

Bibliographica Enochia

Compiled by Frater Tripudians Stella

1) Manuscripts in institutional collections.

(a) Original Dee / Kelly material

BL SLOANE MS. 3188 – Dee’s spirit diaries 1581.12.22 to 1583.05.23 (“old style” Julian) in six “books”:

Mysteriorum Liber Primus (1581.12.22 to 1582.03.14; ff. 1-15)

Mysteriorum Liber Secundus (1582.03.20-21; ff. 16-30)

Mysteriorum Liber Tertius (1582.03.28-05.04; ff. 31-43)

Quartus Liber Mysteriorum (1582.11.15-21; ff. 44-59)

Liber Mysteriorum Quintus (1583.03.23-04.14; ff. 60-90)

Quinti Libri Mysteriorum Appendix (1583.04.20-05.23; ff. 91-108)

Some leaves at the beginning of *Secundus* and *Quartus* are missing; many leaves are badly damaged. The end of *Quinti Appendix* is followed by 61 leaves of notes on the diaries, some in cipher or shorthand, attributed variously to Elias Ashmole and William Shippen; these are not included in typesets of Sloane 3188.

BL COTTON MS. APPENDIX XLVI parts i & ii (formerly Add. MS. 5007) – spirit diaries 1583.05.28 to 1587.05.23, plus a fragment 1607.03.20 to 1607.09.07. In fourteen “books”:

Liber Mysteriorum (& Sancti) parallelus Novalisque (1583.05.28-07.04 O.S.; part i. ff. 1-27 = *TFR* pp. 1-32)

Liber Perigrinationis Primæ (1583.09.21 – 1584.03.27 O.S.; part i. ff. 28-66 = *TFR* pp. 33-72)

Mensis Mysticus Sabbaticus pars prima (1584.04.10-30 *stilo novo Gregoriano*; part i. ff. 67-112 = *TFR* pp. 73-114)

Libri Mystici Apertorii Cracoviensis Sabbatici (1584.05.07-22; part i. ff. 113-162 = *TFR* pp. 115-152)

Liber Septimi Apertorii Cracoviensis Mystici Sabbatici, pars Quarta (1584.05.23-11.07; part i. ff. 163-209 = *TFR* pp. 152-202)

Libri Cracoviensis Mysticus Apertorius, præterea prooemium Madimianum (1584.07.12-08.15; part i. ff. 210-230 = *TFR* pp. 203-212)

Mysteriorum Pragensium Liber Primus, Cæsereusque (1584.08.15-10.08; part ii. ff. 1-50 = *TFR* pp. 213-256)

(fol. 51 is an insert note signed by Ralph Jennings who typeset the diaries. At this point the pagination of *TFR* jumps from 256 to 353.)

Mysteriorum Pragensium Confirmatio (1584.12.20-1585.03.20; part ii. ff. 52-84 = *TFR* pp. 353-386)

Mysteriorum Cracoviensium Stephanicorum (1585.04.12-05.23; part ii. ff. 85-114 = *TFR* pp. 387-402)

Stephanica Mysteria Regia (1585.05.23-06.06; part ii. ff. 115-124 = *TFR* pp. 402-408)

(Casaubon includes the above two together, but the second has a distinct title page of its own)

Unica Actio: quæ Pucciana vocetur (1585.08.06 with a brief later postscript; part ii. ff. 125-133 = *TFR* pp. 409-417)

Liber Resurrectionis Pragæ (1586.04.30-1587.01.21, fragmented; part ii. ff. 134-176 = *TFR* pp. 418-448)

Actio Tertia Trebonæ Generalis (1587.04.04-05.23; part ii. ff. 177-225 = *TFR* second pp. 1-31)

Jesus, Omnipotens sempiternæ & unæ Deus (1607.03.20-09.07 O.S.; part ii. ff. 226-241 = *TFR* second pp. 32-45)

(part ii. ff. 242-250 is a copy in another hand of part of one of the Prague actions involving Madimi)

Includes the dictation of the Calls and Elemental Tablets, various visions, alchemical experiments, political intrigues and the infamous wife-swapping episode. Dates in “books” 3-13 are in the Gregorian calendar.

BODLEIAN ASHMOLE MS. 1790

Fols. 1-10 contain the record in Dee’s hand (a fair copy, translated into Latin) of a spirit action from April 1586, omitted from Cotton Appendix XLVI. Following this are some observations and original material by Ashmole on the Dee spirit actions.

BL SLOANE MS. 3189 – *Liber Mysteriorum Sextus et Sanctus*

Includes a number of texts in an unknown language, followed by 47 double-sided tables of letters and numbers (and one blank of the same size), in Kelly’s handwriting, forming the bulk of *Liber Loagaeth*. Also identified as Dee’s *Book of Enoch*. After these appear eight of the tables from the *Book of Soyga*, in Dee’s hand.

BL SLOANE MS. 3191 – Four “books” abstracted or written up from the spirit diaries:

48 *Claves Angelicæ* (ff. 1-13)

Liber Scientiæ, Auxilii, et Victoriæ Terrestris (ff. 14-31)

De Heptarchia Mystica (ff. 32-510)

A book of supplications and invocations, untitled by Dee (ff. 52vo-80vo)

BL. ADD. MS. 36,674 – A collection of 16th and 17th century MS. works on magic and witchcraft.

