The

ANGELICAL

LANGUAGE

VOLUME II

An Encyclopedic Lexicon
of the Tongue of Angels

BASED ON THE JOURNALS OF
DR. JOHN DEE AND EDWARD KELLEY

AARON LEITCH
"The Angelical Language is the single most comprehensive text ever written on the subject of the Enochian magical system and language of Elizabethan luminary Dr. John Dee. This two-volume magnum opus demonstrates Aaron Leitch’s familiarity with practical magic as well as his skill as a meticulous researcher. A must-have book."

— Chic Cicero and Sandra Tabatha Cicero, Chief Adept of the Hermetic Order of the Golden Dawn

AN ENCYCLOPEDIC LEXICON OF THE TONGUE OF ANGELS

This masterwork is the most comprehensive analysis of John Dee’s Angelical language ever undertaken. Most Enochian dictionaries merely present word lists; this encyclopedic textbook presents a wealth of original material and expands upon (and corrects) previously published information. It is designed so that readers can actually learn the language and use it in their own magick.

For the first time ever, every Angelical word recorded in Dee’s books, journals, and personal grimoire is recorded and cross-referenced in a number of helpful ways, allowing the reader to recognize root words, alternate spellings, and more. The Angelical Language, Volume II includes notes about each word’s definition, history, or usage—both Dee’s original marginal notations and new commentary by the author. Also presented are Dee’s own phonetic notations, as well as a brand-new pronunciation key designed to make it easier to speak the language.

The material within these pages is based strictly upon Dee’s journals and personal grimoire. There are no inclusions from later mystics or organizations. This reference work, along with its companion guide, The Angelical Language, Volume I: The Complete History and Mythos of the Tongue of Angels, is the authoritative guide to the celestial language in its purest form.
About the Author

Aaron Leitch has been a scholar and spiritual seeker for over two decades. He is a member of the Hermetic Order of the Golden Dawn, the Ordo Stella Matutina, and the Societas Magica. His writings (both in print and online) cover such varied fields as ancient Middle Eastern religion and mythology, Solomonic mysticism, shamanism, Neoplatonism, Hermeticism and Alchemy, Traditional Wicca and Neopaganism, the Hermetic Order of the Golden Dawn, Thelema, Angelology, Qabalah, Enochiana, African Diaspora religions, Hexcraft and Hoodoo folk traditions, psychology and consciousness expansion, cyberspace and virtual reality, and modern social commentary. He is the author of the book *Secrets of the Magickal Grimoires*, as well as many essays on various aspects of magick and the Angelical language.

Please visit his website at http://kheph777.tripod.com/.
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The Angelical Language, Volume I

Both Sides of Heaven (contributing author)

Diabolical (contributing author)

Secrets of the Magickal Grimoires
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Introduction to Volume II

The work you hold in your hands is the second volume of a massive study of the Angelical language as recorded by Dr. John Dee and Edward Kelley—two magicians who lived during the Elizabethan era in England. In the introduction to the first volume, I explained who these men were, so I will not go into such detail here. Suffice it to say they were two extremely important figures in Western mysticism and occultism, and their recorded journals have had a profound impact on nearly every Western esoteric tradition that has followed them.

What concerns us most in this work are the records of their encounters with various Angels. Dee was a meticulous journalist, and he recorded his Angelic séances in every detail, along with the details of his daily life with Kelley during the years they were most active in speaking with the Angels. Not only did these celestial beings relate hundreds of sermons on religious and mystical philosophy, but they transmitted an entire system of Angel magick along with details about their own native language.

This book is not about that system of magick (although some obscure details about it can be found in volume I of this work). Instead, this volume focuses entirely upon the Angelical language itself. As I described in the previous volume, this is the aspect of Dee’s work that fascinated me the most as I delved ever deeper in my own studies of
so-called "Enochian" magick. That is, as a mystic, I was excited by the prospect of being able to pray to and evoke the Angels via their own native tongue.

To this end, I gathered Dee's original journals—published as Five Books of Mystery, A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee . . . and Some Spirits, and Dee's own personal grimoire including the 48 Claves Angelicae—a collection of the forty-eight Angelical invocations Dee was supposed to use to open the Gates of Heaven and call out the Angels therefrom. I also gathered the best texts available about Dee's magickal system—such as Donald Laycock's Complete Enochian Dictionary, Geoffrey James' The Enochian Magick of Dr. John Dee, and Donald Tyson's Enochian Magic for Beginners.

However, when I was fortunate enough to become involved with a group of accomplished Enochian scholars, I soon learned that all of the texts about Dee's system left much to be desired when it came to understanding the Angelical language. Most of them had been written by authors who had not studied Dee's original journals page by page, and thus did not entirely understand the context surrounding the language.

For example, both James and Laycock focused upon the Keys outlined in Dee's 48 Claves Angelicae, with limited reference to Causabon's A True and Faithful Relation. However, neither author had studied A True and Faithful Relation exhaustively, and were thus unaware of several corrections to the Keys made by the Angels later in Dee's records. (And the 48 Claves does not always preserve these corrections.)

Another shortcoming is found in the breakdown of the Angelical words themselves. Both Laycock (who happened to be a linguist) and James attempted to analyze the words based upon their understanding of modern linguistics—which led to some conflicts with Dee's journals. Most of these conflicts arose from their sometimes unsuccessful attempts to recognize compound words and separate them into their base elements. Laycock, for instance, has broken the word Ćnoqd (unto his servants) into Ć Nóqđ. In his dictionary section, one can find an entry for Nóqđ, but none for the actual Angelical word Ćnoqd. Meanwhile, there is no indication in Dee's records that Ćnoqd is a compound at all.
Once these words were broken down in such a fashion, the next step made by both Laycock and James was to correct the base words. For an example, we might look at James' work on Key Four. Toward the end of this Key—in the original diaries—we find the word Zirenaiad (I am the Lord God). James has this listed as three distinct words: Zir (I am), Enay (the Lord), and lad (God). While the base words are correct, you will notice that breaking them apart caused James to add a letter y to complete the word Enay. Neither James nor Laycock had yet discovered that letters are dropped in Angelical compounds when two base words end and begin with the same letter. Thus, the phrase Zir Enay lad is combined by dropping the y and forming the compound Zirenaiad. Such compound words must be preserved if we want to understand how Angelical works.

There are even several cases in which the authors have added words into the Keys where they seemed necessary. This mostly involved parts of speech or grammatical elements such as articles, adjectives, and pronouns—all of which are rare or absent from Angelical. Thus, the language tends to work like ancient tongues (such as Egyptian or biblical Hebrew), which played no part in James' and Laycock's studies of Angelical.

Most of the shortcomings of previous Angelical scholarship related to pronunciation. The Hermetic Order of the Golden Dawn made up their own system based loosely on modern Hebrew pronunciation—and Aleister Crowley followed suit. (Some today consider this “Golden Dawn Liturgical” Angelical.) Geoffrey James left the subject alone entirely, and simply included Dee's phonetic cues as they appear in the 48 Claves Angelicae. (However, without a key to those notations, they are of little help to most students.)

Laycock went so far as to offer a guide to pronunciation. However, I found it less than useful because it gives “probable” pronunciations for the letters of the alphabet rather than for the phonetic elements that actually make up the words when spoken—such as letter combinations, digraphs, diphthongs, and syllables. Not only this, but the given pronunciations were based upon modern English, with some inclusions from modern Italian and other languages. Laycock does not appear to have drawn from Early Modern (or “Shakespearean”) English and Middle
English—both of which have much more to do with Dee’s Angelical pronunciation than modern languages.

The available work on Angelical has also ignored Dee’s pronunciation notes in A True and Faithful Relation. I will explain these notes later in this work—however, at the time James and Laycock were writing, Dee’s notes were still an enigma. No one had cracked the phonetic system Dee was using in those notes, and thus they were simply ignored. This has led to the modern misconception that “correct pronunciations” do not exist for Angelical at all—yet Dee’s notes make it fairly clear that they do, in fact, exist.

Finally, I could find no source for the comprehensive information necessary to learn the language in a practical sense. I needed every word along with its meaning, all of its spelling variations, its use of root words, the sentence from the Keys in which it is found, its numbered location in the Keys, and commentary about the mystical meanings behind the word. Therefore, I had no choice but to begin work on my own Angelical Lexicon.

Some may object to granting such attention to what might be a constructed language. From a non-mystical point of view, it is just as possible that Angelical is a cypher of some sort (akin to Trithemius’ famous Steganographia), or even a complete hoax generated to cover politically sensitive information. Personally, I feel it is immaterial if the language is “real” or constructed. If it is real, then it is nothing short of miraculous that we have access to it. If it is not real, then its creation is a work of genius comparable to—or even surpassing—Tolkien’s creation of Elvish. We might study Angelical as we would Orwell’s Newspeak or Heinlein’s Martian—although we are fortunate to have a much larger sample of Angelical than we do of these latter sources.

In fact, from both a mystical and an historical point of view, I believe that Dee’s Angelical language is the true mystery language of the West. An Angel named Nalvage informed Dee that Angelical was preferred before Hebrew, which had long been considered the mystery language of the West. Then, Dee’s grimoire—containing the 48 Claves Angelicae (said to be invocations composed of the native tongue of the Angels)—became foundational to the Western Hermetic and esoteric traditions.
It influenced the Golden Dawn and all who followed. From the rediscovery of Dee’s documents to today, the deeper mysteries of the language have been slowly opening to the light of day.

Many students have encountered “Enochian” magick (in some form) previously, only to find pages full of invocations and names in an alien language. Rumors of its power (or even danger) surround the subject matter, but straightforward explanations of what it is and how it works are lacking. The student may ultimately put the material away and simply leave others to specialize in the subject. However, the willing seeker no longer has to feel intimidated. The understanding of the Angelic material has expanded greatly, and new resources are now being made available for all students who might take an interest. This work is one of those resources.

Since beginning my in-depth study of the Angelical language, I have found it extremely useful in practical areas. Reciting the Keys with full comprehension of every word is a wonderful and powerful experience. Not to mention the fact that it makes the actual voicing of the Keys more precise, and much less labored or forced. When working with spirits and the art of summoning, it is amazing what can be accomplished when one issues commands in Angelical. Even more impressive are the results of addressing an Angel in his or her own language!

I believe it is important to discover the real nature of the language, exactly as first received by Dr. John Dee and Sir Edward Kelley. We should not try to force the language into preconceived molds before attempting to observe it upon its own terms. Therefore, the words in this Lexicon are presented as they are recorded in Dee’s journals—with all later corrections, and no omissions, additions, or (most importantly) alterations based on modern languages.

I have always felt that a grassroots study of Dee’s Angelical (rather than later half-understood recensions) would lead to further expansions of the language. This is why I have taken the time to illustrate each word with all of its variations, to break down the elements of compounds, and discover the root words at their hearts. From these, along with a better understanding of Angelical grammar, we might go far in expanding the Lexicon.
With that in mind, know that this work is not offered as definitive of the Angelical language, but merely as a study aid for further research. This leaves a great amount of work and experience to be achieved by every individual student. I have presented the material as the Celestial Language of power that I have found it to be. The student of Angelic magick will find a comprehension of the language to be invaluable—and the deeper that comprehension, the more powerful the utterance of the Keys.

In order to create this Lexicon, it was first necessary to return to Dee’s journals and generate a “corrected version” of the forty-eight Angelical Keys. Thankfully, I was not alone in this undertaking. As a member of the Enochian-l mailing list, I communicated with folks who had also done work toward analyzing and correcting the Keys.¹ Their results do not always agree with my own, as there are several places in the text that are obscure or incomplete in A True and Faithful Relation, and we (and even Dee himself) came to various opinions on what should be the correct wording.⁴

Once I had the corrected version of the Keys, I used that to create the Angelical Keys Cross-Reference—which adopts the numbering style used by Geoffrey James in his work. (You will find that my numbers do not match his, due to the fact that my corrected Keys have a different wording.) With that in hand, I was finally able to compile my Encyclopedic Lexicon of the Tongue of Angels. From there, I was able to analyze the language’s grammar and linguistics. All of these together, plus an exhaustive study of Dee’s journals, form the basis of the work you are now reading.

This second volume of my work is an exhaustive analysis of the Celestial Speech as recorded by Dee. This is where I have preserved all of the linguistic information concerning the language. I outline its basic principles, root words, affixes, parts of speech, and phonology. This is also where I explore the subjects of Middle English and Early Modern English, and the influence these stages of the language had on Dee’s conception of Angelical.

This volume culminates in the Angelical Lexicon itself. This new work is not just another “Enochian dictionary.” The Lexicon includes
every word from the forty-eight Keys, all defined or related words from the Book of Loagaeth, and every random Angelical word or phrase found throughout Dee’s lengthy journals. All of the words have been analyzed and cross-referenced to discover hidden word elements and root words. Every entry in the Lexicon includes:

- The Angelical word in English and Angelical characters.
- Its “English sense” (definition).
- Its location (cross-reference numbers for words from the Keys, page-references to Dee’s published journals for all other words).
- Comparisons to every related Angelical word.
- Notes about the word’s definition, history, or usage—both Dee’s original marginal notations and new commentary.
- Dee also left phonetic notations for most of the words he recorded. For centuries these notes have been a source of confusion for scholars. In this new work, Dee’s notations are deciphered at last! All of his pronunciation notes are included and fully explained. (A new pronunciation key has been invented to make reading the words much easier for the modern reader.)

As added features, this volume includes the Angelical Keys cross-reference (containing a fully corrected version of the forty-eight Keys, cross-referenced by number), and a lengthy English-to-Angelical section (including tips for translating English texts into proper Angelical).

Methodology
You will likely notice that my Lexicon does not resemble existing “Enochian dictionaries.” Such dictionaries do not often illustrate the compounds, roots, affixes, and other linguistic intricacies of the Angelical words. Nor do they demonstrate how each word is used in the Keys, for every occurrence and version of the word (conjugations, compounds, etc). Nor do they provide commentary about the words, their origins, or the way they were used in Dee’s journals and the Keys.

Thus, in order to unlock these mysteries, I set out to perform a deep analysis of the words of the Keys. I began my project with the first word
of Key One (or word 1.1), and compared it with each and every individual word in the Keys. That way, I could discover if word 1.1 appeared again with alternate spellings, as part of compound words, or even if similar words shared a common root.

Then, I moved to the second word of Key One (or word 1.2) and repeated the procedure. I continued this tedious process through all the Keys until the very last word of the Key of the Aethyrs (word 30.157) had been compared and cross-referenced with every word in the forty-eight Keys (including both the spelling of the words and their English definitions). This arduous word-by-word comparison revealed several fascinating aspects of Angelical grammar—most of which I had never seen published. (Until now, of course!)

Besides the words of the forty-eight Keys, I have also included all words from the Book of Loagaeth for which Dee recorded definitions, or which appear similar to other defined words. I have also exhaustively scoured both Dee’s Five Books of Mystery and his A True and Faithful Relation for each and every instance where the Angels spoke to Dee (or one another) in their native tongue. These words are all included in the Lexicon in this volume, even if they have no definitions.

This Lexicon does not include any Enochian material developed by those who followed Dee—such as the Golden Dawn and Aleister Crowley. I do not mean to negate their work or suggest that it has no merit—however, I again stress the importance of learning the language as Dee received it before moving on to these sources. Some of their material may be of little use, and some of it may be worthwhile.

The material in both volumes of The Angelical Language is based strictly upon Dee’s journals and personal grimoire. All references to Dee’s Five Books of Mystery (“Five Books”) are drawn from Joseph Peterson’s outstanding work John Dee’s Five Books of Mystery. All references to A True and Faithful Relation (“TFR”) are drawn from The Magickal Review’s edition of Meric Casaubon’s A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee . . . and Some Spirits. Finally, any reference to Dee’s personal grimoire ‘Sloane MS 3191’ will point to Geoffrey James’ The Enochian Magick of Dr. John Dee. See the bibliography in this volume for further information on sources and manuscripts.
I sincerely hope that you will find this text to be an invaluable resource. I encourage you to use this book as a study tool, so that you can experience the mysteries behind the Angelical tongue.

Zorge,
Aaron Leitch
March 2009

Endnotes

1. Both i and y are the same letter in Angelical.

2. I even saw it suggested that these were not phonetic notes at all, but alternate spellings of the words!

3. As of this date (2010), some of this work can be found on Callisto Radiant’s Enochian Linguistics website, at http://www.madimi.com/enochmnu.htm.

4. I used the 48 Claves Angelicae as my secondary reference in these cases.
Chapter 1

Angelical Linguistics

There are two primary sources available for the Celestial Speech: The Holy Book of Loagaeth and the forty-eight Angelical Keys. The First ("hidden") Table of Loagaeth (sides A and B) contains approximately 4802 words compiled into ninety-eight lines of text. It is a wonderful sample of the language, which could be used to analyze the letters of the remaining forty-eight Tables.

Unfortunately, no translation of the Holy Book was ever recorded in Dee’s surviving journals. We know only what the Angels claimed is in the text, and a few precious words translated here and there. In many ways, modern scholars have to approach the Book of Loagaeth as archaeologists once approached Egyptian hieroglyphics. We can examine the words and make a lot of educated guesses about linguistic patterns, but without an "Angelical Rosetta Stone," we are ultimately flying blind.

Perhaps this Rosetta Stone already exists in the forty-eight Angelical Keys. The Keys represent a much smaller sample of the language—totaling only 1070 words, and much fewer if we exclude words that repeat. However, unlike the Holy Book, the text of the Angelical Keys came with English translations. This grants us a wonderful opportunity to analyze the Angelical words closely—looking for syntax and grammar, root words, compounds, affixes, and so forth. (Then, with any luck, we
can apply what we learn to the text of Loagaeth—beginning with the first Table.\textsuperscript{1}

When comparing the Holy Book with the forty-eight Keys, it can be easy to assume one is reading two different languages.\textsuperscript{2} However, my own analysis of the text of Loagaeth leads me to believe that its language is one and the same with that of the Keys. I have found several words from the Keys within Loagaeth as well—some of them intact and some of them in modified forms. I have also found the names of several Angelical letters in the text, and a couple of direct references to Heptarchic Angels.\textsuperscript{1} While the words of the forty-nine Tables do seem alien to those familiar with the Keys, I think this is merely because Loagaeth represents a much larger sample of the language.

Having said that, I will also concede that the language used in the Keys does seem to have a slightly different “feel” and flow than the text in the Holy Book. (Donald Laycock illustrates this adequately in the introduction to his Complete Enochian Dictionary.) Remember chapter 2 of volume I, where I quoted Raphael, who said of the forty-nine parts of Loagaeth:

Every Element hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction may be spoken. [Five Books of Mystery, p. 297]

I assume that the “elements” of Loagaeth are the forty-nine individual Tables—forty-eight of which may be opened by human effort via the Keys. If each of these Tables contain forty-nine interpretations and languages (or, perhaps, dialects of Angelical), it makes for a total of 2401 interpretations/dialects. It is probable that the language of the forty-eight Keys represents a sample of one of these Angelical dialects.

**Angelical “English Senses” and Fluid Definitions**
Throughout Dee’s journals, the Angels, when translating Angelical words, referred to the English equivalents as “senses” or “significations” rather than definitions or translations. This was because the given English elaborations are filled with glosses, poetic license, and implied ad-
jectives. The Angelical words merely "signify a concept," and we are somewhat free to apply any English words that properly (and poetically) illustrate the concept. (If you refer to the third and fourth columns of the Angelical cross-reference, you will see how the "essential concepts" of the Angelical words differ from the English elaborations given by Nalvage.)

As an example, we can look at the various interpretations of the word Malpurga (Fiery Darts):

- Malpurga (Fiery Darts)
- Malpurga (Through-thrusting Fire)
- Malpurga (Fires of Life and Increase)

An even better example of fluid definition is found in the word Cocasb (Time):

- Acocasb (Time)
- "Cacocasb" (Another While)
- Cocasb (Time)
- Cocasg (Times)
- Qocasb (Contents of Time)

Furthermore, Cocasb likely shares a root with:

- Cacacom (Flourish)
- Cacrg (Until)
- Casasam (Abiding)
- Capimali (Successively)
- "Capimao" (While)
- Capimaon (Number of Time)
- Capimali (Successively)

Angelical shares this trait of "fluid definitions" with ancient human languages such as Sumerian, Egyptian, and Hebrew. Modern English tends to possess more specific definitions, which are necessary in order to create and utilize our sophisticated technology. However, in previous ages it was
possible to use a single word to represent any number of related concepts. (For instance, consider the ancient Egyptian word *khepher*—which might indicate creation, formation, transformation, mutation, and so on.) The precise meaning intended by the author was indicated by context.

**Root Words**

Several Angelical words with dissimilar spellings turn out to have similar definitions—revealing many previously unknown root words. Compare the following words:

- *Lendoh* (Kingdom)
- *Adohi* (Kingdom)

Both of these words translate as “Kingdom”—but they would not have appeared near one another in a simple alphabetical listing. We can see, however, that they share the letters *doh*—and this is likely an Angelical root word.

Conversely, I found that many words with similar spellings had dissimilar definitions. This often highlighted relationships between concepts within the language that were not apparent at first glance. For instance, compare the spelling similarities between these words:

- *Ors* (Darkness)
- *Orsba* (Drunken)
- *Orsco* (Dryness)
- *Orscathl* (Buildings)

All of these seem to share a common linguistic root (*Or* or *Ors*), but they have definitions that are considered unrelated in English. By contemplating how these concepts might relate to one another, it can tell us something about how Angels “think.”

These root words also support the idea that Angelical works similarly to ancient languages such as Hebrew. Such early tongues are based upon a series of simple root words—usually of two or three letters, each of which may or may not stand on its own as a proper word. Affixes can then be added to the roots to alter inflection or tense.
For example, consider the Angelical word \textit{I} (Is)—which is the likely root of the word \textit{Ip} (Not). By adding affixes, we obtain:

\begin{itemize}
  \item \textit{Ipam} (Is Not)
  \item \textit{Ipamis} (Can Not Be)
\end{itemize}

An even more important root is \textit{Ia}, which does not stand as a word on its own in the Keys.\textsuperscript{4} However, it is possibly the root of several existing words—just a few of which are listed here as an example:

\begin{itemize}
  \item \textit{lad} (God)
  \item \textit{laiadix} (Honor)
  \item \textit{laida} (The Highest)
  \item \textit{laidon} (All Powerful)
\end{itemize}

Further, the first word in the above list, \textit{lad} (God), appears to be the root element of several additional words:

\begin{itemize}
  \item \textit{Gciad} (Lord and Master)
  \item \textit{Iadnah} (Knowledge)
  \item \textit{ladpil} (To Him)
  \item \textit{Ioiad} (Him the Liveth Forever)
  \item \textit{Iadpil} (To Him)
  \item \textit{Iaiad} (Honor)
  \item \textit{Laiad} (Secrets of Truth)
\end{itemize}

At the front of the Lexicon, I have included a list of all of the root words (or letter combinations) that I have discovered to date. (The list includes mostly those root words that do not already stand as words on their own.)

\section*{Compounds}

Also akin to early (and, of course, many modern) languages, Angelical roots/words may be compounded in order to convey more sophisticated concepts. For instance, the three words \textit{Zir} (Am), \textit{Enay} (Lord), and \textit{lad} (God) are combined to form \textit{Zirenaiad} (I am the Lord Your God).

I have found that, most often, compounds are made between nouns or verbs and the words that modify or indicate them. The following examples are an extremely small sample of such modifier-compounds found throughout the forty-eight Keys. (Note that I have placed the modifiers within each word in bold.) There are possessive adjective (\textit{his, her}) compounds:

\begin{itemize}
  \item \textit{Busdirtilb} (Glory of Her)
  \item \textit{Elzapttilb} (Her Course)
\end{itemize}
Lonshitox (His Power)

Here are some demonstrative pronoun (this, those) and relative pronoun (which/that) compounds:

Arcoazior (That Increase)  Dsabramg (Which Prepared)
Artabas (That Govern)      Dschis (Which Are)
Unalchis (These Are)       Dsi (Which Is)
Oisalan (This House)        Dsom (That Understand)

Conjunction (and, or, but, as) compounds are very common:

Corsta (Such As)            Odchis (And Are)
Crpl (But One)              Odmiam (And Continuance)
Tablior (As Comforters)     Odzamran (And Appear)
Taviv (As the Second)       Qmospleh (Or the Horns)

Compounds are regularly created from forms of the verb to be (is, are, were, and—apparently—is not):

Chisholq (Are Measured)     Pageip (Rest Not)
Unalchis (These Are)        Odimpuran (And Shall Not See)
Inoas (Are Become)          Zirenaiad (I Am the Lord God)
Idlugam (Is Given)          Gchisge (Are Not)

There are fewer (although no less significant) examples of nouns compounded with adjectives or verbs other than to be.

I have also found that compounding Angelical words often results in changes to their spelling. For example, the word Dsonf (Which Reign) is a combination of Ds (Which) and Sonf (Reign). However, notice that there is only one s found in Dsonf. That is because Angelical combines duplicate letters when forming compounds. Therefore, the final s of Ds and the first S of Sonf combine into one s in Dsonf.

Another example is the word Gmicalzoma (Power of Understanding). This is a combination of Gmicalzo (Power) and Oma (Understanding). However, we can see that the final o of Gmicalzo and the first O of Oma have been combined into a single letter in the compound.
There are also several examples of completely inexplicable spelling changes when compounds are formed. For instance, the word for Day in Angelical is Basgim, while the compound word for “Midday the First” is Bazemlo (Bazem + “Lo”). The change of the s to a z is not surprising, because these letters represent a similar sound. However, note how the gi of Basgim has disappeared entirely from the compound Bazemlo. We can therefore guess that Bas/Baz is an Angelical root indicating “daytime.” However, we cannot guess what rules apply to the spelling change between Basgim and the Bazem element in Bazemlo.

It might be helpful to provide another example, so we will look at the word Soba (Whose). In the compound Sobhaath (Whose Works), the spelling has altered to Sobha. In the compound Sobolzar (Whose Courses), the spelling becomes Soba. Even more inexplicable, in the compound Solamian (Whose Continuence), the spelling is altered to Sola.

**Conjugation**

Further spelling changes may come from conjugation instead of compounding. These changes appear so random, even professional linguists can find no rhyme or reason behind them. Several examples follow:

- **Goho** (Sayeth)  
- **Gohia** (We Say)  
- **Gohol** (Saying)  
- **Gohon** (Have Spoken)  
- **Gohus** (I Say)  
- **Gohulim** (Is Said)

- **Naohn** (May Be)  
- **Noan** (To Become)  
- **Noar** (Has Become)  
- **Noas** (Have Become)  
- **Noasmi** (Let Become)

- **Zir** or **Zirdo** (Am)  
- **Zirom** (Were)  
- **Zirop** (Was)

Unfortunately, I cannot report that I have discovered anything useful in this regard. Given the apparently haphazard manner in which the spellings are altered, I can’t even state with surety that conjugations, as we would recognize them, even exist in Angelical. Many Angelical words (verbs and nouns) alter their spelling even when they do not conjugate or compound with other words. Just a few examples are:

- **Aai, Aao** (Amongst)
- **Acocash, Cocash** (Time)
Affixes

Having learned somewhat about Angelical roots and compounds, I was able to isolate what appear to be several Angelical affixes. For example, there are some instances where the addition of \textit{-o} to a word seems to add the connotation of \textit{of}:

\begin{itemize}
  \item \textit{Caosg} (Earth) \rightarrow \textit{Caosgo} (Of the Earth)
  \item \textit{Vonph} (Wrath) \rightarrow \textit{Vonpho} (Of Wrath)
  \item \textit{Iad} (God) \rightarrow \textit{Oiad} (Of God)
\end{itemize}

However, this does not appear to be a set rule. First, an equivalent to the word \textit{of} is extremely rare in Angelical. (Usually, it is simply implied by context.) Second, some words appear with additional \textit{-o} affixes without gaining an \textit{of} connotation. Examples are:

\begin{itemize}
  \item \textit{Zol} (Hands) \rightarrow \textit{Ozol} (Hands)
  \item \textit{Zien} (Hands) \rightarrow \textit{Ozien} ([My Own] Hand)
  \item \textit{Micalz} (Mighty) \rightarrow \textit{Micalzo} (Mighty / Power)
\end{itemize}

Another likely affix is \textit{-ax}, which may be an indicator of action similar to our own suffix \textit{-ing}, which can turn verbs into active participles (e.g., “The running water is very deep”) or present progressives (e.g., “He is running very fast”):

\begin{itemize}
  \item \textit{Blior} (Comfort) \rightarrow \textit{Bliorax} (To Comfort)
  \item \textit{Om} (Know) \rightarrow \textit{Omax} (Knowest)
\end{itemize}

There are other verbs that end with the \textit{-ax} suffix, but we have no examples of the same words without the affix: \textit{Camliax} (Spake), \textit{Tastax} (Going Before). We might possibly add \textit{Gizyax} (Earthquakes) and \textit{Coraxo} (Thunders of Judgment and Wrath) to this list—they may be nouns by English standards, but they still indicate violently active forces. Meanwhile, there
are some "-ing clause" verbs in the Keys that do not appear with the -ax suffix—such as *Dlaga* (Giving unto) or *Panpir* (Raining Down).

**Rarities: Pronouns, Prepositions, Adjectives, Articles, Case**

There are several aspects of grammar that are rare or even nonexistent in the Angelical tongue. For instance, personal pronouns are used very infrequently in the Keys—and it is difficult to say why they are used in the places we do find them. However, while these pronouns are used less frequently than is the case in modern English, they are used more frequently than the other rarities we will discuss in this section. The existing personal pronouns are:

- *Ol* (I)
- *Tox* (Him/His)
- *Nonca* (You, plural)
- "T" (It)
- *Tiobl* (Her)

Relative pronouns like the following seem to be a bit more common, as they are not as easily implied by context:

- *Sebam* (Whom)
- *Ds, Dst* (That, Which)
- *Tox* (His/Him)
- *Aqlo* (Thy)

Plus, we find these possessive adjectives:

- *Tilb* (Her)
- *Tox* (His/Him)
- *Aqlo* (Thy)

However, they are used sparingly, and—as we saw previously—they are often found in compound with their nouns. In such cases, I note that they often follow the noun—such as in *Lonshitox* (His Power) and *Elzap-tilb* (Her Course).
Non-possessive adjectives are even more uncommon in the Angelical text of the Keys. When they are used, they typically follow the rule of English—falling immediately before the noun they indicate, and not usually compounded with it. Some examples are \textit{Vohim Gizyax} (Mighty Earthquakes) and \textit{Adphaht Damploz} (Unspeakable Variety).

On the other hand, most of the poetic adjectives we see in the English translations are not implied in the essential definitions of the Angelical words—such as \textit{Orri} (Barren Stone), \textit{Grosb} (Bitter Sting), or \textit{Sapah} (Mighty Sounds), all of which are nouns that show no linguistic indication of their adjectives. It would appear that adjectives in such cases are left entirely up to the author, or reader, of the text.

Another rarity in Angelical is the use of prepositions (at, on, in, for). We already know that there may be an affix to indicate “of” (-0). There is also one instance of the word \textit{De} (of) that stands alone in the Keys. Plus the following prepositions are found here and there throughout the Keys:

\begin{itemize}
\item \textit{Aai, Aaf, Aaiom, Aao} (Amongst)
\item \textit{Aspt} (Before)
\item “\textit{Azia}” (Like unto)
\item \textit{Oq} (Except / But)
\item \textit{Bagle} (For)
\item \textit{De} (Of)
\item \textit{Pugo} (As Unto)
\item \textit{Vors, Vorsg} (Over)
\end{itemize}

All of this indicates that prepositions exist to some extent in Angelical, but they are not often used unless context makes them unavoidable.

Meanwhile, I have discovered that articles (\textit{a, an, the}) are not used in Angelical at all. Articles are implied entirely by the context of the sentence. This trait is also common to many historical languages, such as Latin.
I have also found that grammatical case does not often apply to Angelical. In modern English, the case of a noun or pronoun can be subjective (*he*), objective (*him*), or possessive (*his*). In Angelical, much as with conjugation, there do appear to be some examples of spelling changes from one case to another. (See the list of pronouns at the beginning of this section.) However, there is no indication these changes have anything at all to do with case.

Meanwhile, there are several examples of vocative case in the Angelical tongue. A noun takes the vocative case when it indicates someone being addressed. For example, in the phrase “Open the door, John,” the word *John* is vocative. The sentence does not need the addition of *John* in order to be complete, but we include it to specify that John is being addressed. Of course, there is no vocative case in English—so we do not see any spelling change to the word *John* when used vocatively.

However, some older languages such as Latin do utilize a vocative case. The most famous example comes from Shakespeare’s play *Julius Caesar*, during the scene in which Caesar’s best friend Brutus stabs him in the back. After the assault, Caesar turns to Brutus and says, “Et tu, Brutus?” *Brute* is the vocative case of the name *Brutus*.

The first example of the vocative case in Angelical is found within the First Table of *Loagaeth*, where we find the word *Befafes*. It would appear this word aroused the curiosity of Dee and/or Kelley, because it is similar to the name of a Heptarchic Angel the men had already met: *Befafes*—the Angelic Prince of Tuesday. In the margin, Dee makes the following notation:

*Befes the vocative case of Befafes. [Five Books of Mystery, p. 310]*

Therefore, we know that someone in the text of the First Table of *Loagaeth* (presumably the Creator) is directly addressing Befafes for some reason—and the vocative case alters *Befafes* to *Befes*.

The second example of vocative case appears in *A True and Faithful Relation*, while Dee and Kelley are having a conversation with the Heptarchic Angel Madimi. The Angel suddenly halts the discussion to say:

*Carma geta, Barman. [A True and Faithful Relation, p. 32]*
When Dee asked Madimi what this phrase meant, she translated it as “Come out of there, Barma.” Barma turned out to be the name of a spirit inhabiting Kelley, which Madimi proceeded to exorcise. The form Barman, then, is a vocative case of Barma.

Finally, there may be a third example of vocative case—also found in the First Table of Loagaeth—in the word Bobogelzod. This word certainly appears to have some relationship with the Heptarchic King of Sunday Bobogel—and could very well represent a vocative case of his name.

Thus, we know that Angelical makes use of the vocative case. We do not know, however, what rules govern the spelling changes.

**Phonetic Glosses**

Note: Throughout the remainder of this chapter, I will illustrate some pronunciations according to a key found on page 95 of this volume as well as with the Angelical Psalter in volume I. You can also find a chart illustrating the Angelical characters on page 106 of this volume.

It is vital to remember that Dee was not recording the words in Angelical characters. Kelley spoke the language fluently while in his trance state, and Dee merely wrote down in English letters what he heard. I have no doubt that many of the words recorded by Dee are exact in their Angelical spelling—meaning we could take the English letters and transliterate them directly into Angelical. However, there are many examples of words that have “phonetic glosses.” This is what I call spelling “peculiarities” that appear in different instances of the same word—which are apparently intended to give us pronunciation cues.

Take, for example, the word Crip (But), which appears without the i in the compound Crpl (But One). Therefore, the i likely does not represent an Angelical character in this word—leaving only Crp (But). The shortest and most radical version of the word should be the “correct” spelling. What we have in Crip is a phonetic gloss—letting us know that Crp is pronounced “krip” rather than “kurp.”

There is also the element Purg (Flames), which appears in such words as Ialpurg (Burning Flames) and Malpurg (Fiery Darts). Yet these same words appear elsewhere as Ialprg (Burning Flame) and Malprg (Through-thrusting Fire). Therefore, Prg and Purg are likely the same word with
the same Angelical spelling. The extra u is merely a phonetic gloss, telling us where to place the vowel sound. Elsewhere, we even see the word Prge (Fire)—yet another phonetic gloss, adding the e to tell us the g is a soft “juh” sound. All of these clues suggest the true pronunciation of the Angelical word Prg is identical to the English word *purge*. However, the word is probably spelled Prg.

Compounds are not the only places we can look for phonetic glosses. Several words that stand alone in the Keys appear more than once with different spellings. For example, consider the word Abramig (Prepared). This word appears only once in this form. Meanwhile, it appears in three other places in the Keys in the form of Abramg—twice standing alone and once in a compound. Therefore, we might suspect that Abramg is the radical spelling of this word. The extra i in Abramig merely tells us where to place the vowel sound (“ay-bray-mi gay” rather than “ay-bram-jee”).

Another good example is the word NA—which appears in the *Five Books* and the *Book of Loagaeth* as a Name of God. We might assume this word is pronounced “nah” or “nay.” However, in the Keys we can find the same word written phonetically as Enay (Lord). Thus, we know the proper pronunciation of NA is “en-ay,” and it should be spelled with only two letters.

As further examples, we can compare the following words:

<table>
<thead>
<tr>
<th>Word (Key)</th>
<th>Angelical Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>F (Visit)</td>
<td>- Ef (Visit)</td>
</tr>
<tr>
<td>L (First)</td>
<td>- El (First)</td>
</tr>
<tr>
<td>S (Fourth)</td>
<td>- “Es” (Fourth)</td>
</tr>
</tbody>
</table>

The added E in each case is apparently a phonetic gloss—once again showing us where to place the vowel sound in the pronunciation of the words.

Further phonetic glosses seem to be associated with the Angelical digraphs—although the subject is fairly uncertain. In ancient languages (at least, those that possessed an alphabet), digraphs are usually indicated by a single character. For example, the Hebrew letter Peh represents the
sounds of both "P" and "Ph." The letter Tau represents both "T" and "Th." Likewise, there are several examples of this in Angelical:

Cnoqod is pronounced "see-noh-kwod" (Q = Qu)
   (Also see: Cnoqod)
Cormp is pronounced "kormfi" (P = Ph)
   (Also see: Cormf)
Lonsa is pronounced "lon-sha" (S = Sh)
   (Also see: Lansh)
Noncp is pronounced "non-sef" (P = Ph)
   (Also see: Nonef)
Sapa is pronounced "say-fa" (P = Ph)
Telocvovim is pronounced "tee-loch-voh-vee-im" (C = Ch)
   (Also see: Teloch)
Vonpo is pronounced "von-foh" (P = Ph)
   (Also see: Vonpho)

The above is fairly convincing evidence that Angelical digraphs are indeed represented by single letters. That would mean that the secondary letters in these digraphs (the h in Ph and Ch, the u in Qu, etc.) are merely phonetic glosses, and should not be included when the words are spelled in Angelical characters.

However, there also exist counterexamples in Dee's journals. The very first word of the Holy Book of Loagaeth (Table One, side A) was originally recorded by Dee as Zuresk. Later, Raphael corrected this by telling Dee the word must contain seven letters—Zuresch. (The ch taking its hard sound, as in the English words ache or chrome.) Because of this correction, we know the Ch digraph is—in this case—actually written with two letters instead of just one.

