל	nine skirts
אַבְגָּז	these
אַבְגָּזְלֵל	skirt
אַבְגָּזְלֵל	skirts, the
אַבְגָּז	is powerful
אַבְגָּז	meaning unknown
אַבְגָּזְלֵל	confound
אַבְגָּזְלֵל	also, the Master Magickian
אַבְגָּזְלֵל	leaves the 4th
אַבְגָּזְלֵל	the Master Magickian
אַבְגָּז	rest; remainder, the
אַבְגָּז	requires
אַבְגָּזְלֵל	descend
אַבְגָּזְלֵל	Sephirothic Cross AIR OF EARTH
אַבְגָּז	anger, wrath. var on 'אַבְגָּז'?
אַבְגָּז	the wrathful sun
אַבְגָּז	wherein
אַבְגָּזְלֵל	mighty
אַבְגָּזְלֵל	Sephirothic Cross EARTH OF FIRE
אַבְגָּז	of everyone

אֵלֶיכֶם	unto every one of you
אֵלֹ	image of God
אֵלֶיךָ	PART IN ICH
אֵלֶיךָ	wrath, of
אֵלֶיךָ	wrath in anger
אֵלֶיךָ	truth
אֵלֶיךָ	appearance
אֵלֶיךָ	visits
אֵלֶיךָ	over
אֵלֶיךָ	over you
אֵלֶיךָ	wherein all
אֵלֶיךָ	dragons
אֵלֶיךָ	dragon, the
אֵלֶיךָ	wherein they are (separated)
אֵלֶיךָ	wherein they are in the third
אֵלֶיךָ	WINGS
אֵלֶיךָ	wings
אֵלֶיךָ	wings
אֵלֶיךָ	wings
אֵלֶיךָ	wings, the
אֵלֶיךָ	ENOCHIAN LETTER L
אֵלֶיךָ	ELDERS, THE
אֵלֶיךָ	The Son of Son of Light, unto the eld[ers]
אֵלֶיךָ	CONFOUNDING ANGELS
אֵלֶיךָ	dark star
אֵלֶיךָ	with beautiful praises
אֵלֶיךָ	FOURTEENTH AETHYR
אֵלֶיךָ	25TH AETHYR
אֵלֶיךָ	beautified
אֵלֶיךָ	seething, a strong
אֵלֶיךָ	this one
אֵלֶיךָ	Servient Angel WATER OF WATER
אֵלֶיךָ	Servient Angel WATER OF WATER
אֵלֶיךָ	42

<input type="checkbox"/> Pal (X)	
<input type="checkbox"/>	dissolution
<input checked="" type="checkbox"/>	in dissolution
כַּרְבֻּבַי	Kerubic Angel FIRE OF AIR
שָׂרָפִים	Servient Angel FIRE OF WATER
שָׂרָפִים	Servient Angel FIRE OF WATER
שָׂרָפִים	Servient Angel EARTH OF WATER
שָׂרָפִים	Servient Angel EARTH OF WATER