Includes *Compendium Heptarchia Mystica*, an earlier digest by Dee of the Heptarchic material with a number of corrections and crossings out.

(b) Copies, related or derived material

- BL Sloane MS. 313 – A mediæval copy of the *Sworn Book of Honorius* which was in the possession of Dee. Includes the prototype for Dee’s *Sigillum Æmeth*.
- BL SLOANE MS. 3677 – A copy of Sloane MS. 3188 by Elias Ashmole
Useful for restoring some text lost in 3188 due to deterioration subsequent to Ashmole’s acquiring it.
- BL SLOANE MS. 3678 – A copy of Sloane 3191 by Ashmole
- BL SLOANE MS. 2599 – A copy of Sloane 3189
- BL SLOANE MS. 78 – contains fragments of material from Sloane 3189
- BL SLOANE MS. 2575 – contains fragments of material from Sloane 3189
- BL SLOANE MS. 3190 – a copy of *A True and Faithful Relation* (q.v. infra) with notes by William Shippen who had collated it with the MS. [This reference number is obsolete, the volume should now be cited by its BL shelfmark.]
- BODLEIAN MS. ASHMOLE 580 – Ashmole’s copy of *TFR* with copies of Casaubon’s notes and corrections plus some original notes by Ashmole.
- BL SLOANE MS. 3645 – A collection of various works (in multiple different hands) on magic and alchemy.
Includes an English translation by Ashmole of the “lost” spirit action from Ashmole MS. 1790.
- BL SLOANE MS. 307 – contains an untitled work on the Table of Watchtowers and its use, deriving from *TFR*.
Part of this was copied by the founders of the Hermetic Order of the Golden Dawn, who turned it into the ‘H’ document *Clavicula Tabularum Enochii*; possibly it was found by Mathers when working on the Key of Solomon, as it was miscatalogued at the time as *Clavicula Salamonis* (the catalogue now describes it as “Magic: On the invocation of angels: 17th cent.”). Aspects of G.D. “Enochian Magic” are traceable to this MS. tradition.
- BL SLOANE MSS. 3624-3628 – Magical records (1671-1688) by a group trying to contact Dee & Kelly’s Angels.
“Pneumatology: Journal of conferences with angels and spirits” per the BL manuscript catalogue. Alleged in some quarters to have involved Ashmole, or to be in Ashmole’s writing. Clay Holden (cited by Rowe, “Enochian Magic Reference”) states that the writing is not Ashmole’s and there is no evidence he was part of the group. The final volume includes a copy of the “Nine Celestial Keys” from the *Janua Magica Reserata* (q.v. infra).
- BL SLOANE MS. 3821 – A collection of magical and astrological texts.
Fol. 1-188 (bracketed together under the heading “Magic: On the invocation of angels: 17th cent.” in the catalogue) include a copy of the work on the Watchtowers from Sloane 307, described in a contents lists on the flyleaf as “The Practice of the Tables.” Fol. 188-193 are two lengthy prayers, the second titled “Enoch Prayer” which requests that Angels be sent to manifest in a “Crystal Stone or Glass Receptacle.” The prayers and some marginal notes to the copy from 307 are said to be in the hand of Elias Ashmole.
- BL SLOANE MS. 3825 – A 17th-century collection of works on magic.
Fol. 3-96 contain the *Janua Magica Reserata*, a work on angel-magic in English with conjurations for the nine orders of angels of pseudo-Dionysius, referred to the Sephiroth, which includes a number of borrowings from *TFR* (phrases from the English of the *Claves Angelicæ* appear in the conjurations, and Dee’s interrogation of Ave, slightly paraphrased, is used as an example of how to ascertain the genuineness of supposed angelic manifestations). The *Janua* also either borrows from, or is borrowed from by, the work in Sloane 307, which includes sets of conjurations titled *Janua Orientalis* (or *Occidentalis*, &c.) *Reserata*.
- BL HARLEY MS. 6482 – An 18th-century magical miscellany (compiled from 17th-century and earlier sources).
A substantial part of this MS. derives from the *Janua Magica Reserata* (q.v. supra) which itself borrows from *TFR*, but it also includes elaborations of the Holy Table and Ensigns of Creation, and a scheme (later adopted and elaborated by the Golden Dawn) attributing 16 of the letters of the Angelic alphabet (those which appear on the *Tabula Sancta*) to the characters of Geomancy.
Harley MSS. 6479-6486 form a collection of writings magic, alchemy, Hebrew pronunciation, and other subjects, most internally dated 1712-1714, purportedly copied by “Peter Smart M.A.” from “the sheets of Dr. Rudd.” A. E. Waite, in an account of Harley 6481-6486 (*Brotherhood of the Rosy Cross*, pp. 397-401) came to the conclusion that “Dr. Rudd” was “a figment of the brain of Smart,” noting many instances of brazen plagiarism but also stating questionably that Smart or “Rudd” derived in part from Dee MSS. not included in *TFR*. Harley MS. 6485 is a compilation, mainly on Alchemical subjects titled “The Rosie Crucian Secrets” represented as being “from the sheets of Dr. Dee.”
- plus various papers in the Bodleian and Ashmolian collections at Oxford, mostly notes, transcripts and observations by Ashmole.