If we continue to look through the first few lines of Loagaeth (which Raphael spelled out in Angelical character by character)\(^10\), we find several further examples of two-character digraphs as well.

Another good counterexample is the word Hoath at the end of the first Angelical Key. I included the transmission of this word in volume 1, chapter 3 (in the section "Dee Suspected of Cryptography?").
There we can see undeniably that Nalvage transmitted both a t and an h for Hoath, and gave a number to each letter. Therefore, once again we can see an Angelical digraph represented with two letters as in modern English.

Thus, we are left with several examples of one-character digraphs and several examples of two-character digraphs. That leaves us with a large number of two-character digraphs in Dee’s records that give no clue to their proper Angelical-character spelling. Was Dee writing these words in transliteration (letter for letter) or phonetically? Where no such clues exist, I have recorded the digraphs in the Lexicon in Angelical characters just as Dee recorded them in English. Yet there remains some room for debate on the issue.

As a final entry in this section, I would like to mention a short phonetic note that Dee recorded in his journal for a word in the Book of Loagaeth. For Table One, side A, line 23, Dee recorded the word Au. In the margin, he noted “au sounds af.” It might seem that Dee was indicating that the u could sound like an f. However, it is more likely that he was indicating a “v” sound for this word—so that Au is actually Av. In the written English of Dee’s time, u and v were essentially the same letter. So Dee would have had to utilize the f as a kind of phonetic gloss, to approximate the phonetic sound of v.

**Early Modern English and Angelical**

Before we continue discussing the pronunciation of Angelical, we must first consider a few points about the English used by Dee to record the words. As mentioned previously, Kelley spoke the Angelical words aloud while Dee recorded them in English characters. (He also added marginal notes with phonetic pronunciation clues.) These words and notes are all recorded in—and represent sounds familiar to—Elizabethan English. A little study into this vernacular will make sense of many of Dee’s seemingly inexplicable phonetic notes.

Dee lived from 1527 until 1608 CE, making him a contemporary of people such as William Shakespeare (1564-1616), Edmund Spenser...
(1552–99), and Francis Bacon (1561–1626). These men all spoke “Elizabethan” English, albeit with different regional dialects. (Queen Elizabeth I reigned from 1558 until 1603.) As any Enochian scholar can tell you, reading Dee’s journals is a challenge similar to reading Shakespeare’s plays or King James’ (1566–1625) authorized Bible. (Remember that the quotes you read throughout this book have had their spelling modernized.) Therefore, a study of Shakespeare’s English is necessary if one wishes to estimate the sound of the Angelical language recorded by Dee.

Contrary to what some people may believe, the English spoken by Dee and Shakespeare was not Old English or Middle English. It was, in fact, a form of English called Early Modern English. This stage of the language existed roughly between the late 1400s and the late 1600s. In other words, it was the standard version of the language during the Renaissance era in England. It was not spoken with the “Queen’s English” accent we currently associate with the British upper class and royalty. Nor was it the Cockney dialect we associate with the working class in London’s East End. These accents did not originate (as we know them) until the eighteenth and nineteenth centuries.

Those who study Shakespearean phonetics commonly suggest that spoken Early Modern English sounded more like the “hillbilly” accent found in the Appalachian regions of the eastern United States. That is because the ancestors of so many of the people who live in Appalachia migrated from England when Early Modern English was prevalent, and then settled into isolated communities. Their language therefore remained unchanged for hundreds of years, and it currently contains the most similarities with Early Modern English. Of course I am not suggesting that we read the Angelical Keys in the voice of Jed Clampett. It is important, however, to place the phonetic sounds we are going to explore in their proper context.

Early Modern English is a transitional stage of the language between Middle English and what we speak today (present-day English). It retained some of the spelling conventions of Middle English, but had shifted to a pronunciation more familiar to the present day. That, in fact, is why Early Modern English so often confuses modern students. We
can listen to plays by Shakespeare and—for the most part—understand what we are hearing. There may be puns or catchphrases we don’t recognize, and there are a few words that have changed in meaning, but the words still sound basically like present-day English.

However, when we try to read the same material, there are some glaring departures from what we learned about English in school. These departures are partially thanks to the Middle English spelling conventions that had not yet passed out of the system by the time of Shakespeare and Dee.

Further departures and confusion arise from the fact that English had not been standardized during the Early Modern English phase. The “educated” languages such as Latin had reached a standard, but English had not. Just as the definitions of the words were somewhat fluid, so were the spellings. Most words were spelled according to how they sounded to the author (a factor that could vary widely from region to region), or according to how the author believed they “should” be spelled. The rules were so fluid that the same word might be spelled in different ways within the same text. (Of course, we have already discovered this within Dee’s record of the forty-eight Keys.)

Thankfully, there is a brighter side to Early Modern English as well. Most of the grammatical rules you learned in school—and take for granted to this very day—apply to Dee’s English. (That is why the language sounds similar to our own when spoken.)

For the most part, the consonants in Early Modern English sounded pretty much the way we use them today. A g before an e or i generally had the soft “juh” sound (as in general, budge, and giant), but otherwise a g took the hard sound (as in grand, glad, and haggard). The letter r probably sounded longer and more drawn out than present-day English. For example, the name Henry has three syllables in Early Modern English. So does the word angry. The letter z was rare, but was used by Dee and Kelley as we use it today (as in zest, zip, and sizzle). The letter x took the sound of “ks” in the middle or at the end of a word (as in excite, taxes, and fox), but the sound of “zee” or “tz” at the beginning (as in xylophone and xenophobe).
Most of the digraphs are familiar: Th (as in this, that), Sh (as in sheet, dish), Ph (as in phantasm, phone), and so on. The digraph Ch also existed—sometimes representing the “tch” sound (as in church, chain), and other times a guttural “kh” sound (as in ache, chrome, and chronicle). Kn had finally developed the “nh” sound we know today (as in knight, knife). Early Modern English also recognized the rare Gn digraph as a throaty “nh” sound (as in gnat, gnaw, and gnarl).

Therefore, if you are a native English speaker, you can read the Angelical Keys pretty much as they appear. You can most often go with your gut reaction on how the letter combinations of the words should sound.

Most of the differences between Early Modern and present-day English appear where vowel sounds are concerned. Of course, most of the grammatical rules are still the same as we know them. For instance, an e following a consonant at the end of a word will become silent, and make the preceding vowel long (as in bake, precede, pipe, hope, and duke).

However, as we shall see, the written form of Early Modern English used many peculiar letter combinations to represent the vowel sounds—many of them left over from the more archaic spellings of Middle English. I would like to highlight a couple of points that most often result in confusion for students:

First, written Early Modern English used the letters i, y, and j interchangeably. The basic rule was that i/y represented the vowel sounds, while j (actually an elongated i) represented the consonant sound.

I/y could be used at the beginning or end of a word—making the sounds of “yuh” at the beginning (as in yard, your, and yellow) and “ee” at the end (as in lady, windy). Sometimes, an i/y at the end of a word could have the long “eye” sound (as in sty, ply, and sky). If it follows an a, it makes that vowel long (as in day, stay, and dais). In the middle of a word, i possessed its typical short sounds (as in bit, sit, and whither) or long sounds (as in bite, kite, blight, and sight).

Meanwhile, either the letter i or its elongated j version could appear in a word with the consonant “juh” sound. It might appear at the start
of a word (as in justice, jump, and John) or in the middle (as in adjust, object, and majestic). Finally, as if to confuse matters further, the “juh” sound could also be represented by a g (as in danger, sage, and range).

The next common point of confusion, for modern students, is between the letters u and v. These letters were also interchangeable in Early Modern English, and might indicate either a vowel or a consonant sound.

If the letter was used at the beginning of a word, it was always written as v. It might take the consonant “vuh” sound if preceding a vowel (as in very, visit, and vast). Or, it might take the vowel sound if preceding a consonant: either the long “yew” sound (as in utopia, utilize, and useful), or the short “uh” sound (as in vp, utmost, and vsher).

The u form of the letter could be used anywhere else in the word. Whether it took the vowel or consonant sound was the same as for the letter v. It could take the consonant sound if it preceded a vowel (as in sausage, saue, and Davi). Or, it could take the vowel sound if it preceded a consonant (as in mud, scrub, and button).

I should also point out that the letter w was fairly rare. It was more often written like a literal double u (or v)—uu or vv.

On the following pages, you will find reference charts for Early Modern English phonetics, which can be applied to Angelical words, as well as the pronunciation notes Dee left in his records. It is not an ultimate guide to proper Angelical pronunciation (as we shall see later, there are also several Middle English influences upon Angelical), but it gives us a much clearer picture than systems based upon Hebrew or other phonologies.

When you encounter an Angelical word with an obscure spelling—or one of Dee’s seemingly inexplicable phonetic notes—simply look for that word’s letter combinations in the right-hand column of these charts. The left-hand column will indicate the sound likely made by those letters in Angelical (and Early Modern English):
# Early Modern English Phonetics Chart

(For Angelical Pronunciation)

<table>
<thead>
<tr>
<th>Consonant Sounds</th>
<th>Phonetic Sound (as in)</th>
<th>Letter Combinations in Early Modern English</th>
</tr>
</thead>
<tbody>
<tr>
<td>B (boat, clobber)</td>
<td>b, bb</td>
<td></td>
</tr>
<tr>
<td>D (dive, ladder)</td>
<td>d, dd</td>
<td></td>
</tr>
<tr>
<td>F (fan, rough, phone)</td>
<td>f, ff, gh, ph</td>
<td></td>
</tr>
<tr>
<td>G (guard, giggle)</td>
<td>g, gg</td>
<td></td>
</tr>
<tr>
<td>H (house, hover, who)</td>
<td>h, wh</td>
<td></td>
</tr>
<tr>
<td>J (budge, jump, adjust, magic)</td>
<td>dg, dge, j, i, d, di, dj, g</td>
<td></td>
</tr>
<tr>
<td>K (cake, back, chrome)</td>
<td>k, kk, c, cc, ck, ch</td>
<td></td>
</tr>
<tr>
<td>L (land, spill, will)</td>
<td>l, ll</td>
<td></td>
</tr>
<tr>
<td>M (metal, mammal)</td>
<td>m, mm</td>
<td></td>
</tr>
<tr>
<td>N (name, manner, knight, gnome)</td>
<td>n, nn, kn, gn</td>
<td></td>
</tr>
<tr>
<td>P (pine, speck, puppet)</td>
<td>p, pp</td>
<td></td>
</tr>
<tr>
<td>R (road, serrate, write)</td>
<td>r, rr, wr</td>
<td></td>
</tr>
<tr>
<td>S (save, bless, cereal)</td>
<td>s, ss, c</td>
<td></td>
</tr>
<tr>
<td>T (Table, little, lottery)</td>
<td>t, tt</td>
<td></td>
</tr>
<tr>
<td>W (water, work, what)</td>
<td>uu, vv, w, wh</td>
<td></td>
</tr>
<tr>
<td>X (except, flax, excite)</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Y (yes, yellow, your)</td>
<td>y, i</td>
<td></td>
</tr>
<tr>
<td>Z (zoo, haze, blizzard, xylophone)</td>
<td>s, z, zz, (very rarely: x)</td>
<td></td>
</tr>
</tbody>
</table>
**Vowel Sounds**

<table>
<thead>
<tr>
<th>Phonetic Sound (as in)</th>
<th>Letter Combinations in Early Modern English</th>
</tr>
</thead>
<tbody>
<tr>
<td>A - long (<em>date, day, eight, whey</em>)</td>
<td><em>a, aa, ai, ay, ei, ey</em> (maybe: <em>ch</em>)</td>
</tr>
<tr>
<td>A - short (<em>bat, cat, apple</em>)</td>
<td><em>a, æ</em></td>
</tr>
<tr>
<td>E - long (<em>beet, heat, believe, only</em>)</td>
<td><em>e, e, ea, ie, y, æ</em></td>
</tr>
<tr>
<td>E - short (<em>fed, bed, head, dead</em>)</td>
<td><em>e, ea</em></td>
</tr>
<tr>
<td>E - silent (<em>taste, hope, wage</em>)</td>
<td><em>e</em></td>
</tr>
<tr>
<td>I - long (<em>li, bite, blight, style, height</em>)</td>
<td><em>i, igh, ai, y, ei, ye</em></td>
</tr>
<tr>
<td>I - short (<em>bit, cliff, miss, pen</em>)</td>
<td><em>i, j, e</em></td>
</tr>
<tr>
<td>O - long (<em>ear, bone, although</em>)</td>
<td><em>o, oo, ou, ow, oa, ough, ovgh</em></td>
</tr>
<tr>
<td>O - short (<em>hot, tall, father, auburn</em>)</td>
<td><em>o, a, au, aw, augh, avgh, ough, ovgh</em></td>
</tr>
<tr>
<td>U - long (<em>root, through, brute</em>)</td>
<td><em>o, u, ou, ow, oo, ough, ovgh, eu, ew</em></td>
</tr>
<tr>
<td>U - short (<em>cup, of</em>)</td>
<td><em>u, v, o</em></td>
</tr>
</tbody>
</table>

**Digraphs**

<table>
<thead>
<tr>
<th>Phonetic Sound (as in)</th>
<th>Letter Combinations in Early Modern English</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Kwuh” (<em>queen, quick</em>)</td>
<td><em>qu</em></td>
</tr>
<tr>
<td>“Ow” (<em>out, drought, house, town</em>)</td>
<td><em>ou, ow, ow, ough, ovgh</em></td>
</tr>
<tr>
<td>“Oy” (<em>oil, boy</em>)</td>
<td><em>oi, oy</em></td>
</tr>
<tr>
<td>“Shuh” (<em>shine, shower, wish</em>)</td>
<td><em>sh</em></td>
</tr>
<tr>
<td>“Tch” (<em>chase, church, witch</em>)</td>
<td><em>ch, t, c, cch, tch</em></td>
</tr>
<tr>
<td>“Thuh” (<em>that, whither, thorn</em>)</td>
<td><em>th, (very rarely: y)</em></td>
</tr>
</tbody>
</table>

Take note that several of the above letter combinations appear more than once. For example, the combination *ough* appears under four different headings, because it might indicate any of the following sounds:

- Long o (as in *although, dough*)
- Short o (as in *thought, cough*)
- Long u (as in *enough, rough, tough*)
digraph ow (as in drought, bough)

This means that—just as with Early Modern English itself—there will always be some ambiguity in the pronunciation of Angelical words. However, at the very least, this information will allow us to make educated guesses rather than engaging in blind speculation based upon present-day English, Hebrew, or other languages.

Middle English and Angelical

Having said the above about Early Modern English, I feel it is necessary to add a few words about Middle English and its influence on the Angelical language.

Dee may have been writing his notes in his own contemporary English; however, we must keep in mind that he was receiving a sacred magickal language from the Angels, which they claimed was an ancient proto-tongue. This is not uncommon for magickal languages, most of which are archaic in some form. For example, the priests of ancient Babylon made use of the older Sumerian language in their rites. In Dee’s time, dead languages like Latin and Hebrew (the latter was solely a liturgical language in Dee’s time) were the standard mystery languages. Therefore, it is no surprise that Angelical would have also had an archaic sound to the ears of Dee and Kelley. That is where Middle English comes into the picture.

Middle English was the language used by Chaucer to write his Canterbury Tales. One of the best-known traits of Middle English was the manner in which it tended to pronounce most of the letters in each word—so the vowels were clearly pronounced. As the English language drifted toward its Early Modern phase, the syllables began to blend together into the sounds we are familiar with today.

By taking Dee’s phonetic clues into account, I have discovered a general “Middle English” trait throughout Angelical. This is especially applicable to vowels or groups of consonants. For example, all the vowels in the word Aai are sounded (“ay-ay-ii”). In the word Balye, the a, y, and e are all sounded distinctly (“bay-llii-ee”). The word Momao follows the same rule—with the a and both o’s sounded distinctly (“moh-may-oh”).
For consonants, we can look at the final *m* in *Mapm*, which sounds alone ("map-em"). Or the initial *L* in *Lring*, which also makes its own sound ("el-ring"). Another example is the word *Zlida*, where the initial *Z* stands alone ("zohd lida").

I could give dozens of examples of this convention, but I think these should suffice as an illustration. This in no way means that *every* letter in every Angelical word should be pronounced! However, the convention appears often enough to give the language a slightly "Middle English" flavor. In this way, the Angelical tongue would have sounded archaic to Dee and Kelley—thus fulfilling the "requirement" for a magickal language.

**General Notes on Angelical Phonology**

This section is where I have gathered all of my notes on the phonology of the Angelical language. They are taken from everything we have seen in this chapter so far, as well as Dee's own pronunciation notes. (See the Lexicon for more on Dee's notes.) What you see below can be applied directly to the Angelical words, as Dee recorded them, and which you will find in the Lexicon.

**Vowels**

Pronouncing the vowels in the Angelical tongue does not present much of a problem. As we shall see in the Lexicon, a vowel will usually take its short sound when it is followed by a consonant in its syllable. For some examples, see *Lap, lad*, and *Zir*. However, when a vowel is attached to the preceding consonant (i.e., it stands at the end of its syllable), or when it stands alone in a syllable, it takes its long sound. For examples of this, see *Momao, Napeai*, and *Paradial*. Dee's phonetic notes—which we shall see in the Lexicon—usually divide the words by syllables, thus indicating to which consonant (if any) each vowel is attached.

**Consonants**

Of course, it is the consonants that cause most students (and adepts!) to stumble with Angelical pronunciation. While the consonants generally make the sounds we are familiar with, there are several words that contain
peculiar groupings of consonants that make little or no phonetic sense to modern English-speaking readers. There are certain grammatical rules one must learn to make sense of it all:

When two consonants are placed together, they can:

1) Make a digraph as they would in present-day English (Ph. Ch, Th, Qu, etc.), as in Dorpha, Ethamz, Chis, Teloch, and Norquasahi. Or they can:

2) Make a new consonant sound as they would in present-day English (Gr, Tr, Gn, etc.), as in Grosh, Trian, Gmay, etc.

However, if neither of the above apply (as in Nazpsad, Farzm, Zchis), then:

3) The "peculiar" consonant letter is pronounced as a syllable unto itself, after the manner of Middle English. By "peculiar," I mean the consonant in the cluster that stands as the "odd man out." For instance, in the cluster gsp, we find that the letters sp naturally form a sound together (as in spot or speak). Meanwhile, the letters gs do not make a natural sound in English. Therefore, that g is the peculiar one in the group—and it is pronounced by itself, in its own syllable.

In Angelical, a letter standing alone in a syllable is not pronounced phonetically. To continue our gsp example, the g would take neither its hard sound ("guh"—as in game or good) nor its soft sound ("juh"—as in giant or huge). Instead, one would actually pronounce the letter's name—sounding like "gee."

Let's take a look at some examples in Angelical: the word Nazpsad is pronounced "nayz-pee-sad." The central p stands out in this case as the peculiar consonant, and is therefore pronounced as "pee." The word Farzm is pronounced "farz-em." The final zm does not combine naturally in English, and the m is pronounced by itself as "em." As a final example, the word Zchis is pronounced "zohd-kiis." The initial letters Zch do not combine, therefore the Z is pronounced as "zohd." In each case, the peculiar consonant stands alone as its own syllable.

I admit it seems odd that Angelical consonants should sound like the names of English letters. (After all, they have their own Angelical names!) However, notice that long vowels also sound like their English
names (long $a = "ay,"$ long $e = "ee,"$ long $o = "oh,"$ etc.)—and any Angelical vowel that stands alone in a syllable takes the long sound. It would appear, then, that the same principle is applied to Angelical consonants when they stand alone. That is to say, Angelical recognizes “long consonants.” Just as a long Un (A) sounds like “ay,” so a long (or extended) Tal (M) sounds like “em.”

While we are still on the subject of “long consonants,” I should mention that the letter Ceph (Z) sometimes takes its long sound (“zohd”) for no apparent reason. For example, when the Angel Nalvage transmitted the Corpus Omnium to Dee and Kelley, he informed them that the word Moz could be pronounced “mоз” or “mоз-ohd.” The shorter pronunciation indicates “Joy,” while the pronunciation with the extended Z (“zohd”) indicates “Joy of God.”

As we can see, there is no grammatical reason why the z in Moz should be extended. The same is true for the word Zacar (zay-kayr)—which appears in the forty-eight Keys several times with the extended Z (zohd-ay-kayr). My best guess is that this is not based upon a grammatical rule at all. Perhaps, instead, it is merely a poetic (or lyrical) gloss—after the manner in which a singer will elongate or add syllables to a word in a song to fill metre or emphasize emotion. This is suggested by the difference between “mоз” as “Joy” and “mоз-ohd” as “Joy of God.”

Special Cases

Another quirk of the letter Ceph (Z) is that it is sometimes interchangeable with Pal (X). This is perhaps because $z$ was somewhat rare in the Elizabethan era, and $x$ more often served for the “z” sound (as in xenophile or xylophone). We see evidence of this in the Book of Loagaeth, where the Angelical letter-name Drux (N) is given the alternate spelling of Druz in the margin.26

The letter Don (R) is another Angelical character of interest. When the letter r becomes the peculiar consonant in a cluster, it is neither pronounced “ar” (the long consonant sound) nor given its own syllable. Instead, it is merely pronounced “ur” (as in the English words turn or spur)—so that it combines with the consonant before it. For example, see Prdzar (“purd-zar”), Prge (“purj”), and Dialprt (“dii-al-purt”).
There is one final special case I want to record here. In his journals, Dee established that the word *Baltle* was pronounced “bal-tayl” (the first syllable rhyming with *ball* and the second with *tail*). I found the pronunciation of the three-letter cluster in the second syllable—*tle*—very odd. I decided to investigate further by searching for other words ending in *le,* and found *Bagle* and *Cicle.* As you will see in the Lexicon, Dee’s notes on these words are less than helpful. I find it likely that each of these words should end with the sound of “ayl” (as in the English words *bail* or *tail*). In fact, I suspect that any time we see *le* as the final two letters of a three-consonant cluster, they will have the “ayl” sound.

**Endnotes**

1. The Archangel Raphael says of the first Table: “Let this lesson instruct thee to read all that shall be gathered out of this book hereafter. ... It shall be sufficient to instruct thee.” [Five Books of Mystery, p. 291]

2. See the introduction to Laycock’s *The Complete Enochian Dictionary.*

3. All of these are included in the Lexicon.

4. It does, however, appear in *Loagaeth*—although without definition. I note it is very similar to the Hebrew word *lah* or *Yah* (God).

5. See the introduction to Laycock’s *The Complete Enochian Dictionary.*

6. *Bagle* appears elsewhere as a form of *because.*

7. “And you, Brutus?”

8. Table One, side A, line 21

9. *Radical,* used in this sense, means “root” or “smallest unit.”

10. See John Dee’s *Five Books of Mystery,* pp. 288–95.

11. After what linguists refer to as the “Great Vowel Shift.” The main difference between Middle English and Modern English is the pronunciation of the vowels.

12. Think of Eliza Doolittle in the play *My Fair Lady:* “The rine in spine styes minel} on th’ pline ‘”

13. The first English dictionary was not published in London until 1604.

14. Based on Shakespearean phonetics


16. Present-day English entirely dropped the use of *i* for the consonant sound.

17. Or: *justice,* *ump,* *johann.*

18. Which we write today as *utopia,* *utilize,* *useful.*

19. That is, *up,* *utmost,* *usher.*

20. That is, *savage,* *save,* *David.*
21. In the Lexicon, I have sometimes modernized the usage of u and v in order to make the words more comprehensible to the modern eye. For instance, the word *Zalmux* (Amidst) appears in Dee's journals as *Zalmux*.

22. Do not confuse this chart with my own phonetic Angelical pronunciation guide and notes found in the Lexicon and Angelical Psalter.

23. This character— which appears as a combination of a and e or E—is called an "ash." Sometimes it has the short "a" sound, as in ask, apple, ask., and sometimes it has a long "e" sound, after, cetera.

24. See the previous footnote.

25. In Old and Middle English, the letter y could often indicate the *th* digraph. This is where we get words like ye that are pronounced "thee." This convention was formally dropped from Early Modern English, although some authors in Shakespeare's time still used it. I doubt, however, that it applies to any Angelical words, as Dee seems to have regularly used y to indicate the "yuh" sound.


27. See the entry for Battle in the Lexicon.
In order to create the Angelical Lexicon, it was first necessary to create this cross-reference, which contains the entire text of the forty-eight Keys—with the words arranged into columns and categorized by cross-reference numbers. The numbers are then used throughout the Lexicon to indicate in which Key, and where in the Key, any Angelical word can be found.

Dee left two manuscripts containing the forty-eight Keys: The first is his personal Angelical journal, where he recorded Nalvage’s transmission of the Keys.¹ The other is a text called the 48 Claves Angelicae—which is part of a grimoire Dee created separately from his journals, containing the major points of his Angelic magick.² The words of the Keys in the 48 Claves have some differences from those in Dee’s private records. I assume the differences are corrections Dee made between recording the words in his journal and recopying them into his grimoire.

Students might notice that the Keys in my cross-reference do not match the same Keys in The Enochian Magick of Dr. John Dee by Geoffrey James, in The Complete Enochian Dictionary by Donald Laycock, and in other sources. While these books are legendary, and were instrumental in my own study of the Angelical language, I ultimately discovered conflicts between their work and Dee’s journals.¹
Therefore, the text in my cross-reference represents my own analysis of the Keys and their grammatical structure—drawn first from *A True and Faithful Relation,* and secondarily from Dee's *48 Claves Angelicae.* I have striven to preserve the text as received by Dee and Kelley, rather than force it to match my own ideas of what it "should" look like. Where I have encountered ambiguities in Dee's journals or doubt in my own work, I have used the *48 Claves Angelicae* as Dee's final say on the matter.

The following presentation of the Angelical Keys is divided into four columns:

**First Column: Cross-Reference Numbers**

In *The Enochian Magic of Dr. John Dee,* Geoffrey James introduced a cross-reference numbering system for the Angelical Keys, which seems to have become somewhat traditional among "Enochian" scholars. Although my presentation of the Keys differs from James', I have chosen to retain the same style of cross-referencing. (Note: The Call of the Aethyrs is really the nineteenth in the series. However, again following tradition, I have used "30" for its reference number because the Call actually represents thirty Keys.)

Every word of the Keys has been assigned a number to designate its location. For instance, the fifth word of the twelfth Key is numbered 12.5. We can, then, easily reference the Keys in this cross-reference to see that word 12.5 is *Chis* (Are). These numbers are then used throughout the Lexicon to indicate the locations of the words in the Keys. Therefore, if we look up the word *Chis* in the Lexicon, we can easily discover the locations of every appearance (or version) of that word in the Keys.

**Second Column: Angelical Words**

These are the actual Angelical words as recorded by Dee in his journals, or in his *48 Claves Angelicae.*
Any corrections I have made to this text are indicated with footnotes. Also, you will note some instances of a hyphenated z- in this column. This indicates places where the Angels appear to have given the full “zohd” (or “zed”) pronunciation of the letter z. For example, the word Zehis (They Are) is pronounced “zohd-kiis,” and is written in column 2 as “Z-chis.”

**Third Column: “English Senses”**

This column contains the poetic translations of the Angelical words from column 2. These are also found in Dee’s journals or the *48 Claves Angelicae*.

Because the poetry of the Calls was written during the time of King James and Shakespeare, I have found it necessary to modernize the text in some places. (See my analysis of the poetry of the Keys in volume I, chapter 3.) Any additions I have included in the text are contained in parentheses. Footnotes will indicate other thoughts, changes, corrections, and so forth.

**Fourth Column: Literal Translations**

This column is entirely new to the study of the Angelical Keys. As we have seen in the last chapter, many aspects of grammar (such as pronouns and articles) are rare or absent from Angelical. In order to illustrate this, column 4 presents the forty-eight Keys in their literal translation. This will show us these missing aspects of grammar at a glance, and can teach us much about how Angelical actually works from a linguistic point of view.

Note that some words appear in this column within quotation marks. These are words that appear strikingly different from the “English senses,” and are fully explained in the Lexicon.
<table>
<thead>
<tr>
<th>Key One</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1</td>
<td>Ol</td>
<td>I</td>
<td>I</td>
</tr>
<tr>
<td>1.2</td>
<td>sonf</td>
<td>reign</td>
<td>“to reign”</td>
</tr>
<tr>
<td>1.3</td>
<td>vorsg</td>
<td>over you</td>
<td>over (you)</td>
</tr>
<tr>
<td>1.4</td>
<td>goho</td>
<td>sayeth</td>
<td>“to say”</td>
</tr>
<tr>
<td>1.5</td>
<td>lad</td>
<td>the God of</td>
<td>God</td>
</tr>
<tr>
<td>1.6</td>
<td>Balt</td>
<td>Justice</td>
<td>justice</td>
</tr>
<tr>
<td>1.7</td>
<td>lansh</td>
<td>in power exalted above</td>
<td>“exalted power”</td>
</tr>
<tr>
<td>1.8</td>
<td>calz</td>
<td>the firmaments</td>
<td>firmaments (heavens)</td>
</tr>
<tr>
<td>1.9</td>
<td>vonpho</td>
<td>of wrath:</td>
<td>of wrath</td>
</tr>
<tr>
<td>1.10</td>
<td>sobra</td>
<td>in whose</td>
<td>whose</td>
</tr>
<tr>
<td>1.11</td>
<td>z-ol</td>
<td>hands</td>
<td>hands</td>
</tr>
<tr>
<td>1.12</td>
<td>ror</td>
<td>the Sun</td>
<td>Sun</td>
</tr>
<tr>
<td>1.13</td>
<td>i</td>
<td>is</td>
<td>is</td>
</tr>
<tr>
<td>1.14</td>
<td>ta</td>
<td>as</td>
<td>as</td>
</tr>
<tr>
<td>1.15</td>
<td>nazpsad</td>
<td>a sword</td>
<td>sword</td>
</tr>
<tr>
<td>1.16</td>
<td>graa</td>
<td>and the Moon</td>
<td>Moon</td>
</tr>
<tr>
<td>1.17</td>
<td>ta</td>
<td>as</td>
<td>as</td>
</tr>
<tr>
<td>1.18</td>
<td>malprg</td>
<td>a through-thrusting fire:</td>
<td>“Fiery Arrow”</td>
</tr>
<tr>
<td>1.19</td>
<td>ds</td>
<td>which</td>
<td>which</td>
</tr>
<tr>
<td>1.20</td>
<td>holq</td>
<td>measureth</td>
<td>“to measure”</td>
</tr>
<tr>
<td>1.21</td>
<td>qaa</td>
<td>your garments</td>
<td>“created form”</td>
</tr>
<tr>
<td>1.22</td>
<td>nothoa</td>
<td>in the midst of</td>
<td>amidst</td>
</tr>
<tr>
<td>1.23</td>
<td>zimz</td>
<td>my vestures</td>
<td>vestures</td>
</tr>
<tr>
<td>1.24</td>
<td>od</td>
<td>and</td>
<td>and</td>
</tr>
<tr>
<td>1.25</td>
<td>commah</td>
<td>trussed you together</td>
<td>“to truss together”</td>
</tr>
<tr>
<td>1.26</td>
<td>ta</td>
<td>as</td>
<td>as</td>
</tr>
<tr>
<td>1.27</td>
<td>nobloh</td>
<td>the palms of</td>
<td>palms</td>
</tr>
<tr>
<td>1.28</td>
<td>zien</td>
<td>my hands:</td>
<td>hands</td>
</tr>
<tr>
<td>1.29</td>
<td>soba</td>
<td>Whose</td>
<td>whose</td>
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<tr>
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<td>thil</td>
<td>seats</td>
<td>seats</td>
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<td>Translation</td>
<td>Meaning</td>
</tr>
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<td>-------------</td>
<td>---------</td>
</tr>
<tr>
<td>1.31</td>
<td>gnonp</td>
<td>garnished with</td>
<td>garnished</td>
</tr>
<tr>
<td>1.32</td>
<td>prge</td>
<td>the fire of</td>
<td>fire</td>
</tr>
<tr>
<td>1.33</td>
<td>aldi</td>
<td>gathering</td>
<td>gathering</td>
</tr>
<tr>
<td>1.34</td>
<td>ds</td>
<td>and (which)</td>
<td>which</td>
</tr>
<tr>
<td>1.35</td>
<td>urbs</td>
<td>beautified</td>
<td>“to beautify”</td>
</tr>
<tr>
<td>1.36</td>
<td>oboleh</td>
<td>your garments</td>
<td>garments</td>
</tr>
<tr>
<td>1.37</td>
<td>grsaim</td>
<td>with admiration</td>
<td>admiration</td>
</tr>
<tr>
<td>1.38</td>
<td>casarm</td>
<td>to whom</td>
<td>whom</td>
</tr>
<tr>
<td>1.39</td>
<td>ohorela</td>
<td>I made a law</td>
<td>“legislate”</td>
</tr>
<tr>
<td>1.40</td>
<td>caba</td>
<td>to govern</td>
<td>to govern</td>
</tr>
<tr>
<td>1.41</td>
<td>pir</td>
<td>the holy ones</td>
<td>holy ones</td>
</tr>
<tr>
<td>1.42</td>
<td>ds</td>
<td>and (which)</td>
<td>which</td>
</tr>
<tr>
<td>1.43</td>
<td>zonrensg</td>
<td>delivered you</td>
<td>“to deliver”</td>
</tr>
<tr>
<td>1.44</td>
<td>cab</td>
<td>a rod</td>
<td>rod</td>
</tr>
<tr>
<td>1.45</td>
<td>erm</td>
<td>(along with) the ark of</td>
<td>ark</td>
</tr>
<tr>
<td>1.46</td>
<td>iadnah</td>
<td>knowledge</td>
<td>knowledge</td>
</tr>
<tr>
<td>1.47</td>
<td>pilah</td>
<td>Moreover,</td>
<td>moreover</td>
</tr>
<tr>
<td>1.48</td>
<td>farzm</td>
<td>you lifted up your voices</td>
<td>“to speak up”</td>
</tr>
<tr>
<td>1.49</td>
<td>znrza</td>
<td>and swore</td>
<td>“to swear”</td>
</tr>
<tr>
<td>1.50</td>
<td>adna</td>
<td>obedience</td>
<td>obedience</td>
</tr>
<tr>
<td>1.51</td>
<td>gono</td>
<td>and faith</td>
<td>faith</td>
</tr>
<tr>
<td>1.52</td>
<td>iadpil</td>
<td>to Him</td>
<td>(unto) Him</td>
</tr>
<tr>
<td>1.53</td>
<td>ds</td>
<td>that</td>
<td>that</td>
</tr>
<tr>
<td>1.54</td>
<td>hom</td>
<td>liveth</td>
<td>“to live”</td>
</tr>
<tr>
<td>1.55</td>
<td>toh</td>
<td>and triumpheth</td>
<td>“to triumph”</td>
</tr>
<tr>
<td>1.56</td>
<td>soba</td>
<td>whose</td>
<td>whose</td>
</tr>
<tr>
<td>1.57</td>
<td>ipam</td>
<td>beginning is not</td>
<td>“is not”</td>
</tr>
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The Forty-Eight Angelical Keys: A Cross-Reference
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<td>(on) whom</td>
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<td>ucim</td>
<td>they frown not.</td>
<td>frown not (i.e., smile)</td>
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<td>for</td>
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<td>God of Righteousness</td>
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<td>icorsca</td>
<td>is such as</td>
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<td>unig</td>
<td>requireth</td>
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<td>9.74</td>
<td>blior</td>
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Key Ten

There were many difficulties in the reception of Key Ten. The original reception of the Key on pages 130-33 of *A True and Faithful Relation* was flawed, and corrected somewhat on page 192 during the transmission of the English. However, Dee’s final result in his 48 *Claves Angelicae* does not match the English given in the journal. Both James and Laycock took stabs at fixing it, and Patricia Shaffer has worked on it from her unique standpoint.

The following is my own work on Key Ten. Readers who reference the 48 *Claves Angelicae* will see that Dee had “Eors” listed as the word for “thousand.” However, this was corrected to *Mab* on page 192 of *A True and Faithful Relation* (10.45 below).

No word was originally given for “hundred,” but this was also corrected on page 192 of *A True and Faithful Relation*, where the word for “hundred” was given as *Torh*. “Eors” itself does not seem to have a place in the Calls (see the Lexicon).

There is one final problem with Key Ten, and this is an odd placement of the word *Ol*. It appears in the 48 *Claves Angelicae* between *Vohim gizyax*—“Mighty Earthquakes” (10.42-43 below). Of course *Ol* is given as “1” in Key One, and is also given as “24” in Keys Ten and Fourteen. Neither of these translations fit within this part of Key Ten. What struck me as significant is that *Ol* as “24” is given only a few words before the “Mighty Earthquakes” portion of the Key. My current theory is that this recurrence of the word is merely a mistake (perhaps on the part of Kelley), and I have thus removed it from the Call below.

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<td>10.4 od</td>
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<td>10.5 blans</td>
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<td>10.6 lucal</td>
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*Thunders of Judgment and Wrath*
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<td>&quot;to vomit&quot;</td>
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<td>And</td>
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<td>aldon</td>
<td>they gathered themselves together.</td>
<td>&quot;to gather together&quot;</td>
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<td>&quot;to measure&quot;</td>
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<td>and</td>
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<td>it is</td>
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<td>(they) are</td>
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<td>for</td>
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<td>“to prepare”</td>
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<td>ca</td>
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<td>and</td>
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<td>“to appear”</td>
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The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, page 193), and the Angelical provided in Dee's 48 Claves Angelicae.

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The Forty-Eight Angelical Keys: A Cross-Reference

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<td>30.155</td>
<td>ozazma</td>
<td>make us</td>
<td>&quot;to make&quot;</td>
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<td>30.156</td>
<td>plapli</td>
<td>partakers of</td>
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<td>30.157</td>
<td>iadnamad</td>
<td>undefiled knowledge</td>
<td>pure knowledge</td>
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Endnotes

1. A True and Faithful Relation, p. 79ff.
2. See Sloane MS 3191. James' Enochian Magick of Dr. John Dee is derived from this same grimoire.
3. See the Introduction to volume I of this work.
4. There is no indication of the word beginning in the Angelical here.
5. Dee had the word to in this place. However, the word and makes more sense. Remember, however, that neither to nor and (Od) are indicated in the Angelical. They are implied only by context.
6. There is no indication of the word second in this Angelical.
7. The word garnish (Gnonp) does not appear in this place.
8. Parentheses are Dee's.
9. Dee had heads in this place. However, the Angelical indicates hands instead, and that makes more sense in the Call.
10. The Enochian Magic of Dr. John Dee, by Geoffrey James, p. 85.
11. And James p. 85.
12. The English for words 11.16–18 is found in A True and Faithful Relation, p. 193. Dee noted that no Angelical had been given in the Key for (all of) those words, so he went back and added words 11.16 and 18 (Od) and 11.19 (Noas).
13. Note this departure from the Repetitive Formula Pattern (see the Lexicon). This addition of Golus ("I Say!") is found in A True and Faithful Relation, p. 136.
14. Words 13.21–22 are missing from TFR. We have only the English given for them later (see TFR, p. 193), and we find the Angelical in Dee's 48 Clavces.
15. The first twelve words of this Key are missing from TFR. We have only the English given for them later (see TFR, p. 193), and we find the Angelical in Dee's 48 Clavces.
16. The Angel Illemese gives this English in A True and Faithful Relation, p. 209, adding of the.
How to Use This Lexicon

I will illustrate here how to use this Lexicon with a few examples. First, a standard entry looks like this:

**Busdir** *(buz-der)* *n.*

Glory

18.8 ... openest the glory of God.

