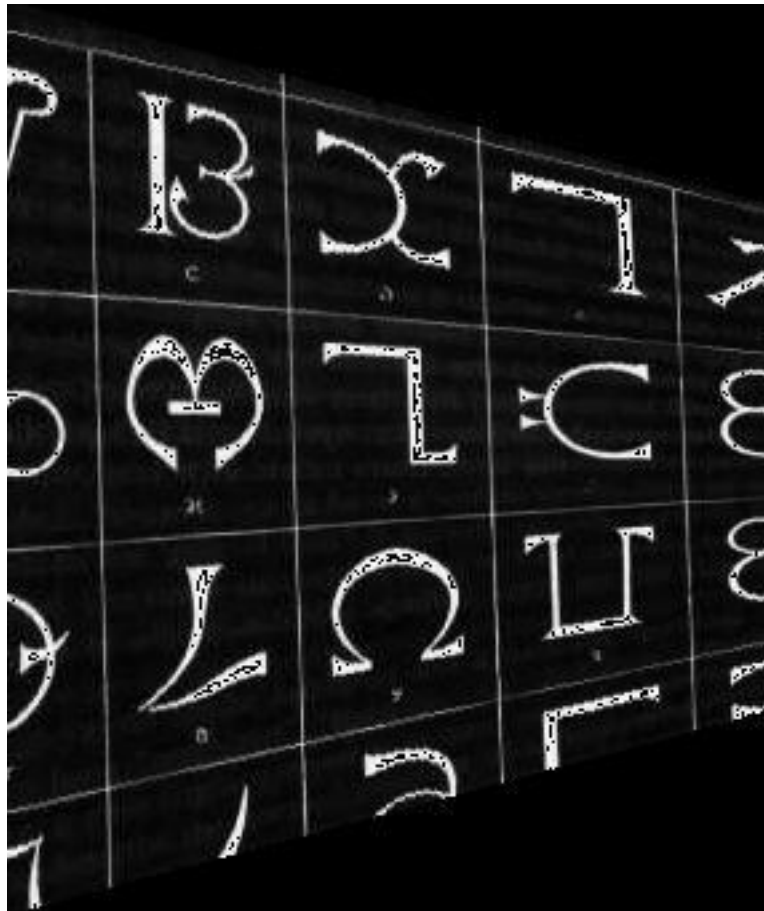# The Whole Enochian Dictionary

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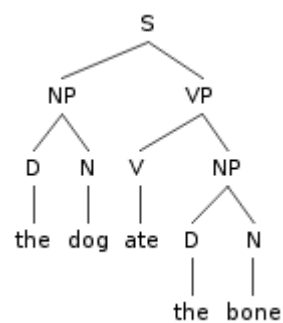
The resulting sentence could be *The dog ate the bone.* Such a tree diagram is also called a [phrase marker](). They can be represented more conveniently in a text form, (though the result is less easy to read); in this format the above sentence would be rendered as: [S [NP [D The] [N dog]] [VP [V ate]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

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 Lamen 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 Lamen, 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 mecubals 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 tonguehave 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 talismatic 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	*Good*
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
Evil	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. particle? Act.)
ZIROM - Were (past/perfect plu. particle? Act.)
TRIAN - Shall be (future/imperfect intensive? sing/plu particle? 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: <u>A True and Faithful Relation of What Passed for so Many Years Between Dr. John Dee and Some Spirits</u>, 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 subtance, 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.

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

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

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

Scripts

First Enochian Script

second form of the Enochian script

Pa	Veh	Ged	Gal	Or	Un	Graph	Tal	Gon	Gon with point	Na
b	c, k	g, j	d	f	a	e	m	i	?	h

Ur	Mals	Ger	Drux	Pal	Med	Don	Ceph	Van	Fam	Gisg
l	p	q	n	x	o	r	z	u/v	s	t

Lexicon[2]

Word	Meaning
⟨Enochian⟩ Un (A)	
⟨Enochian⟩-	with-
⟨Enochian⟩	in, with
⟨Enochian⟩	harlot, (of an)
⟨Enochian⟩	stooping,(to the); attacking
⟨Enochian⟩	kingdom, in thy kingdom
⟨Enochian⟩	beginning, thy beginning
⟨Enochian⟩	across
⟨Enochian⟩	whom, (on)
⟨Enochian⟩	SEPHIROTIC CROSS AIR OF WATER
⟨Enochian⟩	Senior MARS of FIRE
⟨Enochian⟩	among you
⟨Enochian⟩	among
⟨Enochian⟩	among us
⟨Enochian⟩	among us
⟨Enochian⟩	placed you
⟨Enochian⟩	Kerubic Archangel WATER OF FIRE
⟨Enochian⟩	AMONG
⟨Enochian⟩	AMONG (alt.sp.)
⟨Enochian⟩	Senior JUPITER of AIR
⟨Enochian⟩	Senior VENUS of FIRE
⟨Enochian⟩	DAUGHTER OF DAUGHTER OF LIGHT
⟨Enochian⟩	Sephirotic Cross EARTH OF EARTH
⟨Enochian⟩	Servient Angel EARTH OF AIR
⟨Enochian⟩	PREPARE
⟨Enochian⟩	Senior MARS IN AIR TABLET (VAR)
⟨Enochian⟩	Servient Angel EARTH OF AIR
⟨Enochian⟩	SERVE, LET THEM SERVE YOU
⟨Enochian⟩	Kerubic Archangel AIR OF EARTH
⟨Enochian⟩	provided
⟨Enochian⟩	prepared, i have prepared
⟨Enochian⟩	prepared, i have prepared
⟨Enochian⟩	prepared, i have prepared
⟨Enochian⟩	prepared, are prepared
⟨Enochian⟩	PART IN POP
⟨Enochian⟩	7699
⟨Enochian⟩	Servient Angel FIRE OF FIRE
⟨Enochian⟩	Servient Angel FIRE OF AIR
⟨Enochian⟩	DAUGHTER OF LIGHT

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[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 Lamen.

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

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[3] This word was found accidentally by misconstruing the word ⟨Enochian⟩ to ⟨Enochian⟩. It is not found in Liber Loagaeth.

	not the 4th
	the Magus
	mortal
	not the fifth
	inner/higher self
	inmost God
	Senior VENUS of AIR
	Senior MER of EARTH
	Sephirotic Cross EARTH OF AIR
	Senior MARS of EARTH TABLET
	governor
	Servient Angel AIR OF EARTH
	Servient Angel AIR OF EARTH
	PROMISE, THE PROMISE
	in sacred measure
	place
	settled, have settled
	judgment (?)
	will of God (?)
	gathering, of gathering
	gathered together (they)
	gird up
	gather up
	invoke the One
	Senior VEN of EARTH
	one in name with
	ALLA (a name of God; the naming of God's will)
	bind up
	Senior LUNA of FIRE
	Sephirotic Cross FIRE OF AIR
	Zodiacal King CANCER
	infinite
	among the angels
	PART IN LOE
	the Son of Light is with the 9
	I begin anew
	fixed to the Son of Son of Light-Mercury
	fastened, I fastened
	yourselves
	Servient Angel WATER OF FIRE
	cursed
	Servient Angel WATER OF FIRE
	bound by the Son of Light
	wherefore ye are cursed
	SON OF SON OF LIGHT, MERCURY
	Kerubic Angel WATER OF FIRE

	Sephirotic Cross WATER OF EARTH
	wisdom, of the secret wisdom
	PART IN ZOM
	government, in government
	within the thought [of God]
	thoughts, his thoughts
	Sephirotic 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
	Sephirotic 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
	Sephirotic 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
	Sephirotic 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

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

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

	Kerubic Archangel WATER OF FIRE
	generation
	1ST MINISTER OF SATURN
	ANGEL OF MARS IN VENUS
	prince
	NAME OF HAGONEL'S SEAL
	ANGEL MERCURY IN LUNA
	ANGEL OF SOL IN MERCURY
	NAME OF A DEMON
	NAME OF A DEMON
	ANGEL OF SOL IN JUPITER
	ANGEL JUPITER IN SATURN
	day
	ANGEL LUNA IN VENUS
	ANGEL JUPITER IN SOL
	substantial
	substantial
	ANGEL LUNA IN MERCURY
	KING OF AIR TABLET (VAR)
	KING OF AIR TABLET
	KING OF AIR TABLET (VAR)
	PART IN DES
	midday, noon
	midday, the
	ANGEL MERCURY IN MARS
	2ND MINISTER OF JUPITER
	3RD MINISTER OF JUPITER
	4TH MINISTER OF JUPITER
	1ST MINISTER OF JUPITER
	6TH MINISTER OF JUPITER
	5TH MINISTER OF JUPITER
	5TH MINISTER OF JUPITER
	Kerubic Archangel AIR OF FIRE
	ANGEL OF MARS IN SOL,PRINCE
	VOCATIVE CASE OF BEFAFES
	SON OF LIGHT, MERCURY OR SATUR
	KELLY'S EVIL ANGEL
	ANGEL LUNA IN JUPITER
	ANGEL WHO APPEARED TO D. & K.
	ANGEL VENUS IN JUPITER
	unknown
	ANGEL VENUS IN MARS
	ANGEL MERCURY IN SOL
	ANGEL JUPITER IN VENUS
	Coagula; gathering all, gathering the ALL
	voices, your

⟨glyph⟩	stand
⟨glyph⟩	VOICE, THE VOICE
⟨glyph⟩	VOICE, MY VOICE
⟨glyph⟩	2ND MINISTER OF BRORGES
⟨glyph⟩	2ND MINISTER OF SATURN
⟨glyph⟩	comforter, in our
⟨glyph⟩	ANGEL JUPITER IN JUPITER,KING
⟨glyph⟩	ANGEL VENUS IN MERCURY
⟨glyph⟩	ANGEL OF MARS IN MERCURY
⟨glyph⟩	FIRE NAME, TABLET OF UNION
⟨glyph⟩	harbored, are
⟨glyph⟩	5TH MINISTER OF SATURN
⟨glyph⟩	comfort, var. of "blior"
⟨glyph⟩	comfort, with
⟨glyph⟩	ANGEL MERCURY IN SATURN
⟨glyph⟩	ANGEL JUPITER IN LUNA
⟨glyph⟩	ANGEL SATURN IN MARS
⟨glyph⟩	comfort, continual comforters
⟨glyph⟩	comfort
⟨glyph⟩	comfort, shall comfort
⟨glyph⟩	comfort, of comfort
⟨glyph⟩	comfort, of
⟨glyph⟩	comfort, to our comfort
⟨glyph⟩	comfort, of
⟨glyph⟩	ANGEL MERCURY IN JUPITER
⟨glyph⟩	FIFTH MINISTER OF BRORGES
⟨glyph⟩	ANGEL MERCURY IN VENUS
⟨glyph⟩	ANGEL LUNA IN LUNA, KING
⟨glyph⟩	ANGEL SATURN IN VENUS
⟨glyph⟩	ANGEL OF MARS IN JUPITER
⟨glyph⟩	ANGEL OF MARS IN SATURN
⟨glyph⟩	3RD MINISTER OF SATURN
⟨glyph⟩	3RD MINISTER OF BRORGES
⟨glyph⟩	ANGEL SATURN IN SATURN, KING
⟨glyph⟩	ANGEL MERCURY IN MERCURY, KING
⟨glyph⟩	guardian
⟨glyph⟩	guardian
⟨glyph⟩	4TH MINISTER OF SATURN
⟨glyph⟩	4TH MINISTER OF BRORGES
⟨glyph⟩	ANGEL OF SOL IN SOL, KING
⟨glyph⟩	meaning unknown
⟨glyph⟩	reigns
⟨glyph⟩	reigns
⟨glyph⟩	be thou
⟨glyph⟩	ANGEL OF SOL IN MARS
⟨glyph⟩	SERVE, LET HER SERVE THEM