2) Printed works

(a) Typesets of Dee MSS. relating to the Spirit Actions.

Meric Casaubon (editor): *A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits &c. &c.&c.* London, 1659. Reprinted London: Askin, 1974 (introduction by Stephen Skinner). Reprinted New York: Magickal Childe, 1992 (introduction by L.M. Duquette). Cited as *TFR*.

A typeset of Cotton Appendix XLVI (spelling modernised, and many, many compositor's errors) with a lengthy preface by Casaubon arguing that Dee was in contact with evil spirits. The Magickal Childe edition includes an additional fragment of the Dee diaries from the period which had been misfiled for a time (see above, under Ashmole MS. 1790), edited by Clay Holden. There have been later facsimile reprints, many poor quality or with pages scaled down. Casaubon's own copy with annotations and corrections is in the Bodleian Library in Oxford. At least two other copies with notes and corrections from collation with the MS. by contemporary writers survive in institutional collections (see above).

Meric Casaubon & Stephen Skinner (editors): *Dr John Dee's Spiritual Diaries: 1583-1608*. Singapore: Golden Hoard, 2011; reprinted St. Paul, Minnesota: Llewellyn, 2012; 2nd ed., Golden Hoard, 2019, reprinted Llewellyn, 2020.

A corrected re-set of *TFR*, checked against the MS. and with additional editorial materials by Skinner. Skinner also published a supplementary volume, *Key to the Latin of Dr. John Dee's Spiritual Diaries* (Golden Hoard, 2012) which as the title suggests consists of translations of Latin passages in Cotton Appendix XLVI; these translations were bound up with the 2019 second edition.

Melita Denning & Oswald Phillips: *Mysteria Magica* (book V of *The Magical Philosophy*). St Paul MN: Llewellyn, 1978 (?), revised 2nd edition (as book III of *The Magical Philosophy*), St Paul MN: Llewellyn, 1986, many reprints.

Contains the "reformed" Great Table (Table of the Watchtowers), part of the table of Ayres from *Liber Scientiæ*, and the Calls. Includes a few facsimiles from Sloane MS 3191.

Geoffrey James (editor / translator): *Enochian Evocation of Dr John Dee*. Gillette, NJ: Heptangle Books 1984. Reprinted as *Enochian Magick of Dr John Dee*, St Paul MN, Llewellyn, 1994 with new 2pp introduction. Reprinted under the original title, York Beach: Red Wheel / Weiser, 2009.

A typeset / translation of Sloane MS 3191; with additional material and notes on practice. Includes a detailed textual analysis of the Keys. James' Latin translations and editorial treatment of the material have come in for criticism; the first "Book" of this volume, "The Magic of Enoch" is essentially flavour text put together from disparate passages in the records with many sections ripped out of context, the text of the Keys includes many conjectural "corrections" (e.g. 'soba iaod ipam od ul ipamis' for 'soba ipam lu ipamis' in the first), and many of the names of the Parts of the Earth in *Liber Scientiæ* have been silently "corrected."

C. H. Josten, "An unknown chapter in the life of John Dee." In *Journal of the Warburg and Courtauld Institutes*, vol. 28 (1965).

Includes an English translation of the "lost" spirit action from Ashmole MS. 1790.

Kevin Klein (editor), *The Complete Mystical Records of Dr. John Dee* (2 vols.). St. Paul, Minnesota: Llewellyn, 2017; paperback reprint (3 vols.), 2020.

A typeset of Sloane 3188, 3189 and 3191, Cotton Appendix XLVI and Ashmole 1790, attempting to reproduce layout of the MSS. as closely as possible. Also contains extensive appendices on Dee's travels, the 91 Parts of the Earth, and the *Claves Angelicæ* (including a concordance and lexicon of the extant Angelic language). Reportedly does not contain any translation of Latin text.

Joseph Petersen (editor), *The Five Books of Mystical Exercises of John Dee* (Magnum Opus Hermetic Sourceworks number 20). Felindenys, Wales: Magnum Opus Hermetic Sourceworks, 1985. Revised reprint as *John Dee's Five Books of Mystery*, York Beach, Maine: Red Wheel / Weiser, 2003.

A typeset of Sloane MS 3188, reproducing some of Ashmole's annotations. The revised edition adds translations of Latin and notes on obsolete English uses by Petersen.

Robert Turner (editor): *The Heptarchia Mystica of John Dee*, Edinburgh: Magnum Opus Hermetic Sourceworks, 1983. Expanded reissue, Wellingborough, Northants: Aquarian, 1986 ("Studies in Hermetic Tradition" series).

(Now rare. Following description of the reissue is by Ben Rowe) "Collation of two MS. copies in Sloane MS. 3191 and Additional MS. 36,674; gives Latin text and English translations. The standard Heptarchic source in English, with essential commentary on the Sigillum dei Æmeth and the Holy Table."

Robert Turner (et al.): *Elizabethan Magic: The Art and the Magus*. Shaftsbury: Element, 1989.