As we can see, the main entry appears in bold type. Immediately following that, in parentheses, is the word's pronunciation—given in a special key included in this chapter.

Following that is the grammatical function or part of speech (noun, verb, conjunction, and so on). Note that these designations are somewhat loose in Angelical. There are cases where a word might appear as different parts of speech depending on how it is used—such as the English word *promise*, which could be a noun (as in *a promise*) or a verb (*to promise*), although the Angelical does not indicate the difference by anything more than the context of the sentence. In such cases, I have generally applied the part of speech that matches its usage in the sentence in question. In
several cases, I have suggested more than one part of speech for a given word.

Next is the definition—or “English sense”—of the word. See the “Angelical Linguistics” chapter for discussion about English senses and fluid definitions.

Then, to the extreme right of the page, we see the word spelled in Angelical characters (running right to left). Note that these characters will not always match the English letters given for the same word. This is due to what I call “phonetic glosses” utilized by Dee as he recorded the words. (Also see the “Angelical Linguistics” chapter for a full discussion of Dee’s phonetic glosses.)

Finally, we have the cross-reference number indicating in which Key the word appears and the position of that word within the Key, followed by a sample of the sentence in which the word is used. (The English words indicated by the Angelical are in italics.) This allows one to see at a glance exactly how the word is used in the Keys, which is how we know its proper part of speech.

Following is an example of a compound word entry:

**Busdirtilb** (bus-der-tilb) | *Busdir* + *Tilb* | comp.

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30.50 ... that the glory of her may be ...

This entry is the same as a standard entry, with one addition: the word elements that make up the compound are included in brackets directly after the pronunciation. These word elements will each have their own entries in the Lexicon, pointing back to the compound word itself.

There are three further types of entries to cover here. First, the main entry may appear in italics:

**Iusmach** (jus-mak-ah):

To Beget

The italics indicate that the word comes from a source other than the forty-eight Angelical Keys—such as words from *Laagaeth*, words from the *Corpus Omnium* (see chapter 3 in volume 1), the names of the Angelical letters, words from the Alchemical Cipher the Angels gave to Dee, random words spoken by the Angels, and so on. These entries will
always include a reference note explaining where the word comes from.
(Also see the "Sources for All Words Found in This Lexicon" section of
this chapter for a list of sources used to compile this Lexicon.)

Second, the main entry may appear in ALL CAPS:

**PERAL** (pee-AR-ial)  

30.50 . . . lamps 6936 whose numbers are . . .

These entries indicate an apparent word in the forty-eight Angelical
Keys that, in translation, is defined as a grouping of numbers. Because
of this ambiguity, I have indicated these words with ALL CAPS.

Third, the main entry may appear in quotation marks:

"Azia" (ay-ZII-ay) prep. Like (unto)

**Compounds:**

Aziajir (ay-zii-AY-jii-er)  
["Azia" + "Jiar"] Like unto the Harvest

This indicates a "word element." Most often, this is an element of a com-
 pound word, and the entry will point back to the compound itself. Such
entries are in quotation marks because compounding often changes the
spelling of the words (see the 'Angelical Linguistics" chapter). There-
fore, when they stand alone, both the spelling and the pronunciation of
such word elements are suspect.

Searching out these "word elements" from the mass of known An-
gelical words represents a significant expansion of our previous under-
standing of the language. Although we can’t be sure of their spelling
and forms of proper usage, it offers us a solid foundation from which to
explore the language deeper. At the very least, it definitely expands the
available data in hunting for the root forms of the words.

Of course, sometimes compounds are made from words that ap-
pear elsewhere in the Keys on their own. In such cases, we know how
such words are spelled and pronounced, so their entries do not appear
in quotation marks. Their entries will, however, point to the compound
as well.
Finally, here are the explanations of the various sections you will find within each main entry:

**Pronunciation Notes**

The pronunciation notes are perhaps the most unique and useful aspect of this Lexicon. While Dee included small phonetic notes with most of the words he recorded, modern students have found them less than useful. (Remember John Dee was writing in Early Modern English, which often confuses modern students.) Because of this, most existing “Enochian dictionaries” pay little attention to Dee’s notations, and the authors have provided pronunciations based loosely upon their own understanding of present-day English.

On the other hand, I have spent some time deciphering Dee’s notes on their own terms. His notations seem to be rather haphazard for the first two Keys, but he settles into a fairly standard format by the end of Key Two. My analysis of this format has led me to the following assumptions:

1) Dee generally divided his phonetic notes by placing spaces between the syllables.

2) A letter that stands alone in a syllable takes its long sound. For instance, an a standing alone will sound like “ay,” an l standing alone will sound like “el,” etc. Otherwise:

3) Vowels take their long or short sounds depending on their position within a syllable. If a vowel appears at the end of the syllable, it usually takes the long sound. If it appears in the middle of a syllable (i.e., it is directly followed by a consonant within the same syllable), it will most often take the short sound. Finally:

4) The general rules of Early Modern English apply overall, although there are some Middle English inclusions as well. (Again, see the “Angelical Linguistics” chapter for more information.)

I have arrived at the above assumptions primarily with the aid of marginal notations left by Dee along with his phonetic notes—which often gave examples of other words that rhymed with a given Angelical
word or syllable. He also used several useful phonetic notations in the 48 Claves Angelicae that further backed up my research.

In this Lexicon, I have included all of Dee’s phonetic notes from his journals. If he left such a note (or notes) for a word, I have indicated it by adding an asterisk (*) to the word’s pronunciation. Then, within the “Pronunciation Notes” section of the entry, I have recorded Dee’s note (in italics) and followed it with my own explanation.

The bulk of these notes are found in A True and Faithful Relation, recorded as Dee received the forty-eight Angelical Keys. (Much thanks goes to Patricia Shaffer, who tirelessly gathered all of Dee’s TFR notes into one document, entitled DeesPronunciationNotes.RTF.) Therefore, I do not include references with these notes, as the word is already cross-referenced by Key.

However, Dee also left pronunciation notes in the Five Books of Mystery and the 48 Claves Angelicae. If such secondary notes exist, I have also included them and referenced their sources.

If Dee did not include any notes for a word, I have given a pronunciation based upon my overall study of the language. If I include a pronunciation note in such an entry, it is only to explain my own work, and there will be no asterisk or reference to Dee’s journals.

“Also” and Shared Root

Angelical words are formed primarily of small root words that undergo (often inexplicable) metamorphosis when used in different ways. Therefore, most of the entries in the Lexicon include notes that compare the main word with other words from Dee’s journals. This helps us discover the Angelical roots at the hearts of the words.

First and foremost is the “Also” section found in most entries, which points out all of the differing “versions” of the same word in the Lexicon.

Some entries also have a “Shared root” section, to indicate differing words that may share a linguistic root. (This is based upon both similar spellings and similar definitions.) In these cases, I will likely include a notation highlighting the probable root.
Other Notes

Sometimes Dee also left notes about the definition of a word. If so, the definition in this Lexicon will include an asterisk (*), and the word’s entry will include a “Note” section with Dee’s comment (in italics). I then include my own comments directly thereafter.

In many cases, I have comments to make on a word where Dee was silent. At such times, there will be no asterisk or italics, but my own notes will appear in the “Note” section. There may be more than one “Note” section for any given entry.

Compare from Loagaeth

Finally, some entries include a “Compare from Loagaeth” section. This is drawn from my work on the first Table of the Holy Book—which is the only Table containing entire words in each cell, rather than single letters. I believe this was intended primarily to help LIS decipher the words in the remaining forty-eight Tables.

My work on this first Table was similar to my earlier work on the Angelical Keys. I simply began with the first word on the first side of the Table (which happens to be Zuresch), and compared it with every other word in the Table. (Remember there are nearly 4802 words in total! See the chapter on the Book of Loagaeth in volume I.) I then moved to the second word in the Table and repeated the same process, and so on.

In fact, my work on the first Table is still ongoing, and I will present my results at a future date. Meanwhile, I have discovered several words in Loagaeth that also appear in the Keys, as well as many words that appear linguistically related to words from the Keys. I have also found the names of several Angelical letters and one or two known “Enochian” Angels. These Loagaeth words that are recognizably similar or identical to those in this Lexicon are included in the “Compare from Loagaeth” section. (This helps to illustrate that the language of the Holy Book is not separate from the language of the forty-eight Keys.)

Abbreviations Used in This Lexicon

1 Enoch = The Ethiopic Book of Enoch

Five Books = John Dee’s Five Books of Mystery

48 Claves = 48 Claves Angelicae (from Sloane 3191)
RFP  = Repetitive Formula Pattern (*See note)
TFR  = A True and Faithful Relation . . .
adj. = adjective
adv. = adverb
comp. = compound
conj. = conjunction
n.  = noun
pl.  = plural
prep. = preposition
pron. = pronoun
prop. n. = proper noun
sing. = singular
v.   = verb

*Note on RFP: From Keys Eleven to Eighteen, Dee was instructed to append the last fourteen words of Key One—Zacar, ca, od zamran. Odo cicle qaa. Zorge, lap zirdo noco mad, hoath iaida. This was dubbed the “Repetitive Formula Pattern” by Patricia Shaffer. In the Lexicon, each word that appears in the Repetitive Formula Pattern is simply marked RFP, instead of listing out all references for the word in Keys One and Eleven to Eighteen. RFP words will always be found within the last fourteen words of each of these nine Keys.

Note, however, that the final words of these Keys do differ in some minor details in Dee’s 48 Claves Angelicae. (For example, see the RFP at the end of Key Twelve.) When this occurs, I have stuck with the 48 Claves as Dee’s final say.

Sources for All Words Found in This Lexicon
The Angelical Keys are found in TFR on pages 79–138, 190–194, and 199–208. They are also found in Dee’s 48 Claves Angelicae, part of Sloane MS 3191. The words from the 48 Claves are shown in the third column of Geoffrey James’ section on the Keys in The Enochian Magick of Dr. John Dee, p. 65ff.

The names of the thirty Aethyrs are all found on page 209 of TFR. The names of the ninety-one Parts of the Earth are found on pages 140–152 of TFR. However, they are also found in Dee’s Angelical grimoire
(which he compiled from his raw journals), known as Sloane MS 3191
(specifically, part II: The Book of Earthly Knowledge, Aid, and Victory). Dee
did some corrective editing of the Parts’ names as he transferred them
from his journals to the grimoire. I have opted to stick with his cor­
crected versions. (See James’ The Enochian Magick of Dr. John Dee, pages
103–116.)

The words of the Corpus Omnium are all found on pages 74–76 of
TFR.

The names of the twenty-one Angelical letters are found on pages
269–271 of the Five Books. Their perfected forms are found in Kelley’s
handwriting at the end of Loagaeth (Sloane 3189)—see the Five Books,
page 405.

The words of the Alchemical Cipher are found on pages 387–389 of
TFR.

Words from the first (“hidden”) leaf of Loagaeth are found on pages
288–343 of the Five Books. Those from the final leaf are found on page 19
of TFR. I have only taken words from the first and final Tables, the only
two that contain entire words in each cell.

Exclusions from This Lexicon

I have been selective with the proper nouns I have included in the Lexi­
con. There are, by necessity, entries for names of God and Angels that
appear in the forty-eight Angelical Keys. I have also included any names
that appear in Loagaeth, as well as those Angels who are found only in
Dee’s journals (such as Galvah, Murifri, Nalvage, Vasedg, and so on).

However, you will not find entries for most of the proper names—of
God, Angels, and spirits—found in the magickal squares Dee received
in his advanced Angelic magick (namely, The Heptarchia, Parts of the
Earth, and Great Table of the Earth—or Watchtower systems). I have
used the Lexicon to analyze these proper names, and I have included ref­
erences where I find similarities. (For example, see the entry for Laiad,
which seems to be the root for the name of the Elder Laidrom from the
Southern Watchtower.)

The ninety-one Parts of the Earth are not given their own entries,
but you can find them included within the entries of their associated
Aethyrs. (The Aethyrs are included because they are named successively in the last thirty Keys.)

Finally, I have also excluded the thousands of undefined words in the Tables of Loagaeth. However, I have included the few words that were given definitions, that are identical to words already found in the Keys, or that appear linguistically similar to words from the Keys. (See the "Compare from Loagaeth" section above.) As stated previously, I will present my work with the undefined words of Loagaeth in a later work.

**Pronunciation Key (Fully Explained)**

Based on my studies of Dee's records (see the "Pronunciation Notes" section), I have offered pronunciations for almost every word in the Lexicon. You may notice that this key is very different from the pronunciation guides we normally see for the "Enochian" language. Most often, such guides are alphabetical—meaning that they present the Angelical (or English-equivalent) letters, and then suggest what sounds these letters might make individually. While it is good to know what sound each letter makes, it tells us little about what sounds are made when the letters are combined into actual syllables and words.

My pronunciation guide, on the other hand, is entirely phonetic. It begins with the sounds that make up the syllables. Then, it presents the phonetic notations I have created to represent those sounds. These notations are intended to be simple and intuitive to the modern reader.

**Vowels**

Short vowels are mostly represented by single letters, while I have extended the long vowels to two letters:

<table>
<thead>
<tr>
<th>Phonetic Sound</th>
<th>Notation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a - long (cake, day)</td>
<td>ay</td>
</tr>
<tr>
<td>a - short (bat, cat)</td>
<td>a</td>
</tr>
<tr>
<td>e - long (beet, scat)</td>
<td>ee</td>
</tr>
<tr>
<td>e - short (bed, wed)</td>
<td>e</td>
</tr>
<tr>
<td>i - long (bite, kite)</td>
<td>ii</td>
</tr>
<tr>
<td>i - short (bit, sit)</td>
<td>i</td>
</tr>
<tr>
<td>o - long (boat, slope)</td>
<td>oh</td>
</tr>
</tbody>
</table>
Note: There are some cases where an a falls at the end of a word. I feel this likely indicates something between a long and short a—or a schwa. In such cases, I have simply left a single a in my pronunciation. It can be treated as a short a, but it is more akin to a schwa sound. (I assume Dee, had he intended the long “a” sound, would have ended the words with ay or eh.) For example, the word Amma (Cursed) likely ends with a sound somewhere in between the long and short a (schwa)—“am-a.”

Consonants

If consonants are written together (as in br, cr, gr, st, th, and tr), simply pronounce the combined sound as you would in present-day English (break, crate, grab, start, and so forth). Otherwise, standard consonant sounds are indicated by the following:

<table>
<thead>
<tr>
<th>Phonetic Sound</th>
<th>Notation</th>
</tr>
</thead>
<tbody>
<tr>
<td>b (branch, blurb)</td>
<td>b</td>
</tr>
<tr>
<td>d (dog, during)</td>
<td>d</td>
</tr>
<tr>
<td>f (far, fork)</td>
<td>f</td>
</tr>
<tr>
<td>g (gap, gourd)</td>
<td>g</td>
</tr>
<tr>
<td>h (half, heavy)</td>
<td>h</td>
</tr>
<tr>
<td>j (jump, giant, bludgeon)</td>
<td>j</td>
</tr>
<tr>
<td>k (kind, can)</td>
<td>k</td>
</tr>
<tr>
<td>l (large, loud)</td>
<td>l</td>
</tr>
<tr>
<td>m (many, move)</td>
<td>m</td>
</tr>
<tr>
<td>n (north, never)</td>
<td>n</td>
</tr>
<tr>
<td>p (pace, pardon)</td>
<td>p</td>
</tr>
<tr>
<td>r (rain, banner)</td>
<td>r, er</td>
</tr>
<tr>
<td>s (serve, circle)</td>
<td>s</td>
</tr>
<tr>
<td>t (test, tax)</td>
<td>t</td>
</tr>
<tr>
<td>w (water, wind)</td>
<td>w</td>
</tr>
<tr>
<td>x (exit, except)</td>
<td>ks</td>
</tr>
<tr>
<td>y (yellow, your)</td>
<td>y</td>
</tr>
<tr>
<td>z (zoom, zebra)</td>
<td>z</td>
</tr>
</tbody>
</table>
“Long Consonants”

There are many cases where Dee indicated a consonant standing alone in a syllable. At these times, the letter does not make its usual consonant sound. Instead, the syllable is pronounced the same as the English name of the consonant. I have dubbed these “long consonants” (see the “General Notes on Angelical Phonology” section of the “Angelical Linguistics” chapter), and I represent their sounds as follows:

<table>
<thead>
<tr>
<th>Phonetic Sound</th>
<th>Notation</th>
</tr>
</thead>
<tbody>
<tr>
<td>d</td>
<td>dee</td>
</tr>
<tr>
<td>f</td>
<td>ef</td>
</tr>
<tr>
<td>g</td>
<td>jee</td>
</tr>
<tr>
<td>j</td>
<td>jay</td>
</tr>
<tr>
<td>l</td>
<td>el</td>
</tr>
<tr>
<td>m</td>
<td>em</td>
</tr>
<tr>
<td>n</td>
<td>en</td>
</tr>
<tr>
<td>p</td>
<td>pee</td>
</tr>
<tr>
<td>q</td>
<td>kwah</td>
</tr>
<tr>
<td>r</td>
<td>ur</td>
</tr>
<tr>
<td>s</td>
<td>es</td>
</tr>
<tr>
<td>t</td>
<td>tee</td>
</tr>
<tr>
<td>y</td>
<td>wii</td>
</tr>
<tr>
<td>z</td>
<td>zohd, zed</td>
</tr>
</tbody>
</table>

**Digraphs and Diphthongs**

The digraphs and diphthongs are fairly standard in modern English:

<table>
<thead>
<tr>
<th>Phonetic Sound</th>
<th>Notation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch (church, witch)</td>
<td>ch</td>
</tr>
<tr>
<td>ch (ache, chrome)</td>
<td>kh</td>
</tr>
<tr>
<td>ou, ow (out, town)</td>
<td>ow</td>
</tr>
<tr>
<td>oi, oy (oil, boy)</td>
<td>oy</td>
</tr>
<tr>
<td>qu (queen, quick)</td>
<td>kw</td>
</tr>
<tr>
<td>sh (shine, wish)</td>
<td>sh</td>
</tr>
<tr>
<td>ph (phone, philosophy)</td>
<td>f</td>
</tr>
<tr>
<td>th (that, whither, thorn)</td>
<td>th</td>
</tr>
</tbody>
</table>
Also Note

There are a few instances when the letters sg occur in Angelical words—such as Caosg or Vorsg. In these cases, Dee does not indicate that the "g" sound should stand alone as its own syllable. Thus, I find it likely it is intended to combine with the s to make a kind of "zh" (or hard "sh") sound—as we hear in English words like measure, pleasure, and treasure. I have indicated this sound in the Psalter and Lexicon with the digraph zh.

Accented Syllables

Dee included accent marks throughout the 48 Claves Angelicae and A True and Faithful Relation. I have indicated these accents in my pronunciations by writing the related syllable in ALL CAPS. For instance, the word Cacacom (To Flourish) is recorded in the 48 Claves as ca-cá-com. In the Lexicon, I have given the pronunciation of “kay-SAY-som”—showing an accent on the second syllable.

Dee did not record accents for all of the Angelical words. Yet many of the unaccented words are closely related to accented versions, so we can make educated guesses. For example, Dee left no accent marks for the word Bliorax (To Comfort). However, he did indicate—in both the 48 Claves and TFR—that Bliora (Comfort) should be accented on the second syllable. Therefore, we can make an educated guess that Bloriax should also be accented on the second syllable.

I have included these speculative accents where I could, and noted my reasoning for each. In cases where no clues at all were left by Dee, I have avoided making uneducated guesses. Plus, only in rare cases have I adopted an accent from an uncompounded word into a compounded word, or vice versa. As discussed in the chapter on Angelical linguistics, compounding often drastically changes the pronunciation of the word—and Dee's notes indicate that this includes accented syllables as well.

Angelical Root Words

I have discussed the nature of Angelical root words in the chapter on Angelical linguistics. For the most part, these simple letter combinations are three to four letters in length, although there are some rare examples of one-letter or two-letter root words.
Below, I have included a list of root words I have found through analysis of the Lexicon. This list is not intended as concrete or exhaustive. Some of the entries are tentative at best, and I admit there could be any number of roots that I have missed or failed to recognize.

Moreover, I have included in this section mostly those roots that do not stand as words on their own. There are other Angelical words that appear to be in their root form (such as Mal or Ror) that do stand as words on their own. Such words have their own Lexicon entries, and do not appear in this brief list.

Thus, we can see the work on Angelical root words has only begun—the tip of the proverbial iceberg. However, I feel that learning these root concepts is essential to understanding, and eventually expanding, the Angelical tongue.

**Aba**: Stooping, Sinking
("Abai," Carbaf)

**Abra**: Prepare, Provide
(Abramig, Abramg, Abrassa)

**Al**: Gather, Bind, Settle, Place
(Aala, Alar, Allar, Aldi, Aldon, Oali)

**Asb/Osb**: Sting, Destroy
(Grosb, "Quasb")

**Asch**: [definition uncertain]
(Ascha, Masch)

**Asp**: Quality
(Asp, Aspiann Aspiaon)

**Ava Avav**: Thunder, Pomp
("Avav," Avavox, Avavago)

**Azia**: Alike, Likeness
("Azia," Aziazo)

**Bab**: Dominion, Wicked, Harlot
(ABabalond, Bab, Babalon, Babalel, Babage, Babagen, Bablibo, Bobogel)
**Bag:** Fury
(Bag, Bagie, Bagenol, Bagnole)

**Bal/Balt:** Justice, Righteousness, Judgment
(Baligon, Balit, Balt, Baltan, Baltim, Baltle, Balzarg, Balzizras)

**Bas/Baz:** Day, Daytime
(Basgim, Basmelo, Basledf, Baspalo, Bazchim, "Bazem," Bazpama)

**Bia/Bie:** Voice
(Bahal, Bia, Bial, Bien)

**Bli/Bil:** Comfort

**Boap:** Service
(Aboapri, Booapis)

**Brin:** Have, Has
("Brin," "Brint," Brints)

**Chr:** Let There Be, Be It (i.e., To Exist)
(Chr, Chramsa, Christes)

**Coa:** Increase
("Coazier," Heoae)

**Coc/Cac/Cap:** Time, Duration, Succession
(Acocasb, "Cacocasb," Cocasb, Cocasg, Qcocasb, Cacacom, Cacrg,
   Casasam, Capimao, "Capimao," Capimaon, Capmiali)

**Com:** Connect, Truss, Encircle
(Commah, Comselh)

**Con/Cor:** Man, Manmade and Number
(Conisbra, Cordziz)
(Conmf, Cormfa, Cormp, Cormpo, Cormpt, Sagacor, Coronzom)

**Dod:** Vexation
(Dodpal, Dodmni, Dods, Dodsh)
**Doh:** Kingdom
(Adohi, Londoh)

**Ecri/Ecri:** Praise
("Ecrin," Oecrimi)

**Fa:** Song, Singing
(Faaip, Farzem)

**Fao/Far:** Dwelling
(Faonts, Fargt, "Faorgt")

**Gah:** Pure Spirit
(Gah, Gahoachma, Gahire)

**Goh:** Speak, Say
(Goho, Gohia, Gohol, Gohon, Gohulim, Gohus)

**Hom:** Live, Age
(Hom, Homil, Homin)

**Huba:** Lamps, Lanterns
(Hubaio, Hubar, Hubaro)

**I/IP:** The Verb *To Be*
(I, Ip, Ipam, Ipamis, Ripin)

**Ia/Iad:** God, The Highest, Divine

**Ialp:** Light, Fire
(Yalpamb, Ialpirt, Ialpon, "Ialpor," "Ialprt")

**Isr:** Promise
(Aisro, Isro, Isr)

**L/Lo:** One, First, You (sing.)
(Aqlo, Bolp, Yls, Ylsi, "Lo," El, L, La, Lu, Ol, Ili, Lil, Ul, Uls, "Yl")
Lans/Lons: Power
(Lansh, Lonsa, Lonshi, “Lonshin”)

Lusd/Lasd: Feet, Base
(Lasdi, Lusd, Lusda, Lusdan)

Lza: Course
(“Elzap,” “Lzar”)

Mad: Godly, Pure, Heavenly
(Mad, “Madriax,” Madriiax, Madrid, Oadriax)

Mica/Mical: Might, Power
(Gmicalzo, Micalp, Micalzo, Micaoli, Micaolz, Miketh, Omicaolz)

Nan/Nana: Wisdom, Power
(Ananael, Nanaeel)

Nap: Sharpness
(Napeai, Napta, Nazpsad)

Naz: Straightness
(Nazpsad, Nazarth, Nazavabh)

Noa: Become
(Noaln, Noan, Noar, Noas, Noasmi)

Nonc: You (pl.)
(Nonca, Noncf, Nonci, Noncp)

Noqo: Servant
(Cnoqod, Cnoquodi, Cnoquol, Noco)

Nor: Son
(“Nor,” “Norm,” Noromi)

Oan/Aon: Small Unit (as in Moment, Eye)
(Oanio, Ooanamb, Ooaona, Ooanoan, “Qanis”)

Obl/Obo: Dressing, Garland, Garment
(Obloc, Oboleh)
**Oia**: Eternal/Forever
("Iadoias," Ioiad)

**Ol**: To Make
(Eol, Bolis, Oln)

**Ola/Ala**: Two, Twice
(Olani, Pala, Pola)

**Olo/Ollo**: Man, Men
("Olap," Ollog, "Ollor," Olora)

**Om**: Wisdom, Understanding
(Om, "Oma," Omax, "Omp")

**Ooa/Oa**: Name
(Dooain, Dooaip, Dooiap, Omaoas)

**Or/Ors**: Darkness, Dryness, Beneath, Barren, etc.
(Oroch, Orocha, Orri, Ors, Orsba, Orscatbl, Orscor)

**Ox**: masculine, active?
(Oxex, Oxiyal, Tox)

**Paca/Pacad**: ?
(Pacaduasam, Pacaph)

**Pam**: Not
(Ipam, Ipamis, "Pam," "Pamis")

**Parac**: Equate, Join, Wed
(Parach, Paracleda)

**Pir/Pr**: Holy, Celestial

**Poil**: Division
(Yrpoil, Poilp)

**Qa/Qaa**: Create
(Qaa, Qaal, Qaan, Qaon, Qas, Qadah)
Racl/Rocl: Weep?
(Raclir, Rocle)

Rza: To Swear
(Surzas, Znrza)

Sem/Sam: ?
(Samhampors, Sem, Semhaham)

Sm/Sym: Another
(Asymp, Symp, “Smnad”)

Sob/Sol: Whose, Whom

Tab/Cab: Govern
(Anetab, Gntaab, Netaab, Netaaib, Tabaan, Tabaaord, Tabaori,  
“Tabas,” Tabitom, Cab, Caba)

Ueh: Confuse, Confound
(Oucho, Unchi, Urch)

Von/Voh/Vov: Anger, Wrath, Might

Zie/Zo: Hands
(Azien, Ozien, Zien, Ozol, Zol)

Zil/Zyl: Go within, Fly into, Stretch forth
(Zildar, Zildron, “Zilodarp,”, Zylina)

Zim: Enter, Territory
(Zim, Zimii, Zimz)

Zir: Am, Was, Were
(Zir, Zirdo, Zirom, Zirop, Zirzird)

Zli, Ilz: Water
(Pilzin, Zlida)
Zom: Amidst
(Zom, Zomdux)

Zong: Wind
(Zong, Ozongon)

Zur: Pray?
(Zuraah, Zurah, Zure)
### The Angelical Alphabet

<table>
<thead>
<tr>
<th>Graph</th>
<th>Un</th>
<th>Or</th>
<th>Gal</th>
<th>Ged</th>
<th>Veh</th>
<th>Pa</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>$</td>
<td>$</td>
<td>$</td>
<td>$ $</td>
<td>$ $</td>
<td>$</td>
</tr>
<tr>
<td>E</td>
<td>A</td>
<td>F</td>
<td>D</td>
<td>G/J</td>
<td>C/Ch/K</td>
<td>B</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Drux</th>
<th>Ger</th>
<th>Mals</th>
<th>Ur</th>
<th>Na</th>
<th>Gon</th>
<th>Tal</th>
</tr>
</thead>
<tbody>
<tr>
<td>$y$</td>
<td>$\Omega$</td>
<td>$\Omega$</td>
<td>$\Omega$</td>
<td>$\Omega$</td>
<td>$\Omega$</td>
<td>$\Omega$</td>
</tr>
<tr>
<td>N</td>
<td>Q/Qu</td>
<td>P/Ph</td>
<td>L</td>
<td>H</td>
<td>I/Y</td>
<td>M</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gisg</th>
<th>Fam</th>
<th>Van</th>
<th>Ceph</th>
<th>Don</th>
<th>Med</th>
<th>Pal</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\backslash$</td>
<td>$\backslash$</td>
<td>$\backslash$</td>
<td>$\backslash$</td>
<td>$\backslash$</td>
<td>$\backslash$</td>
<td>$\backslash$</td>
</tr>
<tr>
<td>T</td>
<td>S</td>
<td>U/V</td>
<td>Z</td>
<td>R</td>
<td>O</td>
<td>X</td>
</tr>
</tbody>
</table>
An Angelical to English Dictionary

Un (A)

Aai (ay-AY-ii)* prep. Amongst (You)

1.67 . . . reigneth amongst you . . .
12.21 . . . whose name amongst you is wrath.
**13.21 . . . is called amongst you a bitter sting.
**14.23 . . . which is called amongst you fury.

Pronunciation notes:
(*Dee 1.67—Aai)
(*Dee 1.67—aāl) See the 48 Claves. Here, Dee seems to have mistakenly written an l in place of the final i. However, he does include a dieresis over the second a, to indicate that it does not combine its sound with the preceding vowel.

I have adopted the accent from Aaiom (amongst).

Note:
**Words 13.21–22 are missing from Dee's journals. We are likewise missing the entirety of Key Fourteen. We have only the English given for these Keys on TFR, p. 193. However, this word does appear in these locations in Dee's 48 Claves.

Also:
Aaf (ay-AF)
Aaiom (ay-AY-om)
Aao (ay-ay-OH)
Eai (ee-AY-ii)
Oai (oh-AY-ii)

Aaiom (ay-AY-om)* prep. Amongst (Us)

3.71 . . . is become mighty amongst us.
7.41 . . . be mighty amongst us . . .
Pronunciation notes:

(*Dee 3.71—A ai om)

(*Dee 7.41—A AI om) Three syllables. The first a stands alone in the first syllable. In the second syllable, the ai (or ay) makes essentially the same sound as the first syllable (as in the English words *dais* and *say*).

(*Dee 3.71—a-ai-o m) See the 48 Claves. Note the accent on the second syllable.

(*Dee 7.41—aaiom) See the 48 Claves. I am unsure why Dee placed a circumflex over the i in this case.

Note:

This might appear to be a compound of *Aai* (amongst) and *Om* (understand). However, see below for *Aao*, another variant of this word that utilizes the letter *o* without the letter *m*.

Also:

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aaf (ay-AF)</td>
<td>Amongst</td>
</tr>
<tr>
<td>Aai (ay-AY-ii)</td>
<td>Amongst (You)</td>
</tr>
<tr>
<td>Aao (ay-ay-OH)</td>
<td>Amongst</td>
</tr>
<tr>
<td>Eai (ee-AY-ii)</td>
<td>Amongst</td>
</tr>
<tr>
<td>Oai (oh-AY-ii)</td>
<td>Amongst</td>
</tr>
</tbody>
</table>

Aaf (ay-AF)* prep.

4.46 . . . praise him *amongst* the sons of man.

Pronunciation notes:

(*Dee—A af*) Two syllables, with the first a standing alone. I have adopted the syllable from other versions of this word.

Also:

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aai (ay-AY-ii)</td>
<td>Amongst (You)</td>
</tr>
<tr>
<td>Aaiom (ay-AY-om)</td>
<td>Amongst (Us?)</td>
</tr>
<tr>
<td>Aao (ay-ay-OH)</td>
<td>Amongst</td>
</tr>
<tr>
<td>Eai (ee-AY-ii)</td>
<td>Amongst</td>
</tr>
<tr>
<td>Oai (oh-AY-ii)</td>
<td>Amongst</td>
</tr>
</tbody>
</table>

Aala (AY-ay-la)* v.

To Place
3.32 . . . I made you stewards and placed you in seats . . .

**Pronunciation notes:**

(*Dee—A a la) Dee originally wrote this word as *haala*. However, he excluded the *h* in his phonetic note. Three syllables, with the initial *a* standing alone.

(*Dee—áála) See the 48 Claves. Here, Dee confirms that the *h* is unnecessary. He places the accent on the first syllable. He also placed a circumflex over the second *a*, indicating a long sound.

**Also:**

Oali (OH-ay-lii) To Place

**Probable shared root:**

Alar (AY-lar) To Settle/Place
Aldi (AL-dii) Gathering
Aldon (AL-don) Gird up
Allar (AL-lar) To Bind up

Aao (ay-ay-OH)* prep. Amongst

7.5 . . . singing praises amongst the flames . . .

**Pronunciation notes:**

(*Dee—A a ā) Like the word *Aai*, this version is also divided into three syllables. (There is no *ao* letter combination in Early Modern English—these letters make two separate sounds, as in the English word *chaos*.) Dee places the accent on the last syllable.

**Also:**

Aaf (ay-AF) Amongst
Aai (ay-AY-ii) Amongst (You)
Aaiom (ay-AY-om) Amongst (Us?)
Eai (ee-AY-ii) Amongst
Oai (oh-AY-ii) Amongst

"Aath" (or "Ath") (ath) n. Works (or Deeds)
Compounds:

Sobhaath (sob-HAY-ath) [Sobha + “Aath”]  Whose Works

Note:

See also Vaun (to work)—which appears to be a verb, rather than the noun intended by “Aath.”

Ababalond (ay-BAY-bay-lond)* n.  Harlot

30.113 ... she is the bed of an harlot ...

Pronunciation notes:

(*Dee—A ba ba lond) Four syllables, with an accent on the second syllable. The initial a stands alone.

(*Dee—ababâlon) See the 48 Claves. Here, Dee again placed an accent over the second syllable. He also placed a circumflex over the third a to indicate its long sound.

Note:

The similarity between this word and the name of the ancient empire of Babylon. Beginning with 1 Enoch (likely written during the Judaic captivity in Babylon), the kingdom of Babylon has been a biblical symbol of iniquity. See Revelation 17, where the iniquities of the world of man are symbolized by a woman whose forehead is inscribed with the words Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. Also see note at Babalon (Wicked).

Also:

Babalon (bay-BAY-lon)  Wicked

Possible shared root:

Bab (bab)  Dominion
Babbage (bay-BAY-jee)  South
Babagen (bay-BAY-je)  South

“Abai” (ay-bay-ii) v.  To Stoop
Compounds:
Abaivonin (ay-bay-II-voh-nin) [“Abai” + Vonin] Stooping Dragons

Note:
Stooping here means “diving,” as in an eagle stooping after its prey. Note that stooping is a verb, but is used in the compound (Abaivonin) as an adjective.

Probable shared root:
Carbaf (kar-baf) Sink (or Stoop)

Abaivonin (ay-bay-II-voh-nin)* [“Abai” + Vonin] comp. Stooping Dragons

8.17 . . . as bucklers to the stooping dragons . . .

Pronunciation notes:
(*Dee—A ba i uo nin) Five syllables, with an accent on the third syllable. Dee originally wrote this word with a u in the fourth syllable. However, when u/v is written before a vowel, it should take the consonant sound of v.
(*Dee—Abaiuònin) See the 48 Claves. Dee again places the accent on the third syllable. He further places a circumflex over the o to indicate its long sound.

Aboapri (ay-BOH-ay-prii)* v To Serve

30.120 . . . the lower heavens beneath you, let them serve you.

Pronunciation notes:
(*Dee—A bo a pri) Appears to be four syllables. While Dee shows the second a standing alone, I have opted to give it the short sound in my pronunciation (as in the English word boa).
(*Dee—abòapri) See the 48 Claves. Here, Dee placed an accent on the second syllable. He also placed a circumflex over the second a to indicate its long sound.

Also:
Booapis (boh-OH-ay-pis) To Serve
Note:
It would appear that Boap/Booap serves as the common root between these two words.

Abramig (ay-BRAY-mig)* v. To Prepare

8.55 ... of such as are prepared.

Pronunciation notes:
(*Dee—A bra mig) Three syllables. The initial A stands alone. The second a also appears to be long. See the pronunciation notes for Abramg—where we learn that the final g has a hard sound. Also, we can see from Abramg that the i in Abramig is likely a phonetic gloss.
(*Dee—a-brâmig) See the 48 Claves. Dee placed a circumflex over the second a, confirming the long sound.
I have adopted the accent from Abraassa (to provide).

Also:
Abramg (ay-BRAY-mig)

Possible shared root:
Abraassa (ab-RAY-sa)

Compare from Loagaeth: Abra, Abrimanadg

Abramg (ay-BRAY-mig)* v. To Prepare

2.14 ... whom I have prepared as cups for a wedding . . .
11.33 ... I have prepared for you . . .

Pronunciation notes:
(*Dee 2.14—Abramg)
(*Dee 11.33—Abramg, g not as dg) Both a's appear short in this note—however, the pronunciation notes for Abramg (to prepare) indicate both are long. In this note, Dee lets us know that the final g has a hard sound rather than the soft “dg” sound. Finally, Dee's note seems to indicate only two syllables. However, if the final g is hard, there should be a
vowel sound between the m and the g—making three syllables. Again see Abramig (to prepare), where this vowel sound is shown as a short i. I have adopted the accent from Abraassa (to provide).