ⅤⅬƐƐ⅂Ⅽ⅀	ANGEL VENUS IN SATURN
ⅤⅬƐƆⅬⅬⅬ	ANGEL OF SOL IN VENUS, PRINCE
ⅤⅬ℞⅀	Kerubic Angel AIR OF EARTH
ⅤႮ⅂⅀Ɓ	Kerubic Archangel EARTH OF FIRE
Ⅴ℞Ⅹb⅂ℐΩ	ANGEL LUNA IN MARS
Ⅴ℞Ⅹℂb⅂⅂	ANGEL LUNA IN SATURN, PRINCE
Ⅴ℞ⅪℲbℂⅬ	ANGEL SATURN IN SOL
Ⅴ℞Ⅺ⅂b	guard
Ⅴ℞ⅩΩ	Servient Angel WATER OF FIRE
Ⅴ℞℞⅂b⅂⅂	VAR OF BRALGES
Ⅴ℞bⅩ℞	sleep
Ⅴ℆⅂Ⅹℂ	Servient Angel WATER OF FIRE
Ⅴ℆⅂Ɔ	have
Ⅴ℆⅂Ɔ	has
Ⅴ℆⅂Ɔ	hast
Ⅴ℆⅂Ɔ⅂	have
Ⅴ℆⅂Ⅴℂ⅂	ANGEL LUNA IN SOL
Ⅴ℆⅂Ⅴℳb	with the eclipse
Ⅴ℆⅂℞	talk, I have talked of you
Ⅴ℆Ⅼℰb⅂⅂	ANGEL SATURN IN MERCURY, PRINCE
Ⅴℨℰ⅂⅂⅂	glorious cry, infinite wail
Ⅴℨ⅂bƆ℞Ⅴ	ANGEL OF SOL IN SATURN
Ⅴℨ⅂ℂ	glory, in glory
Ⅴℨ⅂ℂ	glory, in the glory
Ⅴℨ⅂ℂ⅂ℰ	glory, the
Ⅴℨ⅂ℂ⅂ℰ	glory, that the glory
Ⅴℨ⅂ℂℨⅮ⅀	ANGEL OF MARS IN LUNA
Ⅴℨℐℰ⅂Ɔ	mouth, has opened his mouth
Ⅴℨℐℰ⅂Ɔ⅀	mouth, of his mouth
Ⅼℰℐℰ⅂Ɔ⅂	mouth, from their mouths
Ⅴℨℐℰ⅂ƆⅬ	ANGEL JUPITER IN MARS, PRINCE
Ⅴℙ⅂℞⅀	Kerubic Archangel FIRE OF FIRE

Enochian	Meaning
Ɓ Veh (C or K)	
Ɓ	of, unto, on, with; o, oh
Ɓꝛ	therefore
Ɓꝛ	therefor
Ɓꝛ	another
ƁꝛV	a rod
ƁꝛVꝛ	govern, to; (see 'cab')
ƁꝛƁꝛƁ⌁Ɛ	flourish
ƁꝛƁꝛƐɞ	until
ƁꝛƁƐɞ	until
Ɓꝛ⋊ꝛꝛƐ꒰	Zodiacal King SAGITTARIUS
Ɓꝛⅹ	abides
ƁꝛⅹⅹꝛꝛƐ	abiding, var of ƁꝛↄᴠↄƐ
ƁꝛↃꝓ	firmaments, above the
ƁꝛↃꝓꝵƐɞ	PART IN LIN
ƁꝛƐ	speaking
ƁꝛƐꝛↃↄↄꝵↄⱴ	meaning unknown
ƁꝛƐꝵƁꝛꝵ	meaning unknown
ƁꝛƐↄꝵꝛꝵ	spoke (p.t. of "speak")
Ɓꝛↄꝛↄ	workers, continual workmen
Ɓꝛↄꝵꝵ	mighty
Ɓꝛↄ⅃ↄ	earth, the
Ɓꝛↄ⅃ↄ	earth, on the
Ɓꝛↄ⅃ↄ	earth, the
Ɓꝛↄ⅃ↄꝛ	earth, the
Ɓꝛↄ⅃ↄꝵ	earth, the
Ɓꝛↄ⅃ↄꝵ	earth, than the
Ɓꝛↄ⅃ↄꝵↄ	earth, var of caosg
Ɓꝛↄ⅃ↄ⅃	earth, of the
Ɓꝛↄ⅃ↄ⅃ↄ	earth, to the earth
Ɓꝛ꒰ⱴ	in turn
Ɓꝛ꒰ꝵƐⅹↄꝵ	successively
Ɓꝛ꒰ꝵƐⅹ⅃	time, while
Ɓꝛ꒰ꝵƐⅹↄↄ	time, the number of
Ɓꝛ꒰Ɛꝵⅹↄꝵ	successively (alt.sp.)
Ɓꝛ꒰ꝵↄꝵ	Therefore, the house is holy
Ɓꝛ꒰꒰⅃	therefore the Sons of God
ƁꝛƐVꝛⅹ	sink
ƁꝛƐƐꝛ	come out
ƁꝛƐƐꝛꝛ	KING OF HEPTARCHY
ƁꝛƐↄꝛⅉ	invoke the Lord
Ɓꝛꝵ	who is
ƁꝛↄↄƐƐ	whom, to whom
ƁꝛↄↄƐƐ	whom, unto whom

Enochian	Meaning
(Enochian script)	whom
(Enochian script)	whom, of whom
(Enochian script)	whom, under whose
(Enochian script)	whom, in whom
(Enochian script)	whom, under whom
(Enochian script)	abiding, their
(Enochian script)	meaning unknown
(Enochian script)	of the nine; unto the nine; with the nine
(Enochian script)	ENOCHIAN LETTER Z
(Enochian script)	of the Son of Light
(Enochian script)	PART IN NIA
(Enochian script)	Being with Vaa
(Enochian script)	are they
(Enochian script)	diamonds
(Enochian script)	rejoices
(Enochian script)	PART IN ASP
(Enochian script)	are
(Enochian script)	are, shall be
(Enochian script)	TWENTIETH AETHYR
(Enochian script)	meaning unknown
(Enochian script)	let there be
(Enochian script)	9996
(Enochian script)	terror, to the terror of
(Enochian script)	mysteries, the
(Enochian script)	mysteries, of your mysteries
(Enochian script)	mingled
(Enochian script)	456
(Enochian script)	blood, of
(Enochian script)	servants, his
(Enochian script)	servants, with the ministers
(Enochian script)	servants, o you
(Enochian script)	increase
(Enochian script)	times
(Enochian script)	time
(Enochian script)	time, of
(Enochian script)	time, the
(Enochian script)	sleeves
(Enochian script)	PART IN ZAX
(Enochian script)	trussed you together
(Enochian script)	window, a
(Enochian script)	circle, a
(Enochian script)	212
(Enochian script)	work of man, the
(Enochian script)	thunders, the
(Enochian script)	number
(Enochian script)	angel of mercury ???

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

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

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

Enochian	English
ⳬⳑ⳥ⳑⳡ	NIGHT
ⳬⳑⳀ	the sacrificial fire
ⳬⳑⳀⳫⳆ⳥ⳡⳜ	PART IN TEX
ⳬⳡⳆⳃⳫⳃⳤⳝ	the (third) East is in darkness
ⳬⳡⳫ⳥ⳜⳞ⳪ⳃ	GREAT
ⳬⳡⳫ⳥ⳜⳞ⳪ⳃ	GREAT
ⳬⳡⳫ⳥ⳜⳞ⳪⳥	GREATER (LARGER?)
ⳬⳡⳫ⳥⳥ⳂⳑⳀ	invoke the Hexagram of dissolution
ⳬⳡⳫ⳥ⳑⳀ	BRING DOWN
ⳬⳡⳫⳑ⳥⳥ⳡⳣ	at any quarter
ⳬⳡⳫⳑⳑⳞⳀ	ANY, AT ANY
ⳬⳡⳫⳑⳑⳀ⳥Ⳅⳬ	any part of the third
ⳬⳡⳫⳃⳡⳂⳜ⳪⳥	The angel of the East is seated with the Daughter of Light
ⳬⳡⳫⳃⳡⳞⳝ	ENOCHIAN LETTER N
ⳬⳡⳫⳃⳡⳀ	ENOCHIAN LETTER N
ⳬⳡⳫⳃⳡⳀⳃ⳪ⳝ	the Angel of the East is among the third
ⳬⳡ⳥	WHICH
ⳬⳡ⳥	AND
ⳬⳡ⳥	THAT
ⳬⳡ⳥	WHICH (alt.sp.)
ⳬⳡⳃⳀⳫⳃ	the body of God
ⳬⳡⳃⳡⳝ	the body of God

ר Graph (E)	
ר	DAUGHTER OF LIGHT
ראֵר	AMONG, VAR OF 'AAI'
רVצL	aethyr
רBצLΩ	Servient Angel WATER OF FIRE
רBLΩ	Servient Angel WATER OF FIRE
רB7כ	PRAISE, THE
רCΩ8כצ	KING OF FIRE TABLET (VAR)
רCΩ8כצצ	ELEMENTAL KING OF FIRE TABLET
רככצר	RECEIVE, AS RECEIVERS
רצ	VISIT US
רצצצצ7ר	VIALS, YOUR VIOLS
רצצצצ7ר	VIALS (?VIOLS)
רצר	MEANING UNKNOWN
ררCJEצL	1ST MINISTER OF MARS
רB7ככ	DAUGHTER OF DAUGHTER OF LIGHT
ר6	holy
ר6L	HOLY, THE
רC	FIRST, THE
רC	SON OF SON OF LIGHT, VENUS
רCb7TV	1ST MINISTER OF MERCURY
רCצ	FIRST
רCL	FIRST
רCPצΩ	COURSE, THE COURSE
רCPצΩ	COURSE, COURSES
רE	NINE
רE7b77	SEAL, THE
רEכצ	HERE
רELכ	876
רכצר	LORD, THE
רL	make, making, 'I made you'
רLצכ	making
רLצכ	'making', 'the Sons of the Son of Light'
רL6צ	THE PLACE (Schuler)
רLC	MAKE, I MADE YOU
רLC77	MAKE, MAKING
רLL	Archetypal man, makes or making man
רLΩ9כ	LAMENTATION, OF
רLצ7	HUNDRED, WITH AN
רEצכ	6332
רEbצVצV	6TH MINISTER OF MERCURY
רEE	ARK, WITH THE
רEPCצ	Kerubic Archangel AIR OF AIR
ר7	FOURTH