Contains two lengthy chapters on the "Angelic Manuscripts," reproducing and translating material from Sloane MS 3191 (everything except the Heptarchia), with commentaries by the author. Also has an appendix by Robin E. Cousins on the names of the countries in col I of *Liber Scientiæ*.

Christopher Whitby: *John Dee's Actions with Spirits* (2 vols.). New York: Garland, 1988; reprinted in one volume Routledge, 2012, 2014

Vol. II includes a typed transcript of Sloane 3188. Cited by academic writers in preference to Petersen, but was originally printed in an edition of a few hundred most of which wound up in academic libraries. This was Whitby's PhD thesis, submitted in October 1981; digital copies may be obtained from the University of Birmingham's website. Vol. I. contains a lengthy commentary on the material including descriptions of the manuscript, translations of Latin and obsolete English, &c.

(b) Typesets of subsequent period MS. material touching on the Enochia (17th / early 18th century)

Adam McLean (ed.): *A Treatise on Angel Magic*. Felindenys, Wales: Magnum Opus Hermetic Sourcework, 1982; reprinted Grand Rapids: Phanes Press, 1990 and York Beach: Weiser, 2006.

A typeset of Harley MS. 6482. As noted, only sections relate to the Enochia. McLean speculates that the compiler of this collection was in possession of "a secret tradition about the Enochian tables"; any such "tradition" is most credibly the invention of an individual or group subsequent to the publication of *TFR* (there is other evidence that magicians of the period worked with the material in *TFR*, and given that laws against witchcraft were still on the statute books at the time, it is *prima facie* likely that they kept their activities secret). The only "Enochian Tables" treated of are the Tabula Sancta (perpetuating errors in the arrangement of the letters from Casaubon's printing and introducing a couple more) and the Ensigns of Creation (the latter are referred to by "Rudd" as the "Tablets of Enoch" which name is nowhere applied to them in the Dee MSS. and even reading *TFR* carefully would reveal that the Tables of Enoch are the 12 × 13 letter-tables comprising the Tablet of Earth). The Ensigns could easily have been copied from the foldout plate in *TFR* (it was originally printed folio, most reproductions are significantly scaled down) prior to being elaborated.

Stephen Skinner & David Rankine (eds.): *Practical Angel Magic of John Dee's Enochian Tables*. Golden Hoard Press (Sourceworks of Ceremonial Magic series), 2004.

A typeset of Sloane MS. 307 collated with Sloane MS. 3821 and two related MSS from the Bodleian. Of *historical* importance as (a) an example of how magicians of the late 17th century worked with the material published by Casaubon and (b) an intermediate stage in the development of Golden Dawn "Enochian magic."

The editors, though, laughably argue that, despite total dependence on *TFR* and perpetuation of errors in Casaubon's typeset, this MS. tradition derived directly from Dee and represented his "final" re-working of the magick, superseding the texts in Sloane MS. 3191. The publisher's blurb states: "The authors have discovered what happened to John Dee's most important manuscript, his book of personal angelic invocations which he kept in Latin ..." — they could have discovered this by reading any one of a large number of previously published works on the subject, since the MS. in question was the final untitled 'book' of Sloane 3191, which fits this description exactly — "... only a small part of this material reached the Hermetic Order of the Golden Dawn in the 1880s. Even this was then suppressed by the Chiefs of the Order and it did not appear in Israel Regardie's monumental work on the Order rituals" — Book 'H,' the Golden Dawn instruction edited from Sloane MS. 307 (the editing largely consisted of omitting the verbose and repetitive conjurations which occupy nearly 80% of the page count of the typeset) was never 'suppressed' except in so far as everything about the Second Order, and *a fortiori* all Second Order MSS., were supposed to be kept secret from members below 5°=6° as much as from the world at large; it was still being circulated in the A & O under Moina Mathers in the early 1920s, for instance. Regardie knew about it, either because it was also being circulated in the Stella Matutina when he joined or because he got a copy from Gerald Yorke; he left it out of *The Golden Dawn* because he thought it "turgid and archaic, for the most part repeating, though not as clearly, the contents of 'S, the Book of the Concourse of the Forces' ..." and regarded the practice described as "definitely unsound from a spiritual viewpoint [...] not in accord with the general lofty tenor of the remaining Order teachings"; he was also aware that it was "practically a verbatim duplicate of part of [...] Sloane 307." (*The Golden Dawn*, Introduction, pp. 43-44 of the one-volume sixth edition).

Stephen Skinner & David Rankine (eds.): *Keys to the Gateway of Magic: Summoning the Solomonic Archangels and Demon Princes*. Golden Hoard Press (Sourceworks of Ceremonial Magic series), 2005.

A typeset of the *Janua Magica Reserata* from Sloane MS. 3825, collated with Harley MS. 6482 and other MS. copies. As noted in section 1 (b), the connections with the Enochia are tenuous, limited to (1) a few borrowings from *TFR* and (2) the apparent *use* of the angelic invocations in this work by a group trying to connect the Angels mentioned in the Spirit Actions.