Compounds:
Dsabramg (dee-say-bray-mig) [$D$ + $Abramg$] Which Prepared

Also:
Abramig (ay-BRAY-mig) To Prepare

Possible shared root:
Abraassa (ab-RAY-sa) To Provide

Compare from Loagaeth:
Abra, Abrimanadg

Abraassa (ab-RAY-sa)* v. To Provide

30.23 . . . which provided you for the government . . .

Pronunciation note:
(*Dee—Abraássa) Three syllables, with the accent likely on the second syllable. In Early Modern English, the double a makes a long “a” sound, and the double s makes a regular “s” sound.
(*Dee—abraássa) See the 48 Claves. This note essentially matches that from TFR.

Possible shared root:
Abramig (ay-BRAY-mig) To Prepare
Abramg (ay-BRAY-mig) To Prepare

ACAM (ay-KAM)* 7699

6.19 . . . and 7699 continual workmen . . .

Pronunciation notes:
(*Dee—A cámt) Two syllables, with the accent on the second syllable.
(*Dee—Acám) See the 48 Claves. Note the accent again on the second syllable.
Note:
This word was not originally given with Key Six. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 190). This seems to have been the case with many of the numbers mentioned in the Keys.

Achildao (ay-KIL-day-oh)* n.
Diamond

9.52 Their heads are covered with diamond . . .

Pronunciation notes:
(*Dee—A chill da o kil) Four syllables. Dee indicates that the ch should take the harder “k” (or “kh”) sound. The first a stands alone. Both the second a and the final o should take their long sounds.
(*Dee—a-childao) See the 48 Claves. Dee again indicates the initial A stands alone. He also placed an accent over the i in the second syllable.

Acocasb (ay-KOH-kasb)* n.
Time

9.71 . . . for the time is such . . .

Pronunciation notes:
(*Dee—A co casb) Three syllables. The initial A stands alone. The o of the second syllable should take a long sound.
(*Dee—a-cocasb) See the 48 Claves. Dee placed an accent over the second syllable.

Also:
"Cacocasb" (kay-KOH-kasb)
Cocasb (KOH-kasb)
Cocasg (KOH-kazh)
Qcocasb (kwah-KOH-kasb)

Possible shared root:
Cacacom (kay-SAY-som) . . .
Cacrg (KAY-kurg)
Casasam (kay-SAY-sam)
Capimali (kay-pii-MAY-lii)

Another While
Time
Times
Contents of Time
Flourish
Until
Abiding
Successively
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“Capimao” (kay-pii-MAY-oh) While
Capimaon (kap-ii-MAY-on) Number of Time
Capmiali (kap-mii-AY-lii) Successively

Note:
Also see Pild (continually).

**Acroodzi** (ak-roh-OD-zii)* n. Beginning

16.6 . . . which hast thy beginning in glory . . .

Note:
The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee’s 48 Claves.

Pronunciation notes:
(*Dee—acroōdzī) See the 48 Claves. Dee places an accent over the second o—which should be part of the third syllable. See pronunciation notes for Croodzi (beginning of things).

Also:
Croodzi (kroh-OD-zii) Beginning (of things)

Note:
Also see laod (beginning), laodaf (in the beginning), Amgedpha (I will begin anew), and Nastoah (it was in the beginning).

**Adgmach** (aj-mak) n. Glory
(i.e., Adoration, Praise)*

Note:
(*Dee—Adgmach adgmach adgmach [= much glory].) See the Five Books pp. 309–10. This seems to be a kind of Trisagion (like the “Holy Holy Holy . . .” songs sung by Angels in biblical literature.). The Adgmach phrase is spoken during a longer prayer offered by “many voices”: “It is good, O God, for you are goodness itself. And great because of the size of greatness itself. Adgmach, adgmach, adgmach! I am, and this pace
is, holy. Adgmach, adgmach, adgmach hucacha.” Adgmach must therefore indicate “glory.”

**Also see:**
Busd (glory), which seems to indicate “wondrous.”
Prigah (glory), which relates to light and fire (possibly the light of the Sun).

**Adgt** (ajt)* aux. v. 

2.1 Can the wings of the winds understand . . .

**Pronunciation notes:**
(*Dee—Adgt) This appears to be only one syllable.

**Adna** (ad-nah) n. 

1.50 . . . and swore obedience and faith to him . . .

**Pronunciation notes:**
Dee left no specific note, so this word likely sounds as it appears. I suggest two syllables, and both a’s should be short.

**Compare from Loagaeth:**
Adna, Adnay, Adney, Adnah, Adnih, Adnava, Adnab, Adnor

**Adohi** (ay-DOH-hii)* n. 

18.20 . . . which is called in thy kingdom Joy . . .

**Pronunciation notes:**
(*Dee—A do hi) Three syllables. The initial A stands alone. The o likely takes the long sound, as does the final i.
(*Dee—adóhi) See the 48 Claves. Here, Dee placed an accent over the second syllable.

**Also:**
Londonh (Ion-DOH)
Note:
It would appear that “doh” is the root here.

Compare from Loagaeth:
Aldoh, Ardoh, Doh, Dohoh

Adoian (ay-doh-ll-an)* n.

30.14 . . . behold the face of your God.

Pronunciation notes:
(*Dee—Ad o i an) Four syllables, with an accent on the third syllable.
(*Dee—adoian) See the 48 Claves. Here, Dee again placed an accent over the i in the third syllable.

Adphaht (ad-fot)* adj.

30.29 . . . and her unspeakable variety . . .

Pronunciation notes:
(*Dee—Ad phaht) Two syllables. The ah in the second syllable should indicate a short “o” sound (“ah”)—as in the English word father.

Compare from Loagaeth:
Adepd, Adepoa, Adeph, Adaph, Adapagemoh, Adphamagel

Adroch (ad-roch)* n.

5.7 . . . and are become as olives in the olive mount . . .

Pronunciation notes:
(*Dee—Ad roch as otch) Two syllables. The ch at the end of the word has the “tch” sound—as in the English words church and churn.

Note:
The “Mount of Olives”—to the east of Jerusalem—is an important location in biblical literature. (See 2 Samuel 15, Zechariah 14, Matthew 21, 24-26, 39.) It is supposed to be the place where God will begin to
redeem the dead in the End Times—and is thus a major burial site for Jewish people to this very day. It does not appear to be the mountain from Jesus’ Sermon on the Mount.

Also see:
Qanis (olives).

Compare from Loagaeth:
Adroh, Adroth

Adrpan (ay-dir-pan)* v.

30.124 Cast down such as fall.

Pronunciation notes:
(*Dee—A dr pan dir) Three syllables. Dee shows us that the second syllable is pronounced “dir.” The initial A stands alone.

AF (af)*

5.17 . . . pillars of gladness 19 and gave them . . .

Pronunciation notes:
(*Dee—Af ) One syllable.

Affa (af-fa)* adj.

13.13 . . . making men drunken which are empty.

Pronunciation notes:
(*Dee—Af fa) Two syllables. When this word is spoken fluently, the two f’s combine into one sound.

Note:
This word is a palindrome. It is spelled the same forward as it is spelled backward.
Ag (ag)* adj. or pron. No / None (No One)

4.17 ... whom none hath yet numbered ...

Pronunciation notes:
(*Dee—Ag as agg in nag) One syllable. Dee shows a double g in his phonetic note, which (in Early Modern English) indicates a hard sound instead of a soft sound (as in stagger or bigger). Ag sounds like the English words nag and bag.

Note:
The words Ag and “Agl” are pronouns (“none = no one”). However, the word Ag becomes an adjective in Agtoltorn (no creature).

Compounds:
“Agl” (ag-el) [Ag + L] No One Creature
Agtoltorn (ag-el-tol-torn) [Ag + L + “Toltorn”] No One Creature
Agtoltorn (ay-jee-tol-torn) [Ag + “Toltorn”] No Creature

Note:
Also see Ge (Not), Ip (Not), and Pam (Not).

“Agl” (ag-el) [Ag + L] comp., pron. No One

Compounds:
Agtoltorn (ag-el-tol-torn) [Ag + L + “Toltorn”] No One Creature

Agtoltorn (ag-el-tol-torn)* [Ag + L + “Toltorn”] No One Creature

30.80 ... let there be no one creature equal with another ...

Pronunciation notes:
(*Dee—Ag l ter torn) Four syllables. The first l stands alone, leaving the A and g to combine together. Also note that Dee seems to have made a mistake in his phonetic note—giving the sound of “ter” for the letters tol.
(*Dee—ag l tortorn) See the 48 Claves. The l again stands alone. I also note that Dee once again indicates a “tor” sound where the letters tol should be. I have settled upon the tol version in my pronunciation.
Note: The words Ag and "Agl" are pronouns (none = no one). However, the word Ag becomes an adjective in Agttorn (no creature).

Also:

"Agl" (ag-el) [Ag + L] No One Creature
Agttorn (ay-jee-tol-torn) [Ag + "Toltorn"] No Creature

Agtoltorn (ay-jee-tol-torn)* [Ag + "Toltorn"] comp. No Creature

30.69 ... let there be no creature upon or within her . . .

Pronunciation notes:
(*Dee—Ag t ol torn) Four syllables. The g does not combine with the t, and therefore must stand alone. Because of this, the a is also forced to stand alone.

Note: The words Ag and "Agl" are pronouns (none = no one). However, the word Ag becomes an adjective in Agttorn (no creature).

Also:

"Agl" (ag-el) [Ag + L] No One Creature
Agttoltorn (ag-el-tol-torn) [Ag + L + "Toltorn"] No One Creature

Aisro (ay-ii-sroh)* v. To Promise

14.20 Behold the voice of God promise of him which is called . . .

Pronunciation notes:
(*Dee—aisro) See the 48 Claves. Dee placed a circumflex over the i to indicate its long sound. This likely means the A must stand alone, so the word contains three syllables.

Note: The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word Aisro appears in this location in Dee’s 48 Claves.
I believe this word is intended as a verb. "Promise of him which is called..." is likely an adjuration to make a promise by him who is called.

Also:
Isro (iz-roh)  
Note:  
It is possible that the -o suffix (of) is in use here.

Also see:
Sibsi (covenant), Surzas (sworn), and Znrza (swore).

Alar (AY-lar)* v  
To Settle/To Place

9.20 . . . have settled their feet in the west . . .

Pronunciation notes:
(*Dee—A lar) Two syllables. The A stands alone in the first syllable. I have adopted the accent from Aala (settle/place).

Also:
Allar (AL-lar)  
To Bind Up

Probable shared root:
Aala (AY-ay-la)  
To Place
Aldi (AL-dii)  
Gathering
Aldon (AL-don)  
Gird Up
Oali (OH-ay-lii)  
To Place

Note:  
See Note at Allar.

Alca (al-ka) v.?  
To Signify(?)

Note:
See the Five Books, p. 354. Here, the Angel Illemese says of the Book of Soyga, "Soyga signifieth not Agyos. Soyga alca miketh." (Agyos is Greek for "holiness," and is "Soyga" when spelled backward.) When Dee asked what these words meant, he was told, "The True Measure of the
Will of God in Judgment, Which Is by Wisdom.” Based on context, I feel that the word *Alca* probably means “to signify”—while *Miketh* (related, perhaps by root, to *Micaolz*—mighty) is translated as the “True Measure of the Will of God . . ." etc.

**Aldi** (AL-di) **v.**

1.33 . . . garnished with the fire of *gathering* . . .

**Pronunciation note:**
I have adopted the accent from *Aala* (settle/place).

**Note:**
This word should be a verb, but in Key 1.33, it is actually used in a prepositional phrase, indicating the noun *fire*. Taken all together, the words *fire of gathering* make a noun phrase.

**Also:**
*Aldon* (AL-don)  
Gird-up, Gather Together

**Probable shared root:**
*Aala* (AY-ay-la)  
To Place

*Alar* (AY-lar)  
To Settle/Place

*Allar* (AL-lar)  
To Bind Up

*Oali* (OH-ay-lii)  
To Place

**Aldon** (AL-don)* **v.**

Gird Up,  
To Gather Together

9.28 These *gather up* the moss of the earth . . .  
**11.17 And they *gathered themselves together* in the house of death . . .  
17.16 *Gird up* thy loins and hearken.

**Pronunciation notes:**
(*Dee 9.28; 17.16—*Al don*) Two syllables. Both vowels seem to take their short sounds. I have adopted the accent from *Aala* (settle/place).
Note:
**This word was not given during the transmission of Key Eleven. Nor
does it appear in Dee’s 48 Claves. We have only the English for the Key
given on TFR, p. 193. Patricia Shaffer suggests this word here, and I have
to agree.

Also:
Aldi (AL-dii)  
Probable shared root:
Aala (AY-ay-la)  
Alar (AY-ler)  
Allar (AL-lar)  
Oali (OH-ay-lii)  
Compare from Loagaeth:
Aldex  
Allar (AL-lar)* v.  
12.9 . . .bind up your girdles and visit us.

Pronunciation notes:
(*Dee—Al lar) Two syllables. Both a’s are likely short. When spoken, the
double l should combine into one sound (as in Early Modern English).
I have adopted the accent from Aala (settle/place).

Also:
Alar (AY-lar)  
Probable shared root:
Aala (AY-ay-la)  
Aldi (AL-dii)  
Aldon (AL-don)  
Oali (OH-ay-lii)
Note:
The concept of Alar/Allar seems to be of "setting" or "establishing."
The phrase gird up your loins is an old one meaning to get ready or to set oneself firmly on a course, and this is likely the meaning of bind up your girdles in Key Twelve.

Compare from Loagaeth:
Alla

Amgedpha (am-JED-fa)* v. I Will Begin Anew

Pronunciation note:
(*Dee—Amgedpha) See the Five Books, p. 324. Dee places an accent over the e.

From Loagaeth:
(**Dee—Amgedpha = I will begin anew.) See the Five Books, p. 324.

Note:
Also see Acroodzi (beginning), Croodzi (beginning of things), Iaod (beginning), Iaodaf (in the beginning), and Nostoah (it was in the beginning).

Amipzi (ay-mip-zii)* v. To Fasten

5.15 . . . unto whom I have fastened pillars of gladness . . .

Pronunciation notes:
(*Dee—A mip zi) Three syllables. The A stands alone.

Amiran (am-ir-an)* pron. Yourselves

3.63 Lift up, I say, yourselves.

Pronunciation notes:
(*Dee—Amiran) I suggest three syllables.
Amma (am-a)* adj.

9.35 Cursed are they whose iniquities they are.

Pronunciation notes:
(*Dee—Am ma) Two syllables. The two m's combine into a single sound, as in the English word summer.

Note:
This word is a palindrome. It is spelled the same forward as it is spelled backward.

Amzes (am-zes) n.? Those That Fear God(?)

Note:
See the Five Books, pp. 324–25. Here Kelley sees what the Book of Logaeth looks like from the outside. It is covered in blue silk, and has the title Amzes naghezes Hardeh painted upon it in gold. Kelley says this signifies “the universal name of Him that created universally be praised and exalted forever.” However, also see TFR, p. 174, where the Angel Ave reveals that the title of Enoch’s book was “Let Those That Fear God, and Are Worthy, Read.” (Dee, at that point, notes, “The title of Enoch’s books expounded into English.”) If this happens to be the real translation, then perhaps Amzes indicates “Those That Fear God.” (Also see Hoxmarch—Fear of God.)

Pronunciation notes:
(Dee—Amzes naghezes Hardeh—Note this to be pronounced roundly together.) Perhaps this means the three words should be pronounced as if they were one?

Ananael (an-AN-ee-el)* n. Secret Wisdom

3.80 . . . partakers of the secret wisdom of your creation.
Pronunciation notes:
(*Dee—Ananael) Dee gives us little clue here. The word is likely four syllables.
(*Dee—ánánel) See the 48 Claves. Dee shows an accent over the second syllable. Also, note that the final ae is written as æ (called an ash)—indicating that the two letters combine to form one sound. I believe, in this case, the ash indicates a long “e” sound (as in the English spelling of the word *encyclopedia*).

Note:
The similarity between this word and the name of the Archangel of Venus, Anael (or Annael). Annael was the first Angel contacted by Dee and Kelley (see the Five Books), which initiated the transmission of the entire Angelic system of magick.

Possible shared root:
Nanaeel (nay-NAY-ee-el) (My Power)

**Anetab** (ay-NEE-tayb)* n. (In) Government

6.25 ... and are in government and continuance as . . .

Pronunciation notes:
(*Dee—A né tab) Three syllables, with an accent on the second. Based on the other versions of this word (see below), I have given the a in the final syllable a long sound.
(*Dee—anétab) See the 48 Claves. The accent is again shown on the second syllable.

Also:
Gnetaab (nee-TAY-ab) (Your) Governments
Netaab (nee-TAY-ab) Governments
Netaaab (nee-TAY-ay-ib) Government
Tabaam (tay-BAY-an) Governor
Tabaord (tay-BAY-ord) (Let) Be Governed
Tabaori (tay-BAY-oh-rii) Govern
"Tabas" (tay-BAS)
Cab (kab) Rod/Scepter
Caba (ka-BA) To Govern
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Angelard (an-jee-lard)* n.

Thoughts

10.64 . . . even as the heart of man doth his thoughts . . .

Pronunciation notes:
(*Dee—An ge lard) Three syllables. The e should take its long sound.
(*Dee—angélard) See the 48 Claves. Here, Dee placed a circumflex over the e—confirming its long sound.

Aoiveae (ay-oy-VEE-ay)* n.

Stars

30.139 . . . until the stars be numbered.

Pronunciation notes:
(*Dee—A oí vé ae) This appears to be four syllables, with an accent on the third. The initial A stands alone. The Early Modern English letter combination oi (or oy) makes an “oy” sound—as in the words boil or toy. The e in the third syllable likely takes a long sound.
(*Dee—Aoivéae) See the 48 Claves. Here, Dee again placed the accent over the e in the third syllable. He also placed a circumflex over the second a to indicate its long sound.

Apachana (ap-AY-kay-na)* n.

The Slimy Things Made of Dust**

Pronunciation note:
(*Dee—ap-á-cha-na) See the Five Books, p. 320. Four syllables, with an accent on the second. The second and third a’s seem to take the long sound.

From Loagaeth:
(**Dee—The slimy things made of dust.) See the Five Books, p. 320.
"*Apila*" (ap-ii-la) v. To Live

**Compounds:**

Odapila (ohd-ap-ii-la) [Od + "Apila"] And Liveth

**Note:**

Also see *Hom* (To Live).

**Aqlo** (AY-kwah-loh)* pron. Thy (Your)

18.19 . . . is called *in thy kingdom* joy.

**Pronunciation notes:**

(*Dee—A q lo quus) Three syllables. The initial A and the q stand alone. Dee shows that the q should sound like "quu" (or "qw")—making the sound of "kwah." The final o should likely take a long sound.

(*Dee—á-q-lo) See the 48 Claves. This note is essentially the same as that in TFR. However, Dee here placed an accent over the first syllable.

**Possible shared root:**

Bolg (bohp) Be Thou

Yls (yils) Thou

Ylsi (yil-sii) Thee

L (el) First

"Lo" (loh) First

**Ar** (ar)* pron. That

12.16 Bring down your train 3363 *that* the Lord may be magnified . . .

**Pronunciation notes:**

(*Dee—Ar) One syllable.

**Compounds:**

Arcaosgi (ar-kay-OZH-ii) [Ar + Caosgi] To(?) the Earth

Arcoazior (ar-koh-ay-zhor) [Ar + "Coazior"] That Increase

Artabas (ar-ray-bas) [Ar + "Tabas"] That Govern
Note:
The word *Ar* (That) is a conjunction, while the word *Ds* (Which/That) is a pronoun.

**Compare from Loagaeth:**
*Ar*, *Arh*

***"Ar" (ar) v.?***

**Compounds:**
Arcaosgi (ar-kay-OZH-ii) ["Ar" + Caosgi]  
*(To Van?) the Earth*

**Note:**
The English word *van* is—by one definition—a shortened form of the word *vanguard*, the front part of an advancing army. Its use here in the Keys—as part of the phrase *to van the earth*—appears to treat it as a verb. A more proper definition of "Ar" may be "to advance upon (especially with hostile intent)."

**Arcaosgi** (ar-kay-OZH-ii)* ["Ar" + Caosgi] comp.  
*(To Van?) the Earth*

6.17 . . . fiery darts to *van the earth* . . .

**Pronunciation notes:**
(*Dee—Ar ca ós gi) Four syllables, with an accent on the third syllable.  
See pronunciation notes at Caosgi (Earth) for more information.

(*Dee—arcaōsgi*) See the 48 Claves. Note the accent again on the third syllable.

**Note:**
Literally, this compound should translate: "That (the) Earth." There is no indication of the word for *to van* in the Key, and *Ar* is properly defined as "that." Could it be that an identical Angelical word *Ar* might translate as "to van"? Also see note at "Ar."

**Arcoazior** (ar-koh-ay-zhor)* [Ar + "Coazior"] comp.  
*That Increase*

30.129 . . . Bring forth with those *that increase* . . .
Pronunciation notes:
(*Dee—Ar co a zior) Likely four syllables. The a in the third syllable stands alone. The zi in the fourth syllable likely sounds similar to the ti and si in the English word endings -tion and -sion (as in the English words aggression, tradition, etc.). I have represented this sound in my pronunciation with “zh.”

Argedco (ar-JED-koh)* v. With Humility We Call Thee, with Adoration of the Trinity.**

Pronunciation note:
(*Dee—argédco) See the Five Books, p. 310. Dee places an accent over the e.

From Loagaeth:
(**Dee—With humility we call thee, with adoration of the Trinity.) See the Five Books, p. 310.

Compare from Loagaeth:
Argednon

Arn (arn) prop. n. “The Second Aethyr”

30.3 . . . which dwell in the second aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.
Arn contains the three Parts of the Earth Doagnis, Pacasna, and Dialioa.

Arphe (ar-fay) v. I Desire Thee, O God*

From Loagaeth:
(*Dee—I desire thee, O God.) See the Five Books, p. 320.
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Artabas (ar-tay-bas)* [Ar + "Tabas"] comp.

That Govern

30.123 ... govern those that govern . . .

Pronunciation notes:
(*Dee—Ar ta bas) Three syllables. The a in the second syllable appears to be long.

Arzulgh (ar-zulj) prop. n.

Spirit Opposing Befafes*

From Loagaeth:
(*Dee—This is the name of the spirit contrary to Befafes) See the Five Books, p. 310. Befafes is an Angel of the Heptarchia.

Compare from Loagaeth:
Arzusen

Ascha (ask-a) n/a?*

From Loagaeth:
(*Dee—Gohed, pronounced as Iohed, signifieth One Everlasting and all things Descending upon One, and Gohed Ascha is as much to say as One God.) See the Five Books, p. 304. The word Gohed means "One Everlasting . . ." (referring to God), so it is not clear exactly what Ascha adds in the phrase Gohed Ascha ("One God" or "One Everlasting God").

Pronunciation note:
The sch letter combination should sound like "sk" (as in school). Note, also, that in the Book of Loagaeth, Dee gives the pronunciation for the word Zuresch as "zuresk"—further indicating the "sk" sound for sch.

Also see:
Masch

Compare from Loagaeth:
Asch, Ascha, Aschah, Aschal, Ascham, Asche, Aschedh, Aschem, Aschehp, Aschi, Aschin, Aschma, Aschol, and probably Dasch, Gascheth, Hasche, Pasch, Pascha, Paschehp, and maybe Iemasch, Surascha, Vascheth
Asobam (ay-SOH-bam)* pron.  

(On) Whom

9.60 . . . on whom they frown not . . .

Pronunciation notes:

(*Dee—A so bam) Dee originally wrote this word as Asobama—but he dropped the final a in his phonetic note and in the 48 Claves. So the word is only three syllables long. The initial A stands alone. The o should take its long sound.

(*Dee—a-sobam) See the 48 Claves. Here, Dee placed an accent over the second syllable.

Also:

“Saba” (SAY-bay)  Whose
Soba (SOH-bay)  Whose
Sobam (SOH-bam)  Whom
Sobca (SOB-kay)  Whose
“Sobha” (SOB-hay)  Whose
“Sobo” (SOH-boh)  Whose
Sobra (SOB-ray)  Whose
“Sola” (SOH-lay)  Whose

Asp (asp) prop. n.  

“The Twenty-First Aethyr”

(Quality?)

30.3 . . . which dwell in the twenty-first aethyr . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Asp contains the three Parts of the Earth Chirzpa, Toantom, and Vixpalg.

Possible shared root:

Aspian (as-pi-an)  Qualities

(i.e., “Characteristics”)
Aspian (as-pi-an)* n.

Qualities

(Characters)

30.77 . . . let them differ in their qualities.

Pronunciation notes:
(*Dee—As pi an) Three syllables. The i should take its long sound.

Possible shared root:
Asp (asp) "The Twenty-First Aethyr"

Note:
Compare to the name of the Part of Earth (and its Angelic Governor), Aspiam.

Aspt (aspt)* prep.

Before, In Front

30.144 . . . and appear before the covenant of his mouth . . .

Pronunciation notes:
(*Dee—Aspt) One syllable.

Note:
Could there be a relationship between this word and the name of the Apst, an Angel of medicine of the Northern Watchtower?

Astel (as-tel)

n/a

Note:
See Five Books, p. 366. The Angel Illemese appears to Dee and Kelley with a bundle of empty boxes that he calls virtuous. When Dee asks for an explanation, Illemese says, “Will you have my bill? [. . .] I will show it. Serve it, where you list. Iudra galgol astel.” Dee states that he and Kelley do not understand, and wish to know how it can be served. But Illemese never offers definitions for these Angelical words.

Also see:
Garnastel (gar-nas-tel) n/a
Asymp (ay-simp)* pron. or adj.

Pronunciation notes:
(*Dee—A symp) Two syllables. The A stands alone.

Also:
Symp (simp)

Probable shared root:
“Smnad” (sem-en-ad)

Note:
The root here may be “sm” or “sym.”

Atraah (ay-tray-a)* n.

Pronunciation notes:
(*Dee—A tra ah) Three syllables. The first a stands alone. In Early Modern English, a double a indicates a long sound—which Dee indicates for the second syllable in his phonetic note.

(*Dee—atraah) See the 48 Claves. Here Dee placed a circumflex over the third a. Dee seems to have used ah to indicate a vowel sound similar to what we hear in the English words father and fall.

Audcal (od-kal) n.

From the Alchemical Cipher:
See TFR, pp. 387–89. The Angel Levanael says of Audcal, “It is Gold. [...] Audcal is his Mercury. Darr, (in the Angelical tongue), is the true name of the Stone.” Therefore Audcal (Gold) is here described as the alchemical Mercury (or essence) of the Philosopher’s Stone.
Note:
(*Dee—We know that the Philosopher's Stone being left by metal, with metal, and upon metal, etc . . .) Dee is here speaking of touching base metals with the Philosopher's Stone, which would turn them into gold.

Pronunciation note:
The au letter combination should make a short “o” sound (as in auburn or autumn).

“Avav” (ay-vav) n.

Compounds:
Avavox (ay-vay-voks) [“Avav” + Tox]

Possible shared root:
Avavago (av-AY-vay-go)

Note:
Perhaps there is something of the concept of “pomp,” in the “Thunders of Increase”—as in a mighty king or god preceded by thunderous sounds and trumpets. This is, after all, the nature of the Thunders and Voices described in Merkavah (and related) literature such as St. John's Revelation.

Avavago (av-AY-vay-go)* prop. n.

Pronunciation notes:
(*Dee 4.8—Ava va go) Four syllables. The second and third a's are long.
(*Dee 8.36—A uá va go) Four syllables, accent on the second syllable. The first a seems to stand alone in word 8.36—but such is not indicated in other notes for this word. Next, Dee shows in word 4.8 that the u's should actually sound like v's. Finally, the g should take a hard sound when preceding an o.
(*Dee 4.8—avávágo) See the 48 Claves. Accent on the second syllable. The third a carries a circumflex—indicating its long sound.
Note:
The generic Angelical word for "thunder" is likelyConst. The Thunders mentioned here and elsewhere in the Keys are groups of Angels. SeeCoraxo (Thunders) andSapah (Mighty Sounds). Also note the Thunders, Lightnings, and Voices which proceeded from the Divine Throne in the vision of St. John (Book of Revelation). The Avavago are mentioned only in Keys Four and Eight—both of which seem to relate to the Southern Quarter of the Universe.

Possible shared root:
Avavox (ay-VAY-voks) ["Avav" + Tox]  
His Pomp

Avavox (ay-VAY-voks)* ["Avav" + Tox] comp.  
His Pomp

30.94 The work of man and his pomp . . .

Pronunciation notes:
(*Dee—Auavox) Dee spelled this word Auavox. However, the u/v preceding a vowel should take the "v" sound—which I have used in the spelling Avavox. The initial A stands alone. I have taken the accent fromAvavago (Thunders of Increase).

(*Dee—auauox) See the 48 Claves. Here, Dee placed a circumflex over the second a to indicate its long sound.

Possible shared root:
Avavago (av-AY-vay-go)  
Thunders (of Increase)

Note:
See note at "Avav."

Aviny (ay-VII-nee)* n.  
Millstones

9.42 . . . are millstones greater than the earth . . .
Pronunciation notes:
(*Dee—A vi ny) Three syllables. The i should take its long sound. The y at the end of a word should take the long “e” sound.
(*Dee—auny) See the 48 Claves. Here, Dee placed an accent over the second syllable.

“Azia” (ay-ZII-ay) prep. Like (unto)

Compounds:
Aziagiar (ay-zii-AY-jii-er) [“Azia” + “Giar”] Like unto the Harvest
Also:
Aziazor (ay-ZII-ay-zor) Likeness of

Note:
Also see Pugo (as unto).

Aziagiar (ay-zii-AY-jii-er)* [“Azia” + “Giar”] comp. Like unto the Harvest

8.19 ... and like unto the harvest of a widow.

Pronunciation notes:
(*Dee—A zi á gi er) Five syllables, with an accent on the third syllable. Both a’s stand alone. Both i’s likely take the long sound. The g should take a soft sound before an i.
(*Dee—aziagier) See the 48 Claves. Dee again placed an accent on the third syllable. He also added a circumflex over the second i to indicate its long sound.

Also:
Aziazor (ay-ZII-ay-zor) Likeness of

Aziazor (ay-ZII-ay-zor)* n. Likeness of

10.7 ... in the likeness of an oak . . .
Pronunciation notes:
(*Dee—A zi a zor) Four syllables, with an accent on the second syllable. Both a’s stand alone, and the i likely takes its long sound.
(*Dee—aziágor) See the 48 Claves. Here, Dee again placed an accent over the i in the second syllable. He also placed a circumflex over the second a to indicate its long sound.

Note:
It appears that “azia” is the root here. Note that an ο is suffixed onto the root word, which sometimes indicates “of.” (The further addition of an r is an anomaly.) “Azia” appears in what might be a compound word below.

Possible Root or Compound:
Azia (ay-zii-AY-jii-er) [“Azia” + “Giar”] Like unto the Harvest

Azien (az-EEN)* n. Hands

3.6 . . . on whose hands stand 12 . . .

Pronunciation notes:
(*Dee—Azien) I assume there should be two syllables here. The Early Modern English letter combination ie can make a long “e” sound. (It can also make a long “i” sound—but usually in combination with ght. So I have settled on the long “e” sound instead.) I have adopted the accent from Ozien (hand).

Also:
Ozien (oh-ZEEN) (Mine Own) Hand
Zien (zeen) Hands

Probable shared root:
Ozol (oh-ZOHL) Hands
Zol (zohd-OL) Hands

Note:
There is no indication at this time that Azien (hands) and Azia (likeness) are related concepts.
Pa (B)

**Bab** (bab) *n.*

Dominion

\[ \begin{array}{c}
\text{From *Corpus Omnium:*} \\
\text{Found in the post-Deluge portion of the Table, in the phrase *Zna Bab lad* (Moving Dominion of God).} \\
\text{Note:} \\
\text{This word is a palindrome. It is spelled the same forward as it is spelled backward.} \\
\text{Possible shared root:} \\
\text{Ababalond (ay-BAY-bay-lond)} \\
\text{Babage (bay-BAY-jee)} \\
\text{Babagen (bay-BAY-jen)} \\
\text{Babalon (bay-BAY-lon)} \\
\text{Note:} \\
\text{Perhaps the Heptarchic Angels Babalel (king of Tuesday), Bobogel (king of Sunday), and Babibo (lunar Governor of Sunday) share Bab/Bob as a root. (See Babalon for more on King Babalel, and Babagen for more on King Bobagel.)} \\
\text{Compare from *Loagaeth:*} \\
\text{Babalad, Babna} \\
\text{Babbage (bay-BAY-jee)* *n.*} \\
\text{South} \\
\text{4.3 I have set my feet in the south . . .} \\
\text{12.3 O you that reign in the south . . .} \\
\text{Pronunciation notes:} \\
\text{(*Dee 4.3—*Ba bage*) Two syllables. The final *e* should make the second *a* long and the *g* soft. The first *a* also seems to be long.} \\
\text{(*Dee 12.3—*Ba ba ge*) Seems to be three syllables. Both *a*’s long.} 
\end{array} \]
An Encyclopedic Lexicon of the Tongue of Angels

(*Dee 4.3—babâge) See the 48 Claves. Here, Dee placed a circumflex over the second a to indicate its long sound. There is no such indication for the first a. I have adopted the accent from Bablon (wicked).

Also:
Babagen (bay-BAY-jen)

Possible shared root:
Bab (bab) Dominion
Babalon (bay-BAY-lon) Wicked
Ababalond (ay-BAY-bay-lond) Harlot

Note:
If baba or bab is a shared root between these words, then I am unsure of the reason for this apparent bias against the southern angle of the Heavens/compass in the Angelical language. The poetry of the Keys also tends to lean toward an anti-northern angle bias.

Compare from Loagaeth:
Babalad, Babna

Babagen (bay-BAY-jen)* n. South

13.2 O you swords of the south . .

Pronunciation notes:
(*Dee—B ba gen jen) Three syllables. For some reason, Dee forgets the a in the first syllable in his phonetic note. (Or, this could be a minor error in TFR.) However, other versions of this word suggest it should be a long “a” sound. Dee does indicate that the g in the third syllable should take the softer “j” sound.
(*Dee—Babâgen) See the 48 Claves. Dee placed a circumflex over the second a to indicate its long sound. I have adopted the accent from Bablon (wicked).

Also:
Babbage (bay-BAY-je) South
Possible shared root:

*Bab* (bab) ... *Dominion*

*Babalon* (bay-BAY-lon) ... *Wicked*

*Ababalond* (ay-BAY-bay-lond) ... *Harlot*

**Note:**

See the "Compare from *Loagaeth*" section for the word *Bobagen*, which may be related to *Babagen*. If this is the case, then also compare to the name of the Angel *Bobogel*, the Heptarchic King of Sunday. Perhaps *Bobogel* is related to the South because the Sun at midday (its zenith) is associated with the South in astrology.

**Compare from *Loagaeth*:**

*Babalad, Babna, Bobagen*

---

**Babalon** (bay-BAY-lon)* n. or adj.

Wicked

6.11 ... a torment to the *wicked* ... 

**Pronunciation notes:**

(*Dee—Babálon*) Likely three syllables, with an accent on the second syllable. Both *a’s* likely take their long sound—which is supported by the pronunciation of *Ababalond* (harlot).

(*Dee—babúlon*) See the 48 Claves. This note matches that from *TFR*.

**Note:**

*Sicked* is usually an adjective, but it is used here as a noun.

**Also:**

*Ababalond* (ay-BAY-bay-lond) ... *Harlot*

**Note:**

Notice the similarity between this word and the name of the ancient empire of Babylon. (The famous Temple to Marduk even appears in the Genesis 11 as the "Tower of Babel"—where the confusion of tongues took place.) Beginning with 1 *Enôch* (likely written during the Judaic captivity in Babylon), the kingdom of Babylon has been a biblical symbol of iniquity. Also see note at *Ababalond* (harlot).
Also compare to the name of the Angel Babalel, the Heptarchic King of Tuesday. As the King of Tuesday and Mars, perhaps “The Wicked” (or even “The Wicked of God”) is a fitting title for this Angel.

Possible shared root:

**Bab** (bab)  
Dominion

**Babbage** (bay-BAY-jee)  
South

**Babagen** (bay-BAY-jen)  
South

Compare from Loagaeth:

Babalad, Babna

**Baeovib** (bee-oh-vib) prop. n.  
Righteousness

\[ \text{Baeovib} \]

15.14 ... knowest the great name righteousness ...

Pronunciation notes:

(*Dee—Baeovib) See the 48 Claves. The ash (a) in Dee’s phonetic notation can indicate a short a or a long “e” sound. (I assume the long e in this case.) Dee placed a circumflex over the o to indicate its long sound. The u is somewhat unsure, although I have assumed it should make the sound of v when preceding a vowel. (I have also spelled the word with a v.) This should be a word of three syllables.

Note:

The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

It appears this is a proper noun—likely a Name of God. See also Baltoh, Baltle, and Samvelg (all forms of “righteous”).

**Bag** (bag) prop. n.  

“The Twenty-Eighth Aethyr” (Fury?)

\[ \text{Bag} \]

30.3 ... which dwell in the twenty-eighth aethyr ...
Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Bag contains the three Parts of the Earth Labnixp, Pocisni, and Oxlopap.

Possible shared root:
Bagie (bag-EE)
Fury

Note:
The names of the Heptarchic Angels Bagenol (prince of Friday) and Bagnole (solar Governor of Friday). If the word Bag is a root indicating “fury,” this could indicate an etymology for these Angels.

Bagie (bag-EE)* n.
Fury

14.2 O you sons of fury . . .

Pronunciation notes:
(*Dee—bagie) See the 48 Claves. The only phonetic clue Dee gives us is the accent mark. I am assuming two syllables here. The a might take the short sound in the first syllable. In Early Modern English, the ie letter combination should make a long “e” sound (as in the English word believe).

Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

See also Baltim (extreme justice, or fury).

Possible shared root:
Bag (bag)
“The Twenty-Eighth Aethyr”
**Bagle** (BAY-gayl)* conj. For (Wherefore, Because)

4.36 ... For I am the Lord ...  
5.53 ... For why? Our Lord and Master is One.  
7.42 ... For, to this remembrance ...  
8.35 ... For the Thunders have spoken ...  
8.39 ... Come away, for the crowns of the temple ...  
9.62 ... For why? The God of Righteousness ...  
9.70 ... For the time is such ...  
10.18 ... Laid up for the earth ... **  
10.74 ... For her iniquity is great ...  
11.32 ... For I have prepared for you ...  
30.103 ... For why? It repenteth me ...  

Note:  
**Bagle** at 10.18 is the only instance where the word is not synonymous with “because” or the older “wherefore” (or “for why?”).  