Sigil	Meaning
ꓔꔣꓶ	DAUGHTER OF LIGHT
ꓔꔣꓴꓱꓓꓳꓶ	DAUGHTER OF DAUGHTER OF LIGHT
ꓔꔣꓶꓕꓳꓶꓭꙨ	BROTHERS, THE
ꓶꓲꓚꓚꓳ	Kerubic Archangel AIR OF WATER
ꓶꓲꓳꓕꓱ	Kerubic Archangel WATER OF
ꓶꓲꓕꓜꓚꓳꓚ	6TH MINISTER OF MARS
ꓶꓲꙨꓚꓱꓑ	COVER, ARE COVERED
ꓶꓲꙨꓚꓱꓑꓕ	PEACE, IN
ꓶꓲꓳꓦꓱ	Kerubic Archangel EARTH OF AIR
ꓔꓚꓚꓮꓠ	AIR NAME, TABLET OF UNION
ꓔꓔꓓꓲꓚꔣꓶꓱ	MOTHER OF ALL
ꓔꓚꓥꓕ	Kerubic Archangel FIRE OF AIR
ꓔꓶꓲꙨꓚ	Kerubic Archangel WATER OF AIR

⸕ Orth (F)	
⸕	VISIT
⸕	VISIT US
⸕⸗	arrives
⸕⸗⸜⟋⟂	VOICE, YOUR VOICES
⸕⸗⋁⟋⸕⟃	POISON, WITH
⸕⸗⸕	Your thought
⸕⸗⸜⟂⟃	TRAIN, YOUR
⸕⸗⸜⟂⟃	INTENT, TO THE INTENT THAT
⸕⸗⟊⟂⸕	the third arrives first
⸕⸗⸍	ENOCHIAN LETTER S
⸕⸗⸍⟂⟊⟂⋁	the Daughter of Light covers the first
⸕⸗⸍⟂⟂⟂⸕	the Daughter of Light cxrying in the third
⸕⸗⟂⟃⟋⟈	DWELLING
⸕⸗⟂⟃⸍⟈⋃	DWELLING PLACE, THE
⸕⸗⸍⟈⋃	DWELLING PLACES, THE
⸕⸗⸍⟒⟃	VOICE, YOU LIFTED YOUR VOICES
⸕⸗⟈⟂⟇⸍⟂⸕	the 4th heaven
⸕⸗⟂⟂⸍⟂⟊	one with the infinite
⸕⸗⟂⟂	7336
⸕⟂⟊⸕⟃	She is visited upon
⸕⟂⸕⸕⟊⟒	WEED OUT
⸕⟂⟂⟂⟂	EXECUTE, CARRY OUT
⸕⸍⟃⟂	Servient Angel AIR OF AIR
⸕⸍⟂⟃⟂	Servient Angel AIR OF AIR (VAR)
⸕⸍	'that which you have within yourself'
⸕⸍⟂⟂	that which you have within you is the fourth

ꝋ Ged (G)	
ꝋ⚹	31, make, with, name of an angel; meaning 'Last breath of the living', spirits, the fifth angel
ꝋ⚹ꭡ	the third angel
ꝋ⚹ꞇ	meaning unknown
ꝋ⚹ꟺ	SPIRIT, THE SPIRITS
ꝋ⚹ꟺ⚹	EXISTED; BABE OF THE ABYSS
ꝋ⚹ꟺ⚹C	EXISTS
ꝋ⚹ꟺ⚹CꝐ⚹	WILL EXIST
ꝋ⚹ꟺꞀ⚿ꞁ	meaning unknown
ꝋ⚹ꟺⱢⵣꟺⵉ⚹	I AM THAT I AM, TITLE OF GOD
ꝋ⚹ꞇⱢC	A GOD-NAME OF WATER TABLET
ꝋ⚹ꞇⱢC	holy name of 5 letters ruling the element of Water
ꝋ⚹C	GAL, ENOCHIAN LETTER D
ꝋ⚹CꝋⱢC	meaning unknown
ꝋ⚹CꞇꞀ	the night sky
ꝋ⚹CꞇꞀꝐⱢ	one star in a company of stars [4]
ꝋ⚹Cꞇⵣ⚿ꝋⵉꟺ	meaning unknown *[5]
ꝋ⚹Cꞇⵣ⚿ꝋⱢꟺ	meaning unknown *[6]
ꝋ⚹Cⵉ⚹ꟺ	END, NAME OF AN ANGEL
ꝋ⚹ⵉ	[the] watery loins
ꝋ⚹ⵉCꞇꭡ	the watery loins of the Daughter of Light initiate the East
ꝋ⚹ⵉꟺꟺ	that which is not
ꝋ⚹ⵉꟺꟺꞇꝋⵣꞀ	[the] watery loins of the Daughter of Light
ꝋ⚹Ꝑ	of the angel
ꞇꝐꞇꝋꞇⵝꞇꞀ	angelic
ꝋ⚹ꝐꞇꞇCⵣꞀ	NAME OF A DEMON
ꝋ⚹Ꝑꞇꞁⵉꞁ	meaning unknown
ꝋ⚹ꝐꝌⱢⵉ	angelic image of the Sun of God
ꝋ⚹ꝐꝌⱢꝋꝋꝐꝌ	the angelic image of the Sun of God is made in the 4th
ꝋ⚹Ꝍꟺ	I give Ga
ꝋ⚹ⵉ	the Archangel of the East
ꝋ⚹ⵉⵉⵣC	meaning unknown
ꝋ⚹ⵉⵉꞇꞀ	Spirit of the Daughter of Light
ꝋ⚹ⵉꝌⵝꝌⱢC	meaning unknown
ꝋ⚹ⵉꝌ	meaning unknown
ꝋ⚹ꞇⱢⵝ⚹ⵉꝌⱢ	Why didst thou so?—as God said to Lucifer.
ꝋ⚹ꞇⱢⵣꟺ	[this is] Why [did] God [?]
ꝋ⚹ꞇꞇⵝꝋꝐ	DIVINE POWER CREATING ANGEL
ꝋ⚹Ꝕⵝⵣ⚹⚹	A FORMED NAMED
ꝋꝒ	slime
ꝋꝒ-ꞇꝒⵝⱢ	Milk of the stars

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[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.

Enochian	Translation
ᏰᐯᕼᏟ	Servient Angel WATER OF EARTH
ᏰᐯᎿᏰᏟ	Servient Angel WATER OF EARTH
ᏰᏰᏇᎿᏰᎿᏟ	NOT, ARE NOT
ᏰᏓᏞ	THE NAME OF
ᏰᎿ	NOT, IS NOT
ᏰᎿ-ᏞᏞᎿᏞᏗ	THE EYES NEED ONLY TO (Schuler)
ᏰᎿᏤᏤᐯᕼᏟ	Zodiacal King LIBRA
ᏰᎿᐯᏇᏗ	not being
ᏰᎿᏰᏇᏞᏗᏓ	PART IN ZIM
ᏰᎿᏓ	is not the third
ᏰᎿᐯᎿᏓ	not gathering the third
ᏰᎿᏓᏓ	GED, ENOCHIAN LETTER G
ᏰᎿᏓᏞ	speech
ᏰᎿᏓᏞᏞᏗᎿ	PART IN LOE
ᏰᎿᏓᏞᏗ	holy speech
ᏰᎿᏓᏞᏞᐯᏇᏋ	BEGOTTEN
ᏰᎿᏓᏗᎧᏍ	three-fold negative God
ᏰᎿᏋᏁᏍ	without the water
ᏰᎿᏓᏇ	from the Lord of Hosts (with)
ᏰᎿᏓᎿᏞᎿ	from the Lord of Hosts, the Son of Son of Light
ᏰᎿᏓᎿᏞ	from the Lord of Hosts
ᏰᎿᏓᎿ	from the 4th
ᏰᎿᏓᎿᏇ	from the Lord of Hosts, the holy Pentagram
ᏰᎿᏓᏗᎿᎿ	from the Daughter of Light
ᏰᎿᏋᏍ	ARE, ART (f.p.sing "to be")
ᏰᎿᏋᏍ	THOU ART
ᏰᎿᎿᏞᏇᏓ	OUR LORD AND MASTER (alt.sp.)
ᏰᎿᏋ	is not the 9
ᏰᎿᏋᏇᏗ	The Son of Son of Light is not the 9
ᏰᎿᏋᎿᏰᏇᏗᏇᏥ	YOUR WILL BE DONE
ᏰᎿᏋᏓᎿᏥᏟ	from the 3rd Heaven
ᏰᎿᏋᏓᎿᏋᐯ	PART IN TEX
ᏰᎿᏋᏁᏍ	yield
ᏰᎿᏓᏇᏓᏞᏟ	PART IN DEO
ᏰᎿᎿᏁᏍᏇ	MEANING UNKNOWN
ᏰᎿᏋ	ENOCHIAN LETTER Q
ᏰᎿᏋ	choose, choice
ᏰᎿᏋᏁᏇᏓᏞ	not remaining in this place
ᏰᎿᎿᎿ	is not the 4th
ᏰᎿᎿᏥᏞ	is not the fourth, but with the holy Pentagram…
ᏰᎿᎿᏤ	it also is not the 4th
ᏰᎿᏤᏇ	OUT OF HIM
ᏰᎿᏥᏇᏋᏇᏇ	BEGINNING (?)
ᏰᏰ	possess, inhabit
ᏰᏰᏟᏁᏁᎿᏇ	4TH MINISTER OF VENUS
ᏰᎿ	WITH

	HARVEST
	BREATH, LIVING BREATH
	WE WANT (?)
	ENOCHIAN LETTER T
	ENOCHIAN LETTER T
	NAME OF A DEMON
	STRONGER
	EARTHQUAKES
	the first of the Daughters of Light
	Servient Angel WATER OF FIRE
	POWER, A POWERFUL
	POWER, IN P. AND PRESENCE
	Servient Angel WATER OF FIRE
	MEANING UNKNOWN
	DO, DOES
	DO, DOTH
	GOVERNMENT, YOUR GOVERNMENTS
	GARNISH, I GARNISHED
	Moons (pl.)
	Speaks
	ONE, EVERLASTING
	SAY, SAYS THE FIRST
	SAY, WE SAY
	SAY, SAYETH, SAYS
	SAY, SAYING
	LIFT UP
	SAY, HAVE SPOKEN
	SAY, IT IS SAID
	SAY, I SAY
	PART IN RII
	ENOCHIAN LETTER I,Y
	FAITH
	MEANING UNKNOWN
	praise, praises
	STRANGER, A
	Ancestors
	MOON
	moonlight
	lunar
	full moon
	ELDERS, ?VAR ON 'URAN'
	the cry of the Elders
	ENOCHIAN LETTER E
	The wrath of God
	STING, A BITTER STING
	ADMIRATION, WITH