There are other evidences in both printed and MS. sources that the publication of *TFR* had an influence on 17th-century practitioners of magic and authors of magical texts; for example, "Coronzon" (using the mis-spelt form from Casaubon) is cited in one of the magical procedures interpolated into the 1665 edition of Reginald Scot's *Discoverie of Witchcraft*. They largely fall outside the scope of the present treatment.

(c) Various versions of “Enochian magic,” more or less systematized in the late 19th century and onwards.

(i) *The Golden Dawn “Enochian System.”*

Israel Regardie (ed): *The Golden Dawn Vol IV*. Chicago: Aries Press, 1940. Revised 6th edition in 1 volume, St Paul, MN: Llewellyn 1989, many reprints; 7th edition (with additional editorial work by J.M. Greer), Llewellyn, 2015.

Contains an edited version of the Golden Dawn version of the Enochia (abstracted from MSS. “S,” “T,” “X” and “Y” documents and omitting “H”). Includes the text of the Calls with modernised English spelling, and the G.D.’s complicated system of attributions to Tablet squares. Also a sketchy account of Enochian Chess.

Israel Regardie (ed): *The Complete Golden Dawn System of Magic*. Las Vegas, Falcon Press, 1984.

Contains a new edited and rearranged version of the G.D. Enochian documents, plus further details on Enochian Chess, and additional papers by Regardie and other writers on the Sigillum Æmeth, the sigils of the 91 Parts of the Earth, and Enochian gematria. Gives the Calls in the original Enochian, modernised English and phonetic form (based on the Mathers / Westcott pronunciation).

Pat Zalewski: *Secret Inner Order Rituals of the Golden Dawn*. Las Vegas: Falcon Press, 1988.

Includes the Adeptus Minor curriculum of Thoth Hermes Temple, a G.D. group descended via the New Zealand survival, which has a heavy emphasis on Enochia; plus an outline English-Enochian dictionary compiled by Felkin and a note on Enochian pronunciation.

Pat Zalewski: *Golden Dawn Enochian Magic*. St Paul, MN: Llewellyn 1990 (“second edition” 1994).

Contains previously unpublished G.D. material (mostly from the New Zealand survival), plus more details on the Sigillum Æmeth, the Book of Terrestrial Victory, the Heptarchic system, the Round Tablet of Nalvage, brought into the framework of the G.D. magical system. Also repeats a great deal of the material from *Golden Dawn*. The publisher’s catalogue claims this provides “A long sought break from amateurish and inaccurate books on the subject” which is ironic given Llewellyn’s record (see below, s.v. “Schueler & Schueler”).

Chris Zalewski: *Enochian Chess of the Golden Dawn*. St Paul, MN: Llewellyn 1994.

A detailed account of ‘Rosicrucian Chess’, both as a game and a system of divination.

(ii) *Aleister Crowley's working-over of the Golden Dawn “Enochian System.”*

Aleister Crowley (ed.): Liber LXXXIV vel Chanokh, A Brief Abstract of the Symbolic Representation of the Universe as derived by Dr John Dee from the Skryings of Sir Edward Kelly. In: *The Equinox* vol I nos 7 & 8 (London, 1912; reprinted New York, Weiser, 1972, 1974, 1993; Thame, First Impressions, 1992, &c. &c.); *Gems From the Equinox* (St Paul MN, Llewellyn, 1972; reprinted Falcon Press 1982, 1988); L.M. DuQuette & C.S. Hyatt: *Enochian World of Aleister Crowley* (New Falcon, 1990); 1st part only as: *The Symbolic Representation of the Universe*, Seattle: Unicorn, 1976.

Frequently erroneously referred to as Liber LXXXIX, following its publication in *Gems from the Equinox* under this number. A terse and incomplete (Crowley intended to write more on the subject, or failing that to mug one of his disciples into writing more on the subject, but never got round to it) abstract of the G.D. rescension of the Enochia, with an additional section on the Sigil of Æmeth. The second part contains a semi-phonetic rendition of the Calls, along with temple openings to be used. Uncredited work on this text was done by James T. Windram, later Crowley’s South African lieutenant.

Aleister Crowley: Liber XXX Ærum vel Sæculi sub figura CDXVIII, being of the Angels of the Thirty Æthyrs the Vision and the Voice. In: *The Equinox* vol. I no 5 (London 1911; reprinted New York, Weiser, 1972 etc); *Gems From the Equinox* (as above); with commentary as *The Vision and the Voice, with a commentary by the Master Therion* (forgotten publisher, 1952); with a somewhat abridged version of the commentary as *The Vision and the Voice* (Sangreal, 1970: edited and introduced by Israel Regardie). Reprint with full commentary and additional material of relevance in *The Equinox* vol IV no 2 (Weiser, 1998).

A record of visions of the 30 Æthyrs of *Liber Scientiæ*. Very impressive in places, but has more bearing on Crowley’s own magical career than on the Enochia in general. May be more of a hindrance than a help for anyone doing their own scrying, if taken too dogmatically.

C.S. Hyatt & L.M. Duquette: *Enochian World of Aleister Crowley* (a.k.a. *Enochian Sex Magick*). New Falcon (they kept moving, so location omitted), 1991.