Pronunciation notes:  
Also note that the final letters le following a consonant usually make an “ayl” sound in Angelical. (See Baltle and Cule for examples.)  
(*Dee 5.53—Ba’ gle) Accent on the first syllable.  
(*Dee 10.74; 11.32; 30.103—Bagle)  
(*Dee 5.53—Bagle) See the 48 Claves. The accent is again shown on the first syllable.  

Also:  
Baglen (BAY-gayl-en) Because  

Note:  
Also see Lap (for) and Darsar (wherefore).  

Compare from **Loagaeth:**  
Baged  

**Baglen** (BAY-gayl-en)* conj. Because  

30.110 ... Because she is the bed of an harlot ...
Pronunciation notes:
(*Dee—Baglen) Dee does not leave us much of a clue. However, I suggest three syllables, accent on the first syllable, based on the pronunciation notes for Bagle.

Also:
Bagle (BAY-gayl) For (Wherefore, Because)

Note:
Also see Lap (for) and Darsar (wherefore).

Bahal (BAY-hal)* v.
To Cry Loudly
(i.e., To Yell)

c

11.14 ... the Eagle spake and cried with a loud voice ...

Pronunciation notes:
(*Dee—Ba hal) Two syllables. The first a appears to take its long sound.
(*Dee—báhal) See the 48 Claves. Here, Dee placed an accent upon the first syllable.

Note:
See also Faaip (voices).

Shared root:
Bia (bii-a) Voices
Bial (bii-al) Voice
Bien (bii-en) (My) Voice

Balit (bal-it) n.
The Just

**16.10 ... shall comfort the just ...

Note:
**The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee's 48 Claves.
The phrase *the just* has an implied noun: *people*. In the complete phrase *the just people*, the word *just* is an adjective.

**Also:**
- Balt (balt)  
- Baltan (bal-tan)  
- Baltim (bal-tim)

**Note:**
- See also Baltoh (*righteousness*).
- Also compare to the name of the Angel Baligon, the Heptarchic King of Friday. The Just may be a root for his name. If his name is a compound, perhaps it is (Balit + Gono), “Faith (of) the Just.”

**Possible shared root:**
- Baltle (bal-tayl)  
- Balzarg (bal-zarj)  
- Balzizras (bal-zii-sras)

**Balt (balt)** n.

- Justice

1.6 . . . sayeth the God of *Justice* . . .  
3.57 . . . become the skirts of *justice* . . .  
**16.4 . . . the house of *Justice* . . .

**Pronunciation notes:**
(*Dee 1.6; 3.57—Balt*)

**Note:**
- **The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee’s 48 Claves.**

**Also:**
- Balit (bal-it)  
- Baltan (bal-tan)  
- Baltim (bal-tim)

**Compounds:**
- Baltoh (bal-toh) [Balt + Toh]  
- Righteousness
Baltoha (bal-toh-ha) [Balt + "Toha"] (My) Righteousness

Iadbaloth (ii-ad-BAL-toh) [Iad + Balt + Toh] God of Righteousness

**Possible shared root:**

Baltle (bal-tayl) Righteousness

Balzarg (bal-zarj) Stewards

Balzizras (bal-zii-sras) Judgment

**Baltan (bal-tan)** n.

Justice

30.150 ... sworn to us in his justice ... 

**Pronunciation notes:**

(*Dee—Baltan) Likely two syllables.

**Also:**

Balit (bal-it) The Just

Balt (balt) Justice

Baltim (bal-tim) Extreme Justice (or Fury)

**Note:**

See also Baltoh (righteous).

**Possible shared root:**

Baltle (bal-tayl) Righteousness

Balzarg (bal-zarj) Stewards

Balzizras (bal-zii-sras) Judgment

**Baltim (bal-tim)** n.

Extreme Justice (or Fury)

14.24 ... called amongst you fury (or extreme justice) ... 

**Note:**

The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.
Also:
Balit (bal-it) The Just
Balt (balt) Justice
Baltan (bal-tan) Justice

Note:
Bagie (fury).

Possible shared root:
Baltle (bal-tayl) Righteousness
Baltoh (bal-toh) Righteous
Balzarg (bal-zarj) Stewards
Balzizras (bal-zii-sras) Judgment

Baltle (bal-tayl)\(^*\) n. Righteousness

1.70 . . . balance of righteousness and truth . . .

Pronunciation notes:
(*Dee—Bal tale to be sounded) Should be two syllables. The letters le, following a consonant, combine to form the “ayl” sound at the end of the word. (See Cicle and Bagle.)

Also:
Baltoh (bal-toh) Righteousness

Possible shared root:
Balit (bal-it) The Just
Balt (balt) Justice
Baltan (bal-tan) Justice
Baltim (bal-tim) Extreme Justice (or Fury)
Balzarg (bal-zarj) Stewards
Balzizras (bal-zii-sras) Judgment

Note:
See also “Piamol.” See also Baco u ib and Sam velg (both are forms of “righteous”).
Baltoh (bal-toh)* [Balt + Toh] comp. Righteousness

2.22 . . . the chamber of righteousness . . .

Pronunciation notes:
(*Dee—Baltoh) Likely two syllables.

Also:
Baltle (bal-tayl) Righteousness

Compounds:
Baltoha (bal-toh-ha) [Balt + "Toha"] (My) Righteousness
Iadbaloth (ii-ad-BAL-toh) [Iad + Balt + Toh] God of Righteousness

Note:
Also see Baeouib (righteousness) and Samvelg (the righteous).

Possible shared root:
Balit (bal-it) The Just
Balt (balt) Justice
Baltan (bal-tan) Justice
Baltim (bal-tim) Extreme Justice (or Fury)
Balzarg (bal-zarj) Stewards
Balzizras (bal-zii-sras) Judgment

Baltoha (bal-toh-ha)* [Balt + "Toha"] comp. (My) Righteousness

8.12 . . . which I have prepared for my own righteousness . . .

Pronunciation notes:
(*Dee—Bal to ha) Three syllables. The o takes a long sound (likely due to the oh letter combination).
(*Dee—baltôha) See the 48 Claves. Here Dee placed a circumflex over the o to indicate its long sound.

Also:
Baltle (bal-tayl) Righteousness
Compounds:
Baltoh (bal-toh) [Balt + Toh] Righteousness
 ladbaloth (ii-ad-BAL-toh) [lad + Balt + Toh] God of Righteousness

Note:
Also see Baewib (righteousness) and Samvelg (the righteous).

Balye (bay-lii-ce)* n.
Salt

9.19 ...and of the marrow of salt ...

Pronunciation notes:
(*Dee—Ba ly e) Three syllables. I suggest a long a in the first syllable. I have given the y a long “i” sound in the second syllable. Finally, the e stands alone in the third syllable.

Balzarg (bal-zarj)* n.
Stewards

3.30 ...I made you stewards and placed you ...

Pronunciation notes:
(*Dee—BALZARG arg as in barge) I suggest two syllables. Dee indicates a soft g at the end.

Note:
Saying steward is another manner of saying caretaker. It could indicate a “Governor.”

Possible shared root:
Balit (bal-it) The Just
Balt (balt) Justice
Baltan (bal-tan) Justice
Baltim (bal-tim) Extreme Justice (or Fury)
Baltoh (bal-toh) Righteousness
Balzizras (bal-zii-sras) Judgment
Balzizras (bal-zii-sras)* n.

30.9 . . . execute the Judgment of the Highest.

Pronunciation notes:
(*Dec—Bal zi zras) Three syllables. I assume a long i at the end of the second syllable.

Possible shared root:
Balit (bal-it) The Just
Balt (balt) Justice
Baltan (bal-tan) Justice
Baltim (bal-tim) Extreme Justice (or Fury)
Baltoh (bal-toh) Righteousness
Balzarg (bal-zarj) Stewards

Bams (bams)* v.

30.90 . . . let them forget their names . . .

Pronunciation notes:
(*Dec—Bams) One syllable.

Barees (bar-ees) n.?

Note:
See the Five Books, p. 188. The Ruling Prince of the Heptarchia, Hagonel (not to be confused with the Son of the Sons of Light with the same name) presents his Seal—which is identical to the common symbol of the Sun (a circle with a dot in the center)—and calls it Barees. No definition is given.

Basgim (bas-jim)* n.

10.24 . . . which burn night and day . . .
Pronunciation notes:
(*Dee—Bas gim) Two syllables. The vowels are all short. The g should take its soft sound when preceding an i.

Shared root:
Bazemlo (bas-em-loh) Midday the First
"Bazem" (bas-em) Midday

Note:
These words apparently share “bas/baz” as a root.

“Bazem” (bas-em) n. Midday

Compounds:
Bazemlo (bas-em-loh) [“Bazem” + “Lo”] Midday the First

Shared root:
Basgim (bas-jim) Day

Note:
These words apparently share “bas/baz” as a root.

Also:
Compare the names of the Heptarchic Angels Baspalo (Mercury Governor of Monday), Basledf (Venus Governor of Monday), and Bazpama (Mars Governor of Wednesday). Also compare the name of the Part of the Earth (and its Angelic Governor) Bazchin.

Bazemlo (bas-em-loh) [*Bazem” + “Lo”] comp. Midday the First

8.1 The midday the first is as the third heaven . . .

Pronunciation notes:
(*Dee—Baz me lo) Dee originally wrote this word as Bazmelo. However, see TFR, p. 200, where Illemese corrects this:
(Ilemese—Basem lo, or Basemlo) Three syllables.
(*Dee—Bazmelo) See the 48Keys. Dee preserved the Bazmelo spelling of the word here. He even placed a circumflex over the e to indicate a long sound. However, I have settled upon the correction made by Illemese.
Shared root:
Basgim (bas-jim) Day

Note:
These words apparently share bas/baz as a root.

Also:
Compare the name of the Heptarchic Angel Basmelo, the solar Governor of Thursday. See the pronunciation note—as this might explain why Dee originally wrote Bazemlo as “Basmelo” instead. I suggest the Governor’s name should be pronounced as Dee describes above—with a long “e” sound (bas-mee-loh).

Befafes (bef-ay-fes) prop. n.
Light From Light,*
Heptarchic Prince
of Tuesday, Mars
\textbf{\textsuperscript{\textbackslash 153}}

Note:
(*Dee—Befafes his etymology is as much to say “Light from the Light.”) See the Five Books, p. 310. However, see lalpirt (light)—which I assume refers to a different kind of Light than expressed in Befafes’ name.

I have not included most of the Heptarchic names and those derived from tablets and magick squares elsewhere in the Angelical system in this Lexicon. However, the name of the Prince of Tuesday, Befafes, plays an important role between Loagaeth and the forty-eight Keys. Also see Obelison (Pleasant Deliverer), a name of Befafes.

Also:
Befes (bef-es)
Heptarchic Prince of
Tuesday (vocative)

Compare from Loagaeth:
Bef, Befas

Befes (BEP-es)* n.
Heptarchic Prince of
Tuesday (vocative)**
\textbf{\textsuperscript{\textbackslash 153}}
Pronunciation note:
(*Dee—Befes) See the Five Books, p. 310. Dee places an accent over the first e.

From Loagaeth:
(**Dee—Befes the vocative case of Befafes. Befafes O, is to call upon him as on God. Befafes O, is as much to say, "Come Befafes and bear witness." Befafes his etymology is as much to say "Light from the Light.”) See the Five Books, p. 310. Befafes is the Heptarchic Prince of Tuesday.

Also:
Befafes (bef-ay-fes) Heptarchic Prince of Tuesday, Mars

Compare from Loagaeth:
Bef

Bia (bii-a)* n. Voices

2.30 ... mightier are your voices than the manifold winds ...

Pronunciation notes:
(*Dee—Bia) Likely two syllables with a long i. See pronunciation note for Bien (my voice). I believe the final a should take the short sound, as Dee did not write it by itself.

Also:
Bial (bii-al) Voice
Bien (bii-en) (My) Voice

Shared root:
Bahal (BAY-hal) Cry with a Loud Voice

Note:
The Bia family of words seem to indicate the physical speaking voice. See also Faaip (voices/psalms) and Farzem (uplifted voices)—both of which seem to indicate the action of speaking or singing.
Biab (bii-ab)* v.  
To Stand  

3.7 . . . on whose hands stand 12 kingdoms.

Pronunciation notes:  
(*Dee—Biab) Likely two syllables with a long i, as in the English word dial.

Note:  
Why would this word seem to share a root with the words for “voice” (Bial, Bien, etc.)?

Bial (bii-al) n.  
Voice  

14.18 Behold the voice of God . . .

Pronunciation notes:  
Likely two syllables with a long i. See pronunciation note for Bien (my voice).

Note:  
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Also:  
Bia (bii-a)  
Bien (bii-en)

Note:  
See also Faap (voices/psalms) and Farzem (uplifted voices).

Shared root:  
Bahal (BAY-hal)  
Cry with a Loud Voice

Bien (bii-en)* n.  
(My) Voice  

6.33 . . . hearken unto my voice.
Pronunciation notes:
(*Dee—Bi en) Two syllables. The i is likely a long vowel.

Also:
Bia (bii-a) Voices
Bial (bii-al) Voice

Note:
See also Faaip (voices/psalms) and Farzem (uplifted voices).

“Bigl” (big-el) n. Comforter?

Compounds:
Bigliad (big-lii-ad) [”Bigl” + lad?] (In Our) Comforter

Note:
It is not certain that Bigliad should be a compound, or if lad is merely a root in this word.

Pronunciation notes:
See Crpl (but one) for a similar pronunciation.

Possible shared root:
“Bliard” (blii-ARD) Comfort
Blior (blii-OR) Comfort
Bliora (blii-OH-ra) Comfort
Bliorax (blii-OH-raks) To Comfort
Bliorb (blii-ORB) Comfort
Bliors (blii-ORS) Comfort
”Bliort” (blii-ORT) Comfort
Pibliar (pib-lii-AR) Places of Comfort

Bigliad (big-lii-ad)* [”Bigl” + lad?] comp. (In Our) Comforter

7.49 . . . our strength waxeth strong in our comforter . . .

Pronunciation notes:
(*Dee—Big li ad) Three syllables. The i at the end of the second syllable takes a long sound.
(*)Dee—Bigliad* See the 48 Caves. Here, Dee adds a circumflex over the \( i \) to indicate its long sound.

**Note:**

*Bigliad* is a direct reference to God. It would seem to be a compound of *lad* (God) and *Blior* (comfort)—though note the radical change from *Blior* to “Bigl.” I’m not sure what the root would be in this case.

**Blans** (blanz)* **v.**

To Harbor

10.5 . . . and *are harboured* in the north . . .

**Pronunciation notes:**

(*)Dee—Blans* One syllable. The \( a \) is likely short.

“*Bliard*” (blii-ARD) **n.**

Comfort

**Pronunciation note:**

I have adopted the accent from *Bliora* (comfort).

**Compounds:**

Fbliard (ef-blii-ard) [F + “Bliard”] Visit (with) Comfort

**Also:**

“*Bigl*” (big-el)

Blior (blii-OR)

Bliora (blii-OH-ra)

Bliorax (blii-OH-raks)

Bliorb (blii-ORB)

Bliors (blii-ORS)

“*Bliort*” (blii-ORT)

Piblier (pib-lii-AR)

**Blior** (blii-OR)* **n.**

Comfort

9.74 . . . as requireth *comfort* . . .
Pronunciation notes:
(*Dee—Bli or) Two syllables. I have adopted the accent from Bliora (comfort).

Also:

"Bigl" (big-el)  
"Bliard" (blii-ARD)  
Bliora (blii-OH-ra)  
Bliorax (blii-OH-raks)  
Bliorb (blii-ORB)  
Bliors (blii-ORS)  
"Bliort" (blii-ORT)  
Pibliar (pib-lii-AR)  

Compounds:
Tablior (TAY-blii-or) [Ta + Blior]  

Possible compounds:
Bigliad (big-lii-ad) ["Bigl" + Iad?]  

Bliora (blii-OH-ra)* n.  

5.49 ... visit us in peace and comfort . . .

Pronunciation notes:
(*Dee—Bli ó ra) Three syllables, with the accent on the second syllable. The o stands alone.
(*Dee—bliora) See the 48 Claves. Again the accent is shown on the second syllable.

Also:

"Bigl" (big-el)  
"Bliard" (blii-ARD)  
Blior (blii-OR)  
Bliorax (blii-OH-raks)  
Bliorb (blii-ORB)  
Bliors (blii-ORS)  
"Bliort" (blii-ORT)  
Pibliar (pib-lii-AR)
**Bliorax** (blii-OH-raks)* v. 

16.9 ... and shalt comfort the just ...

Note:
The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee’s 48 Claves.

Also:
Note this could be an example of the -ax affix, indicating action.

Pronunciation notes:
(*Dee—bliörax) See the 48 Claves. Dee placed a circumflex over the ϒ to indicate a long sound. The accent is taken from Bliora (comfort). See other versions of this word for further pronunciation notes.

Also:
"Bigl" (big-el) Comforter
"Bliard" (blii-ARD) Comfort
Blior (blii-OR) Comfort
Bliora (blii-OH-ra) Comfort
Bliorb (blii-ORB) Comfort
Bliors (blii-ORS) Comfort
"Bliort" (blii-ORT) Comfort
Pibliar (pib-iii-AR) Places of Comfort

Compounds:
Tablior (TAY-blii-or) [Ta + Blior] As Comforters

**Bliorb** (blii-ORB)* n.

30.17 ... God, the beginning of comfort ...

Pronunciation notes:
(*Dee—Bliörb) Likely two syllables, with an accent on the second syllable.
Also:
“Bigl” (big-el) Comforter
“Bliard” (blii-ARD) Comfort
Blior (blii-OR) Comfort
Bliora (blii-OH-ra) Comfort
Bliorax (blii-OH-raks) (Shalt) Comfort
Bliors (blii-ORS) Comfort
“Bliort” (blii-ORT) Comfort
Pibliar (pib-lii-AR) Places of Comfort

Bliors (blii-ORS)* n. Comfort

\[ \mathbb{B}L\mathbb{Z}L\mathbb{V} \]

8.51 ... to the terror of the earth, and to our comfort ... 
18.5 ... burning flame of comfort ...

Pronunciation notes:

(*Dee 8.51—Bli ors)
(*Dee 18.5—Bliors) Two syllables. Based on other versions of this word, I suspect that Dee’s note at word 18.5 is a misprint. I have taken my pronunciation from the note at 8.51. The i at the end of the first syllable should likely take a long sound.
I have adopted the accent from Bliora (comfort).

Also:
“Bigl” (big-el) Comforter
“Bliard” (blii-ARD) Comfort
Blior (blii-OR) Comfort
Bliora (blii-OH-ra) Comfort
Bliorax (blii-OH-raks) To Comfort
Bliorb (blii-ORB) Comfort
“Bliort” (blii-ORT) Comfort
Pibliar (pib-lii-AR) Places of Comfort

“Bliort” (blii-ORT) n. Comfort

\[ \mathbb{B}L\mathbb{Z}L\mathbb{V} \]

Pronunciation note:
I have adopted the accent from Bliora (comfort).
Compounds:
Comobliort (koh-moh-blii-ort) [“Como” + “Bliort”]

Also:
“Bigl” (big-el)  
“Bliard” (bli-ARD)  
Blior (blii-OR)  
Bliora (blii-OH-ra)  
Bliorax (blii-OH-raks)  
Bliorb (blii-ORB)  
Bliors (blii-ORS)  
Pibliar (pib-lii-AR)

Bobagelzod (boh-bay-JEL-zohd)* n.?  
Heptarchic King  
of Sunday, Sol?

From Loagaeth:
See the Five Books, p. 313. This would appear to be the name of the  
Heptarchic King of Sunday and Sol, Bobagel. Perhaps this is a formal  
vocative case of his name? (See the “Angelical Linguistics” chapter.)

Pronunciation note:
(*Dee—Bobagélzod) See the Five Books, p. 313. Dee places an accent over  
the e. I have given the first a and o their long sounds based on similar  
words (see Babagen, Babalon, etc.).

Compare from Loagaeth:
Bobagen

Bogpa (bog-pa)* v  
To Reign

1.66 ... and reigneth amongst you ...

Pronunciation notes:
(*Dee—Call it Bogpa) I assume two syllables.
Note:
See also Sonf (reign).

**Bolp** (bulp)* v.? or *pron.*  
(Be) Thou

18.24 *Be thou* a window of comfort unto me.

**Pronunciation notes:**
(*Dee—Bolp*) One syllable. I assume this word sounds similar to the English word gulp.

**Probable shared root:**

Aqlo (AY-kwah-loh)  
Thy

Yls (yils)  
Thou

Ylsi (yil-sii)  
Thee

L (el)  
First

Ol (ohl)  
I, Myself

Note:  
If Ol (myself) is the root here, then the pre- and suffixed letters (B and p) alter it to its antonym (thou). Also see the word I (is/ are), which goes through a similar antonymic change into Ip (not).

I also note that this word seems to indicate action, even though thou is technically a personal pronoun.

**Booapis** (boh-OH-ay-pis)* v.  
To Serve

30.63 ... as a handmaid *let her serve them.*

**Pronunciation notes:**
(*Dee—Booapis*) This is a very confusing note, and I doubt that Dee intended every one of these letters to stand alone. (To make sense of this, I have taken the pronunciation notes for Aboapri into account.) I have combined the initial B and the first o, and left the second o to stand alone. This makes a word of four syllables.

I have applied the accent to the second syllable based on Aboapri (to serve).
Also:
Aboapri (ay-BOH-ay-prii) To Serve

Note:
It would appear that boap/booap serves as the common root between these two words.

Bornogo (bor-noh-goh) prop. n.
Heptarchic Prince of Sunday, Sol

From Loagaeth:
This name appears in a star pattern on the ninth Table of Loagaeth. Bornogo is the Heptarchic Prince of Sunday and Sol. Interestingly, it would seem a version of the name Bobgel (the King of Sunday) also appears in Loagaeth. (See Bobogelzod.)

Bransg (branzh)* n.
Guard

9.2 A mighty guard of fire with two-edged swords . . .

Pronunciation notes:
(*Dee—Bransg) This word is likely one syllable. All of these letters fit naturally together in English. The a should take its short sound. The sg should make the sound of “sj” (a kind of “zhuh” sound)—which I have represented as zh. (See Vorsg for another example.)

Note:
A guard, as the word is used in Key Nine, refers to troops who have been assigned to something specific—such as an honor guard assigned to carry a flag. The mighty guard in Key Nine is like a defensive platoon.

Brgda (burj-da)* v.
To Sleep

3.25 . . .which sleep and shall rise.
Pronunciation notes:
("Dee—as Burgda as burgen to bud) Apparently two syllables, with a soft “g” (or “j”) sound followed immediately by a d. (Almost like a hard “j” or “dg” sound—as in fudge and budge.) As is often the case, the r nested between two incompatible consonants adopts an “ur” sound.

“Brin” (brin) v.

Compounds:
Dsbrin (dee-es-brin) [Ds + “Brin”]

Also:
“Brint” (brint)
Brints (brints)

Note:
“Brin” is likely the root word for Brints and its related words.

“Brint” (brint) v.

Compounds:
Odbrint (ohd-brint) [Od + “Brint”]

Also:
“Brin” (brin)
Brints (brints)

Note:
“Brin” may represent the root word here.

Brints (brints)* v.
18.15 . . . 6332 have their abiding . . .

Pronunciation notes:
("Dee—Brints) All one syllable. The i is likely short.

Also:
“Brin” (brin)
“Brint” (brint)

Note:
“Brin” may represent the root word here.

Compare from Loagaeth:
Brtnc

Brita (brit-a)* v.

6.34 I have talked of you and I move you . . .

Pronunciation notes:
(*Dee—Brita) Likely two syllables.

Note:
Also see Camliax (Spake).

Busd (buzd)* n., adj.

8.23 . . .in the glory of the earth . . .

**16.7 . . .thy beginning in glory . . .

Pronunciation notes:
(*Dee 8.23—Bufd) One syllable. I notice “Bufd” is spelled with an f while every other version of the word (Busdir, Busdirlb) is spelled with an s. In Dee’s English, elongated s’s were often used that highly resemble f’s. Therefore, it is likely that this word should read Busd. (See Casasam/“Cafafam” for a similar example.)

(*Dee 8.23—busd) See the 48 Claves. Here, Dee confirms that the f in TFR should actually be an s.

Note:
**The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee’s 48 Claves.

Also:
Busdir (buz-der)  Glory
Note:
Busd would seem to indicate glory in the sense of “wondrous.” See also Ialpirghah (flames of the first glory), which properly relates to light and fire—and possibly the light (glory) of the rising Sun. And Adgmach (glory), which appears to indicate “adoration, praise.” Also see “Lzirn” (wonders) and Sald (wonder).

Also compare Busd to the Heptarchic Angel Busduna, the lunar Governor of Tuesday. Apparently, Busduna contains an etymology of “glorious.”

Busdir (buz-der)* n.  
Glory

18.8 . . . openest the glory of God.

Pronunciation notes:
(*Dee—Bus dir) Two syllables.

Also:
Busd (buzd)  
Glory

Compounds:
Busditorl (buz-der-tilb) [Busdir + Tilb]  
Glory (of) Her

Note:
See note at Busd.

Glory (of) Her

30.50 . . . that the glory of her may be . . .

Pronunciation notes:
(*Dee—Bus dir tilb) Three syllables.

Butmon (but-mon)* n.  
Mouth

7.9 . . . the Lord hath opened his mouth . . .
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Pronunciation notes:
(*Dee—But mon) Two syllables. Both vowels are probably short.

Also:
Butmona (but-moh-na) 
Butmoni (but-moh-nii)

Note:
Compare to the name of the Angel Butmono, the Heptarchic Prince of Thursday. If the -o affix (of) applies here, Butmono’s name means “of the mouth”—like the mouth of God.

Butmona (but-moh-na)* n.

30.146 . . . the covenant of his mouth which he hath sworn . . .

Pronunciation notes:
(*Dee—But mo na) Three syllables. The o likely takes a long sound.
(*Dee—butmôna) See the 48 Claves. Here, Dee placed a circumflex over the o—thus confirming its long sound.

Also:
Butmon (but-mon)
Butmoni (but-moh-nii)

Note:
See note at Butmon.

Butmoni (but-moh-nii)* n.

9.46 . . . and from their mouths run seas of blood.

Pronunciation notes:
(*Dee—BUT MO NI) Three syllables. It is unclear why Dee wrote this word in all caps. The o in the second syllable should take its long sound. Likewise for the i in the final syllable.
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(*Dec—butmôni) See the 48 Claves. Here, Dee placed a circumflex over the o to indicate its long sound.

Also:

Butmon (but-mon)  
Butmona (but-moh-na)

Note:

See note at Butmon.
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Veh (C/K)

Ca (see-ay)* adv.

Therefore

1.74 Move, therefore . . .
2.43 Move, therefore . . .
5.42 Therefore, come you and obey . . .
11.36 Move, therefore . . .

Pronunciation notes:

(*Dee 2.43—Ca )
(*Dee 5.42—Ca Sa) This note suggests one syllable, with the C taking the sound of “S.”
(*Dee 1.74—c-a) See 48 Claves. Two syllables are again indicated.

Note:
See also “Ca” (as).

Compare from Loagaeth:

Ca

“Ca” (kay) prep.

As?

Compounds:

Icorsca (i-KORS-kay) [I + Cors + “Ca”] Is Such as

Also:

Ta (tay) As

Note:
The English word *as* is generally translated as *Ta*. However, there is precedent elsewhere in the Keys for this switch from *T* to *C*. See *Cab* (scepter) and *Caba* (govern).

Cab (kab) n. Rod / Scepter

1.44 . . . delivered you a rod with the arc of knowledge . . .
Note:
This word obviously means scepter—such as a ruling king would carry. It is intimately connected with the word Caba (govern), which precedes Cab in the Key by a few words.

Also:
Caba (ka-BA)  
Govern

Shared root:
Tabaam (tay-BAY-an)  
Governor
“Tabas” (tay-BAS)  
Govern

Note:
Note that the T (of the Taba root) becomes a C here. Note also the word Icorsca (is such as)—which uses Ca for as rather than the normal Ta. There does seem to be some relationship between the letters T and C in the Angelical.

Caba (ka-BA)* v.  
To Govern

1.40 . . . a law to govern the holy ones . . .

Pronunciation notes:
(*Dee—call it Caba) Should be two syllables.
(*Dee—cabá) See 48 Claves. The accent is on the second syllable.

Also:
Cab (kab)  
Govern

Shared root:
Tabaam (tay-BAY-an)  
Governor
“Tabas” (tay-BAS)  
Govern

Note:
See note with Cab (scepter) and “Ca” (as?). Also see Tabaam.
**Cabanladan** (kab-an-lad-an) n/a

Note:
See *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: *Garil zed masch, ich na gel galaht gemp gal noch Cabanladan*. No translation or context is offered.

**Cacacom** (kay-SAY-som)* v.

3.66 . . . his mercies flourish . . .

Pronunciation notes:
(*Dee—Ca ca com*) Three syllables. See *Casasam* (abiding)—indicating the c’s in Cacacom (except for the initial C) should also take the soft “s” sound.

(*Dee—ca-cá-com*) See the 48 Claves. Here, Dee indicates the accent on the second syllable.

Also:
“Cacocasb” (kay-KOH-kasb) Another While
Cacrg (KAY-kurg) Until
Casasam (kay-SAY-sam) Abiding

Possible shared root:
Acocasb (ay-KOH-kasb) Time
Capimali (kay-pii-MAY-ii) Successively
“Capimao” (kay-pii-MAY-oh) While
Capimaon (kap-ii-MAY-on) Number of Time
Capmiaili (kap-mii-AY-ii) Successively
Cocasb (KOH-kasb) Time
Cocasg (KOH-kazh) Times
Qcocasb (kwah-KOH-kasb) Contents of Time

Note:
Also see *Pild* (continually).
“Cacocasb” (kay-KOH-kasb) n.

Pronunciation note:
I have adopted the accent from other versions of this word.

Compounds:
Odcacocasb (ohd-kay-KOH-kazb) [Od + “Cacocasb”]

Also:
Acocasb (ay-KOH-kasb)
Cacacon (kay-SAY-som)
Cacrg (KAY-kurg)
Cocasb (KOH-kasb)
Cocasg (KOH-kazh)
Qcocasb (kwah-KOH-kazb)

Probable shared root:
Casasam (kay-SAY-sam)
Capimali (kay-pii-MAY-lii)
“Capimao” (kay-pii-MAY-oh)
Capimaon (kap-ii-MAY-on)
Capmiali (kap-mii-AY-lii)

Note:
Also see Pild (continually).

Cacrg (KAY-kurg)* prep. or conj.

Pronunciation notes:
(*Dee 8.28—Ca curg)
(*Dee 30.138—Ca crg cUr) Two syllables. The r takes the “ur” sound. With word 30.138, Dee seems to indicate the second syllable carries the accent (over the ūr).
(*Dee 8.28—cacarg) See the 48 Claves. Here, Dee uses an a in the second syllable instead of a u to indicate the implied vowel sound. (This a and the corresponding u are strictly phonetic glosses.)

(*Dee 30.138—cācrē) See the 48 Claves. Here, Dee placed the accent upon the first syllable. (I have adopted this in my own pronunciation.)

Also:

Cacacom (kay-SAY-som)  
"Cacocasb" (kay-KOH-kasb)  

Probable shared root:

Acocasb (ay-KOH-kash)  
Casasam (kay-SAY-sam)  
Capimali (kay-pii-MAY-lii)  
"Capimao" (kay-pii-MAY-oh)  
Capimaon (kap-ii-MAY-on)  
Capmiali (kap-mii-AH-liii)  
Cocasb (KOH-kash)  
Cocasg (KOH-kazh)  
Qcocasb (kwah-KOH-kasb)  

Note:
Also see Pild (continually).

"Cafafam"

Note:
See Casasam (abiding).

Calz (kalz)* n.

Firmaments (i.e., Heavens)

1.8 . . . above the firmaments of wrath . . .

Pronunciation notes:
(*Dee—Calz) One syllable.

Note:
See also Piripsol (Heavens).
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Camacheth (kam-ask-eth)  n/a

Note:
See TFR, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky's behalf, which ends with, "Grant this Camacheth galsuagath garnastel zurah logaah luseroth." No translation is offered.

Compare from Loagaeth:
Vacheth

Camikas (kam-ii-kas)  n/a

Note:
See the Five Books, p. 276. Here, Kelley is once again convinced the Angels are evil devils sent to lead humans astray. The Archangel Raphael holds his hands to Heaven (in what appears to be exasperation) and exclaims, "Camikas Zurel" No translation is suggested.

Camliax (kam-lii-aks)* v.

11.12 . . . the Eagle spake and cried . . .

Pronunciation notes:
(*Dee—Cam li ax) Three syllables. The i likely takes its long sound.
(*Dee—camliax) See the 48 Claves. Here, Dee placed a circumflex over the i to indicate its long sound.

Note:
This could be an example of the suffix -ax indicating action.

Also see:
Brita (To Speak of).

Canal (san-al)* n.

(Continual) Workmen

6.20 . . . and 7699 continual workmen whose courses . . .
Pronunciation notes:
(*Dee—Canal Sanal) Two syllables. The initial C takes a soft sound (as in circle or cereal).

Canse (kan-say) adj.

Note:
(*Dee—Canse signifieth mighty, and Cruscanse more mighty.) See Five Books, p. 304. Cruscanse (more mighty) is found in Loagaeth, but Canse (mighty) was mentioned only in a marginal note. See also Micaolz (mighty), Micalp (mightier)

Also:
Cruscanse (krooz-kan-say)

Compare from Loagaeth:
Can, Cans

Caosg (kay-OZH)* n.

3.53 ... on the earth continually ...
5.9 ... looking with gladness upon the earth ... 
**16.12 ... walkest upon the earth with feet ...

Pronunciation notes:
(*Dee 3.53—Caosg)
(*Dee 5.9—Ca ósg) Two syllables, accent on the second syllable. Also note that an a followed by an o usually appears to take its long sound (as in the English word chaos).
I assume that the final sg letter combination makes a soft “j” or “zhuh” sound. I have represented this sound with the letters zh. (See Vorsg and Cocasg for this same sound.)
(*Dee 3.53—caósg) See the 48 Claves. The o again carries the accent. 
(*Dee 5.9—ca-ósg) See the 48 Claves. This note matches the one in TFR.
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Note:
**The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on TFR, p. 194. However, it does appear in Dee's 48 Claves.**

Also:

- Caosga (kay-OS-ga) Earth
- Caosgi (kay-OZH-ii) Earth
- Caosgin (kay-OS-jin) Earth
- Caosgo (kay-OS-go) Of the Earth
- Caosgon (kay-OS-gon) Unto the Earth

Caosga (kay-OS-ga)* n.

30.43 . . . the earth, let her be governed . . .

Pronunciation notes:
(*Dee—Ca os ga) Likely three syllables—with the accent on the second syllable. The g should take the hard sound before an a—as in the English words gave and gantry. Finally, the a in the first syllable should be long, because it precedes an o.

(*Dee—Ca os ga) See the 48 Claves. Here, Dee again placed an accent upon the second syllable.

Also:

- Caosg (kay-OZH) Earth
- Caosgi (kay-OZH-ii) Earth
- Caosgin (kay-OS-jin) Earth
- Caosgo (kay-OS-go) Of the Earth
- Caosgon (kay-OS-gon) Unto the Earth

Compounds:

- Fcaosga (ef-kay-OS-ga) [F + Caosga] Visit the Earth

Caosgi (kay-OZH-ii)* n.

5.22 . . . vessels to water the earth . . .

6.23 . . . visit with comfort the earth . . .
10.19 . . . laid up for the earth . . .

**15.9 . . . weave the earth with dryness . . .
30.26 . . . for the government of the earth . . .

**Note:**
**The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 Claves.**

**Pronunciation notes:**

(*Dee 5.22—Ca os gi*)

(*Dee 6.23—Ca os gi kaosgi*)

(*Dee 10.19, 30.26—Ca os gi*) In these notes, Dee indicates three syllables, with an accent on the second syllable. He also gives the initial C its hard ("C") sound. The a preceding an o should take the long sound (as in the English word chaos), and the g preceding an i likely takes its soft sound. Finally, because the g is soft, it likely combines with the s to make a kind of "zhuh" sound—which I have indicated in my pronunciation as zh.

(*Dee 5.22; 30.26—caôsgi) See the 48 Claves. Note the accent again on the second syllable.

(*Dee 15.9—caôsgi) See the 48 Claves. Note the circumflex over the o, indicating its long sound.

**Compounds:**

Arcaosgi (ar-kay-OZH-ii) ["Ar" + Caosgi] To(?) the Earth

Also:

Caosg (kay-OZH) Earth

Caosga (kay-OS-ga) Earth

Čaosg (kay-OS-jin) Earth

Caosgo (kay-OS-go) Of the Earth

Caosgon (kay-OS-gon) Unto the Earth

Caosgin (kay-OS-jin)* n. Earth

9.44 . . . millstones greater than the earth . . .
Pronunciation notes:
(*Dee—Ca os gin) Three syllables. The a in the first syllable should be long. The g should take a soft sound when preceding an i.
(*Dee—caósgin) See the 48 Claves. Here, Dee placed an accent over the second syllable.

Also:
Caosg (kay-OZH) Earth
Caosga (kay-OS-ga) Earth
Caosgi (kay-OZH-ii) Earth
Caosgo (kay-OS-go) Of the Earth
Caosgon (kay-OS-gon) Unto the Earth

Caosgo (kay-OS-go)* prep. phrase Of the Earth

8.24 . . . in the glory of the earth . . .
8.49 . . . to the terror of the earth . . .
9.30 . . . the moss of the earth . . .
**14.12 . . . all creatures of the earth . . .
18.11 . . . to the center of the earth . . .
30.6 . . . mighty in the parts of the earth . . .

Pronunciation notes:
(*Dee 8.24—Ca, or Ka os go)
(*Dee 8.49—Ca as go Ka)
(*Dee 9.30; 18.11—Ca os go)
(*Dee 30.6—Ca ós go) These notes indicate three syllables, an accent on the second syllable. The C takes a hard sound, and so does the g. (The g took a soft sound in Caosg, but the final o changes the sound.) Finally, I assume a long sound for the a because it precedes an o.
(*Dee 8.24, 49; 9.30; 14.12; 18.11; 30.6—caósgo) See the 48 Claves. Here, Dee indicates an accent on the second syllable.

Note:
**The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.
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also:

Caosg (kay-OZH) Earth
Caosga (kay-OS-ga) Earth
Caosgi (kay-OZH-ii) Earth
Caosgin (kay-OS-jin) Earth
Caosgon (kay-OS-gon) Unto the Earth

Caosgon (kay-OS-gon)* prep. phrase Unto the Earth

10.73 ... woe be to the earth ...