| ୧୬୯ | DEED, FACT |
| ୨୭ | ONLY (Schuler) |

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

ⵀⵛⵙⵅⵀⵣ	meaning unknown
ⵀⵣⵟⵀ	meaning unknown
ⵀⵔⵎⵗ	Kerubic Archangel FIR E OF AIR

⌐ Gon (I)	
⌐	IS
⌐	SON OF LIGHT, SOL OR VENUS
⌐ⵥⵥⵀⵗⵦ	Sephirotic Cross FIRE OF WATER
⌐ⵥ�realⵥ	Servient Angel FIRE OF EARTH
⌐ⵥⵏ⌐⌐	LORD, SUPREME LIFE
⌐ⵥⵘ	GOD, THE GOD
⌐ⵥⵘ	GOD
⌐ⵥⵘ	GOD, YOUR GOD
⌐ⵥⵘ	GOD, OUR LORD
⌐ⵥⵘ	GOD, THE LORD
⌐ⵥⵘⵏⵀⵙ	KNOWLEDGE, OF
⌐ⵥⵘⵏⵥⵗⵘ	KNOWLEDGE, UNDEFILED K.
⌐ⵥⵘⵏⵥⵗⵗⵘⵗ	HIM THAT WAS, IS, AND SHALL BE
⌐ⵥⵘⵙⵏⵦⵛ	HIM, TO HIM
⌐ⵥⵘⵏ	the gods
⌐ⵥⵙⵛ	Servient Angel WATER OF EARTH
⌐ⵥⵏⵥⵘⵏⵏ	HONOR, OF
⌐ⵥⵏⵥⵛ	CONCLUDE US
⌐ⵥⵏⵏⵘⵥ	HIGHEST, THE
⌐ⵥⵏⵏⵘⵥ	HIGHEST, OF THE
⌐ⵥⵏⵏⵘⵏⵀ	GOD, THE ALL-POWERFUL
⌐ⵥⵛⵏⵥⵗⵗ	PART IN ZEN
⌐ⵥⵛⵏⵏⵡⵀⵙ	FIRE, GOD-FLAMES
⌐ⵥⵛⵏⵏⵀ	BURN
⌐ⵥⵛⵏⵏⵗ	FLAMING
⌐ⵥⵛⵏⵗⵡ	BURNING FLAME
⌐ⵥⵛⵏⵗⵡ	BURNINGS FLAMES
⌐ⵥⵛⵏⵗⵛ	FLAME
⌐ⵥⵗⵙⵛ	Servient Angel WATER OF EARTH
⌐ⵥⵗ	I am the Daughter of Light (also the formal name: IAN)
⌐ⵥⵗⵥ	A DAUGHTER OF LIGHT
⌐ⵥⵗⵥⵥ	Servient Angel FIRE OF EARTH
⌐ⵥⵏ	IAO
⌐ⵥⵏⵘ	BEGINNING
⌐ⵥⵏⵘ	BEGINNING, THE
⌐ⵥⵏⵘ	BEGINNING, THE B. OF
⌐ⵥⵏⵘⵥ	BEGINNING, IN THE
⌐ⵥⵗⵗⵏ	PROVIDENCE, TO THE
⌐ⵏⵥⵙ	A GOD-NAME OF AIR TABLET
⌐ⵏⵙ	ELEVENTH AETHYR
⌐ⵏⵙⵘⵏⵖⵗ	AND ARE NOT
⌐ⵏⵒⵙⵏⵙⵥ	KING OF EARTH TABLET (VAR)
⌐ⵏⵒⵙⵏⵙⵥⵛ	ELEMENTAL KING OF EARTH

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

�ⲦⲒ𝕏	DAUGHTER OF DAUGHTER OF LIGHT
�ⲦⲒↃℇ	Servient Angel AIR OF EARTH
�ⲦⲒⲦΩ	Servient Angel FIRE OF EARTH
�ⲦⲒⲦⱣↆΩ	VESSELS, FROM YOUR HIGHEST
�Ↄℇ	Servient Angel AIR OF EARTH
�ⲦΩ	Servient Angel FIRE OF EARTH

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

Glyph	Meaning
ⲦⲘⲀⲦⲬⲆ	MEANING UNKNOWN
ⲦⲘⲀⲦⲬⲂⲘ	MEANING UNKNOWN, SEE LEHUSAN
ⲦⲦⲤ	SAME, THE SAME
ⲦⲦⲖⲂ	Servient Angel WATER OF WATER
ⲦⲦⲖⲘⲬ	First, the Daughter of Light in woe
ⲦⲦⲖⲢ	First, the Daughter of Light beholds the Son of Son of Light
ⲦⲦⲚⲘⲦ	meaning unknown
ⲦⲦⲀⲬⲬⲦⲤ	ANGEL OF LUNA
ⲦⲦⲀⲖⲘⲈⲖⲬⲂ	BEASTS OF THE FIELD, FOR THE
ⲦⲦⲦⲬⲈⲚⲘ	PART IN ZAX
ⲦⲦⲆ	presense of the Daughter of Light
ⲦⲦⲆⲂⲦⲦ	the 22nd Aethyr is not the fourth
ⲦⲦⲦⲂⲖ	first, the Daughter of Light with 5
ⲦⲂⲬⲦⲖⲤ	Senior VENUS of WATER TABLET
ⲦⲘⲂⲖⲂⲬ	Senior VENUS of EARTH TABLET
ⲦⲦ	FIRST - VAR ON 'ILI'
ⲦⲦⲚⲬ	SON OF SON OF LIGHT, MARS
ⲦⲦⲂⲬⲦⲦⲬ	Senior SATURN of WATER
ⲦⲦⲦⲬⲬⲦⲬ	Senior SAT of EARTH
ⲦⲦⲤ	THE FIRST AIRE
ⲦⲦⲤ	FIRST AETHYR
ⲦⲤⲤⲬⲬⲆ	BRANCHES
ⲦⲦⲈⲤⲬⲤ	TREASURE, HIS
ⲦⲦⲆ	22ND AETHYR
ⲦⲦⲦⲂⲬⲈⲚⲘ	first, the watery loins of the Daughter of Light
ⲦⲦⲚ	FIFTH AETHYR
ⲦⲦⲦⲦⲬⲦⲬ	WARDEN OF AETHYR 'BAG'
ⲦⲤⲬⲂⲢⲬ	Sephirotic Cross WATER OF AIR
ⲤⲈⲤ	TREASURE
ⲤⲬ	the, that
ⲤⲬⲬⲦⲬⲖ	THE BEAST (Shueler?)
ⲤⲬⲬⲬⲦⲚ	2ND MINISTER OF SOL
ⲤⲦ	FIRST, THE
ⲤⲦ	THE FIRST
ⲤⲦⲬⲬⲦⲘⲦ	KINGDOM, VAR ON 'LONDOH'
ⲤⲦⲬⲂⲬⲦⲘ	SPEECH FROM GOD, VAR. 1
ⲤⲦⲦ	TWELFTH AETHYR
ⲤⲦⲂⲬⲬⲘ	SPEECH FROM GOD, VAR. 3
ⲤⲦⲂⲬⲦⲘ	SPEECH FROM GOD, VAR. 2
ⲤⲦⲂⲬⲘ	SPEECH FROM GOD, VAR. 4
ⲤⲦⲘ	beams
ⲤⲦⲘⲖⲤⲦ	SHINES
ⲤⲦⲤⲤⲂⲦⲦ	BUCKLERS (SHIELDS)
ⲤⲦⲬⲂⲘⲖ	FALL
ⲤⲦⲬⲬⲦⲘ	KINGDOMS
ⲤⲦⲬⲬⲦⲘ	KINGDOMS

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

ℰ Tal (M)	
ℰ	EXCEPT
ℰ	OF (Schuler)
ℰ	except, 9
ℰⱾ	possess
ℰⱾ⊕	hidden god
ℰⱾⳆⵑ	laid up (stored)
ℰⱾVⅤℒℰⱾℰ	meaning unknown
ℰⱾV⅃⊕	expanse, the
ℰⱾVⰁⱾ	coat, the
ℰⱾℬℒℰ	encompass
ℰⱾꙄ	god, your
ℰⱾꙄ	god, of
ℰⱾꙄ	god, your
ℰⱾꙄ	god, of your
ℰⱾꙄ⅃ℰ⅂	DAUGHTER OF DAUGHTER OF LIGHT
ℰⱾꙄ⅃ℰ⅂⅂ℂ	ANGEL OF MARS
ℰⱾꙄⰢℂ	God's creation
ℰⱾꙄℰ⅂Ȿⵑ	heaven, you heavens
ℰⱾꙄℰ⅂Ꙅ	iniquity, her
ℰⱾꙄℰ⅂Ꙅ	iniquities
ℰⱾꙄℰ⅂⅂Ȿⵑ	heaven, you heavens
ℰⱾⵑⰀⅭⅬꙄℰꙨ ⻬ꙄⅭ LⱾ ⷠℰ⅂Ⅴℬⵒ- ⵑⅬℰꙨ- ⱾꙄⅭ- ℬⅬꙄⵑⰀ	327
ℰⱾⱶℂ	Kerubic Angel EARTH OF WATER
ℰⱾⱶℒℰ	Servient Angel WATER OF WATER
ℰⱾⵒ	In Darkness
ℰⱾⵒⱾꙄ	the third is in darkness
ℰⱾⵒℒℰⵑℂⱾ	dark heavens (crowley)
ℰⱾⵑℰ	continuance
ℰⱾℂ	Shortened spelling of the Enochian letter Ω, 8
ℰⱾℂⱾꙄⵑ	Sephirotic Cross EARTH OF WATER
ℰⱾℂⱶℰ	Servient Angel WATER OF WATER
ℰⱾⲘⵑℰⱶⵑ	fires of life and increase
ℰⱾⲘℰⱶ	fire, through-thrusting
ℰⱾⲘℰⱶ	fiery darts
ℰⱾℂⵑ	ENOCHIAN LETTER P
ℰⱾⰀ	root of 'in the mind' or 'subtle body'
ℰⱾⰀℬⵒ	in the mind of God/Universal Mind
ℰⱾⰀⱶ⅃	descended of God
ℰⱾⰀⵑⰀ	mind, in the
ℰⱾⰀL	the soul of humanity
ℰⱾⱳℂⰀ	Son of Light
ℰⱾ⅂ⱾⱾⵑ	measure, not to be measured
ℰⱾⵒℰ	9639

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

Script	Meaning
Ɛ⅃ƐℵƐ	crown, to crown
Ɛ⅃Ɔℵ⅂ℬ⅂	name, the great name
Ɛ⅃Ɔ⅃Ɔ⅂	heart, the
Ɛ⅃⅃⅃ℵℳ	it repenteth me
Ɛ⅃Ɛ	A GOD-NAME OF EARTH TABLET
Ɛ⅃Ɛ ℵ⅂ℵⅭ ℳℬ⅄ℰ	GOD-NAMES OF EARTH
Ɛ⅃ƐⅦ⅃ƐⅾƐℵⅅ	NAME OF AN ANGEL
Ɛ⅃Ɛ⅃ℳ	the appearance of the 9 woes
Ɛ⅃Ɛℷ⅃ƐⅾƐℵⅅ	VAR OF Ɛ⅃ƐⅦ⅃ƐⅾƐℵⅅ
Ɛ⅃⅂ℵⅭ⅂ℳ	horn, the horns
Ɛ⅃℘	joy
Ɛ⅃℘⅃ℵ	joy of god
Ɛℵℳ	A GOD-NAME OF WATER TABLET
Ɛℵℳ ℵƐⅦⅭ	GOD-NAMES OF WATER TABLET
ƐⅦℵℵ	Servient Angel FIRE OF EARTH
ƐⅦƐℵℵ	Servient Angel FIRE OF EARTH
ƐℷƐⅦⅤƐⅦ	angel