Liber Chanokh with detailed commentary and instructions for use. Also contains sex magick techniques for use with the system; partly of the authors’ own devising, partly derived from one of Crowley’s O.T.O. instructions (*q.v. infra*). Excerpts from this text were reproduced in Hyatt, DuQuette and Ford’s *Taboo* (New Falcon, 1992). Hyatt and DuQuette do not repeat the Parsons yarn about Kelly running off after the “Daughter of Fortitude” vision but

nevertheless inaccurately state that the immediate result of the ‘cross-matching’ exercise was the breakup of the Dee-Kelly partnership. Also includes (as padding, probably; this is a relatively thin book) Regardie’s Enochian Dictionary, various figures from *The Golden Dawn* (including the erroneous version of the Sign of Shu), and a selection of Tarot card illustrations by David P. Wilson from Duquette’s designs (titled “Sex Magick Symbols”).

(iii) *The Aurum Solis “Enochian System.”*

Denning & Phillips: *Mysteria Magica* (see above for details).

Contains in addition to reproductions of the original Dee material, the A.S.’s version of the system (with, it appears, some major omissions).

The A.S., also styling itself *Ordo Verbi Sacri*, claims to have been founded in 1897, emerging out of a (probably fictitious) London “antiquarian society” and to have operated clandestinely, avoiding the personality conflicts, schisms and exposures to which the G.D. was subject, until some of their rituals and instruction papers were published in 1974 by the then chiefs, Vivian Godfrey and Leon Barcynski, under the pseudonyms Melita Denning and Oswald Phillips. The A.S. Enochian system as presented by Denning and Phillips incorporates G.D. innovations such as the main elemental attributions of the Great Table and the ascription of Keys to Lesser Angles, but disregards others (such as the whole “pyramid square” scheme and the elaborations of the rules on name extraction), and contains significant elements not found elsewhere such as the approach to the 91 Parts of *Liber Scientiae*.

(iv) *Schueler & Schueler’s garbling of Aleister Crowley’s working-over of the Golden Dawn “Enochian System.”*

[I am mentioning these works only to put the boot into them and because I am annoyed that I wasted money on the first two volumes before I knew any better. — T.S.]

Gerald & Betty Schueler: *Enochian Magick – the Angelic Language Revealed*. St Paul, MN: Llewellyn, 1984. Revised 2nd edition, St Paul: Llewellyn 1992, since reprinted.

Drek. Avoid. Note that the two apparent “endorsements” on the back cover of the early printing of the 1992 edition have nothing to do with this book.

Gerald Schueler: *Advanced Guide to Enochian Magic* St Paul, MN: Llewellyn, 1985. Reprinted since.

A further elaboration of the above.

Gerald Schueler: *Enochian Physics – the Structure of the Magical Universe* St Paul, MN: Llewellyn, 1988.

I haven’t read this but someone who has told me it read like a cut and paste job, interspersing chapters from a “popular science” book on quantum physics and relativity theory with waffle about Watchtowers and Æthyrs. Benjamin Rowe, a rival writer on Enochia and one who did far more credible research, described it as a “marvellous piece of semantic nullity.”

Gerald and Betty Schueler: *Enochian Yoga* (Llewellyn, don’t know date and don’t really care)

Title possibly created by throwing darts at a pinboard with various New Age buzzwords on it.

Gerald and Betty Schueler: *Enochian Tarot*. (Llewellyn, don’t know date). Cards painted by Sally Ann Glassman

An 86-card system, 30 Trumps from the Æthyrs (based exclusively on *The Vision and the Voice*) and Minor Arcana based, clumsily, on the hierarchies of the Elemental Tablets. Some of the art is nice.

Gerald and Betty Schueler: *The Enochian Workbook*. (Llewellyn)

Recycles the material of the above titles into a workbook format, divided into lessons with revision questions, etc.

Gerald Schueler: *The Truth About Enochian Magick*. (Llewellyn, don’t know date)

A short booklet outlining Schueler’s interpretations of the Enochia and plugging his other books.

Gerald Schueler: *The Angels’ Message to Humanity: Ascension to Divine Union*. St Paul, MN: Llewellyn, 1998.

From the accounts I have read, this is even worse than it sounds. The main title suggests it contains communications received by Schueler from the Enochian angels, which would at least constitute evidence that he’d been working the magick. It apparently rather comprises a series of ‘pathworkings’ tenuously based on the Enochia but full of Schueler’s own interpolations and interpretations. Benjamin Rowe characterised it as “a good idea poorly implemented.”

As far as I can tell, the above were compiled without reference to the source documents, being based instead on (a) a highly superficial reading of the G.D. papers published by Regardie, and Crowley’s *Libri LXXXIV* and 418, and (b) the authors’ own imagination and Theosophical influences; if they *did* actually work the magick themselves and their innovations (or their interpretations of various Tablet names, &c.) are based on the results of such experience, they give no evidence for it. I could make a number of specific points, but it probably isn’t worth it.

(v) *Others* (a small selection only)

Egil Asprem: *Arguing with Angels: Enochian Magic and Modern Occulture*. Albany, NY: State University of New York Press (Studies in Western Esoteric Tradition series), 2012.