Pronunciation notes:
(*Dee—Ca ós gon) Three syllables. The accent mark is placed in the middle of the second syllable. The a should be long, followed by a short o (as in the English word chaos). The g preceding an o should take the hard sound.
(*Dee—Caósgon) See the 48 Claves. Again, Dee shows an accent over the second syllable.

Also:

Caosg (kay-OZH) Earth
Caosga (kay-OS-ga) Earth
Caosgi (kay-OZH-ii) Earth
Caosgin (kay-OS-jin) Earth
Caosgo (kay-OS-go) Of the Earth

Capimali (kay-pii-MAY-ii)* adv. Successively

4.25 ... also successively are the number of time ...

Pronunciation notes:
(*Dee—Ca pi ma li) Four syllables.
(*Dee—Capimáli) See the 48 Claves. Accent on the third syllable.

Also:

“Capimao” (kay-pii-MAY-oh) While (period of time)
Capimaon (kap-ii-MAY-on) Number of Time
Capmiali (kap-mii-AY-ii) Successively
Possible shared root:
Acocasb (ay-KOH-kasb) Time
Cacacom (kay-SAY-som) Flourish
"Cacocasb" (kay-KOH-kasb) Another While
Cacrg (KAY-kurg) Until
Casasam (kay-SAY-sam) Abiding
Cocasb (KOH-kasb) Time
Cocasg (KOH-kazh) Times
Qcocasb (kwah-KOH-kasb) Contents of Time

Compare from Loagaeth:
Cap

Note:
Also see Pld (continually).

"Capimao" (kay-pii-MAY-oh) n. While (period of time)

Pronunciation note:
I have adopted the accent from Capimali (successively).

Compounds:
Lcapimao (el-ka-PII-may-oh) [L + “Capimao”] One While

Also:
Capimaon (kap-ii-MAY-on) Number of Time
Capimali (kay-pii-MAY-lii) Successively
Capmiali (kap-mii-AY-lii) Successively

Possible shared root:
Acocasb (ay-KOH-kasb) Time
Cacacom (kay-SAY-som) Flourish
"Cacocasb" (kay-KOH-kasb) Another While
Cacrg (KAY-kurg) Until
Casasam (kay-SAY-sam) Abiding
Cocasb (KOH-kasb) Time
Cocasg (KOH-kazh) Times
Qcocasb (kwah-KOH-kasb) Contents of Time
An Encyclopedic Lexicon of the Tongue of Angels

Compare from Loagaeth:
Cap

Note:
Also see Pild (continually).

Capimaon (kap-ii-MAY-on)* n.

Number of Time

4.27 . . . also successively are the number of time . . .

Pronunciation notes:
(*Dee—Capi ma on) Four syllables. The first a seems to be short in this case. I have adopted the accent from Capimah (successively).

Also:
Capimali (kay-pii-MAY-lii) 
Successively
"Capimao" (kay-pii-MAY-oh) While (period of time)
Capmiali (kap-mii-AY-lii) Successively

Possible shared root:
Acocasb (ay-KOH-kasb) Time
Cacacom (kay-SAY-som) Flourish
"Cacocasb" (kay-KOH-kasb) Another While
Cacrg (KAY-kurg) Until
Casasam (kay-SAY-sam) Abiding
Cocasb (KOH-kasb) Time
Cocasg (KOH-kazh) Times
Qcocasb (kwah-KOH-kasb) Contents of Time

Compare from Loagaeth:
Cap

Note:
Also see Pild (continually).

Capmiali (kap-mii-AY-lii)* adv
Successively

3.38 . . . power successively over 456 . . .
Pronunciation notes:
(*Dee—Capmialti) Likely four syllables. See pronunciation notes for Capimaon and Capimali.
(*Dee—Cap-mi-dli) See the 48 Claves. Dee places an accent on the third syllable. Both i’s likely take their long sound.

Also:
Capimali (kay-pii-MAY-liii) Successively
“Capimao” (kay-pii-MAY-oh) While
Capimaon (kap-ii-MAY-on) Number of Time

Possible shared root:
Acocasb (ay-KOH-kasb) Time
Cacacom (kay-SAY-som) Flourish
“Cacocasb” (kay-KOH-kasb) Another While
Cacrg (KAY-kurg) Until
Casasam (kay-SAY-sam) Abiding
Cocasb (KOH-kasb) Time
Cocasg (KOH-kazh) Times
Qcocasb (kwah-KOH-kasb) Contents of Time

Compare from Loagaeth:
Cap

Note;
Also see Pild (continually).

Carbaf (kar-baf)* v. To Sink
(i.e., To Stoop, To Dive)

8.33 . . . until this house fall and the dragon sink.

Pronunciation notes:
(*Dee—Car baf) Two syllables.

Note:
This word is used to describe the dragon stooping— or diving to attack prey. The word stoop can also mean to descend from superior rank or moral standing—both of which make sense when applied to the dragon (or Satan).
Probable shared root:
“Abai” (a-bay) Stooing

**Carma** (kar-ma) v. To Come Out/To Arrive From/
To Arise

**Note:**
See TFR, p. 32. Here, Dee is speaking with the Angel Madimi. Suddenly, Madimi halts the session and demands, "Carma geta Barman." Dee asks her what this means, and she replies (in Latin, which roughly translates to:) "Come out of there, Barma." Madimi’s command exorcises fifteen spirits from the body of Edward Kelley, the chief of whom is named Barma. After a short exchange (see Gil, etc.), Madimi banishes all fifteen spirits back to Hell “until the last cry.” (That is, until the End Times.) Also see Niis (Come), Nissa (Come away!). *Carma Geta* is likely intended as an exorcism phrase, and not something one would use with the Angels. Niis, Nissa, etc. are appropriate for use with celestial beings.

Possible shared root:
*Carmara* (kar-mar-a) n/a

**Compare from Loagaeth:**
Csrmax, Armax, Cardax

*Carmara (or Marmara)* (kar-mar-a) prop. n. n/a

(ʃʃʃʃ or) ʃʃʃʃ

Possible shared root:
*Carma* (kar-ma) To Come Out/To Arise

**Note:**
See the *Five Books*, pp. 184 and 187. *Carmara* is the title of the ruling King of the *Heptarchia*. In Dee’s lifetime, the Heptarchic King of Venus—Baligon—held the title. Today, I presume it should be the King of Mercury—Bnaspol—though I do not know if he would hold the same title.

(Also see Ga, Galvah, Hagonel, Mapsama, Murifri, Nalvage, Vaa, and Za.)
Compare from Loagaeth:

Csrmx, Armx, Cardax

Casarm (kay-SARM)* pron.

Whom

1.38 ... to whom I made a law ...
5.14 ... unto whom I fastened pillars ...

Pronunciation notes:
(*Dec—Casarm) I assume just two syllables here. Also see Casarmg, Casarman, and Casarmi—which indicate the first a is long, and the accent is on the second syllable.

Also:
Casarma (kay-SAR-ma)
Casarman (kay-SAR-man)
Casarmg (kay-SAR-mij)
Casarmi (kay-SAR-mij)

Also see:
Soba (whose)

Casarma (kay-SAR-ma)* pron.

Whom

2.13 ... whom I have prepared ...

Pronunciation notes:
(*Dec—Casarma)
(*Dec—Casarma) See 48 Claves. I assume three syllables here. Also see Casarmg, Casarman, and Casarmi, which indicate the first a is long. Other versions of this word indicate an accent on the second syllable.

Also:
Casarm (kay-SARM)
Casarman (kay-SAR-man)
Casarmg (kay-SAR-mij)
Casarmi (kay-SAR-mij)
Also see:
Soba (whose)

Casarman (kay-SAR-man)* pron. or adj. Whom/(Under) Whose

11.22 . . . of whom it is measured . . .
15.4 . . . under whose wings . . .

Pronunciation notes:
(*Dee 11.22—Casarman) Three syllables. The first a is likely long.
(*Dee 11.22—Cas-sar-man) See the 48 Claves. Here, Dee places an accent upon the second syllable.

Note:
The of in the above translation (11.22) seems to be implied. The word under (in 15.4) is something more of a problem. At first it seems to be a mistake—however, there is also the instance of Casarmi (under whom) in Key Four.

**The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Also:
Casarm (kay-SARM) Whom
Casarma (kay-SAR-ma) Whom
Casarmg (kay-SAR-mij) In Whom
Casarmi (kay-SAR-mij) (Under) Whom

Also see:
Soba (whose).

Casarmg (kay-SAR-mij)* pron. In Whom

3.72 . . . in whom we say . . .
4.20 . . . in whom the second beginning of things . . .
7.14 . . . in whom the strength . . .
8.7 . . . made of hyacinth pillars, in whom the Elders . . .
18.12... in whom the secrets...

Pronunciation note:
(*Dee 3.72; 8.7—Casarmg)
(*Dee 4.20—Casarmg the g as in surge) Final g takes the soft “j” sound.
(*Dee 7.14—Ca sarmg. The g as dg armg) Again, a soft “g” sound. Also, the first a appears long.
(*Dee 18.12—ca sar mg) Three syllables. Again the a seems to take the long sound. Usually the m and the g would have to stand alone—as they do not combine naturally in English. However, in order to give the g its soft sound as Dee indicates, it is necessary to insert a vowel sound between the m and g. I suggest “mij.”
(*Dee 3.72—Casarmg) See the 48 Claves. Dee placed an accent on the second syllable.

Note:
The Angelical affix-word G (you) is not apparently intended in this spelling of Casarmg.

Also:
Casarm (kay-SARM) Whom
Casarma (kay-SAR-ma) Whom
Casarman (kay-SAR-man) Whom/(Under) Whose
Casarmi (kay-SAR-mij) (Under) Whom

Also see:
Soba (whose).

Casarmi (kay-SAR-mij)* pron. (Under) Whom

4.13... under whom I have placed 9639...

Pronunciation notes:
(*Dee—Ca sarmi) Here, we are likely seeing one of Dee’s typical substitutions of the letter i (that is—j) for the letter g. Both Casarmg and Casarmi are probably identical when spoken. However, note that Dee does not show the i as a separate syllable—so I have combined the m and i into the sound of “mij.”
(*Dee—Casármi) See the 48 Claves. Dee places an accent on the second syllable.

**Note:**
What is confusing here is the addition of *under* to the word's definition. It repeats in Key Fifteen with the word *Casarman* (under whose).

**Also:**

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Casarm (kay-SARM)</td>
<td>Whom</td>
<td></td>
</tr>
<tr>
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<td></td>
</tr>
<tr>
<td>Casarmg (kay-SAR-mij)</td>
<td>In Whom</td>
<td></td>
</tr>
</tbody>
</table>

**Also see:**

Soba (whose).

**Casasam** (kay-SAY-sam)* n.  

18.16 ... 6332 have *their abiding* ...

**Pronunciation note:**

(*Dee—Ca fa fam) Three syllables. I suspect that "Casafam" is a mistake for *Casasam*. In Dee's English, *f* was often written in an elongated fashion that highly resembles an *s*. (I find this highly likely, because we also have the word *Cacacom* [flourish], which uses two *Cs* instead of *Ss*. Those *Cs* could easily take the soft "*s*" sound.)

(*Dee—casásam) See the 48 Claves. Here, Dee confirms that the *f*s shown in this word in *TFR* should be *s*s instead. He also placed a circumflex over the second *a* to indicate its long sound. I have adopted the accent from *Cacacom* (flourish).

**Note:**

*Abiding* seems to be used in this case as a noun, to mean "period of existence."

**Also:**

Cacacom (kay-SAY-som)  

**Probable shared root:**

Acocasb (ay-KOH-kasb)  

<table>
<thead>
<tr>
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<td></td>
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</table>
Cacrg (KAY-kurg)  
“Cacocasb” (kay-KOH-kasb)  
Capimali (kay-pii-MAY-lii)  
"Capimao” (kay-pii-MAY-oh)  
Capimaon (kap-ii-MAY-on)  
Capmiali (kap-mii-AY-lii)  
Cocasb (KOH-kasb)  
Cocasg (KOH-kazh)  
Qcocab (kwah-KOH-kasb)  

Note:  
Also see Pild (continually).

<table>
<thead>
<tr>
<th>Kelpadman (kel-pad-man)</th>
<th>n/a*</th>
</tr>
</thead>
</table>

Note:  
See the Five Books, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded: *Pinzu-a lephe ganiurax kelpadman pacaph*. No translations are suggested.

Ceph (kef)* prop. n.  

Note:  
The name of the Angelical letter for Z. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter Z is named *Zain*, but *Zain* also translates as “sword.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

**Pronunciation notes:**  
(*Dee—Sounded like keph.*)

**Compare from Loagaeth:**

Ceph

Chiis (kiis)* v.  

Are (They)

9.36 . . . cursed *are they* . . .
Pronunciation notes:

(*Dee—Chiiis) One syllable. In Early Modern English, a double i indicated the long vowel sound. This is further supported by Dee’s phonetic notes for Chis (are). I suspect the second i in this word is a phonetic gloss.

Also:

Chis (kiis) Are
“Chisda” (kiis-da) Are There
Chiso (kiis-oh) Shall Be
“Gchis” (jee-kiis) Are
“Ichis” (jay-kiis) Are
Zchis (zohd-kiis) (They) Are

Note:

Note the usage of the letter I (Angelical for “is”) through these words. Because both I and Chis are forms of “to be,” it is possible that I forms the root of the Chis family of words.

Also see Zchis (they are).

Chirlan (kir-lan)* v.

7.16 . . . in whom the strength of men rejoiceth . . .
9.64 The God of Righteousness rejoiceth in them.

Pronunciation notes:

(*Dee 7.16; 9.64—Chirlan Kir) Two syllables. The Ch in the first syllable is given the harder “K” (or “Kh”) sound. Both vowels are likely short.

Chis (kiis)* v.

2.24 Stronger are your feet . . .
2.29 . . . mightier are your voices . . .
3.10 . . . six are the seats of . . .
3.14 . . . the rest are as sharp sickles . . .
3.20 . . . are, to are not, except by the hands . . .
4.22 . . . are, and wax strong . . .
4.26 . . . successively are the number of time . . .
4.29 . . . powers are as the first 456 . . .
6.3 . . . spirits of the fourth angle are nine . . .
8.9 . . . Elders are become strong . . .
9.15 . . . whose wings are of wormwood . . .
9.41 . . . in their eyes are millstones . . .
9.56 . . . upon their heads are marble . . .
10.2 . . . are numbered and harboured . . .
10.11 . . . are 22 nests of lamentation . . .
12.5 . . . and are 28 lanterns . . .
**15.6 . . . under whose wings are 6739 . . .
17.5 . . . whose wings are thorns . . .
30.19 . . . whose eyes are the brightness . . .

Pronunciation notes:

(*Dee 2.24—Chis [as Xis]) The X is actually a Greek Chi—indicating the Ch has a "K" sound.

(*Dee 2.29—Chis [the 1 long]) This note shows a long vowel sound for the i.

(*Dee 3.10—Chis as Kisse) The ss represents a single "s" sound—as in Kise. The final e gives the i its long sound. We also see again that the Ch has a "K" sound.

(*Dee 3.14—Chis as Kis)

(*Dee 3.20; 4.22, 26—Chis Kis)

(*Dee 4.29; 6.3; 8.9; 9.15, 41, 56; 10.2, 11; 12.5; 17.5—Chis)

(*Dee 30.19—Chis Kiss)

(*Dee 2.29—chis) See the 48 Claves. I am unsure why Dee placed an accent on a single-syllable word—unless he had originally intended this particular instance to compound with the word before or after it.

Note:

**The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 Claves.

Compounds:

Chisholq (KIIS-hohl-kwah) [Chis + Holq] Are Measured
Chismicaolz (kiis-mii-KAY-ohlz) [Chis + Micaolz] Are Mighty
Chista (kiis-tay) [Chis + Ta] Are as
Chistad (kiis-tad) [Chis + Ta + D] Are as the Third
Dschtis (dee-es-kiis) [Ds + Chis] Which Are
Irgilchisda (ir-jil-KIIS-da) [“Irgil” + Chis + “Da”]

How Many Are There

Odchis (ohd-kiis) [Od + Chis]

And Are

Unalchis (yew-nal-kiis) [Unal + Chis]

These Are

Also:

Chiis (kiis)

Are (They)

“Chisda” (kiis-da)

Are There

Chisco (kiis-oh)

Shall Be

“Gchis” (jee-kiis)

Are

“Ichis” (jay-kiis)

Are

Zchis (zohd-kiis)

(They) Are

Note:

See note at Chiis.

Also see Geh (are/art)—which may be a more formal term.

“Chisda” (kiis-da) [Chis + “Da”] comp.

Are There

Compounds:

Irgilchisda (ir-jil-KIIS-da) [“Irgil” + Chis + “Da”] How many Are There

Chisholq (KIIS-hohl-kwa)* [Chis + Holq] comp.

Are Measured

9.24 . . . are measured with their ministers . . .

Pronunciation notes:

(*Dee—Chis hol q) Three syllables. The final q stands alone. See Chis for further pronunciation notes.

(*Dee—chis hölq) See the 48 Claves. Here, Dee placed an accent over the first syllable. He also placed a circumflex over the o to indicate its long sound.

Chismicaolz (kiis-mii-KAY-ohlz)* [Chis + Micaolz] comp.

Are Mighty

30.4 . . . are mighty in the parts of the earth . . .
Pronunciation notes:
(*Dee—Chis Micáolz Kis) Four syllables, with an accent on the third syllable. (See Micaolz, where Dee places the accent on the same part of the word.) Dee also reminds us that the Ch has a “Kh” sound. See Chis for the long “i” sound in the first syllable. See Micaolz for the long “i” sound in the second syllable.

(*Dee—chis Micaólz) See the 48 Claves. Here, Dee indicates the accent on the fourth syllable instead. However, based on other versions of Micaolz (mighty), I have settled upon placing the accent over the third syllable.

Chiso (kiis-oh)* v. Shall Be

10.78 . . . her iniquity is, was, and shall be great . . .

Pronunciation notes:
(*Dee—Chi so K) Two syllables. Dee indicates that the Ch should take the hard “K” (or “Kh”) sound. Also, the i appears to take the long sound—which is supported by the long “i” sound in other versions of this word.

Note:
Also see Trian (shall be).

Also:
Chis (kiis)
Chiis (kiis)
“Chisda” (kiis-da)
“Gchis” (jee-kiis)
“Ichis” (jay-kiis)
Zchis (zohd-kiis)

Note:
Often, an o affix indicates “of.” However, it does not appear to hold true in this case.

Chista (kiis-tay)* [Chis + Ta] comp.

5.37 . . . whose numbers are as the first . . .
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Pronunciation notes:
(*Dee—Chis ta .. Kista) Two syllables. The Ch takes a hard “Kh” sound. See Chiis for the long “i” sound.

Chistad (kiis-tad)* [Chis + Ta + D] comp. Are as the Third

7.26 ... are as the third and fourth ...

Pronunciation notes:
(*Dee—Chis tad Kis) Two syllables. Dee indicates that the Ch in the first syllable should take the harder “K” (or “Kh”) sound. Also see the pronunciation notes for Chis.

Chr (kar)* prop. n. “The Twentieth Aethyr”
(To Be/Exist?)

30.3 ... which dwell in the twentieth aethyr ...

Note:
(*Dee—kar in palato very much.) This means the Ch in this word is guttural (a hard sound made “in palato”—the back of the roof of the mouth, just at the throat)—a raspy “kh” sound. This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names. However, if Chr means “to be/exist,” do not confuse this with the verb I (“to be”—“is/are”).

Chr contains the three Parts of the Earth Zildron, Parziba, and Totocan.

Possible shared root:
Chrmasa (krym-sa)
Christeos (kris-TEE-os)

Chrmasa (KRAYM-sa)* v. Be It Made with Power

Pronunciation note:
(*Dee—chrámsa —the first “a” very long.) See the Five Books, p. 307. Dee adds an accent over the first a.
From Loagaeth:
(*Dee—A reverent word, [ . . . ] and is, be it made with power.) See the Five Books, p. 307.

Possible shared root:
Chr (kar) ~ “The Twentieth Aethyr”
Chramsa (kraym-sa) ~ Let There Be

Compare from Loagaeth:
Cramsa, Chramsa

Christeos (kris-TEB-os)* v ~ Let There Be . . .

30.47 . . . let there be division in her . . .
30.68 . . . and let there be no one creature equal . . .
30.79 . . . let there be no creature upon or within her . . .

Pronunciation notes:
(*Dee 30.47—Christéos) Three syllables, with an accent on the second syllable. I assume a long “e” sound at the end of the second syllable. The Ch should take the “Kh” sound, as in the word Christian.
(*Dee 30.68, 79—Christéos) See the 48 Claves. In these places, Dee again indicates an accent on the second syllable.
(*Dee 30.79—Christéos) See the 48 Claves. Here, Dee used a circumflex over the e to indicate its long sound.

Note:
The similarity between this word and the word Christ in Greek (Christos)—meaning “the Anointed One.” in ancient Gnosticism, the Christos—as distinct from Jesus—was the source of all life. The Christos was also known as the Word (Logos)—the agent of creation. (See John 1.) In Genesis 1, the first words spoken by the Creator are, “Let there be Light!”

Possible shared root:
Chr (kar) ~ “The Twentieth Aethyr”
Chramsa (kraym-sa) ~ Be It Made with Power
CIAL (sii-al)*

9.26 . . . are measured with their ministers 9996.

Pronunciation notes:
(*Dee—Ci al) Two syllables. The C preceding an I should make a soft “s” sound—as in the English words circle and circus.

Note:
This word was not originally given with Key Nine. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 191). This seems to have been the case with many of the numbers mentioned in the Keys.

Ciaofi (sii-ay-oh-fii)* n.

8.48 . . . appear to the terror of the earth . . .

Pronunciation notes:
(*Dee—C I A O fi) Dee’s note is somewhat confusing. There is no ao letter combination in Early Modern English. Therefore, both letters should be sounded separately (as in the English word chaos). This leaves the initial Ci—which Dee writes as if they should each stand alone. However, these two letters do make a natural sound in English (as in circle and circus). Therefore, I suggest four syllables for this word, rather than the five Dee indicates in his phonetic note.

Cicle (sii-kayl)* n.

1.78, (RFP), 30.152 Open the mysteries of your creation . . .

Pronunciation notes:
(*Dee 1.78—Call it Cicle)
(*Dee 30.152—Cicle) Dee gives us little to work with. I assume the initial C followed by an i should make an “s” sound (as in circus and circle). The i should take a long sound (based on Dee’s phonetic note for Cicles).
Then, the final le following a consonant likely makes the “ayl” sound. (See the pronunciation notes for Baltle and Bagle.)

Also:
Cicles (sii-kayls)

Cicles (sii-kayls)* n. Mysteries

5.52 Conclude us as receivers of your mysteries . . .

Pronunciation notes:
(*Dee—Cycles) Two syllables. I assume the initial C followed by an i should make an “s” sound (as in circus or circle). Also, the de should make the sound of “kayl.” (See the pronunciation notes for Baltle and Bagle.)

Also:
Cicle (sii-kayl)

Cinxir (sinks-ir)* v.

To Mingle

10.31 . . . live sulphur myngled with poison.

Pronunciation notes:
(*Dee—Cynx ir) Two syllables. The initial C should take the “S” sound when preceding an i. Both vowels are short.

CLA (kla)*

456

3.40 . . . over 456, the true ages of time . . .
4.31 . . . are as the first 456.

Pronunciation notes:
(*Dee 3.40; 4.31—Cla) Dee appears to suggest one syllable.

Cnila (see-NII-la)* n.

Blood

9.49 . . . from their mouths run seas of blood.
Pronunciation notes:

(*Dee—Cni la) This appears to be two syllables. However, it is unlikely that the C should blend with the n. (See Cnoqod, etc.) Therefore, it is more likely three syllables. The i should take its long sound.

(*Dee—Cnila) See the 48 Claves. Here, Dee placed an accent over the i in the second syllable.

Cnoqod (see-NOH-kwod)* n.

2.44 . . . move, therefore, unto his servants . . .

Pronunciation notes:

(*Dee—as C No Quod) Three syllables, with an accent on the second syllable. Dee added a u in his note as a phonetic gloss—indicating the “kwah” sound.

(*Dee—c-nào-qod) See 48 Claves. This note agrees with the note in TFR.

Also:
Cnoquodi (see-noh-KWOH-dii) (With) Ministers
Cnoquol (see-NOH-kwol) Servants
Noco (NOH-kwoh) Servant

Note:
Also see Lang (Those Who Serve).

Cnoquodi (see-noh-KWOH-dii)* n.

9.25 . . . are measured with their ministers 9996 . . .

Pronunciation notes:

(*Dee—Cno quo di) Dee seems to indicate three syllables. However, other version of this word indicate the initial C should stand alone. Therefore, it is likely four syllables instead. The u in Cnoquodi and Cnoquol is likely a phonetic gloss. (It does not appear in Cnoqod, except in Dee’s pronunciation note.)

(*Dee—Cnoquodi) See the 48 Claves. Dee placed an accent on the third syllable.
Also:
Cnoqod (see-NOH-kwod) (Unto) Servants
Cnoquol (see-NOH-kwol) Servants
Noco (NOH-kwoh) Servant

Note:
Also see Lang (Those Who Serve).

Cnoquol (see-NOH-kwol)* n. Servants

7.33 O you servants of mercy . . .

Pronunciation notes:
(*Dee—Cno quol kol) Dee indicates that the q sounds like a “k” (as in the English words kick and kite). The u in Cnoquol and Cnoquodi is likely a phonetic gloss—making the q take more of a “kwah” sound. (The u does not appear in Cnoqod, except in Dee’s pronunciation note.) See pronunciation note at Cnoqod for the accented syllable.

Also:
Cnoqod (see-NOH-kwod) (Unto) Servants
Cnoquodi (see-noh-KWOH-dii) (With) Ministers
Noco (NOH-kwoh) Servant

Note:
Also see Lang (Those Who Serve).

“Coazior” (koh-ay-zhor) v. To Increase

Compounds:
Arcoazior (ar-koh-ay-zhor) [Ar + “Coazior”] That Increase

Note:
It is a long shot, but I suspect a connection between this word and the name of the Angel Hecoa, one of the Sons of Light. (Perhaps “Coa” is a root word.) This would give his name an etymology similar to his brother Dmal, whose name may contain Mal (increase).
Cocasb (KOH-kasb)* n.  

3.42 ... the true ages of time ... 
10.55 ... know any time there ... 

Pronunciation notes: 
(*Dee 3.42—Cocasb) 
(*Dee 10.55—Co casb) Two syllables. The o at the end of the first syllable should be long. The a appears to be short in this case. 
I have adopted the accent from other versions of this word. 

Also: 
Acocasb (ay-KOH-kasb)  
“Cacocasb” (kay-KOH-kasb)  
Cocasg (KOH-kazh)  
Qcocasb (kwah-KOH-kasb) 

Possible shared root: 
Cacacom (kay-SAY-som)  
Cacrg (KAY-kurg)  
Casasam (kay-SAY-sam)  
Capimali (kay-pii-MAY-lii)  
“Capimao” (kay-pii-MAY-oh)  
Capimaon (kap-ii-MAY-on)  
Capmiali (kap-mii-AY-lii) 

Note: 
Also see Pild (continually). 

Cocasg (KOH-kazh)* n.  

10.37 ... that 5678 times ... 
10.46 ... thousand times as many ... 

Pronunciation notes: 
(*Dee 10.37—Co casg g as dg) Two syllables, with a soft final g. The sg likely blends into a soft j or “zhuh” sound. See Vorsg (over you) and Caosg (earth), where I also use the “zhuh” digraph in relation to the final letters sg. I indicate this rare digraph in my pronunciation as “zh.”
Two syllables again. It is unclear what gao indicates.

I have adopted the accent from other versions of this word.

Also:

Acocasb (ay-KOH-kasb)  
"Cacocasb" (kay-KOH-kasb)  
Cocasb (KOH-kasb)  
Qcocasb (kwah-KOH-kasb)

Possible shared root:

Cacacom (kay-SAY-som)  
Cacrg (KAY-kurg)  
Casasam (kay-SAY-sam)  
Capimali (kay-pii-MAY-lii)  
"Capimaao" (kay-pii-MAY-oh)  
Capimaon (kap-ii-MAY-on)  
Capmiali (kap-mii-AY-lii)

Note:

Also see Pild (continually).

Collal (kol-lal)* n.  
Sleeves/Sheaths

9.58 ... upon their (hands) are marble sleeves.

Pronunciation notes:

(*Dee—Col lal) Two syllables. Both vowels should take their short sounds.

Note:

This word indicates sheaths—so that these “sleeves” are in fact gloves of a sort.

Commah (KOM-mah)* v.  
To Truss Together (Join)

1.25 ... and trussed you together like the palms of my hands ...
Pronunciation notes:
(*Dee—COMMAH) Dee gives us little clue here. In Early Modern English, a double consonant generally combined into one sound. This word likely has two syllables. I have adopted the accent from Comselh (circle).

Possible shared root:
Comselh (KOM-sel) Circle

Comselh (KOM-sel)* n.
3.5 I am a circle on whose hands . . .

Pronunciation notes:
(*Dee—Com Selh) Two syllables. I assume the final h is very faint if not entirely silent.
(*Dee—cómseith) See 48 Claves. Note the accent on the first syllable.

Possible shared root:
Commah (KOM-mah) Trussed Together

“Como” (koh-moh) n. Window

Compounds:
Comobliort (koh-moh-blii-ort) [“Como” + “Bliort”] Window of Comfort

Comobliort (koh-moh-blii-ort)* [“Como” + “Bliort”] comp.

18.25 . . . be thou a window of comfort . . .

Pronunciation notes:
(*Dee—Co mo bli ort) Four syllables. The o’s in the first and second syllables should both take their long sound. The i is also long.
**Congamplgh** (KONG-am-filj)* n.  
Faith/Holy Ghost**

Pronunciation notes:
(*Dee—CÔNGAM-PHLGH —phlgh = filgh.) See the Five Books, p. 316. Three syllables. Dee adds an accent over the o.

From Loagaeth:
(**Dee—Faith that revereth man's breast, the Holy Ghost.) See the Five Books, p. 316.

Note:
Also see Gono (faith).

**Conisbra** (koh-NIS-bra)* n.  
The Work of Man

30.92 The work of man and his pomp . . .

Pronunciation notes:
(*Dee—Co nis bra) Three syllables. I assume the o takes a long sound, because Dee placed the n at the head of the second syllable instead of at the end of the first.

(*Dee—Conisbra) See the 48 Claves. Here, Dee placed an accent over the i in the second syllable.

Note:
Neither of the usual Angelical words for “work” (“Aath” or Vaun) or mankind (Cordziz) appear within this word. Since Conisbra at least shares some common letters with Cordziz, I would assume Conisbra has “mankind” as its root.

Possible shared root:
Cordziz (KORD-ziz)  
Mankind

**Const** (konst)* n.  
Thunders

10.34 . . . These be the Thunders . . .
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Pronunciation notes:
(*Dee—Const K) One syllable. Dee indicates the C should take its harder “K” sound.

Note:
This is probably the generic Angelical word for “thunder”; however, the Key is referring to a group of Angels—referred to earlier in the Key as the Coraxo (Thunders)—rather than weather. Also see Sapah (Mighty Sounds), Avavago (Thunders), and Coraxo (Thunders).

Coraxo (koh-RAYKS-oh)* prop n. Thunders of Judgment and Wrath

10.1 . . . The Thunders of Judgment and Wrath are numbered . . .
11.6 . . . They were five Thunders which flew into the East . . .

Pronunciation notes:
(*Dee 10.1—Coraxo) Three syllables, with an accent on the second syllable. Both o’s are long. Also, the Angel Illemese gives further information:
(*Illemese—Coraxo) See TFR, p. 200. The double a here shows that the a should also be long.
(*Dee 10.1; 11.6—Coraxo) See the 48 Claves. Dee again shows the accent over the second syllable.

Note:
The generic Angelical word for “thunder” is likely Const. The Thunders mentioned here and elsewhere in the Keys are groups of Angels. See Avavago (Thunders) and Sapah (Mighty Sounds). Note the Thunders, Lightnings, and Voices that proceeded from the Divine Throne in the vision of St. John (Book of Revelation). The Coraxo are mentioned only in Keys Ten and Eleven—both of which seem to relate to the Northern Quarter of the Universe.

Cordziz (KORD-ziz)* n. Mankind

30.83 . . . the reasonable creatures of earth (or men), let them vex . . .
Pronunciation notes:
(*Dee—Cord ziz) Two syllables. I’ve kept the accent on the same syllable as in Olcordziz (made mankind).

Compounds:
Olcordziz (ohl-KORD-ziz) [Oln + Cordziz] Made Mankind

Possible shared root:
Consibra (koh-NIS-bra) Work of Man

Note:
Also see Ollog (men).

Cormf (kormf)* n. Number

11.29 . . . whose number is 31 . . .

Pronunciation notes:
(*Dee—Cormf) Note that this word sometimes ends with an f and sometimes with a p. I suspect this means that—in both cases—the ph digraph is intended. Dee seems to indicate one syllable here.

Also:
Cormfa (korm-FA) Numbers
Cormp (kormf) Numbered
Cormpo (korm-FOH) Hath (Yet) Numbered
Cormpt (kormft) Numbered

Shared root:
Sagacor (say-GAY-kor) In One Number

Possible shared root:
Coronzom (kor-on-zom) Satan, the Devil, the Enemy

Cormfa (korm-FA)* n. Numbers

5.36 . . . whose numbers are as the first . . .
Pronunciation notes:
(*Dee—Cormfa) Note that this word sometimes ends with an f and sometimes with a p. I suspect this means that—in both cases—the ph digraph is intended.

I have adopted the accent from Cormpo (hath numbered).

Also:
Cormf (kormf) Number
Cormp (kormf) Numbered
Cormpo (korm-FOH) Hath (Yet) Numbered
Cormpt (kormft) Numbered

Shared root:
Sagacor (say-GAY-kor) In One Number

Possible shared root:
Coronzom (kor-on-zom) Satan, the Devil, the Enemy

Cormp (kormf)* v.

4.9 . . . numbered 33 . . .
10.3 . . . are numbered and harbourd . . .

Pronunciation notes:
(*Dec 4.9; 10.3—Cormp) Note that this word sometimes ends with an f and sometimes with a p. I suspect this means that—in both cases—the ph digraph is intended.

Also:
Cormf (kormf) Number
Cormfa (korm-FA) Numbers
Cormpo (korm-FOH) Hath Numbered, Yet Numbered
Cormpt (kormft) Numbered

Shared root:
Sagacor (say-GAY-kor) In One Number

Possible shared root:
Coronzom (kor-on-zom) Satan, the Devil, the Enemy
Cormpo (korm-FOH)* v. Hath (Yet) Numbered

4.18 . . . none hath yet numbered but one . . .

Note:
The -o affix should indicate the word “of.” Thus, the literal translation might be “of number”—meaning something that has been numbered. If so, then the proper English definition should be “hath numbered,” and the “yet” is simply implied.

Pronunciation notes:
(*Dee—Corm po) Two syllables. Note that this word sometimes ends with an f and sometimes with a p. I suspect this means that—in both cases—the ph digraph is intended.
(*Dee—cormpo) See the 48 Claves. Accent placed on the last syllable.

Also:
Cormf (kormf) Number
Cormfa (korm-FA) Numbers
Cormp (kormp) Numbered
Cormpt (kormpt) Numbered

Shared root:
Sagacor (say-GAY-kor) In One Number

Possible shared root:
Coronzom (kor-on-zom) Satan, the Devil, the Enemy

Cormpt (kormpt)* v. (Are) Numbered

30.140 . . . until the stars be numbered.

Pronunciation notes:
(*Dee—Cormp) Note that this word sometimes ends with an f and sometimes with a p. I suspect this means that—in both cases—the ph digraph is intended. Dee seems to indicate just one syllable for this word.

Also:
Cormf (kormf) Number
Cormfa (korm-FA) Numbers
Cormp (kormf)  Numbered
Cormpo (korm-FOH)  Hath (Yet) Numbered

Shared root:
Sagacor (say-GAY-kor)  In One Number

Possible shared root:
Coronzom (kor-on-zom)  Satan, the Devil, the Enemy

Coronzom (kor-on-zom) prop. n.  Satan, the Devil, the Enemy

Note:
See TFR, p. 92. Here Gabriel is discussing Adam’s loss of the Angelical language when he fell from Paradise. In this telling, Gabriel refers to Satan as Coronzom: “So that in innocency the power of [Adam’s] partaking with God, and with us [God’s] good Angels, was exalted, and so became holy in the sight of God. Until that Coronzom (for so is the true name of that mighty Devil), envying his felicity, [ . . . ] began to assail him, and so prevailed.”

The name Coronzom may predate Dee’s journals in some form. Translator Rob Thomas (aka Zadkiel) has recorded his own search for a Barbarous Name found in the Picatrix: Hacoronoz—said in the text to be Greek. However, as Mr. Thomas notes, the name is likely a corruption of ha Kronos (the Chronos). Chronos is the Greek god of time, and the use of ha as ”the” is drawn from Hebrew. (See the online discussion at http://groups.yahoo.com/group/solomonic/message/10778.) I note that “succession of time” is an important subject in the Angelical Keys (see Cocasg and related words). Time, an aspect of the created realm, may be the principal domain of Coronzom.

Also note that this name appears incorrectly as Coronzon (with a final n) in TFR. The correct spelling can be found in Cotton Appendix 46, Part 1, folio 91.

Also see Githgulcag (likely a name for Lucifer) and Telocovim (likely a name for the fallen Satan).

Possible shared root:
Cormfa (korm-FA)  Numbers
Cormp (kormf)  Numbered
Cormpo (korm-FOH)  Hath (Yet) Numbered
**Cors** (kors)* adj.

2.35 ... a building *such as* is not but in the mind . . .

**Pronunciation note:**

(*Dee—Cors) One syllable.

Also:

Corsi (kor-sii)

Compounds:

Icorsca (ii-KORS-kay) [I + Cors + Ca] Is Such as

Corsta (kors-tay) [Cors + Ta] Such as

**Corsi** (kor-sii)* adj.

8.53 ... our comfort and *of such* as are prepared.

**Pronunciation note:**

(*Dee—Cor si) Two syllables. The final *i* is likely a long vowel.

Also:

Cors (kors)

**Corsta** (kors-tay)* [Cors + Ta] comp. Such as

7.20 ... *such as* work wonders . . .

30.125 ... cast down *such as* fall . . .