ꙩ Drun (N)	
ꙩꙅ	ENOCHIAN LETTER H
ꙩꙅ	LORD OF HOSTS, TRINITY (also, the formal name NA)
ꙩꙅꙃㄥ	fiery God
ꙩꙅⱶ	glorious
ꙩꙅⱶꙅ	Glory of God
ꙩꙅ- ⱶꙅꙅ	ENOCHIAN LETTER H
ꙩꙅV	The Infinite God
ꙩꙅVꙅㄥʓ	PART IN ZEN
ꙩꙅƁꙴㄥ	renewal or resurrection
ꙩꙅƁㄥ	Servient Angel EARTH OF AIR
ꙩꙅꙶⱶꞆ	the Lord of Hosts is self-begotten
ꙩꙅㄥ	meaning unknown
ꙩꙅꞇꙅꙶꙴㄥ	NAME OF AN ANGEL
ꙩꙅꙩꙅꞆꞆꞆ	POWER, MY POWER
ꙩꙅꙩVꙅ	THORNS
ꙩꙅꙩㄥꙅ	EARTH NAME, TABLET OF UNION
ꙩꙅㄥƁㄥ	Servient Angel EARTH OF AIR
ꙩꙅꞰ	sword
ꙩꙅꞰㄥꙅㄥ	SWORD, O YE SWORDS
ꙩꙅꞰㄥꙅ	SWORD, WITH TWO-EDGED SWORDS
ꙩꙅꙅㄥꙴㄥ	Kerubic Archangel FIRE OF EARTH
ꙩꙅㄥ	the Lord
ꙩꙅㄥ⁷	Wrath of God
ꙩꙅㄥㄥ	The Ruler of the Earth
ꙩꙅꝒ	pillars
ꙩꙅꝒ	pillars
ꙩꙅꝒㄥꙴꙃ	sword
ꙩVㄥꝒꙅ	Kerubic Archangel AIR OF EARTH
ꙩꙃꙅꝒꙩ	Servient Angel EARTH OF WATER
ꙩꙃꙅꝒꙩ	Servient Angel EARTH OF WATER
ꙩㄥ	HOLY
ꙩㄥƁ	holiness
ꙩㄥƁꙴꙅ	beginning with the Tree-of-Life
ꙩㄥꙶ	Holy
ꙩㄥⱶ	holy God
ꙩㄥㄥ	holiness
ꙩㄥㄥƁㄥꙅV	5TH MINISTER OF SOL
ꙩㄥꞆꙅꞰꙴ	Sephirotic Cross WATER OF WATER
ㄥ꙯ꙩꙩㄥ	YOU HAVE BECOME (Crowley)
ꙩㄥㄥꙩꙅ	2ND MINISTER OF MARS
ꙩㄥꞆⱶ	meaning unknown
ꙩㄥㄥꙅꙅV	government

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[7] This word was already in the dictionary and listed as 'meaning unknown.'

Glyph	Meaning
⟨glyph⟩	government, for the
⟨glyph⟩	Unknown
⟨glyph⟩	Servient Angel AIR OF WATER
⟨glyph⟩	Servient Angel AIR OF WATER
⟨glyph⟩	28
⟨glyph⟩	24TH AETHYR
⟨glyph⟩	noise, your noises
⟨glyph⟩	PART IN DES
⟨glyph⟩	come ye
⟨glyph⟩	come
⟨glyph⟩	come away
⟨glyph⟩	come away
⟨glyph⟩	season
⟨glyph⟩	'28 of them' or 'they, the 28'
⟨glyph⟩	2ND MINISTER OF VENUS
⟨glyph⟩	6TH MINISTER OF VENUS
⟨glyph⟩	Kerubic Angel FIRE OF WATER
⟨glyph⟩	root of 'interiority: within, inside, self-hood', power, 'my power', thorns, the 'Earth Name, Tablet of Union' (NANAEEL)
⟨glyph⟩	the hexagram
⟨glyph⟩	Sephirotic Cross AIR OF FIRE
⟨glyph⟩	BECOME, MAY BE
⟨glyph⟩	BECOME, YOU ARE BECOME
⟨glyph⟩	BECOME, THUS YOU ARE
⟨glyph⟩	BECOME, IS BECOME
⟨glyph⟩	BECOME
⟨glyph⟩	BECOME, LET THEM BECOME
⟨glyph⟩	PALMS, THE (OF HANDS)
⟨glyph⟩	PART IN LIT
⟨glyph⟩	PART IN OXO
⟨glyph⟩	Kerubic Archangel EARTH OF
⟨glyph⟩	SERVANT, THE
⟨glyph⟩	SERVANT, THE
⟨glyph⟩	MINISTER, THE
⟨glyph⟩	ANGEL OF VENUS
⟨glyph⟩	the Hexagram is not the fourth
⟨glyph⟩	YEA
⟨glyph⟩	the first hexagram
⟨glyph⟩	EVEN AS
⟨glyph⟩	UNTO YOU
⟨glyph⟩	YOU
⟨glyph⟩	YOU
⟨glyph⟩	YOU, O YOU
⟨glyph⟩	YOU, FOR YOU
⟨glyph⟩	You come away
⟨glyph⟩	5TH MINISTER OF MARS
⟨glyph⟩	SONS, YOU

Ɔﻝ8	SONS
Ɔﻝ8ﻝ8⅂	SONS, O YOU SONS
Ɔﻝ8ዋ	SIX
Ɔﻝ�⅂ﮞﻝⅩ㎝	IT WAS (?)
Ɔﻝﮞ	inside
ƆﻝﮞℳﻝⅩ	MIDST, IN THE
ƆՈℳ8Ⅹ	Kerubic Archangel WATER OF
ƆՈƆﮞ	Servient Angel FIRE OF AIR
ƆՈ8Ɔﮞ	Servient Angel FIRE OF AIR
Ɔ8Ո⅃88𝐕	5TH MINISTER OF MERCURY
Ɔ88ﻝՈ8Ɔ	5TH MINISTER OF LUNA
Ɔ8ﮞﻝbﻝﻝ	4TH MINISTER OF LUNA
Ɔ8ዋⅩ8	Sephirotic Cross FIRE OF FIRE
ƆᴆⅩ8	CONTINUANCE, VAR ON 'MIAM'?

⌐ Med (O)	
⌐	5, this
⌐	the Holy Pentagram
⌐⋋⋌⌐	WEAVE
⌐⋋⋌Ɛ⅂⋌Γ	HEAVENS, THE LOWER
⌐⋋⅂	AMONG, VAR ON AAI
⌐⋋⅂⋊	GOD, OF GOD
⌐⋋⊂⅂	PLACE;PUT, I HAVE
⌐⋋⊂⌐	I am
⌐⋋⌐⌐⌐	MOMENT, OF A
⌐⋋⋌Ɛ	Angel, companion of Roan. Also Oacnr.
⌐V	(entry not defined)
⌐V⋌C	garland
⌐V⋌⋏⋏	Sephirotic Cross WATER OF FIRE
⌐V⌐⊂⌐⋃⊃	PLEASANT DELIVERER
⌐V⌐⊂⌐⋃⊃Ⴠ	AS PLEASANT DELIVERERS
⌐VႠ⌐⋋⋏	Sephirotic Cross AIR OF WATER
⌐V⋌C⌐Ᏸ	GARLAND, A
⌐V⌐⊂⌐⊘	GARMENTS, YOUR
⌐V⋏⋋Ⴟ⊱Ɛ⌐	PART IN UTI
⌐V⌐P⋏	HALF, A
⌐Ᏸ⋌Ɛ	Servient Angel EARTH OF AIR
⌐ᏏᏏ⌐⋌⌐⊃	PART IN LIL
⌐ᏸ⊃Ᏸ	Kerubic Angel EARTH OF EARTH
⌐ᏸ⊃Ɛ	Servient Angel EARTH OF AIR
⌐⋌	AND
⌐⋌	NOR (AND)
⌐⋌⋌⌐⋌Ⴠ	PART IN ZIP
⌐⋌⌐⋌⌐	she who awakens the eld of the king
⌐⋌⌐	OPEN
⌐⋌⌐	OPEN
⌐⋌⌐	OPENS
⌐⋌Ɛ⋔Γ⌐⌐	PART IN RII
⌐⌐ᏸƐ⌐Ɛ⌐	SINGING PRAISES
⌐⌐ᏸƐ⌐Ɛ⌐	SINGING PRAISES
⌐⌐⌐⌐⌐P	5TH MINISTER OF VENUS
⌐⌐Ɛ⋌⌐⊃⌐⋌⋌⊛	at the start of the millennia, the angel of death
⌐⌐Ⴢᏸ⊂⌐	1ST MINISTER OF LUNA
⌐⋌⋏⋌⋏⌐	VIAL, VAR ON EFAFAFE
⌐⋋⌐Ᏸ⋋⋏⋏	ELEVATED TO (Crowley)
⌐Ⴢ⌐⌐	with the 4th
⌐Ⴢ⊛⌐	the fourth begotten Son of Light
⌐Ⴢ⌐	'with this'
⌐⊛	Root of ⌐⊘⌐⌐; woe

ᒪᘯ	in or with woe
ᒪᘯ	woe of the Daughter of Light
ᒪᘯᒣᑕᒧᗷ	DUKE, (Crowley's trans.)
ᒪᘯᒣᒪ	WOE
ᒪᘯᒣᒪ	WOE
ᒪᘯᒪᒪᒪᘯᕒᕒᒧ ᕲᕒᛝ ᒣᑕᕒᕒᒣᕲᕒᕒᑕ ᕒᒣᕲᕲ ᒪᛝ ᛝᕒᕒᒣ	668
ᒪᘯᒪᕒᒣᑕᘩ	LAW, I MADE A LAW
ᒪᒣ	THIS
ᒪᒣ	THIS
ᒪᒣᘩᑕ	GOD, OF
ᒪᒣᘩᑕ	JUST, OF THE JUST
ᒪᒣᘩᒣ	WAS, IS, AND SHALL BE
ᒪᒣᒣᒣᒪ	Sephirotic Cross EARTH OF AIR
ᒪᒣᘙ	A GOD-NAME OF FIRE TABLET
ᒪᒣᘙ ᒥᘩᘩ ᘙᑕᒪᕒᒣ	GOD-NAMES OF FIRE TABLET
ᒪᒣᒪ	THIS IS; THIS IS IT, THAT
ᒪᒣᒪ	THIS IS; THIS IS IT, THAT
ᒪᒣᒪ	THIS IS; THIS IS IT, THAT, God
ᒪᑕ	I (poss. "The Maker"- see OLN,
ᒪᑕ	IN THE 24TH PART
ᒪᑕ	(NONE SHOWN)
ᒪᑕ	24
ᒪᑕ	MAKE, I MADE
ᒪᑕᘩᑕ	Sephirotic Cross EARTH OF WATER
ᒪᑕᘯᒪ	FOR THE SECOND TIME (Crowley)
ᒪᑕᘩᒣ	FOR TWO TIMES
ᒪᑕᑕᒪᕒ	MEN
ᒪᑕᑕᒪᘩ	MAN
ᒪᘙ	MADE
ᒪᘙᘩ	created within
ᒪᑕᒪᘙᕒ	Sephirotic Cross AIR OF FIRE
ᒪᑕᒪᘙᘭᘙᒣ	man's twin star
ᒪᑕᒪᘩᘩ	MAN, OF MAN
ᒪᘙᘙᘭᕒᑕ	Zodiacal King SCORPIO
ᒪᘯᒣᘩᘭ	LIGHT
ᒪᘩ	KNOW
ᒪᘩ	UNDERSTAND
ᒪᘩ	THE UNDERSTANDING
ᒪᘩᘩ	UNDERSTANDING
ᒪᘩᘩᕒᕒ	Servient Angel WATER OF EARTH
ᒪᘩᘩᕒᕒᘩᘙ	PART IN POP
ᒪᘩᘩᒪᘩᒣ	NAMES, THEIR
ᒪᘩᘩᒣ	KNOW, KNOWEST
ᒪᘩᒣᒪᒪ	Sephirotic Cross WATER OF WATER
ᒪᘩᕒᕒ	Servient Angel WATER OF EARTH
ᒪᘩᒣᗷᘩᒪᑭ	MIGHTY, BE MIGHTY