Ɑ Ceph (Z)	
Ɑ	THEY
ⱭⱮ	NAME OF AN ANGEL
ⱭⱮⱮ	27TH AETHYR
ⱭⱮⱮⱮⱮⱮ	Senior JUPITER of AIR
ⱭⱮⱮⱮⱮⱮ	<i>both S and Ab (should be followed by a verb—such as to say: both S and Ab went to the store; or even preceded by a verb—such as to say: Henry invited both S and Ab); these are names of two of the Daughters of Daughters of Light.</i>
ⱭⱮⱮⱮⱮ	I MOVE YOU
ⱭⱮⱮⱮ	MOVE
ⱭⱮⱮⱮⱮⱮⱮⱮⱮ	ADAM, IN BOOK OF SOYGA
ⱭⱮⱮⱮⱮⱮ	PART IN ZEN
ⱭⱮⱮⱮⱮⱮ	PART IN ZID
ⱭⱮⱮⱮⱮⱮ	SHOW YOURSELVES
ⱭⱮⱮⱮⱮ	APPEAR
ⱭⱮⱮⱮⱮ	SHOW YOURSELVES
ⱭⱮⱮ	COURSE, COURSES
ⱭⱮⱮⱮⱮⱮ	Zodiacal King GEMINI
ⱭⱮⱮⱮⱮⱮⱮ	Zodiacal King VIRGO
ⱭⱮⱮ	TENTH AETHYR
ⱭⱮⱮⱮⱮⱮ	PART IN TOR
ⱭⱮⱮⱮⱮ	THEY ARE
ⱭⱮ	Daughter of Light
ⱭⱮⱮⱮⱮ	the Daughter of Light reigns over
ⱭⱮⱮ	The Daughter of Light; also a medieval way of pronouncing the English letter Z
ⱭⱮⱮⱮⱮⱮⱮ	ANGEL OF JUPITER
ⱭⱮⱮⱮⱮⱮⱮⱮ	the Daughter of Light's 9 glories from the 4th
ⱭⱮⱮ	EIGHTEENTH AETHYR
ⱭⱮⱮ	firey angels
ⱭⱮⱮ	EIGHTH AETHYR
ⱭⱮⱮⱮ	HANDS
ⱭⱮⱮ	?STRETCH FORTH
ⱭⱮⱮⱮⱮ	FLEW
ⱭⱮⱮⱮⱮⱮ	PART IN CHR
ⱭⱮⱮⱮⱮⱮⱮ	NAME OF GOD
ⱭⱮⱮ	THIRTEENTH AETHYR
ⱭⱮⱮⱮⱮ	clothed with God
ⱭⱮⱮⱮⱮ	HAVE ENTERED
ⱭⱮⱮⱮ	VESTURES, MY VESTURES
ⱭⱮⱮⱮⱮⱮ	Zodiacal King CAPRICORN
ⱭⱮⱮ	NINTH AETHYR
ⱭⱮⱮ	I AM
ⱭⱮⱮ	PRESENCE
ⱭⱮⱮⱮⱮⱮ	Zodiacal King AQUARIUS
ⱭⱮⱮⱮⱮ	I AM

𐍆𐍇𐍄𐍆𐍇𐍄	I AM THE LORD YOUR GOD
𐍆𐍇𐍄	WONDERS
𐍆𐍇𐍄𐍇	THEY WERE
𐍆𐍇𐍄𐌺	WAS
𐍆𐍇𐍆𐍇𐍄	PART IN MAZ
𐍆𐍇𐍆𐌺	TO STIR UP
𐍆𐍇𐍆𐍆	Kerubic Angel FIRE OF FIRE
𐍆𐍇𐍆𐌺	VESSELS
𐍆𐌺𐍄𐍆	WATER, TO
𐍆𐌺𐍆	MOTION, MOVEMENT
𐍆𐌺𐍆𐍆	SWORE
𐍆𐌺𐌺	HANDS
𐍆𐌺𐌺	THIRD AETHYR
𐍆𐌺𐌺	IN THE MIDST
𐍆𐌺- 𐌺	THE FIRST FORM (Schuler)
𐍆𐌺𐍆𐌺	THEY ARE APPARELED
𐍆𐌺𐌺	OF THE WINDS
𐍆𐌺𐍆𐍄𐌺	DELIVERED YOU
𐍆𐌺𐌺𐌺	BE FRIENDLY TO ME
𐍆𐌺𐍄𐍆	MEANING UNKNOWN
𐍆𐌺𐌺𐌺	SEAS
𐍆𐌺𐌺𐌺𐌺	FERVENTLY, WITH HUMILITY
𐍆𐌺𐌺𐌺	FERVENTLY, WITH HUMILITY
𐍆𐌺𐌺𐌺𐌺𐌺	Zodiacal King PISCES
𐍆𐌺𐌺	MEANING UNKNOWN
𐍆𐌺𐌺𐌺𐌺	Fervently unto the 4 th Heaven, Rushing