**Pronunciation notes:**

(*Dee 7.20—Cors ta)

(*Dee—Cor sta) Two syllables.

**Note:**

Also see Icorsca (is such as).
Crip (krip)* conj.

10.81 Come away, but not your noises.

Pronunciation notes:
(*Dee—Crip) One syllable. Based on other versions of this word, I assume the i is a phonetic gloss.

Also:
“Crp” (krip)

Note:
Crip (but) is usually a conjunction. Also see Oq (but), which is a preposition.

Croodzi (kroh-OD-zii)* n. Beginning (of Things)

4.21 ... in whom the second beginning of things are ... 

Note:
There is no indication of the word second in Croodzi. Interestingly, the English for Key Four makes more sense without adding the word second here.

Pronunciation notes:
(*Dee—Cro od zi) Three syllables.
(*Dee—croódzi) See the 48 Claves. An accent is placed on the second syllable.

Also:
Acroodzi (ak-roh-OD-zii)

Note:
Also see Iaod (beginning), Iaodaf (in the beginning), Amgedpha (I will begin anew), and Nostoah (it was in the beginning).

“Crp” (krip) conj.

Compounds:
Crpl (krip-el) [“Crp” + L] But One
Also:
Crip (krip)  

Note:
*Crip (but) is a conjunction. However, for some reason, “Crp” is used in *Crpl as a preposition. Also see Oq (but), a preposition.

*Crpl (krip-el)* [“Crp” + L] comp.  

4.19 ... none hath yet numbered but one . . .

Pronunciation notes:
(*Dee—CRPL) Dee gives us little clue here. See the pronunciation note for Crip (but). Based on that, I suggest two syllables, with the I standing alone.

(*Dee—c-rip-l) See the 48 Claves. Dee seems to indicate three syllables here. However, I have settled on the two-syllable pronunciation.

Also:
Crip (kirp)

“Crus” (kroos)* adj.  

More, Greater (?)**

Note:
(**Dee—Canse signifieth mighty, and Cruscanse more mighty.) See Five Books, p. 304. Cruscanse (more mighty) is found in Loagaeth, and Canse (mighty) was mentioned in a marginal note. “Crus” was not mentioned by itself, but it may indicate “more” or “greater.”

Pronunciation note:
(*Dee—Pronounce as we do cruse a cup.) See the Five Books, p. 306. Dee made this marginal note next to the entire word Cruscanse, but it obviously only indicates the first syllable “Crus.” Cruse a cup is an archaic phrase, but the word cruse likely rhymes with the English word cruise.

Also:
Cruscanse (kroos-kan-say)  

More Mighty
Cruscanse (KROOS-kan-say) ["Crus" + Canse]* comp. More Mighty**

Pronunciation note:
(**Dee—criscanse) See the Five Books, p. 304. Dee adds an accent over the first a.

From Loagaeth:
(*Dee—Canse signifieth mighty, and Cruscanse more mighty.) See Five Books, p. 304. Cruscanse (more mighty) is found in Loagaeth, but Canse (mighty) was mentioned only in a marginal note.

Note:
See also Micaolz (mighty), Micalp (mightier)

Kures (kyew-res) n/a (?)

Note:
See TFR, p. 32. Here, the Angel Madimi has just interrupted the session to exorcise several demons from the body of Kelley. (See Carma.) These spirits came out of Kelley violently, scratching each other in the face and swarming about Madimi. To her, the spirits spoke in Angelical, "Gil de pragma kures helech." Dee asks Madimi what this means, and she replies in Latin, which roughly translates as: "We want to live here in our [friends]." (Madimi does not offer definitions for the individual words.)

When Dee asks who these "friends" are supposed to be, the spirits indicate Kelley as their place of habitation (probably meaning both Dee and Kelley). Madimi then banishes these spirits.

Pronunciation note:
I feel the Ku might make a "q" sound similar to "cu" in words like cure or cute.
Gal (D)

D (dee) * n. or adj. Third

6.30 . . . the second and the third . . .

Pronunciation notes:
(*Dee—d) A single letter standing alone sounds like the English name of the letter.

Note:
This is the word for “third,” but not the number 3. It is a noun when something is referred to as “the third.” However, it becomes an adjective when used with another noun, as in “the Third Flame.”

Compounds:
Chistad (kiis-tad) [Chis + Ta + D] Are as (the) Third
Dialprt (dii-AL-purt) [D + “Iaprt”] Third Flame
Duiv (DOO-iv) [D + Div] Third Angle

“Da” (dah) pron. There

Compounds:
Irgilchisda (ir-jil-KIIS-da) [“Irgil” + Chis + “Da”] How Many Are There
“Chisda” (kiis-da) [Chis + “Da”] Are There

Note:
Also see Geta (There)

Damploz (DAM-ploz)* n. Variety

30.30 . . . and her unspeakable variety . . .

Pronunciation notes:
(*Dee—Dámploz) Two syllables, accent on the first syllable.
(*Dee—dámploz) See the 48 Claves. Dee again placed the accent on the first syllable.
DAOX (day-oks)*

10.36 ... thunders that 5678 times ...

**Pronunciation notes:**

(*Dee—“Da” ox) Two syllables. The A should be long.

(*Dee—dáox) See the 48 Claves. Here, Dee placed a circumflex over the A to confirm its long sound.

**Note:**

This word was not originally given with Key Ten. (It does appear there—see TFR, p. 131—but Dee may have added it at a later time.) It was added later when Nalvage transmitted the English for the Key (see TFR, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

Darbs (darbs)* v

5.45 ... come you and obey your creation.

**Pronunciation notes:**

(*Dee—Darbs—one Syllable) One syllable.

DARG (darj)*

15.7 ... whose wings are 6739 which weave ...

**Note:**

The transmission of Key Fifteen is missing from Dee’s journals. We have only the English given on TFR, p. 193. On that same page, Nalvage gives the phonetic note included in the following pronunciation notes.

**Pronunciation notes:**

(*Nalvage—Darg At large) See TFR, p. 193. I assume this indicates that the final g should take a short sound, as in the English word large.
Darr (dar) n. The Philosopher's Stone

From the Alchemical Cipher:
See TFR, pp. 387–89. The Angel Levanael says of this word, "Audcal is his Mercury. Darr, (in the Angelical tongue), is the true Name of the Stone." Audcal (gold) is here described as the alchemical Mercury (or essence) of the Philosopher’s Stone.

Pronunciation note:
The rr is likely a hard “r” sound.

Darsar (dar-sar)* adv. Wherefore/Therefore

6.31 Wherefore, hearken unto my voice.

Pronunciation notes:
(*Dee—Darsar) Likely two syllables.

Note:
See also Bagle (for, wherefore, because) and Lap (for).

“Dax” (daks) n. Loins

Compounds:
Daxil (daks-il) [“Dax” + “YI”] Thy Loins

Daxil (daks-il)* [“Dax” + “YI”] comp. Thy Loins

17.17 Gird up thy loins and harken.

Pronunciation notes:
(*Dee—Dax il) Two syllables. I suspect the i takes the sound of a short i in this case, rather than the “y” sound of Yls, Ylsi, etc.
Dazis (daz-15)* n.  

9.50 Their heads are covered with diamond . . .
10.27 . . . vomit out the heads of scorpions.

Pronunciation notes:
(*Dee 9.50—Daz is)
(*Dee 10.27—Daz is) Two syllables. The accent is placed on the second syllable.
(*Dee—dazis) See the 48 Claves. Here, Dee again places the accent on the second syllable.

De (dee)* prep.  

3.47 . . . the corners of your governments . . .

Pronunciation notes:
(*Dee—De, is my name) In other words, the word De (of) should sound just like Dee's own name. The e takes the long sound.

Note:
There is only this one instance of the word of in the literal Angelical Keys. In a few other cases, the word of seems to be indicated by an -o affix (i.e., see Caosgo). Meanwhile, in the vast majority of cases the word of is absent from the Angelical, implied strictly by context.

Also see TFR, p. 32. Here, the Angel Madimi has just interrupted the session to exorcise several demons from the body of Kelley. (See Carma.) To Madimi, the spirits spoke in Angelical, "Gil de pragma kures helech." (Note the word De.) Dee asks the Angel what this phrase means, and she replies in Latin, which roughly translates as, "We want to live here in our [friends]." (Madimi does not offer definitions for the individual words.)

Compare from Loagaeth:
De
**Deo (dee-oh) prop. n.**

"The Seventh Aethyr"

30.3 . . . which dwell in *the seventh aethyr* . . .

**Note:**
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

*Deo* contains the three Parts of the Earth *Opmacas, Genadol, and Aspiaon.*

**Des (des) prop. n.**

"The Twenty-Sixth Aethyr"

30.3 . . . which dwell in *the twenty-sixth aethyr* . . .

**Note:**
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

*Des* contains the three Parts of the Earth *Pophand, Nigrana, and Bazchin.*

**Dialprt (di-A-L-purt)* [D + "iAlprt"] comp.**

Third Flame

17.2 O thou *third flame* . . .

**Pronunciation notes:**
(*Dee—Di al pert*) Three syllables. The *i* seems to take a long sound. The *r* takes its extended "ur" (or "er") sound. I have adopted the accent from similar words.

**Dilzmo (dilz-moh)* v.**

"To Differ"

30.76 . . . let them *differ* in their qualities.
**Pronunciation notes:**

("Dee—Dil zmō) Dee indicates two syllables. However, I am unsure why he places the z in the second syllable—as that should indicate the z and likely the m both stand alone. However, that would make for three or four syllables. Dee likely intended Dil zmō instead.

**Div (Dii-vee) n.**

**Pronunciation note:**
I have adopted the accent from Sdiu (fourth angle).

**Compounds:**

- Sdiu (es-DII-vee) [S + Div]
- Vivdiv (viv-DII-vee) [Viv + Div]
- Duiv (DOO-iv) [D + Div]

**Dlasod (dee-lay-sod) n.**

From the *Alchemical Cipher*:

See TFR, pp. 387–89. The Angel Levanael says of this word, “Dlasod is Sulfur.”

**Note:**
Also see Salbrox (Live Sulfur). Where Salbrox is the kind of sulfur one would find on a match, Dlasod refers to alchemical sulfur.

**Dluga (dee-LOO-ga)* v.**

3.35 ... giving unto every one of you ... 

**Pronunciation notes:**

("Dee—Dluga) See pronunciation note at Idlugam (is given). I assume the D in this word should stand alone, making three syllables.

**Also:**

“Dlugam” (dee-LOO-gam) 

Dlugar (dee-LOO-gar)
"Dlugam" (dee-LOO-gam) v. Given

Compounds:
Idlugam (id-LOO-gam) [1 + "Dlugam"] Is given

Also:
Dluga (dee-LOO-ga) To Give
Dlugar (dee-LOO-gar) To Give

Dlugar (dee-LOO-gar)* v. To Give

5.19 . . . and gave them vessels . . .
6.15 . . . giving unto them fiery darts . . .

Pronunciation notes:
(*Dee 5.19; 6.15—Dlugar) See pronunciation note at Idlugam (is given). I assume the D in this word should stand alone, making three syllables.

Also:
Dluga (dee-LOO-ga) To Give
“Dlugam” (dee-LOO-gam) Given

Doalim (doh-ay-lim)* n. Sin

13.8 . . . to stir up wrath of sin . . .

Pronunciation notes:
(*Dee—Do alim) Three syllables. The o takes its long sound, and the a stands alone (instead of the two combining into one sound). The i appears to be short.
(*Dee—doalim) See the 48 Claves. Here, Dee places a circumflex over the a to indicate its long sound.

Dobix (dob-iks)* v. To Fall

30.126 Cast down such as fall.
**Pronunciation notes:**
(*Dee—Dobix*) Likely two syllables. Both vowels appear to take their short sounds.

**Note:**
Also see *Loncho* (to fall).

**Dodpal** (dod-pal)* v.

30.84 . . . let them vex and weed out one another.

**Pronunciation notes:**
(*Dee—Dod pal*) Two syllables.

**Also:**
Dodrmni (dod-rum-nii) Vexed
Dods (dods) To Vex
Dodsih (dod-sih) Vexation

**Dodrmni** (dod-rum-nii)* adj.

30.55 . . . may be always drunken and vexed in itself . . .

**Pronunciation notes:**
(*Dee—Dod rm ni Dodrumni*) Three syllables. Plus, Dee has added an extra clue, showing us that *rm* should take a sound like *rum*.

**Also:**
Dodpal (dod-pal) To Vex
Dods (dods) To Vex
Dodsih (dod-sih) Vexation

**Dods** (dods) v.

14.10 . . . vexing all creatures of the earth with age.
Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Also:
Dodpal (dod-pal)  
Dodrmni (dod-rum-nii)  
Dodsih (dod-sih)

Dodsih (dod-sih)* n.  
Vexation

17.8 . . . to stir up vexation and . . .

Pronunciation notes:
(*Dee—Dod sih) Two syllables. Both vowels seem to take their short sounds.

Also:
Dodpal (dod-pal)  
Dodrmni (dod-rum-nii)  
Dods (dods)

Don (don) prop. n.  
Letter R

Note:
The name of the Angelical letter for R. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter R is named Resh, but Resh also translates as “head” or “beginning.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

"Donasdoga" (doh-NAS-dog-ay)  
n/a

From Loagaeth:
See note at Donasdogamatastos.
Compounds:

Donadogamatastos (doh-NAS-dog-ay-MAT-az-tos)
[“Donasdoga” + “Matastos”]  "Hellfire"

Donasdogamatastos (doh-NAS-dog-ay-MAT-az-tos)**
[“Donasdoga”? + “Matastos”?] n.  "Hellfire”*

From Loagaeth:

(*Dee—The furious and perpetual fire enclosed for the punishment of them that are banished from the glory.) See the Five Books, p. 321. This is likely a reference to the place of punishment prepared for the fallen Angels known as the Watchers in 1 Enoch.

Pronunciation notes:

(*Dee—do násdoga mátaстos—One word of 7 syllables: 4 in the first part and 3 in the last.) See the Five Books, p. 321. Dee seems to indicate the first o and the second a should each be long. He places two accents in the word.

Note:
The fact that Dee places two accents in this word leads me to suspect this is a compound word. This may also explain why Dee points out that the first four syllables make up the “first part” and the final three the “last.”

Compare from Loagaeth:
Donadocha, Doncha

Dooain (doh-OH-ay-in)* n.

3.68 . . . and (his) Name is become mighty . . .
12.20 . . . whose name amongst you is wrath.

Pronunciation notes:

(*Dee 3.68—Do o a in)
(*Dee 12.20—Do ó a in) Four syllables. The second o stands alone as the second syllable, and has the accent. The a also stands alone.
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(*Dee 3.68—do-o-â-in) See the 48 Claves. Dee added a circumflex over the a to indicate the long vowel.

(*Dee 12.20—doodin) See the 48 Claves. Dee shows the circumflex over the a again.

Also:

Dooaip (doh-OH-ay-ip)  In the Name
Dooiap (doh-OH-ii-ap)  In the Name

Possible shared root:

Omaoaas (oh-may-OH-as)  Names

**Dooaip** (doh-OH-ay-ip)* n.  (In the) Name

4.40 In the name of the Creator . . .

Pronunciation notes:

(*Dee—Do oo ip) This appears to be three syllables. However, see the 48 Claves:

(*Dee—Do-ô-å-â) See the 48 Claves. Here, Dee shows four syllables. There is an accent on the second syllable, and the a (standing alone) is given a circumflex to indicate its long sound. (Note that Dee also mistakenly wrote a final o on this word instead of the final p.)

Also:

Dooain (doh-OH-ay-in)  Name
Dooiap (doh-OH-ii-ap)  (In the) Name

Possible shared root:

Omaoaas (oh-may-OH-as)  Names

**Dooiap** (doh-OH-ii-ap)* n.  (In the) Name

3.59 In the name of the same your God . . .

Pronunciation notes:

(*Dee—Do a i ap) Four syllables. The second o and the i each stand alone.
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(*Dee—do-ó-i-ap) See the 48 Claves. Four syllables, with an accent on the third syllable. Dee also shows a circumflex over the i to indicate its long sound.

Also:
Dooaip (doh-OH-ay-ip) (In the) Name
Dooain (doh-OH-ay-in) Name

Possible shared root:
Omaoas (oh-may-OH-as) Names

Dorpha (dor-fa)* v. To Look About

4.5 . . . and have looked about me saying . . .

Pronunciation notes:
(*Dee—Dorpha) Two syllables.

Also:
Dorphal (dor-fal) To Look Upon (with Gladness)

Dorphal (dor-fal)* v. To Look Upon (with Gladness)

5.8 . . . looking with gladness upon the earth . . .

Pronunciation notes:
(*Dee—Dorphal) Likely two syllables.

Note:
I do not see with gladness indicated in the Angelical. If this were a compound, then the L (meaning “the first/one”) would make this word mean “looking upon one.” Instead, the word Dorphal is not a compound, and seems to have a tone of benevolence built into its definition—as to look over someone as a loved one.

Also:
Dorpha (dor-fa) To Look About
Dosig (doh-sig)* n.

Night

10.22 ...which burn night and day ...

Pronunciation notes:
(*Dee—Do sig) Two syllables. I assume the o should take its long sound. I also assume the final g takes its hard sound.

Drilpa (dril-pa)* adj.

Great

10.79 ...is, was, and shall be great.
16.18 Great art thou in the God of ...

Pronunciation notes:
(*Dee 10.79; 16.18—Dril pa) Two syllables. The i takes a short sound.

Also:
Drilpi (dril-pii)

Greater Than

Drilpi (dril-pii)* adj.

Greater Than

9.43 ...millstones greater than the earth ...

Pronunciation notes:
(*Dee—Dril pi) Two syllables. The first i appears to take its short sound, while the final i takes a long sound.

Also:
Drilpa (dril-pa)

Great

Drix (driks)* v.

To Bring Down

12.13 Bring down your train ...

Pronunciation notes:
(*Dee—Drix) One syllable.
**Droln** (drohln)* adj. or adv.  

10.53 . . . neither know any (long) time here.

**Pronunciation notes:**

(*Dee—droln) One syllable. I suggest a long sound for the o.

**Drux** (drooks)* prop. n.  

**Note:**
The name of the Angelical letter for N. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter N is named Nun, but Nun also translates as “fish.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

**Pronunciation notes:**

(*Dee—In sound, droux.) Dee uses a v here instead of a u. The word would look like droux in modern English. The ou letter combination could produce a long o or a long “u” sound. I have adopted the long u, because the word Drux is actually spelled with a Van (U).

**Compare from Loagaeth:**

Adrux, Drux, Druz**

**Note:**

**Druz was given in the margin of Loagaeth, Table One, side A, line 1—as an alternate form of Drux.

**Ds** (dee-es)* pron.  

1.19 . . . which measureth your garments . . .
1.53 . . . him that liveth . . .
1.60 . . . which shineth as a flame . . .
5.32 . . . which are garnished with . . . lamps . . .
10.20 . . . which burn night and day . . .
10.35 . . . thunders that 5678 times . . .
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\begin{quote}
10.49 \ldots surges which rest not \ldots \\
11.7 \ldots thunders which flew into the east \ldots \\
13.19 \ldots power which is called amongst you \ldots \\
**14.5 \ldots which sit upon 24 seats \ldots \\
**15.11 \ldots which knowest the great name \ldots \\
***16.5 \ldots which hast thy beginning in glory \ldots \\
18.6 \ldots which openest they glory \ldots \\
18.17 \ldots which is called in thy kingdom joy \ldots \\
30.22 \ldots which provided you for the government \ldots \\
30.147 \ldots which hath sworn unto us \ldots \\
\end{quote}

\textbf{Pronunciation notes:}

\begin{itemize}
\item [*Dec 1.19—DS]
\item [*Dec 11.7; 18.6, 17; 30.22, 147—Ds]
\item [*Dec 5.32; 10.20, 35, 49; 13.19—ds] Likely a word of two syllables. Each letter pronounced on its own.
\end{itemize}

\textbf{Note:}

**The transmissions of Keys Fourteen and Fifteen are missing from Dee’s journals. We only have the English for them given later (see TFR, p. 193). Plus, these words appear in these locations in Dee’s 48 Claves.

\textbf{Note:}

***The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee’s 48 Claves.

\textbf{Compounds:}

\begin{itemize}
\item Dsabramg (dee-say-bray-mig) [Ds + Abramg] \hfill Which Prepared
\item Dsbrn (dee-es-brin) [Ds + "Brin"] \hfill Which Have
\item Dschis (dee-es-kiis) [Ds + Chis] \hfill Which Are
\item Ds (dee-sii) [Ds + I] \hfill Which Is
\item Dsinsi (dee-sin-sii) [Ds + "Insi"] \hfill Which Walkest
\item Dsium (dee-sit-um) [Ds + "Tum"] \hfill Which (Is) Called
\item Dsoado (dee-soh-ay-doh) [Ds + "Oado"] \hfill Which Weave
\item Dsor (dee-som) [Ds + Om] \hfill That Understand
\item Dsorf (dee-somv) [Ds + Sonf] \hfill Which Reign
\item Dspaox (dee-SPAY-ay-oks) [Ds + Paaox] \hfill Which Remain
\item Dspraf (dee-es-praf) [Ds + "Praf"] \hfill Which Dwell
\end{itemize}
Also:
Dst (dee-es-tee) Which

Note:
The word Ar (that) is a conjunction, while the word Ds (which/that) is a pronoun.

Further:
Ds (dee-es) conj. And(?)

1.34 ... and beautified your garments ...
1.42 ... and delivered you a rod ...

Note:
It is difficult to accept that the word and is intended in these two instances. The word which does fit in both cases—even if it doesn’t allow the English to sound quite as smooth. For the proper Angelical word for and, see Od.

Dsabramg (dee-say-bray-mig)* [Ds + Abramg] comp. Which Prepared

8.11 ... which I have prepared for my own righteousness ...

Pronunciation notes:
(*Dee—Dsabramg [g not as dg]) Dee only tells us that the final g should take the hard sound rather than the soft “dg” (as in hedge) or “j” sound (as in jump and just). Otherwise, I assume the initial D should stand alone, while the s combines with the following vowel. (Further supporting this, see the pronunciation notes for Dsi.) Four syllables total.
(*Dee—dsabramg) See the 48 Claves. Here, Dee may be indicating a long sound for the first a. See notes for Abramig and Abramg, where we find that both As should take the long sound.

Dsbrin (dee-es-brin)* [Ds + “Brin”] comp. Which Have

9.6 ... which have vials 8 ...
13.3 ... which have 42 eyes ...
**14.14 ... which have under you 1636 ...
Pronunciation notes:  
(*Dee 9.6; 13.3—Ds brin) This should be three syllables. (See the pronunciation of Ds.)

Note:  
**The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Dschis (dee-es-kiis)* [Ds + Chis] comp.  
Which Are  
\[\text{\textit{Ds chis}}\]

8.25 ... which are, and shall not see death . . .
13.12 . . . making men drunken which are empty . . .

Pronunciation notes:  
(*Dee 8.25; 13.12—Ds chis) I assume three syllables here. See the pronunciation notes for Ds (which) and chis (are).

Dsii (dee-sii)* [Ds + I] comp.  
Which Is  
\[\text{\textit{Ds I}}\]

4.38 . . . God, which is, and liveth . . .

Pronunciation notes:  
(*Dee—D SI) I assume two syllables here—as Dee likely only intended for the D to stand alone. The si join to make a sound together.

Dsinsi (dee-sin-sii) [Ds + “Insi”] comp.  
Which Which Walkest  
\[\text{\textit{Dsinsi}}\]

16.11 . . . which walkest upon the earth . . .

Note:  
The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee’s 48 Claves.

Dsium (dee-sii-um) [Ds + “Ium”] comp.  
Which (Is) Called  
\[\text{\textit{Dsium}}\]

14.22 . . . which is called amongst you . . .
Note:
The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 Claves.

**Dsoado** *(dee-soh-ay-doh)* [Ds + “Oado”] comp. Which Weave

15.8 . . . *which weave* the earth with dryness . . .

Note:
The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 Claves.

**Pronunciation notes:**
(*Dee—dsoado*) See the 48 Claves. Likely four syllables. The initial *D* should stand alone, as it precedes a consonant (*s*) it does not naturally combine with in English. The *so* should form the second syllable, making the *o* take its long sound. The *a* takes a long sound, as Dee indicated with the circumflex.

**Dsom** *(dee-som)* [Ds + Om] comp. That Understand

16.15 . . . *that understand* and separate creatures . . .

**Pronunciation notes:**
(*Dee—dsom*) Dee does not give us much of a clue. However, other compounds involving *Ds* (which) suggest that the initial *D* should stand alone, and the *som* should combine to form a second syllable.

**Dsonf** *(dee-sonv)* [Ds + Sonf] comp. Which Reign

4.11 . . . *which reign* in the second angle . . .
12.2 . . . *that reign* in the south . . .
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Pronunciation notes:
(*Dee—Dsonf) The D should stand alone. However, the s blends into the rest of the word in a single syllable. See the pronunciation notes for Sonf (reign).

Dspaox (dee-SPAY-ay-oks)* [Ds + Paox] comp. Which Remain

8.22 . . . which remain in the glory . . .

Pronunciation notes:
(*Dee—Dsp a ox) This is likely four syllables, as the D should most likely stand alone. The sp combine their sounds, as in the English words spot or special. The accent is on the second syllable. The first a takes a long sound, likely due to the letter combination aa. (Double vowels often indicated long vowel sounds in Early Modern English.)

(*Dee—ds pá-a-ox) See the 48 Claves. Dee again shows the accent on the first a. He also added a circumflex over the second a to indicate its long sound. This note seems to indicate that the s and the p do not combine together—although I have decided to stick with Dee’s note from TFR.

Dspra (dee-es-praf)* [Ds + “Praf”] comp. Which Dwell

30.2 . . . which dwell in the “1st Aethyr” . . .

Pronunciation notes:
(*Dee—Ds praf) Ds should be two syllables, then “Praf” seems to have just one.

Dst (dee-es-tee)* pron. Which (Also)

3.24 . . . which sleep and shall rise . . .
4.24 . . . which also successively are . . .

Pronunciation notes:
(*Dee 3.24; 4.24—DST) Most likely three syllables, each letter standing alone. Elsewhere, Dee indicates that Ds (that/which) has two syllables.
Also:
Ds (dee-es) Which/That

Note:
Also see Ar (that).

Duiv (DOO-iv)* [D + Div] comp. Third Angle

5.3 . . . have entered into the third angle . . .

Pronunciation notes:
(*Dee—Du iv) Two syllables. Likely a long u followed by a short i.
(*Dee—du-i-v) See the 48 Claves. Here Dee seems to indicate three syllables. However, I have settled upon the two-syllable version in my pronunciation.
I have adopted the accent from Sdīu (fourth angle).

Note:
Duiv is not D + Viv—which would mean “third second.” However, combining D (third) and Div (angle) only results in Div. (The repeated letter D would vanish.) The u is included to differentiate the word, although I am not sure why u is chosen.
Graph (E)

Eai* (ee-AY-ii) prep.

Alternate spelling:
(\*Dee 1.67—AAl The first a may be an A an O or an e) Thus, there are two alternate spellings for Aai (amongst).

Pronunciation notes:
See Aai (amongst), which Dee indicates has three syllables.

Also:
Aai (ay-AY-ii) Amongst (You)
Aaf (ay-AF) Amongst
Aaiom (ay-AY-om) Amongst (Us?)
Aao (ay-ay-OH) Amongst
Oai (oh-AY-ii) Amongst

"Ecrin" (EE-krin) n.

Compounds:
Odecrin (oh-dee-KRIN) [Od + "Ecrin"] And the Praise (of)

Also:
Oecrimi (oh-EE-krim-ii) To Sing Praises

Ednas (ed-nas)* n.

5.51 Conclude us as receivers of your mysteries.

Pronunciation notes:
(\*Dee—Ed nas) Two syllables. Both vowels appear to take their short sounds.
(\*Dee—ed-nas) See the 48 Claves. This note matches that from TFR.

Note:
This may also be the verb to receive. However, it is used in Key Five as a noun.
Ef (ef)* v. To Visit

12.12 ... bind up your girdles and visit us ...

Pronunciation notes:
(*Dee—Ef) One syllable. The E is likely a phonetic gloss. (See F).

Also:
F (ef) Visit

Efafafe (ee-FAY-fay-fee)* n. Vials

9.7 ... which have vials 8 of wrath ...

Pronunciation notes:
(*Dee—Efafafe) Four syllables. The initial E stands alone. The two a's are each long vowels. The final e is uncertain—as it could be silent, or it could make a long “e” sound. I have chosen the long e.

(*Dee—efafafe) See the 48 Claves. Dee placed an accent on the second syllable. He also placed a circumflex over the second a to indicate its long sound.

Note:
This word is a palindrome. It is spelled the same forward as it is spelled backward.

Also:
Ofafafe (oh-FAY-fay-fee) Vials

El (el)* prop. n. The First

6.8 ... whom the First hath planted ...

Pronunciation notes:
(*Dee—el) One syllable. The E is likely a phonetic gloss.

Compounds:
Gohel (GOH-hel) [Goho + El] Sayeth the First
Lel (el-el) [L + El] Same
Note:
This reminds me of the Hebrew Name of God: El.
Also compare to the name of the Angel El (or L), one of the Sons of the Sons of Light. His name literally translates as "The First."

Also:
"Lo" (loh) The First
L (el) The First
La (lah or el-ah) The First
Lu (loo) From One

"Elzap" (el-ZAP) n. Course

Compounds:
Elzaptarb (el-ZAP-tarb) ["Elzap" + Term] Her Course

Also:
"Lzar" (el-ZAR) Courses

Elzaptarb (el-ZAP-tarb)* ["Elzap" + Term] comp. Her Course

30.57 Her course, let it run with the heavens . . .

Pronunciation notes:
(*Dee—El zap tlb) Three syllables. As we can see in the word "Lzar," (course) the E in Elzaptarb is a phonetic gloss only.
(*Dee—Elzáptlb) See the 48 Claves. Here, Dee placed an accent over the second syllable.

Em (em)* n. Nine

6.4 The spirits of the fourth angle are nine . . .

Pronunciation notes:
(*Dee—Em) One syllable. The E is not likely a phonetic gloss—see M (except).
Note:
I assume this is the word for “nine” rather than the actual number 9.

**Emetgis** (em-et-jis) n.

Seal

\[ \mathbb{7} \mathbb{2} \mathbb{6} \mathbb{7} \]

15.16 . . . righteousness and the seal of honor.

Note:
The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Also note that the first four letters of this word are *Emet* (Hebrew for “truth”). This matches the name of Dee’s Seal of Truth—or Sigillum Dei Emet. Perhaps this Seal of Truth and the Seal of Honor are one and the same.

**Pronunciation note:**
I assume the *g* takes the soft sound, as it precedes an *i* (as in the English words *giant* or *gibberish*).

**Emna** (em-na)* n.

Here

\[ \mathbb{3} \mathbb{5} \mathbb{6} \mathbb{7} \]

10.56 . . . neither know any (long) time here.

**Pronunciation notes:**
(*Dee—Em na) Two syllables.

Note:
Also see *Sem* (in this place).

**EMOD** (ee-mod)*

\[ \mathbb{8} \mathbb{7} \mathbb{6} \mathbb{3} \]

16.14 . . . with feet 8763 that understand . . .

**Pronunciation notes:**
(*Dee—E mod) Two syllables. The initial *E* stands alone.
Note:
This word was not originally given with Key Sixteen. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 194). This seems to have been the case with many of the numbers mentioned in the Keys.

Enay (en-ay)* n.

Lord

7.8 . . . wherein the Lord hath opened His mouth . . .
12.17 . . . 3663 that the Lord may be magnified . . .

Pronunciation notes:
(*Dee 7.8—Enay)
(*Dee12.17—Enay) Two syllables. Dee indicates here (word 12.17) that the E can stand alone (ee-nay). However, consider that the spelling of Enay is actually a phonetic gloss. The word is one and the same with NA (en-ay). Dee’s phonetic notes seem to indicate that either pronunciation is acceptable—although I have settled upon the “en-ay” version.

Compounds:
Zirenaied (zii-er-NAY-ad) [Zir + Enay + lad] I am the Lord (Your) God

Also:
NA (en-ay)

Eol (ee-OHL)* v.

Made

3.29 In the first, I made you stewards . . .

Pronunciation note:
(*Dee—EOL) Dee gives us little clue here.
(*Dee—E-ól) See the 48 Claves. Two syllables, with an accent on the second syllable. The initial E stands alone.

Also:
Eolis (ee-OH-lis)

Making

Oln (ohnn)

Made (of)
Note:
Also see Ozazm (to make) and Ozazma (to make).

Eolis (ee-OH-lis)* v.

To Make

13.9 . . making men drunken . . .

Pronunciation note:
(*Dee—E o lis) Three syllables. The E and o each stand alone.
(*Dee—eōlis) See the 48 Claves. Here, Dee placed a circumflex over the o to indicate its long sound.
I have adopted the accent from Eol (made).

Also:
Eol (ee-OHL)
Oln (ohln)

Note:
Also see Ozazm (to make) and Ozazma (to make).

Eophan (ee-oh-fan)* n.

Lamentation

10.14 . . 22 nests of lamination and weeping . . .

Pronunciation notes:
(*Dee—E o phan) Three syllables. The intial E and the o each stand alone.
(*Dee—éophan) See the 48 Claves. Here, Dee places a circumflex over the o to indicate its long sound.

"Eors" (ee-ORS)*

n/a

Note:
This word appears nowhere in the Angelic system as of yet. It was originally dictated in the tenth Key as the word "thousand." However, this was corrected on page 192 of TFR with the word Math (10.45). "Eors" may have been merely a mistake on Kelley's part, and not an Angelical word at all (there were many difficulties in the reception of Key Ten).
Other such interferences with the transmission of the Keys were attributed to demonic spirits—see Piamol.

**Pronunciation notes:**
(*Dee—E örs) Two syllables, with an accent on the second syllable. The initial E stands alone.

ERAN (ee-RAN)*  

18.14 . . . the secrets of truth 6332 have their abiding . . .

**Pronunciation notes:**
(*Dee—E ran) Two syllables. The initial E stands alone.
(*Dee—erán) See the 48 Claves. Here, Dee placed an accent over the second syllable.

**Note:**
This word was not originally given with Key Eighteen. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 194). This seems to have been the case with many of the numbers mentioned in the Keys.

Erm (erm) n.  

1.45 . . . delivered you a rod with theark of knowledge.

“Es” (es) n.  

**Compounds:**
Odes (ohd-es) [Od + “Es”]  

**Also:**
S (es)

**Note:**
The E in “Es” is a phonetic gloss. Also note this is the word for “fourth,” but not the number 4. The word fourth could be a noun or adjective, but is used here as a noun.
Compare from *Loagaeth*:

*Es*

**Esiasch** (ee-sii-ash)* n. **Brothers**

5.26 ...they are the brothers of the first and second . . .

**Pronunciation notes:**

(*Dee—*E siach*) I suggest three syllables here. The initial E stands alone. Note that Dee indicates the sound of “ach” for *asch*. I assume this means the *ch* makes the “tch” sound (as in the English word *church*) instead of the harder “kh” sound. However, the preceding s would give the *ch* an extra soft sound, almost like a hard “sh.”

(*Dee—*esiach*) See the 48 Claves. Note the circumflex over the *i*—indicating the long sound.

**Ethamz** (ee-THAM-zohd)* v. **To Cover**

9.51 Their heads *are covered with* diamond . . .

**Pronunciation notes:**

(*Dee—*E tham Zod*) Three syllables. The initial *E* and the final *z* each stand alone. The *a* should take a short sound.

(*Dee—*ethamz*) See the 48 Claves. Here, Dee placed an accent over the second syllable.

- “**Etharzi**” (eth-AR-zii) n. **Peace**

**Compounds:**

Fetharzi (feth-AR-zii) [F + “Etharzi”] **Visit (Us) in Peace**
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Or (F)

F (ef) n. 

Compounds:
- Fbliard (ef-blii-ard) [F + “Bliard”] Visit (with) Comfort
- Fcaosga (ef-kay-OS-ga) [F + Caosga] Visit the Earth
- Fetharzi (feth-AR-zii) [F + “Etharzi”] Visit in Peace

Also:
- Ef (ef) To Visit

Faaip (fay-AY-ip)* n. Voices (Voicings/Psalms?)

2.5 . . . understand your voices of wonder . . .

Pronunciation notes:
- (*Dee—Fa á ip) Dee indicates three syllables, the second a standing alone and accented.
- (*Dee—Fa-á-ip) See 48 Claves. This note matches the one from TFR.

Possible shared root:
- Farzem (farz-em) Uplifted Voices
- Bia (bi-ii-a) Voice

Note:
The word Bia appears to be Angelical for “voice”—as in one’s speaking voice. Faaip, however, has the connotation of something that is said (as in to voice an opinion), or perhaps sung. Key Two gives me the impression that the Faaip (“voices” of wonder) are actually “songs” (or “voicings”) of wonder—something akin to Psalms. Also see Luiahe (song of honor).

Faboan (fay-boh-an)* n. Poison

10.32 . . . live sulphur myngled with poison.
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Pronunciation notes:
(*Dee—Fa bo an) Three syllables. The first a and the o take their long sounds.
(*Dee—fabõan) See the 48 Claves. Here, Dee placed a circumflex over the o to indicate its long sound.

Note:
See also Tatan (Wormwood).

Fafen (fay-fen)* n.  

3.43 . . . true ages of time, to the intent that from your highest . . .

Pronunciation notes:
(*Dee—Fafen) The e likely gives the a a long sound.

Also:
Fafen (fay-fen)**

12.14 Bring down your train . . .

Pronunciation notes:
(**Dee—Fa fen) Two syllables.

Note:
This is one of the few instances were a single Angelical word appears to have two completely separate definitions. The “train” in Key Twelve appears to have a triple meaning: (1) The poetry suggests the train of a royal robe or wedding gown. (2) It also suggests the meaning of “retinue”—so the Key is asking the Angels to descend with their servants and ministers. Finally, (3) a “train” can be defined as a “succession of events” or “consequences”—which best suits the word Fafen as a synonym of “intention.” (As in a “train of thought.”)

Fam (fam) prop. n.  

Note:
The name of the Angelical letter for S/Sh. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet:
the letter $S/Sh$ is named $Shin$, but $Shin$ also translates as “tooth.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

**Compare from Loagaeth:**

*Fam*

**Faonts** (fay-ons)* v. To Dwell (within)

5.11 . . . and dwelling within the brightness of the heavens . . .

**Pronunciation notes:**

(*Dee—Fa ont*) Two syllables. There is no $ao$ letter combination in Early Modern English—each letter makes a separate sound—as in the English word *chaos*. The $a$ is likely long.