	KNOWLEDGE OF THE FIRST
	UNDERSTANDING
	MEANING UNKNOWN
	MADE, BUILT
	MADE, BUILT
	Made, built
	completion
	4TH MINISTER OF MARS
	PART IN TOR
	begotten
	Motivation, inspiration—'inertia'
	PART IN UTA
	EYES, IN THEIR EYES
	EYES
	EYES
	Servient Angel EARTH OF FIRE
	'archetypal man'; 'makes man'; 'making man'
	'archetypal man'; 'makes man'; 'making man'
	CHAMBER, FOR THE
	4TH MINISTER OF BLISDON
	4TH MINISTER OF MERCURY
	Servient Angel EARTH OF FIRE
	22
	Servient Angel AIR OF FIRE
	Servient Angel EARTH OF EARTH
	the 22 by 4
	coitus, of riding, rides
	PART IN DEO
	Servient Angel AIR OF FIRE
	Sephirotic Cross FIRE OF EARTH
	Servient Angel EARTH OF EARTH
	EXCEPT IN
	ENOCHIAN LETTER F
	[visit, visit us]—appear, 'appear before us'
	third,the third
	divine visitation
	[the] third man
	PART IN NIA
	the mighty manifest
	will indwell
	manifest
	NAME OF A SPIRIT
	life shall not form
	Initiation, Visitation; n.Initiate, visit; v.
	at the start of the millennia, the angel of death
	Servient Angel AIR OF EARTH

Enochian	Translation
𐤋𐤄𐤋	A GOD-NAME OF AIR TABLET
𐤋𐤄𐤋 𐤍𐤅𐤙𐤌 𐤙𐤋𐤐𐤍𐤋	GOD-NAMES OF AIR TABLET
𐤋𐤄𐤋𐤁𐤌	UNDER YOU
𐤋𐤄𐤋𐤁𐤌𐤘	UNDERNEATH YOU
𐤋𐤄𐤋𐤏𐤌𐤙𐤍	[I will] give in secret
𐤋𐤄𐤏𐤙𐤍𐤋𐤅	PART IN ZAA
𐤋𐤄𐤏𐤂𐤂	Servient Angel AIR OF EARTH
𐤋𐤄𐤄𐤍	STONE, BARREN
𐤋𐤄𐤍	DARKNESS, WITH
𐤋𐤄𐤍𐤍𐤘	DRUNKEN
𐤋𐤄𐤍𐤍𐤘	DRUNKEN
𐤋𐤄𐤍𐤋𐤁𐤘	BUILDINGS, THE
𐤋𐤄𐤍𐤁𐤋𐤄	DRYNESS, WITH
𐤋𐤄𐤙𐤌	ENOCHIAN LETTER F
𐤋𐤍	12
𐤋𐤍	12
𐤋𐤍𐤁𐤌	are 12 (12 are); let there be 12
𐤋𐤍𐤅	DISCORD
𐤋𐤍𐤍𐤌𐤍	The 12 Lights
𐤋𐤍𐤍𐤏𐤂𐤍	FIRST MINISTER OF HAGONEL
𐤋𐤍𐤍𐤍𐤂	the 12 reign [over]
𐤋𐤍𐤌𐤍𐤂	SEAT, THE SEATS
𐤋𐤍𐤌𐤍𐤂	SEAT, I HAVE SEATED
𐤋𐤍𐤌𐤍𐤂	SEAT, THE SEATS
𐤋𐤍𐤋𐤍	Servient Angel FIRE OF AIR
𐤋𐤄𐤋𐤍	Servient Angel FIRE OF AIR
𐤋𐤂𐤁𐤌𐤋	CONFOUND, LET IT CONFOUND
𐤋𐤂𐤋𐤙𐤍	CENTER, TO THE
𐤋𐤂𐤋𐤅	MAGNIFY, MAY BE MAGNIFIED
𐤋𐤓	26
𐤋𐤓𐤘𐤂𐤘𐤓	the 26 comprise the all
𐤋𐤓𐤓𐤓	VOMIT OUT
𐤋𐤓𐤍𐤙𐤍𐤂	SEAT, THE MIGHTY SEAT
𐤋𐤓𐤂𐤍𐤏𐤙𐤄	PART IN BAG
𐤋𐤓𐤋	FIFTEENTH AETHYR
𐤋𐤓𐤋𐤓	MEANING UNKNOWN
𐤋𐤍𐤙𐤃𐤅	Servient Angel WATER OF AIR
𐤋𐤍𐤍𐤃𐤅	Servient Angel WATER OF AIR
𐤋𐤐𐤘𐤐𐤂	MAKE ME
𐤋𐤐𐤘𐤐𐤂𐤘	MAKE US
𐤋𐤐𐤍𐤍𐤘𐤍𐤘	PART IN LIN
𐤋𐤐𐤍𐤍𐤂	HANDS, MY
𐤋𐤐𐤍𐤂	HEADS, THEIR
𐤋𐤐𐤍𐤂𐤏𐤂𐤂	WINDS, MANIFOLD

Ω Mals (P)	
Ω	8
Ωℨ	keep
Ωℨℨᒪᴦ	remain
Ωℨℨᒪᴦﭏ	remain, let it remain
Ωℨℨᴦ	Servient Angel AIR OF WATER
ΩℨℬℨℲℨⱽℨℳ	profess the truth
ΩℨℬℨℲᶖℨℾℳ	meaning unknown
Ωℨℬℨℳ	meaning unknown
Ωℨℬℨᴕℨ	PART IN ARN
ΩℨℬℳℨℲ	being of the holy trinity
Ωℨℬᒪ	Servient Angel EARTH OF WATER
Ωℨℬᒪℬ	Servient Angel WATER OF AIR
ΩℨℲᑲℙᴦ	justice from divine power without defect
Ωℨᴦⱽ	oak, an
Ωℨᑲᴦ	rest
Ωℨᑲᴦ- ᴦΩ	rest not
Ωℨℳ	the Ogdoad (eightfold star)
Ωℨᴦℨ	always
ΩℨC	ENOCHIAN LETTER X
ΩℨC	dissolution
ΩℨCℨ	TWO (SEPARATED), PAIR
ΩℨCℨℇ	Sephirotic Cross WATER OF AIR
ΩℨCℬᴦ	All is in the One
ΩℨCℬᒪ	Servient Angel EARTH OF WATER
ΩℨCᴦ	Servient Angel FIRE OF FIRE
ΩℨCᑲᴦℳ	thou art separated
ΩℨCℇᴦᴦ	dissolution into the Daughter of Daughter of Light
ΩℨCᴦ	dissolves into man
Ωℨℭℇᴦ	dissolves into Daughter of Light
ΩℨCᴦᴦ	raging fire
Ωℨℇ	8 unto into 9
Ωℨℇⱽﭏ	unto me
Ωℨℇℒℳᴦᴦ	Babalon astride the Beast
Ωℨℇℒℳᴦℬℨ	infernal mother
Ωℨℇℒℳᴦℬℨᴦ	mean.unk. contemptuous tone
Ωℨⴱ	Fire pouring down
Ωℨⴱℨℨℨ	a thousand angels keep holy
Ωℨⴱᑲᴦᴦᴦ	She who is NOT, pouring down
ΩℨⴱCᴦ	Servient Angel FIRE OF FIRE
Ωℨⴱᒪᴦℬℳ	there are 12 pouring down
Ωℨⴱᴦᴦℇ	pouring down
Ωℨⴱᑲᴦᴦᴦ	She who is NOT, pouring down
Ωℨᒪℬ	Servient Angel WATER OF AIR

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

(Enochian glyphs)	YOUR GOD (alt.sp.)
(Enochian glyphs)	JAWS, IN THE DEPTHS OF
(Enochian glyphs)	RIGHTEOUSNESS, OF
(Enochian glyphs)	BALANCE, THE
(Enochian glyphs)	PLACES OF COMFORT
(Enochian glyphs)	MARBLE
(Enochian glyphs)	MOREOVER
(Enochian glyphs)	CONTINUALLY
(Enochian glyphs)	FIRMAMENT OF WATERS
(Enochian glyphs)	MEANING UNKNOWN
(Enochian glyphs)	HOLY ONES
(Enochian glyphs)	HEAVEN, THE THIRD
(Enochian glyphs, green)	partakers, 'as many'
(Enochian glyphs)	PARTAKERS
(Enochian glyphs, red)	The eternal cry
(Enochian glyphs)	AS MANY
(Enochian glyphs)	Servient Angel FIRE OF AIR
(Enochian glyphs)	Servient Angel FIRE OF AIR
(Enochian glyphs)	PALACE, OF YOUR
(Enochian glyphs)	PART IN BAG
(Enochian glyphs)	Kerubic Archangel EARTH OF
(Enochian glyphs, red)	eightfold law
(Enochian glyphs)	DIVIDE, ARE DIVIDED
(Enochian glyphs)	TWO (TOGETHER), PAIR
(Enochian glyphs)	PART IN ICH
(Enochian glyphs)	NINTEENTH AETHYR
(Enochian glyphs)	PART IN DES
(Enochian glyphs, red)	separate sun of God
(Enochian glyphs)	PART IN PAZ
(Enochian glyphs)	Kerubic Archangel EARTH OF FIRE
(Enochian glyphs, red)	dwelling in
(Enochian glyphs)	dwell
(Enochian glyphs)	dwell (?)
(Enochian glyphs)	balance
(Enochian glyphs, red)	unite
(Enochian glyphs)	diminish
(Enochian glyphs, red)	praise
(Enochian glyphs)	fire, with the fire
(Enochian glyphs)	those
(Enochian glyphs)	those, with those
(Enochian glyphs)	PART IN ZID
(Enochian glyphs, yellow)	cubed
(Enochian glyphs)	Kerubic Angel EARTH OF FIRE
(Enochian glyphs)	THE WAY (Schuler)
(Enochian glyphs)	AS UNTO
(Enochian glyphs)	SICKLES, SHARP