A historical survey covering the Spirit Actions and the history of the reception and use of “Enochian Magic” from seventeenth-century magicians influenced by the publication of *TFR* though to the Internet age and arguments between Ben Rowe and Jerry Schueler on enochia-1.

Colin D. Campbell: *The Magic Seal of Dr. John Dee: The Sigillum Dei Aemeth*. York Beach, Maine: Teitan, 2009.

A detailed study of the Seal written from the point of view of a practising magician. Includes a typeset with translations of Latin passages of Dee’s *Liber Mysteriorum Secundus*.

Lon Milo DuQuette: *Enochian Vision Magick: an Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley*. New York: Weiser, 2008.

Besides practical techniques for working the magick (bypassing Sloane 307 / G.D. / Crowley innovations), has a historical overview of the Spirit Actions and the origin of the Enochia. Written in an easy popular style.

Frederick Hockley (compiler / copyist): *Dr Rudd’s Nine Hierarchies of Angels* (edited and introduced by Alan Thorogood). York Beach, Maine: Teitan, 2013.

Facsimile and typeset of a manuscript compiled or copied by Hockley in the 1830s, comprising a lengthy extract from the *Janua Magica Reserata*, the English of the *Claves Angelicæ* and a ritual adapted from Sloane MS. 307.

Stephen Skinner: *Enochian Magic*. Unpublished.

This piece of vapourware was first promised in 1974, in Skinner’s introduction to the Askin edition of *TFR*, again in a footnote to *Techniques of High Magic* by Skinner with Francis King (1977) and again in the introduction and bibliography to Laycock’s *Enochian Dictionary* (1978). According to Skinner’s introduction to the 1994 second edition of Laycock’s dictionary (*q.v. infra*) the manuscript was stolen and subsequently recovered with the help of Enochian angels, and he was doubtful about ever publishing it. Instead, some years later, he co-edited *Practical Angel Magic* (*vide supra*), and in 2011 edited a new typeset of Cotton Appendix XLVI.

Donald Tyson: *Tetragrammaton: The Secret to Evoking the Angelic Powers and the Key to the Apocalypse*. St Paul, MN: Llewellyn, 1995.

(I’ve never read this: the following description is by Benjamin Rowe¹) “Tyson combines the Enochian material with Fundamentalist apocalyptic and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as ‘not what was intended.’ Much of his ‘analysis’ of the Calls is in the style perfected by Kenneth Grant. That is, grab any association that seems to support your idea, taking it out of context as necessary, and disregarding such minor things as anachronisms, logical non sequiturs, etc.”

Donald Tyson: *Enochian Magick for Beginners*. St Paul, MN: Llewellyn, 1998.

This book is something of a misnomer; as far as practical advice on working the magick is concerned it seems of little use to beginners. Tyson spends a great deal of space pointing out ‘errors’ or innovations introduced by the G.D. and Crowley, but then goes on to try and pass off his own interpretation as what Dee, Kelly and the angels really meant. Tyson suggests that all the keys in succession could be used in a magical working to trigger the Apocalypse (whatever he understands by that). Bonkers speculation aside though, Tyson has shown some capacity for hard research in this one (his endnotes indicate he at least skimmed Sloane MS. 3191, although he erroneously states that *Secundus* was then “unpublished” and most of his quotes from Sloane MS. 3188 are indirect).

(d) Reference – Enochian dictionaries

Donald Laycock: *Complete Enochian Dictionary*. London: Askin, 1978. Reprinted New York: Weiser, 1994, 2001.

Includes Crowley’s semi-phonetic spellings from *Liber Chanokh* and *Goetia*, transcripts of the calls and discussion of pronunciation. Askin were negotiating with Regardie to publish his dictionary (*q.v. infra*) in the mid-70s, but when Regardie saw the introduction Laycock (who argues that Angelic shows strong signs of being a constructed rather than a natural language) had written for it, pulled out of the project. This work, while flawed in many respects (*e.g.* in including a number of words of doubtful provenance) is far more thorough than Regardie’s (it suffers slightly compared to Vincy in only giving individual words, taken out of context). The 1994 edition has a new introduction by Stephen Skinner but is otherwise a paperback reprint. The 2001 printing added a new foreword by Lon Duquette.

¹ See “Enochian Magick Reference,” section “Hall of Shame.”