ⵏⴰⵞⵞⴱⵟⵛ	FIRE OF FIRE
ⵕⵜⵟⵘⴾⵥ	Kerubic Archangel FIRE OF FIRE

Ⴝ Ger (Q)	
Ⴝ	OR
Ⴝⴑⴑ	GARMENTS, YOUR
Ⴝⴑⴑ	CREATION, OF YOUR
Ⴝⴑⴑⴑⴂ	CREATOR, OF THE
ႽⴑⴑⅭ	CREATOR, THE
Ⴝⴑⴑⴅ	CREATION, OF YOUR
Ⴝⴑⴑⴆⴓⴓ	OLIVES (alt.sp.)
Ⴝⴑⴑⴓⴅ	CREATION, IN YOUR
Ⴝⴑⴑⴓ	CREATION, YOUR
Ⴝⴑⴆⴓⴓ	OLIVES
Ⴝ- ℬⴓℬⴑⴛ	TIME, THE CONTENTS OF
Ⴝ⁄ⴓⴇ	ROTTEN, THE
Ⴝⴆⴑⴈ	1636
Ⴝⴆⴑⴓⴂⴓ	PLEASURE, OF
Ⴝⴆⴑⴓⴛ	DESTROY
Ⴝⴆⴓⴓⴅ	WHEREIN
ႽⴆⴈⅭⴛ	HANDMAID, A

Ɛ Don (R)	
ƐᎳ	east
ƐᎳᎳᏏᏗᏟ	KING OF WATER TABLET (VAR)
ƐᎳᎳᏏᏗᏆ	KING OF WATER TABLET (VAR)
ƐᎳᎳᏏᏗᏆᏟ	ELEMENTAL KING OF WATER TABLET
ƐᎳᏗ	east, the
ƐᎳᏗᏆ	east, into the
ƐᎳᏰᏟᏗ	weeping
ƐᎳᏗᏏᏟᎳ	PART IN UTI
ƐᏉᏗᎶ	Servient Angel WATER OF AIR
ƐᏉᏁᏗᎶ	Servient Angel WATER OF AIR
ƐᏐᏉ	PRAISE
ƐᏐᏉᏝᏟ	THAT YOU MAY PRAISE HIM
ƐᏏᎳᏗ	Servient Angel EARTH OF FIRE
ƐᏏᏝᎳᏗ	Servient Angel EARTH OF FIRE
ƐᏝᏆ	29TH AETHYR
ƐᏝᏗᎳ	WIDOW, OF A
ƐᏆᏗᏆᎳ	NO PLACE
ƐᏝᏉ	MERCY, OF
ƐᏝᏉ	MERCY, OF
ƐᏟᏐᎳᏗ	Servient Angel WATER OF EARTH
ƐᏟᏟᎳᏗ	Servient Angel WATER OF EARTH
ƐᏟᏝᎳᎳ	furnace (?), crucible (?)
ƐᏟᏗ	'is moving'; completed; ending
ƐᏟᏗ	'not moving', 'not-ing' or 'making into not (non-existence)', destroying
ƐᎳᎳᎶ	sunrise
ƐᎳᎳᏟᏟ	Servient Angel FIRE OF WATER
ƐᎳᏝᏟ	Servient Angel FIRE OF WATER
ƐᏝ	3rd minister of Sol (a Son of Son of Light (Jupiter) [cf. Rocle on 7x7 Tablet]
ƐᏝᏰᏟᏐ	SON OF SON OF LIGHT, JUPITER
ƐᏝᏐᏟᏗᎳᏉ	3RD MINISTER OF SOL
ƐᏝᏗᏝᏝƐᏉ	PART IN TOR
ƐᏝᎳ	sun
ƐᏝᎳᎶ	meaning unknown
ƐᏝᏁᎳᏗ	wine
ƐᏝᎳᎳ	admiration
ƐᏐᏏᏆ	Servient Angel AIR OF EARTH
ƐᏉᏏᏆ	Servient Angel AIR OF EARTH
ƐᏗ	Angel of the East
ᎳƐƐᏗᎶ	The power and presence of the Lord of Hosts in the angel of the East
ƐᏗᎳᏗᎳ	meaning unknown
ƐᏗᏝᏆ	Servient Angel WATER OF WATER
ƐᏗᎳᏝᏆ	Servient Angel WATER OF WATER
ƐᏆᎳᏝ	Servient Angel EARTH OF EARTH

ƐᒣꞨꓥ	Servient Angel EARTH OF EARTH
ƐꝐᒣᒪꝹƐ	Sephirotic Cross FIRE OF FIRE
ƐꝐꞒƷ	Kerubic Angel AIR OF AIR

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

Symbol	Meaning
ᵀⱽᵡᴱGᴄⱽ	3RD MINISTER OF MERCURY
ᵀᵉᵡᴄ	Servient Angel EARTH OF AIR
ᵀᵉᵀᵡᴄ	Servient Angel EARTH OF AIR
ᵀᵀᵡᵀᴅ	TEMPLE, OF THE
ᵀᵀᵡᵀ	Servient Angel AIR OF AIR
ᵀᵀᵡᴱᵀᵀ	SCORPIONS
ᵀᵀⱽᵀᵀ	COVENANT, THE
ᵀᵀᴸᵡᵀ	Servient Angel AIR OF AIR (VAR)
ᵀᵀᴸᴱᴶᴱᵡ	PART IN TAN
ᵀᵀᵉ	the temple and covenant of God
ᵀᵀᴸᴐᵡ	Sephirotic Cross EARTH OF FIRE
ᵀᵀᴸᵀᵒ	Servient Angel FIRE OF FIRE
ᵀᵀᵀᵒ	Servient Angel FIRE OF FIRE
ᵀᴄᴸᵡᵀᴄ	Senior VENUS of WATER
ᵀᴱᵡᴐᴐ	ITS REPRESENTATIVE
ᵀᴱᴐᵡᴐ	ANOTHER
ᵀᵒᵀᴮᴸᴄ	the Seven Sheaths
ᵀⱽᵡᴸᵀᵀᴄ	PART IN NIA
ᵀⱽⱽᵡ	WHOSE
ᵀⱽⱽᵡᴱ	WHOM
ᵀⱽⱽᴸᴐ	WEST, IN THE
ᵀⱽⱽᴸᴄᴘᵡᴱ	WHOSE COURSES (alt.sp.)
ᵀⱽⱽᴱᵡ	WHOM, IN WHOSE
ᵀⱽᴸᴮᵉᵀᵡᴄ	PART IN LEA
ᵀⱽᴄᵒᵀᵉ	HEARKEN UNTO
ᵀⱽᴐᴐᵀᴅᴐᵡ	NAME OF EVIL SPIRIT, VAR 2
ᵀⱽᴐᴐᴐ	Sephirotic Cross WATER OF EARTH
ᵀⱽᴐᵡ	REIGN
ᵀⱽᴐᵡ	REIGNS
ᵀⱽᴐᵀᴘᴐᴶ	Senior MERCURY of WATER
ᵀⱽᴱ	ACTION
ᵀⱽᵀᴸᵡ	WILL OF GOD, SAINTLY
ᵀᵒᵡ	the Daughter of Light keeps
ᵀᴱᵡᵉᴱ	Senior MARS of WATER TABLET
ᵀⱽᵀᴱ	Servient Angel FIRE OF EARTH
ᵀⱽᵀᴱᴮᵃᴄ	DAUGHTER OF LIGHT
ᵀⱽᵀᴱᴮᵃᴄ	SON OF LIGHT, SATURN OR LUNA
ᵀⱽᴱᵀᴱ	Servient Angel FIRE OF EARTH
ᵀᵃᴐᵀⱽᴱᴱᵡ	KELLY'S GOOD ANGEL
ᵀᵃᴐᴐᵀᴅᴐᵡ	NAME OF EVIL SPIRIT, VAR 3
ᵀᵃᴱᴘᵡᵀ	SWEAR, HE HAS SWORN
ᵀᵀᴱᵒ	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
⏃⏃C	ENOCHIAN LETTER M
⏃⏃C⏃⏃	CUPS
⏃⏃⏃	SEVENTEENTH AETHYR
⏃⏃⏃⏃⏃⏃	PART IN TEX
⏃⏃⏃⏃⏃C	PART IN LOE
⏃⏃⏃⏃⏃⏃	PART IN OXO
⏃⏃⏃⏃	WORMWOOD
⏃⏃⏃	Kerubic Angel WATER OF WATER
⏂⏃⏃	A GOD-NAME OF FIRE TABLET
⏂⏃⏃⏃⏃⏃	PART IN UTA
⏂⏂C⏃⏃	DEATH, VAR ON 'TELOCH'
⏂⏂C⏃B⏃	DEATH, OF
⏂⏂C⏃B⏃	DEATH, OF
⏂⏂C⏃B⏃	DEATH
⏂⏂C⏃B⏃⏃⏃⏃⏃	DEATH-DRAGON
⏂⏂⏃⏃	the exception of death is life
⏂⏂	30TH AETHYR
⏃⏃⏃⏃⏃⏃⏃⏃⏃	GREAT ELEMENTAL KING OF EARTH
⏃⏃⏃⏃∇⏃⏃∇⏃⏃ ⏃⏃⏃	GREAT ELEMENTAL KING OF WATER
⏃⏃⏂C	SEATS
⏃⏃⏂⏃	SEATS, THEIR OWN
⏃⏃⏂⏃	SEATS, IN
⏃⏃⏃⏃⏃⏃	PART IN PAZ
⏂⏃⏃	UNTO US
⏂⏃⏃⏃⏃	BED, THE
⏂⏃⏃⏃⏃⏂	PART IN LIT
⏂⏃∇⏃∇⏃	SORROW, OF
⏂⏃C∇	HER, OF
⏂⏃C∇	HER

⟋LL	TOP LINE OF TABLET OF 12 SQUAR
⟋LLⱯⱯC	HER, IN
⟋LLⱯⱯC	HER, IN
ⱯCⱯ	HIM, OF
ⱯCⱵLV	SEPARATE (verb)
⟋OⱯⱯ	Kerubic Angel EARTH OF AIR
LLⱭⱭⱵL	PART IN ASP
LLⱭⱭⱭ	HARKEN
LLⱭⱭⱭPⱵ	PART IN TAN
LLⱭL	Servient Angel AIR OF WATER
LLⱭⱭⱭLⱭ	PART IN ZID
LLⱭⱵⱭL	THINGS, ALL
LLⱵⱭL	Servient Angel AIR OF WATER
LLⱭ	TRIUMPHS
LLⱭⱭLⱭ	FAERIES
LLⱭLⱭⱭⱭCⱭ	NAME OF A GUARDIAN ANGEL
LLⱵⱭⱭ	Servient Angel AIR OF AIR (VAR)
LLC	ALL
LLC	ON ALL
LLCⱭLⱵ	CREATURES OF EARTH, THE
LLCⱭLⱵⱵⱵ	CREATURES, WITH HER
LLCⱭLⱭ	CREATURES
LLCⱭLⱭ	CREATURE
LLⱭ	ALL, VAR. ON 'TOL'
LLⱭⱭⱵ	DEFACE, LET THEM BE DEFACED
LLLⱭ	FURNISHING
LLⱭ	23RD AETHYR
LLⱭⱵⱭ	ARISE (alt.sp.)
LLⱭPLⱵ	PART IN POP
LLⱭPⱭ	ARISE
LLⱭPⱭC	RISE, SHALL
LLⱭPⱭCⱭ	RISE, ROSE UP
LLLLⱵⱭ	PART IN CHR
LLⱭⱭ	Servient Angel AIR OF AIR
LLⱵ	HIM, OF
⟋OⱭⱭⱵ LⱭ XⱭ	of darkness
ⱭⱭⱭⱭⱭ	MARROW, THE
ⱭⱵLⱭⱭ	SHALL BE
ⱭⱵLⱭⱭ	SHALL BE
ⱭⱵLⱭⱭ	SIT
ⱭⱵLⱭ	BUILDING, A
⟋ⱭCⱵ	Name from T12Sqr
⟋ⱭCⱵ	'It ends with [the goddess] El'; 'Completed by the goddess' or 'Ending with the goddess'
⟋ⱭCⱵ ⱵCⱵL	LETTERS OF T12SQR
⟋ⱭⱵVⱵ	BEAUTY, IN THEIR
⟋ⱭⱵⱭⱵⱵ	GOING