- Israel Regardie:** Enochian dictionary. In: *Complete Golden Dawn System of Magic, Enochian World of Aleister Crowley* (q.v. *supra* for publication details of both these)
Enochian-English only. Gives both spelling and pronunciation of words (Mathers-Westcott rules). Was circulating in duplicate typescript for some time prior to publication.
- Leo Vincy:** *GMICALZOMA! An Enochian Dictionary*. London & New York, Regency, 1976. Reprinted London, Neptune, 1992.
A fairly thorough dictionary. Scores slightly over Laycock in giving phrases as well as individual words. The author appears to have been associated with an obscure London-based occultist society.
- (e) Miscellaneous – 20th-century and later works with a tenuous or spurious connection to the Enochia.
- Aleister Crowley:** De nuptiis secretis deorum cum hominibus (Liber XXIV). In: *Secret Rituals of the O.T.O.* (London: C.W. Daniel, 1973) and *O.T.O. Rituals and Sex Magick* (Thame: IHO, 1999).
Chapter 11 (12 in some versions) describes a magical technique for calling forth and binding to service “souls of the elements” using the “Keys of Enoch” and an “Evocation by the Wand.”
- Aleister Crowley & S. L. Mathers** (editors): *Goetia*. Inverness: Society for the Propagation of Religious Truth, 1904. Reprinted London: Equinox, 1976; Thame, Oxon: First Impressions, 1993; revised ed. New York: Weiser, 1995.
A typeset of the first book of the *Lemegeton* based on various BL MSS. Crowley appended translations of the Conjurations into Enochian. The First Impressions edition also contains transcripts of the First and Second Calls. In the 1995 edition the Enochian conjurations have been analysed and corrected.
- Lon Milo DuQuette:** *The Tarot of Ceremonial Magick*. Book – New York: Samuel Weiser, 1995; Tarot cards – US Games, 1994.
Unlike Schuler & Schuler’s Tarot, this one follows the traditional pattern. The Major Arcana are not keyed in to the Enochian scheme, the Aces are each mapped to a whole angle of the Great Table, the Court cards to the Lesser Angles, and the number cards to the Great Cross squares, as per G.D. rules (number cards are also referred to the 72 spirits of the *Goëtia*). One of the appendices to the book gives the Calls, with basic instructions in their use.
- George Hay** (ed): *The Necronomicon: the Book of Dead Names*. London, Neville Spearman, 1978, various reprints.
An infamous literary-occult hoax; its sole connection with the Enochia is that the ‘grimoire’ at the core of this book, actually written by Dee scholar and practitioner of Enochian magic, Robert Turner (not to be confused with the Robert Turner who prepared English translations of various works on magic in the 1650s), is presented as Dee’s translation of an ancient Arabic magical work (possibly the “Arabic boke” which he was anxious to recover?), said to have been deciphered by computer from the letter-squares of *Loagaeth*.
- David Hulse:** *The Key of it All, vol 2*. St Paul MN: Llewellyn, 1994.
Contains a section on various systems of Enochian gematria and numbering.
- Anton Lavey:** *The Satanic Bible*. Avon Press, 1968; many reprints.
Contains a bastardised version of the Calls (substituting “Shaitan” for “Iaida” throughout and giving a Satanic rewrite of the translations, which does not even manage to be consistent), based on the *Liber Chanokh* semi-phonetic spelling. These are used in CoS rituals, apparently more as psychodramatic tools than anything else. Possibly in turn inspired the use of a garbled version of the Call of the 30 Aires in English in the video game *Castlevania: Lords of Shadow 2*, and the claim by one character that the response which came was “ancient Enochian – the language of Satan!”
- Peter Mills** (“Editor”): *Ordines Descendens*. Privately printed, 2007 (edition of 200 copies), reprinted 2008, 2010.
A grimoire purporting to give the Satanic “descending hierarchy” corresponding to the Angels of the Table of the Earth, complete with the Infernal Watchtowers (the small crosses all being inverted, naturally) and thirteen “Descending Clavicles” in Enochian. Represented as having been copied from an edition privately printed for Francis Dashwood of Hellfire Club infamy and his mates, and to derive ultimately from Dee MSS. which became separated from Sloane 3191 &c. prior to Ashmole’s acquisition of the latter. Manifestly a modern pseudo-epigraphon, though the author apparently made more effort to make his Satanic Calls consistent with the fragments of the language in the Dee MSS. than Lavey did.
- Bill Whitcomb:** *The Magician’s Companion*. St Paul MN: Llewellyn, don’t know date.
This is a massive reference work for an incredible variety (35 according to a publisher’s advert) of magical systems from around the world. It suffers generally in that its treatment of any particular tradition or system is of necessity somewhat superficial, and particularly in the case of the Enochia by treating the Schuelers as a reliable source of information.

BIBLIOGRAPHIA ENOCHIA.

[The section “Internet and Multimedia Resources” has been removed; most of the references were obsolete, redundant or to sites that have not been updated for many years. It would however be remiss to omit Benjamin Rowe’s “Enochian Magic Reference” (particularly since some of the text in the above was quoted verbatim from it) which has been mirrored across the Web along with several of Rowe’s original writings on the subject; unfortunately the copy on Hermetic Library is a mess (with missing illustrations, broken markup and internal hyperlinks non-functional) and most PDF copies are on not particularly stable sites, although a web search should find some. Clay Holden’s “John Dee Publication Project” (john-dee.org) has not been updated since 1999, but is still online. The archives of the enochia-l mailing list can be found at <http://www.gnostica.net/pipermail/enochian-l/> (the list itself has been largely inactive for a decade or more).]

[A survey of recent academic literature relating to the Dee-Kelly Spirit Actions or later developments of “Enochian Magic,” whether by practioners in the later 17th century inspired by the publication of *A True & Faithful Relation*, the Hermetic Order of the Golden Dawn and its continuations, Aleister Crowley and those under his influences, or generally in the occult revival of the 1970s onwards, of which there is much, is beyond the scope of the present brief and limited treatment.]