	Being of the 4

ꝺ Val (U, V, W)	
ꝺ	star
ꝺꝭ	spirit of Vaa
ꝺꝭꝭ	NAME OF AN ANGEL (angel of the 4 moons)
ꝺꝭꞇꝭ	Servient Angel FIRE OF WATER
ꝺꝭⱱꝑꞇ	eagle, the
ꝺꝭꞇꞇꞇ	Sephirotic Cross WATER OF FIRE
ꝺꝭꞇꞇꞇ	time
ꝺꝭꞇꞇꞇ	Sephirotic Cross WATER OF FIRE
ꝺꝭꞇꞇꞇ	PART IN LIL
ꝺꝭꞇ	the way of the Lord
ꝺꝭꝺ	ENOCHIAN LETTER V,U
ꝺꝭꝺ	star
ꝺꝭꝺꝭ	starry, stars
ꝺꝭꝺꞇꞇꞇꞇꞇꞇ	constellations
ꝺꝭꝺꞇꞇ	the Scepter of the Daughter of Daughter of Light
ꝺꝭꝺꞇꞇ	the will of heaven
ꝺꝭꝺꞇꞇ	not the fourth star
ꝺꝭꝺꞇꞇ	fruit of heaven
ꝺꝭꝺꞇ	fourth star
ꝺꝭꝺꞇꞇꞇꞇ	the fabric of stars
ꝺꝭꝺꞇꞇ	the circle of stars
ꝺꝭꞇꝺ	truth
ꝺꝭꞇ	that star, the star in 9
ꝺꝭꞇꞇ	spiritual sun
ꝺꝭꞇꞇ	Va'aro (from Loagaeth: Leaf 1A vs. 10)
ꝺꝭꞇꞇ	Servient Angel AIR OF FIRE
ꝺꝭꞇ	angel of Daughter of Light
ꝺꝭꞇꞇ	Servient Angel FIRE OF WATER
ꝺꝭꞇꞇ	Servient Angel AIR OF FIRE
ꝺꝭꞇꞇꞇꞇ	PART IN RII
ꝺꝭꝺ	ENOCHIAN LETTER V,U
ꝺꝭꝺꞇ	work
ꝺꝭꝺꝺ	work, that ye might
ꝺꝭꝺꝭꝭꞇ	PART IN MAZ
ꝺꝭꞇ	orbit
ꝺⱱꞇꝭꞇ	guardian star
ꝺꞇꞇꞇ	they frown not
ꝺꞇ	third star
ꝺꝺꞇꞇꞇꞇ	the Zodiac
ꝺꞇ	the spark of life
ꝺꞇꞇ	VEH, ENOCHIAN LETTER C OR K
ꝺꞇꞇꝭꝭꞇꞇꞇꝭ	ENTHRONED
ꝺꞇꞇ	flame, as a

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

Enochian	English
ⰀⰎⰅⰊⰛⰅⰃ	unto every one of you
ⰀⰎⰃ	image of God
ⰀⰊⰃⰛⰅⰊⰛ	PART IN ICH
ⰀⰎⰃⰋⰛⰃ	wrath, of
ⰀⰎⰃⰋⰂⰃⰀⰃⰋⰛ	wrath in anger
ⰀⰎⰎⰛⰃ	truth
ⰀⰎⰅ	appearance
ⰀⰎⰅⰃ	visits
ⰃⰎⰅⰊ	over
ⰀⰎⰅⰊⰍ	over you
ⰀⰎⰋⰎⰋ	wherein all
ⰀⰎⰃⰊⰃ	dragons
ⰀⰎⰃⰊⰃⰛ	dragon, the
ⰀⰎⰋ	wherein they are (separated)
ⰀⰎⰋⰛⰛ	wherein they are in the third
ⰀⰏⰛⰛⰘ	WINGS
ⰀⰏⰛⰛⰘ	wings
ⰀⰏⰛⰛⰘ	wings
ⰀⰏⰛⰛⰘ	wings, the
ⰀⰅ	ENOCHIAN LETTER L
ⰀⰅⰛ	ELDERS, THE
ⰀⰅⰛⰃⰉⰅⰛ	The Son of Son of Light, unto the eld[ers]
ⰀⰅⰉⰘ	CONFOUNDING ANGELS
ⰀⰅⰃⰋⰅⰘ	dark star
ⰀⰅⰊⰃⰅⰊⰒ	with beautiful praises
ⰀⰋⰘ	FOURTEENTH AETHYR
ⰀⰊ	25TH AETHYR
ⰀⰅⰜⰊ	beautified
ⰀⰅⰊⰍⰏ	seething, a strong
ⰀⰅⰎ	this one
ⰀⰊⰍⰊⰍ	Servient Angel WATER OF WATER
ⰀⰊⰎⰍ	Servient Angel WATER OF WATER
ⰀⰊ	42

Γ Pal (X)	
Γ	dissolution
Γꝰ	in dissolution
Γხ⅂ꭓ	Kerubic Angel FIRE OF AIR
ΓᏩꭓⵞꝛꝰ	Servient Angel FIRE OF WATER
ΓᏩꝛꝰ	Servient Angel FIRE OF WATER
Γ⅋⅂ꝯꟿ	Servient Angel EARTH OF WATER
Γ⅋ꝯꟿ	Servient Angel EARTH OF WATER

Ꝓ Ceph (Z)	
Ꝓ	THEY
Ꝓꭕ	NAME OF AN ANGEL
Ꝓꭕꭕ	27TH AETHYR
Ꝓꭕꭕⳑꝓꭕⳑꝗ	Senior JUPITER of AIR
Ꝓꭕⴸꞔⳑⳑ	*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.
Ꝓꭕℬꭕꞓ	I MOVE YOU
Ꝓꭕℬꭕꞓ	MOVE
ꝓꭕꭝꝓꭕℬꝓꭝꞔⳑ	ADAM, IN BOOK OF SOYGA
Ꝓꭕꭕꞏⴸⳑ	PART IN ZEN
Ꝓꭕℰꞏℰⳑⳑ	PART IN ZID
Ꝓꭕℰꜱꭝ	SHOW YOURSELVES
Ꝓꭕℰꜱꭝ	APPEAR
Ꝓꭕℰꜱꭝ	SHOW YOURSELVES
Ꝓꭕℰ	COURSE, COURSES
Ꝓꭕℰꝝꭕꭕꝯ	Zodiacal King GEMINI
Ꝓꭕℰꝓꞏꞔⴸ	Zodiacal King VIRGO
Ꝓꭕⳑ	TENTH AETHYR
Ꝓꭕⳑꭕꝝꝝ	PART IN TOR
Ꝓⳑꝯⳑⳑ	THEY ARE
Ꝓⳑ	Daughter of Light
Ꝓⳑⴸⳑⳑ	the Daughter of Light reigns over
Ꝓⳑꝓ	The Daughter of Light; also a medieval way of pronouncing the English letter Z
Ꝓⳑꝓꞏℬⳑⳑꞓ	ANGEL OF JUPITER
Ꝓⳑℰⴸꝝⳑⳑ	the Daughter of Light's 9 glories from the 4th
Ꝓⳑꝝ	EIGHTEENTH AETHYR
Ꝓⳑꝓ	firey angels
Ꝓⳑꭝ	EIGHTH AETHYR
Ꝓⳑⳑꝝ	HANDS
Ꝓⳑꞏꞔ	?STRETCH FORTH
Ꝓⳑꞔꞔꭕℰ	FLEW
Ꝓⳑꞔꞔℰꝯꝝ	PART IN CHR
Ꝓⳑꞔꞔꝓꭝꭕℰℛ	NAME OF GOD
Ꝓⳑℰ	THIRTEENTH AETHYR
Ꝓⳑℰꭝꝯ	clothed with God
Ꝓⳑℰⳑⳑ	HAVE ENTERED
Ꝓⳑℰꝓ	VESTURES, MY VESTURES
Ꝓⳑꝝⴸⴸⳑꝝ	Zodiacal King CAPRICORN
Ꝓⳑℛ	NINTH AETHYR
Ꝓⳑℰ	I AM
Ꝓⳑℰ	PRESENCE
Ꝓⳑℰꭕℬꭕꝯ	Zodiacal King AQUARIUS
Ꝓⳑℰꭕⳑ	I AM

Ꝓꝇꙇ꓄ꝹꙎꝇꚧꚧ	I AM THE LORD YOUR GOD
Ꝓꝇꙅꝺ	WONDERS
ꝒꝇꙇꙎꞒ	THEY WERE
ꝒꝇꙇꙆꙆ	WAS
ꝒꝇꙅꝒꝇꙔꚧ	PART IN MAZ
ꝒꝇꞀꚋꙎꝇ	TO STIR UP
ꝒꝇꝒꙎ	Kerubic Angel FIRE OF FIRE
ꝒꝇꝒꙆꙆ	VESSELS
ꝒꚋꙆꙎꙎ	WATER, TO
ꝒꙃꙎ	MOTION, MOVEMENT
ꝒꙃꙅꝒꙎ	SWORE
ꝒꙆꞒ	HANDS
ꝒꙆꙇ	THIRD AETHYR
ꝒꙆꙇꚧ	IN THE MIDST
ꝒꙆꙃꞏ Ꞓ	THE FIRST FORM (Schuler)
ꝒꙆꙃꙎꞫ	THEY ARE APPARELED
ꝒꙆꙃꙊ	OF THE WINDS
ꝒꙆꙃꙇꚋꙎꙊ	DELIVERED YOU
ꝒꙆꙇꙅꝆꙎ	BE FRIENDLY TO ME
ꝒꙍꚧꙎꙎ	MEANING UNKNOWN
ꝒꙍꙇꙅꚋꙎ	SEAS
ꝒꙍꙇꙅꙎꙎꙆ	FERVENTLY, WITH HUMILITY
ꝒꙍꙇꙅꙎꙆ	FERVENTLY, WITH HUMILITY
ꝒꙍꙇꙅꞫꙌꙆꞒ	Zodiacal King PISCES
ꝒꙍꙇꙆ	MEANING UNKNOWN
ꝒꙍꙇꙅꚋꙌꞫ	Fervently unto the 4th Heaven, Rushing