**Shared root:**

Fargt (farj-et) 
“Faorgt” (fay-or-jet)

“Faorgt” (fay-or-jet) n. 
Dwelling Place

**Compounds:**

Odfaorgt (ohd-fay-or-jet) [Od + “Faorgt”] And the Dwelling Place

Also:

Fargt (farj-et) Dwelling Places
Faonts (fay-ons) To Dwell (within)

Fargt (farj-et)* n. Dwelling Places

30.89 And the dwelling places, let them forget . . .

**Pronunciation notes:**

(*Dee—Farg t Gad*) Two syllables. Dee’s notation appears to indicate a hard $g$ at the end of the first syllable, and the $t$ stands alone. However, see the pronunciation for Odfaorgt, where we find the $g$ can be soft, and combines with the $t$ to indicate the sound of “dgt”—or “jet.”
Also:
“Faorgt" (fay-or-jet) Dwelling Place
Faonts (fay-onts) To Dwell (within)

**Farzm** (farz-em) v Uplifted Voices (To Speak up)

1.48 . . . you lifted up your voices and swore . . .

Possible shared root:
Faapi (fay-AAY-ip) Voices (Psalms?)
Bia (bii-a) Voices

**Fbliard** (ef-blii-ard)* [F + “Bliard”] comp. Visit (with) Comfort

6.22 . . . visit with comfort the earth . . .

Pronunciation notes:
(*Dee—F bli ard) Three syllables. The initial F stands alone. The i is likely long (as in the English words dial and trial).
(*Dee—f bliard) See the 48 Claves. This note shows the F standing alone.

**Fcaosga** (ef-kay-OS-ga)* [F + Caosga] comp. Visit the Earth

4.35 . . . arise you sons of pleasure and visit the earth . . .

Pronunciation notes:
(*Dee—F gao s ga) Four syllables. Dee originally wrote this word as "Fgaosga"—which is apparently a mistake for Fcaosga (see Caosga). Therefore, the g in the second syllable is likely a c instead.
(*Dee—F caosga) See the 48 Claves. Note the accent on the third syllable.

**Fetharzi** (feth-AR-zii)* [F + “Etharzi”] comp. Visit in Peace

5.47 . . . visit us in peace . . .

Pronunciation notes:
(*Dee—Feth ar zi) Three syllables, with an accent on the second.
Dee originally had “Sfetharzi” written for this word—although his phonetic note excludes the S. (The Angelical itself does not require the S at all, as the word F indicates “visit.”) It is possible that the S was merely held over from the end of the previous word (Qaas).

(*Dee—Feth-ar-zi) See the 48 Claves. This note essentially matches that from TFR.

**Fifalz** (fii-falz)* v. Weed Out

30.86 . . . let them vex and weed out one another.

**Pronunciation notes:**
(*Dee—Fi falz) Two syllables.

**Fisis** (FIS-iis)* v. To Execute (i.e., Carry Out)

30.8 . . . and execute the judgment of the Highest.

**Pronunciation notes:**
(*Dee—fisise) This appears to indicate two syllables. The final e in Dee’s phonetic note indicates a long i in the second syllable.

(*Dee—fisis) See the 48 Claves. Here, Dee placed an accent over the i in the first syllable.
Ged (G/J)

Ga (gay) prop. n.

Pronunciation Note:
I have chosen the long “a” sound based upon the likely pronunciation of Za. (See Za.)

Note:
See TFR, pp. 228-29. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system—such as the Heptarchia or Great Table (Watchtower) systems. However, Ga is one of the few entirely unique Angels that appeared to the two men. It was very late in the Angelical journals, after all of the essential Angelic magick had been transmitted. One day, Kelley saw three little creatures running around the floor of the room. It turned out that they were Angels from the Great Table (Watchtowers)—but their names were not derived according to the instructions Ave had previously given to Dee.

Ga says of himself: “I am the midst of the third [Tablet],* and the last of the spirit of life.** Understand in this temporal controversy, and conflict of man’s soul. But not according to his eternal and immeasurable proportion.” Dee notes, in Latin: “Ga—The Last of the Spirit of Life.”

The three Angels, apparently jointly, say, “For even as the father, son and holy spirit are one, but of themselves and being dilated, is full of power, and many. So are we one particularly in power,*** but separated. Notwithstanding, spiritually of, and amongst, others, and dilated in the will of God, and into the branches of his determinations. But, particularly living, and jointly praising God.”

Note:
*Dee notes the Angels are numbering the Watchtowers in an odd fashion. So that in this case, he points out, the numbering should follow: First = Eastern, Second = Western, Third = Southern, and Fourth = the Northern Watchtower. In the above text, I have added the bracketed [Tablet] in order to clarify the speech.
Ga’s name is found as the last two letters on the Line of the Holy Spirit (the horizontal arm of the Great Cross) of the Southern Watchtower Tablet.

(***On the next page Dee notes: The three names make one name of 7 letters —Gazavaa.)

I further note that all three of these names begin with capital letters on the Great Table (Watchtowers). Also, each one of them terminates once it hits the Great Cross, Black Cross, or the end of the Watchtower. We may have discovered an entirely new Angelic system in the Watchtowers.

(See Vaa, and Za. Also see Carmara, Galvah, Hagonel, Mapsama, Murifri, and Nalvage.)

Compare from Loagaeth:

Ga

“GA” (gah) 31

Compounds:

Iga (ii-gah) [I + “GA”] Is 31

Note:
This word was not originally given with Key Eleven. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 193). This seems to have been the case with many of the numbers mentioned in the Keys.

Jabes (jay-bes) n/a

Note:
See the Five Books, p. 298, where the Angels use the phrase Ne Ne Ne na Jabes. But no definitions of these words are offered.

Pronunciation note:
The final e should make the a long.
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Gah (jah)* n.  

6.1 The spirits of the fourth angle . . .

Pronunciation notes:
(*Dee—Gah) One syllable.
(*Dee—Iah.) See the Five Books, p. 302. In most cases, a g followed by an a makes the hard “guh” sound. However, when this word appears in Loagaeth, Dee notes in the margin that it should begin with the soft “juh” sound. (Remember that i and j are interchangeable in Dee’s English.)

Possible root for:
Gahoachma (jah-hohk-ma) I Am That I Am
Gahire (jah-hii-er) (A Name of God?)

Note:
The way the term spirits is used in Key Six indicates that this word does not indicate lower spirits, demons, fairies, etc. This is further supported by the appearance of this word as a root in two Names of God. Therefore, Gah would represent “pure spirits” or Angels—used in the same sense as we might describe the Holy “Spirit.”
See Tohcoth (nature spirits).

Compare from Loagaeth:
Gah

Gahire (jah-hii-er) prop. n.? (A Name of God?)

Possible shared root:
Gah (jah) Spirits
Gahoachma (jah-hohk-ma) I Am That I Am

Note:
See TFR, p. 3. The Angel Murifri here speaks a prayer in Angelical, and Kelley can only overhear a few of the words: Oh Gahire Rudna gephna oh Gahire. It is unclear whether this represents a single Angelical phrase, or if they are disconnected words recorded by Dee as Kelley overheard them here and there in the prayer. No translations are suggested.
It seems likely, at least, that *Oh Gahire* is intended as a repeated phrase. *Oh* may indicate "Come and Bear Witness" and *Gahire* is likely a Name of God associated by root with *Gahoachma* (*I Am That I Am*). Therefore, *Oh Gahire* is likely an invocation of some aspect of God.

**Gahoachma** *(jah-hohk-ma) prop. n.*

*I Am That I Am*

**Possible shared root:**

Gah (jah)

Gahire (jah-hii-er)

**Note:**

(*Dee—Gahoachma = I Am That I Am, Edward Kelley expounded it.*) See the *Five Books*, p. 322. The first words spoken by the Angelic voice in this session were, "I AM. Gahoachma." This is likely a proper Name of God, based upon the Hebrew name given to Moses at the Burning Bush: *Eheieh asher Eheieh* (*I Am That I Am*). It represents the pure and essential Divine Consciousness, without personality or duality.

I note that *Gah* (Spirit) seems to be the root of *Gahoachma*. I also note a similarity between the -hoachma portion of the word and the Hebrew *Hochmah* (Wisdom).

**Gal** *(gal) prop. n.*

*Letter D*

**Note:**

The name of the Angelical letter for *D*. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *D* is named *Daleth*, but *Daleth* also translates as "door.") However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Also see *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by "a Voice": *Garil zed masch, ich na gel galaht gemp gal noch Cabaniadan*. (Note the word *gal*.) No translation or context is offered.
Compare from *Loagaeth*:

*Gal*

**Galaht** (gal-aht)  

Note:
See TFR, pp. 34-35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by "a Voice": *Garil zed masch, ich na gel galaht gemp gal noch Cabanladan*. No translation or context is offered.

**Galgon** (gal-gol)  

Note:
See *Five Books*, p. 366. The Angel Illemese appears to Dee and Kelley with a bundle of empty boxes that he calls virtuous. When Dee asks for an explanation, Illemese says, "Will you have my bill? […] I will show it. Serve it, where you list. *Iudra galgon astel.*" Dee states that he and Kelley do not understand, and wish to know how it can be served. But Illemese never offers definitions for these Angelical words.

I note a similarity between this word and the Hebrew word for "whirling," *Galgal*. The *Galgalim* are an order of Angels also known as the Wheels (*Auphanim)*.

**Galsagen** (GAL-saj-en)* prop. n. or v.?  

Pronunciation note:
(*Dee—gálsagen) See the *Five Books*, p. 307. Dee places an accent over the first *a*.

From *Loagaeth*:
(**Dee—*The Divine power creating the Angel of the Sonne.*) See *Five Books*, p. 307. The word *Sonne* almost certainly means "Sun." See the *Five Books*, pp. 81–82, where Dee and Kelley meet an Angel named Salamian, who claims to be "mighty in the Sonne." There is ample evidence that Salamian is an
Angel of the Sun. Dee notes that his name can be found in the *Heptameron*, with that grimoire's “Call of Sunday.” Later in the same session, the Archangel Raphael tells Dee to contact the Olympic solar Angel Och. (See the *Arbatel of Magic* for Och.) Then, still during the same session, Michael (Archangel of the Sun) claims that Salamian is under his direction.

**Galsuagath** (gals-vay-gath) n/a

*Note:*
See TFR, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky’s behalf, which ends with, “Grant this Camascheth galsuagath garnastel zurah logaah luseroth.” No translation is offered.

**Pronunciation note:**
I have opted to pronounce the u as a v in this case, as it immediately precedes another vowel.

**Galvah** (gal-VAH) * prop. n. The End (or Omega) **

*Pronunciation notes:*
(*Dee, recording the words of Galvah—“My name is Galua’h”) See TFR, p. 12. Galvah is likely two syllables, with the accent shown in the middle of the second syllable. The u takes the harder “v” sound.

*Note:*
(**Dee, recording the words of Galvah—“My name is Galua’h, in your language I am called Finis. [...] I am Finis, I am a beam of that Wisdom which is the end of man’s excellency.”) See TFR, pp. 12–14. Finis is Latin for “the end.” Galvah arrived after forty-eight Tables of *Loagaeth* had been delivered already, and it was her job to deliver the final Table. (Thus, seeing the Book through to its end.)

On p. 13, Galvah reveals that she is the Mother of the Daughters and the Daughters of the Daughters of Light. (This makes Her one and the same with “I AM,” the mother of the Daughter of the Daughters named Madimi. See TFR, p. 27.)
On p. 14, we learn that Galvah is a proper name, and not the general word for “the end.” (Galvah: Understand my name particularly, and not generally.)

Later on the same page, the Angel Ilemese refers to Galvah as “Wisdom.” All of this information indicates that this entity is no less than Sophia of the Gnostics, the Shekinah of Judaism, the Soul of the World of the Hermeticists, the Bride of God. “I AM” (a shortened form of the Name of God given to Moses: I Am That I Am) is likely her truest name. Galvah, therefore, is a specific title. It likely relates to the Greek Omega in the biblical phrase: “I Am the Alpha and the Omega.” (See Revelation Ch 1:8.)

(Also see Carmara, Ga, Hagonel, Mapsama, Murifri, Nalvage, Vaa, and Za.)

Note:
See Ul for the general Angelical word for “the end.”

Ganiurax (gan-ii-ur-ax) n/a

Note:
See the Five Books, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded: Pinzu-a lephe ganiurax kelpadman pacaph. No translations are suggested.
Note that Ganiurax may have the -ax suffix, indicating action.

Garil (gar-il) n/a

Note:
See TFR, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: Garil zed masch, ich na gel galaht gemp gal noch Cabanladan. No translation or context is offered.

Garmal (gar-mal) n/a

Note:
See the Five Books, p. 415. This is part of a prayer recited jointly by the Archangels Michael, Raphael, and Uriel: “Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacaduasam.” No translations are suggested.
Compare from Loagaeth:

Garmah, Garmes

**Garnastel** (gar-nas-tel) n/a

Note:
See TFR, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky’s behalf, which ends with, “Grant this Camascheth galsuagath garnastel zurah logaah luseroth.” No translation is offered.

Also see:

**Astel** (ast-el) n/a

**Gascampho** (gas-KAM-foh)* interr. Why Didst Thou So?**

Pronunciation note:
(*Dee—gascámpo or gáscampho) See the Five Books, p. 310. Dee places an accent over the second a, and then offers the alternative of placing the accent over the first a in a footnote. I have settled on the first option.

From Loagaeth:
(**Dee—“Why didst thou so?”: as God said to Lucifer. The word hath 64 significations.) See the Five Books, p. 310. This is likely a reference to Lucifer’s rebellion in Heaven, or (more precisely) to the judgment of Lucifer afterward.

**Gazavaa** (gah-zah-vay) prop. n.? n/a*

Note:
(*Dee—The three names make one name of 7 letters—Gazavaa.)
See TFR, pp. 228–29. A compound word made from the three Angels Ga, Za, and Vaa—who appear upon the Great Table (Watchtowers), but represent some hitherto unknown system of name-derivation. Dee created the compound Gazavaa when the three Angels told him, “For even as the father, son and holy spirit are one, but of themselves and being dilated,* is full of power, and many. So are we one particularly in power, but separated.”
It is unclear if Gazavaa is a true Angelical word, or if Dee was merely taking the above words of the three Angels too literally. It appears to me that many further Angelical names might be derived from the Watchtowers, as we see with Ga, Za, and Vaa.

For a full account, see the notes with Ga, Za, and Vaa.

Note:
*“Dilated” would mean “spread out.” In this case, it indicates the separation of the One God into the Trinity.

“Gchis” (jee-KIIS) v.

Compounds:
Gchisge (jee-KIIS-jee) [“Gchis” + “Ge”] Are Not

Also:
Chis (kiis) Are
Chiis (kiis) Are (They)
“Chisda” (kiis-da) Are There
Chiso (kiis-oh) Shall Be
"Ichis” (jay-kiis) Are
Zchis (zohd-kiis) (They) Are

Note:
“Gchis” and “Ichis” should be the same word—both are spelled the same in Angelical characters, with an initial Ged (J). See note at Gchisge.

Gchisge (jee-KIIS-jee)* [“Gchis” + “Ge”] comp. Are Not

4.7 ... Are not the Thunders of Increase numbered ...?

Pronunciation notes:
(*Dee—G Chis ge) Three syllables. The i and j are interchangeable in Dee’s English. The j makes a soft “juh” sound, which is likely what Dee was hearing in both Gchisge and Ichisge. It is likely that both words begin with the Angelical Letter Ged (J).

Since Dee capitalized the second syllable, it may indicate the accent there. Also, see Chis and Chiis (are) for the long “i” sound.
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(*Dee—G-chisge) See the 48 Claves. This looks like two syllables. However, three syllables are indicated elsewhere (including the word Ichisge).

Also:
Ichisge (jay-KISS-jee)  Are Not

“Ge” (jee) adv.  Not

Compounds:
Gchisge (jee-KISS-jee) [“Gchis” + “Ge”]  Are Not
Ichisge (jay-KISS-jee) [“Ichis” + “Ge”]  Are Not
Tage (tayj) [Ta + “Ge”]  As (Is) Not

Compare from Loagaeth:
Ge, Ie

Note:
See also lp (not), “Pam” (not), and Ag (none).


Note:
(*Dee recording the words of Levanael—“Now to the work intended, which is called in the Holy Art Gebofal. Which is not, (as the philosophers have written), the first step supernatural, but it is the first supernatural step naturally limited unto the 48 Gates of Wisdom; where your Holy Book beginneth.”) See TFR, p. 373. The Holy Book in question, of course, is the Book of Loagaeth. Gebofal, therefore, must be the Angelical name of the practice of opening the forty-eight Gates.

Ged (jed) prop. n.  Letter G/ J*

Note:
The name of the Angelical letter for G/ J. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter G/ J is named Gimel, but Gimel also translates as
"camel.") However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

(*Dee—After that he said, One, One, One, Great, Great, Great!) This does not appear to be a definition of Ged, but an invocation associated with the word in some way. See the letter Med, where another invocation is made along with the delivery of a letter.

**Compare from Loagaeth:**

Ged, Ied

\[\text{Geh (jay)}^* \nu \quad \text{Art (i.e., Are)} \]

\[\text{16.19 Great art thou in the God of . . .} \]

**Pronunciation notes:**

(*Dee—Geh jeh) One syllable. Dee indicates that the G should take a soft "j" sound. In Early Modern English, the eh would have combined to form a long "a" sound.

**Note:**

See also Chis (are). Perhaps Geh (art) is a term of formality or respect?

**Compare from Loagaeth:**

Geh, Ieh

\[\text{Geiad (jej-AYD)}^* \text{ prop. n.} \quad \text{Lord and Master} \]

\[\text{5.54 . . . our Lord and Master is all one . . .} \]

**Pronunciation notes:**

(*Dee—Ge jad ie in as ien, ** the iad as iade) The word Geiad only appears in Dee's 48 Claves. It is missing from TFR (perhaps from damage to the text?)—but Dee's slightly confusing phonetic note is still there. Based on this note, I believe Dee originally wrote Geiad in his journal (TFR) as "Ie iad"—divided into two syllables. The first syllable (ie or ge) sounds similar to "ien" ("jen")—that is, the i sounds like j, and the e takes its short sound. The second syllable (iad) must sound like the English word jade—with the i again taking the "j" sound.
I have adopted the accent from similar words.

**Note:**

**I believe that “ie in as ien” should be “ie as in ien.”**

Ge is translated elsewhere as “not”—though it is obviously not intended in this case.

Also:

- **Gohed** (joh-ED) — One Everlasting . . .
- **Iad** (yad) — God
- “Iadoias” (jad-oh-JAS) — Eternal God
- **Iadpil** (ii-AD-pil) — (To) Him
- **Iaida** (jay-II-da) — The Highest
- **Iaidon** (jay-II-don) — All Powerful
- **Ioiad** (joh-JAD) — Him That Liveth Forever
- **Oiad** (oh-ii-AD) — Of God
- **Piad** (pii-AD) — Your God

**Gel** (jel) — n/a

**Note:**

See TFR, p. 35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: Garil zed masch, ich na gel ga-laht gemp gal noch Cabanladan. No translation or context is offered.

**Compare from Loagaeth:**

- Gel, Geld

**Gemeganza** (jeem-gan-za) — Your Will Be Done/As You Wish*

**Note:**

(*Dee—gemeganza = your will be done) See the Five Books, p. 314. Dee here asks if he and Kelley can leave off for the night, as it is getting late. A voice responds, “Gemeganza.”
**Gemp (jemp)**

Note:
See TFR, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: Garil zed masch, ich na gel galaht gemp gal noch Cabanladan. No translation or context is offered.

**Gephna (jef-na)**

Note:
See TFR, p. 3. The Angel Murifri here speaks a prayer in Angelical, and Kelley can only overhear a few of the words: Oh Gahire Rudna gephna oh Gahire. It is unclear whether this represents a single Angelical phrase, or if they are disconnected words recorded by Dee as Kelley overheard them here and there in the prayer. No translations are suggested.

**Ger (jer)** prop. n.

Note:
The name of the Angelical letter for Q/Qu. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter Q/Qu is named Qoph, but Qoph also translates as “ear.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

Pronunciation notes:
(*Dee—In sound, gierh.*) In Dee’s notation gierh, the gi may be the same as gi—to indicate a soft “g” (or “j”) sound. This is the pronunciation I have chosen for the word. However, it is also possible that the ie is intended to make an “ee” sound—so the word would sound like “jee-rr.”

Compare from Loagaeth:
Ger
Geta (jet-a) adv.  

Note: 
See TFR, p. 32. Here, Dee is speaking with the Angel Madimi. Suddenly, Madimi halts the session and demands, “Carma geta Barman.” Dee asks her what this means, and she replies (in Latin, which roughly translates to): “Come out of there, Barma.” Madimi’s command exorcises fifteen spirits from the body of Edward Kelley, the chief of whom is named Barma. After a short exchange (see Gil, etc.), Madimi banishes all fifteen spirits back to Hell until the last cry. (That is, until the End Times.)

Carma Geta is likely intended as an exorcism phrase to command lesser spirits, and not something one would use with the Angels.

Note: 
Also see “Da” (there).

Compare from Loagaeth: 
Get

Gethog (jeth-og) prop. n.  “A Divine Name From the Sigillum Emeth” 

Note: 
See the Five Books, p. 161 (Hamuthz Gethog). Kelley is having a vision of the Seven Biblical Days of Creation at this point—during which the Seven Ensigns of Creation are revealed. Oddly, the reception of one Ensign was interrupted by the reception of another. This interruption was marked by the sudden speaking of the words Hamuthz Gethog. (Dee does not attribute these words to any particular Angel. Much of the content of these sessions are merely attributed to “a Voice.”) The “woman” who appears at these words creates the Sun, Moon, and Stars, and then presents her Ensign. (This happens to be the Ensign from which is drawn one of the Seals of the Watchtowers.) She then exits, and the interrupted vision continues.

No translation is given for Hamuthz, but Gethog is recognizable as one of the Divine Names encoded upon the Seal of Truth.

Compare from Loagaeth: 
Gethgol
“Giar” (jii-ar) n. Harvest

Compounds:
Aziagiar (ay-zi-AY-jii-ar) [“Azia” + “Giar”] Like unto the Harvest

Pronunciation notes:
The vowel sound made by ia is unclear. However, we can find it in words like dial, dialect, or William. Based on this, I have assumed the sound should be a long i followed by a short a.

Gigipah (jij-ii-pah)* n. (Living) Breath

3.12 Six are the seats of living breath . . .

Pronunciation notes:
(*Dee—Gi gi pah) Three syllables.
(*Dee—Gigipah) See 48 Claves. Note that Dee places a circumflex over the second i—indicating its long sound. Thus, I assume the first i takes its short sound.

Gil (jil) n/a

Note:
See TFR, p. 32. Here, the Angel Madimi has just interrupted the session to exorcise several demons from the body of Kelley. (See Carma.) These spirits came out of Kelley violently, scratching each other in the face and swarming about Madimi. To her, the spirits spoke in Angelical, “Gil de pragma kures helech.” Dee asks Madimi what this means, and she replies (in Latin, which roughly translates as:) “We want to live here in our [friends].” (Madimi does not offer definitions for the individual words.)

When Dee asks who these “friends” are supposed to be, the spirits indicate Kelley as their place of habitation (probably meaning both Dee and Kelley). Madimi then banishes these spirits.
Gisg (gizh) *prop. n.*

**Letter T**

**Note:**
The name of the Angelical letter for T. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter T is named Teth, but Teth also translates as “serpent.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Githgulcag (jith-gul-kag) *prop. n.*

**Lucifer, Satan(?)**

**Note:**
See *TFR*, p. 6. Here, an Angel (who is later identified as the Daughter of Light named Aath) tells Dee, "It is written that Pride was the first offense. Githgulcag knew not himself. Therefore he was ignorant. [ . . . ] You will grant me that pride is the greatest sin. Pride was the cause he knew not himself. Therefore Pride is the cause of Ignorance. Ignorance was the nakedness wherewithal you were first tormented,* and the first Plague that fell onto man was the want of Science." Aath appears to first explain the reason for Lucifer’s Fall, and then ends her speech with a very Hermetic interpretation of the Fall from Eden. Could Githgulcag have some indication of “ignorance”?

**Note:**
*See Genesis 3:7, “And the eyes of them both were opened, and they knew that they were naked.”

Also see Coronzom (the Devil, Satan) and Telocvovim (likely a name for the fallen Lucifer).

Givi (jiv-ii)* *adj.*

**Stronger**

1.2276

2.23 . . . stronger are your feet than the barren stone.
Pronunciation notes:
(*Dee—Giui) The letter u should probably sound like “v” when sur-
rounded by vowels. The initial G should have a soft sound when pre-
ceding an i, and the final i likely has the long sound.

Note:
Also see Umadea (strong towers), Umplif (strength) and Ugeg (become
strong).

Gizyax (jiz-wii-aks)* n. Earthquakes

10.43 . . . a hundred mighty earthquakes . . .

Pronunciation notes:
(*Dee—Giz y ax) Three syllables. The initial G should take the soft ("j")
sound when preceding an i. The y stands alone.

Gmicalzo (jee-mii-KAYL-zoh)* n. In Power (and Presence?)

6.37 . . . I move you in power and presence . . .

Pronunciation notes:
(*Dee—G-ni cân zo) Likely four syllables, with an accent on the second
syllable. Dee here indicates that the initial G stands alone. The i and a
should take their long sounds (see Micalzo). Also note that Dee wrote
an n in his phonetic note, but this is likely a mistake for m.
(*Dee—g-micalzo) See the 48 Claves. The initial G is again standing alone.
The accent is again on the third syllable.

Compounds:
Gmicalzoma (jee-mii-KAYL-zoh-ma) With a Power of Understanding
[GMicalzo + “Oma”]

Also:
Micalp (mii-KALP) Mightier
Micalzo (mii-KAYL-zoh) Mighty
Micaoli (mii-KAY-oh-lii) Mighty
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd) \hspace{1cm} \text{Mighty}

Omicaolz (oh-mii-KAY-ohl-zohd) \hspace{1cm} \text{(Be) Mighty}

**Possible shared root:**

Miketh (mii-KETH) \hspace{1cm} "The True Measure of the Will of God in Judgment, Which Is by Wisdom" (?)

\textbf{Note:}

Also see Umadea (strong towers), Umlif (strength), Ugeg (become strong), Vohim (mighty), and Nanaeel (my power).

\textbf{Gmicalzoma} (jee-mii-KAYL-zoh-ma)* [Gmicalzo + "Oma"] \textit{comp.}

\hspace{1cm} \text{Power of Understanding}

\hspace{1cm} \text{\#LAFK#BZCG}

30.33 ... with a power of understanding to dispose all things ...

\textbf{Pronunciation notes:}

\textit{(*Dee—Gmi c ál zo ma)} Likely five syllables, with an accent on the third syllable. The G should stand alone, and the i and o should take their long sounds. Also, the first a is likely a long vowel—see Micalzo (mighty/power).

\textit{(*Dee—gmicalzôma)} See the 48 Claves. Here, Dee again placed the accent upon the third syllable. He also placed a circumflex over the o to indicate its long sound.

\textbf{Gnay} (nay)* \textit{v.}

\hspace{1cm} \text{Doth (i.e., Does)}

\hspace{1cm} \text{\#LYG}

9.33 ... as the rich man doth his treasure.

10.63 ... as the heart of man doth his thoughts.

\textbf{Pronunciation notes:}

\textit{(*Dee 9.33; 10.63—Gnay)} One syllable. In Early Modern English, the digraph Gn began to take the sound of a hard n—such as in the English words gnat and gnash.

\textbf{Gnetaab} (nee-TAY-ab)* \textit{n.}

\hspace{1cm} \text{(Your) Governments}

\hspace{1cm} \text{\#Y7Y6}

3.48 ... the corners of your governments ...
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Pronunciation notes:

(*Dee—Gnetaab) In Early Modern English, the letters Gn became a digraph that sounds like n. See Netaab (government) for further pronunciation notes.

(*Dee—gne-taab) See the 48 Claves. Likely three syllables, with an accent on the second syllable. The e likely takes a long sound.

Also:

Anetab (ay-NEE-tayb) (In) Government
Netaab (nee-TAY-ab) Your Governments
Netaaib (nee-TAY-ay-ib) Government
Tabaam (tay-BAY-an) Governor
Tabaord (tay-BAY-ord) (Let) Be Governed
Tabaori (tay-BAY-oh-rii) Govern
"Tabas" (tay-BAS) Govern

Further:

Cab (kab) Rod/Sceptor
Caba (ka-BA) To Govern

Gnonp (non-pee) v. To Garnish

1.31 Whose seats I garnished with the fire . . .

Gohed (joh-ED)* prop. n.? “One Everlasting, All Things Descending Upon One”**

Pronunciation Note:

(*Dee—Gohed, pronounced as lohed . . .) See the Five Books, p. 304. Dee here shows the pronunciation of lohed—showing the soft G (or j) sound. I have adopted the accent from similar words.

From Loagaeth:

(**Dee—Gohed, pronounced as lohed, signifieth One Everlasting and all things Descending upon One, and Gohed Ascha is as much to say as One God.) See the Five Books, p. 304.
Also:
Geiad (jej-AYD) Lord and Master
Iaisg (hay-IZH) Everlasting One . . . God
Ioiad (joh-JAD) Him That Liveth Forever
“Ladoias” (jad-oh-JAS) Eternal God

Gohel (GOH-hel)* [Goho + El] comp. Sayeth the First

2.41 . . . arise, sayeth the First . . .

Pronunciation notes:
(*Dee—Go hel) Two syllables, and the h is audible. I assume the e is a phonetic gloss, as it is in the word El (The First).
(*Dee—gohel) See 48 Claves. The first syllable is given an accent.

Note:
I am uncertain why the final o of Goho was dropped here. Angelical usually only drops a letter in a compound if it is repeated twice. Note, for example, the compound Zirenaiad, formed of the words Zir, Enay, and Iad. We can see that the final y of Enay and the initial I of Iad combine into one letter in the compound.

Gohia (goh-HII-a)* v. (We) Say

3.73 . . . in whom we say, move . . .

Pronunciation notes:
(*Dee—Gohia) I assume three syllables, with a long i. I have adopted the accent from other versions of this word.

Note:
Although this word is similar to the compound word Gohoiaid (sayeth god), it is apparent that Iad does not serve as a root here at all.

Also:
Goho (goh-HOH) To Say
Gohol (goh-HOHL) To Say
Gehon (goh-HON) Have Spoken
Gohulim (goh-HOO-lim)  
It Is Said

Gohus (goh-US)  
(I) say

**Goho** (goh-HOH)* v. To Say

1.4 . . . *sayeth* the God of Justice . . .
3.2 Behold, *sayeth* your God . . .

**Pronunciation notes:**
(*Dee 1.4—GOHO*)
(*Dee 3.2—Goho*) Dee gives us little clue here. The initial G should take a hard sound when preceding an o. I suspect both o’s take a long sound.
(*Dee 1.4; 3.2—Gohó*) See 48 Claves. The accent is shown on the second syllable.

**Compounds:**

Gohoïad (goh-HOH-ii-ad) [Goho + Iad]  
Sayeth God

Gohel (GOH-hel) [Goho + El]  
Sayeth the First

Also:

Gohia (goh-HII-a)  
(We) Say

Gohol (goh-ROHL)  
To Say

Gohon (goh-HON)  
Have Spoken

Gohulim (goh-HOO-lim)  
It Is Said

Gohus (goh-US)  
(I) say

**Compare from Loagaeth:**

Goho, Gohor

Sayeth the Lord

8.13 . . . *sayeth* the lord, whose long continuance . . .

**Pronunciation notes:**
(Dee—Go hó i ad) This appears to be four syllables—though I find that it sounds more like three when spoken fluently. (Elsewhere, the word Iad is given the single-syllable pronunciation of “yad.”) There is an accent on the second syllable.
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(*Dee—gohó i-ad) See the 48 Claves. Dee again placed the accent on the second syllable. He also indicates that the i stands alone. (The circumflex over the i further indicates the long vowel sound.)

Gohol (goh-HOHHL)* v. To Say

4.6 . . . saying, are not the thunders . . .
30.42 . . . rose up in the beginning, saying . . .

Pronunciation notes:
(*Dee 4.6—Go hol)
(*Dee 30.42—Go høl) Two syllables. The G before an o should take a hard sound (as in the English words going and gone). In the phonetic note for word 30.42, Dee places the accent on the second syllable.
(*Dee 4.6; 30.42—Gohól) See the 48 Claves. Accent again on the second syllable.

Also:
Gohia (goh-HII-a) (We) Say
Goho (goh-HOH) To Say
Gohon (goh-HON) Have Spoken
Gohulim (goh-HOO-lim) It Is Said
Gohus (goh-US) (I) say

Compare from Loagaeth:
Goho

Goholor (goh-HOH-lor)* v. Lift Up

3.61 Lift up, I say, yourselves . . .

Pronunciation notes:
(*Dee—Goholor) I suggest three syllables here. The G preceding an o is likely hard.
(*Dee—Goholor) See the 48 Claves. Dee places the accent on the second syllable.
Note:
It is uncertain why this word “seems” to have Goho (to say) as a root. It may be a rare case of coincidentally similar spelling between unrelated Angelical words. Unfortunately, the English sense is not “uplifted voices” (see Farzem).

Compare from Loagaeth:
Gohor

Gohon (goh-HON)* v. Have Spoken

8.37 ... the thunders have spoken ...

Pronunciation notes:
(*Dee—Gó hón) Two syllables. The accent mark is placed on the second syllable. The first o should take its long sound.
(*Dee—go hôń) See the 48 Claves. This note essentially matches that from TFR.

Also:
Gohia (goh-HII-a) (We) Say
Goho (goh-HOH) To Say
Gohol (goh-HOHL) To Say
Gohulim (goh-HOO-lim) (It Is) Said
Gohus (goh-US) (I) say

Compare from Loagaeth:
Goho, Gohonp

Gohulim (goh-HOO-lim)* v. (It Is) Said

30.12 ... to you it is said, behold ...

Pronunciation notes:
(*Dee—Gó hú lim) Three syllables, with an accent on the second syllable.
(*Dee—go hôlim) See the 48 Claves. Here, Dee again placed an accent over the second syllable.
Also:
Gohia (goh-HII-a) (We) Say
Goho (goh-HOH) To Say
Gohol (goh-HOHL) To Say
Gohon (goh-HON) Have Spoken
Gohus (goh-US) (I) say

Compare from Loagaeth:
Goho

Gohus (goh-US)* v. (I) Say

3.62 Lift up, I say, yourselves!
12.24 Move, I say, and show yourselves.

Pronunciation notes:
(*Dec 3.62—Gohus) Two syllables. I suggest a short “u” sound.
(*Dec—gohus) See the 48 Claves. Dee placed an accent on the second syllable.

Also:
Gohia (goh-HII-a) (We) Say
Goho (goh-HOH) To Say
Gohol (goh-HOHL) To Say
Gohon (goh-HON) Have Spoken
Gohulim (goh-HOO-lim) (It Is) Said

Compare from Loagaeth:
Goho

Gon (gon) prop. n. Letter I/Y

Note:
The name of the Angelical letter for I/Y. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter I is named Yod, but Yod also translates as “hand.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)
Gono (gon-oh) n. Faith (Trust/Loyalty)

1.51 . . . and swore obedience and faith to him . . .

Note:
Also see Congamphľgh (Faith/Holy Ghost).

Gosaa (goh-say-ay)* n. Stranger

30.109 . . . let her be known, and another while a stranger.

Pronunciation notes:
(*Dee—Go sa a) Three syllables. The final a stands alone. The other two vowels also appear to take their long sounds.
(*Dee—gosăă) See the 48 Claves. Here, Dee placed a circumflex over the first a to indicate its long sound.

Graa (gray)* n. Moon

1.16 . . . the moon is a through-thrusting fire . . .

Pronunciation notes:
(*Dee—GRAA) Dee gives us little clue here. Likely, the double a indicates a long vowel, as we see in Early Modern English.

Compare from Loagaeth:
Gra

Graph (grakh-fa)* prop. n. Letter E*

Note:
The name of the Angelical letter for E. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter E is named Aleph, but Aleph also translates as “ox/bull.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)
Pronunciation note:
(*Dee—The sound as Grakpha, in the throat.) Dee adds the k in the center of this word, likely to indicate a throaty “kh” sound just before the “f” sound. I normally pronounce the word along the lines of “grah-fa.”

Grosh (grozb)* n. or v. (Bitter) Sting

13.22 . . . is called amongst you a bitter sting . . .

Note:
Words 13.21 and 13.22 are both missing from Dee’s journals. We only have the English given for this Key on TFR, p. 193. However, they do appear in Dee’s 48 Claves.

Note that the word sting should be a verb (“to sting”), but it is used in this case as a noun (“a sting”).

Pronunciation notes:
(*Dee—GROSB) Likely one syllable.

Shared root:
“Quasb” (kwazb) Destroy

Grsam (gur-sam)* n. Admiration

1.37 . . . beautified your garments with admiration . . .

Pronunciation notes:
(*Dee—as Gursam) Usually, the G and r would combine to form a “Gr” sound. However, this should be followed by a vowel—such as in the words great and grant. In the case of Grsam, the first two letters are followed by a consonant. Therefore, the first two letters stand as a syllable of their own (“gur”), followed by the second syllable (“sam”).
**Gru** (groo) n. or v.

To Cause, Bring About, Result

*From Corpus Omnium:*

Found in the post-Crucifixion portion of the Table, in the phrase *Gru Sor lad* (Cause of the Actions of God).
Na (H)

Hagonel (hag-on-el) prop. n.  

Note:
See the Five Books, pp. 188–91. Hagonel is the title of the ruling Prince of the Heptarchia. (Not to be confused with the Son of the Sons of Light of the same name.) In Dee’s lifetime, the Heptarchic Prince of Venus—Bagenol—held the title. Today, I presume it should be the Prince of Mercury—Blisdon—though I do not know if he would hold the same title.
(Also see Carmara, Ga, Galvah, Mapsama, Murifri, Nalvage, Vaa, and Za.)

Hamuthz (ham-oothz)  

Note:
See the Five Books, p. 161 (Hamuthz Gethog). Kelley is having a vision of the Seven Biblical Days of Creation at this point—during which the Seven Ensigns of Creation are revealed. Oddly, the reception of one Ensign was interrupted by the reception of another. This interruption was marked by the sudden speaking of the words Hamuthz Gethog. (Dee does not attribute these words to any particular Angel. Much of the content of these sessions are merely attributed to “a Voice.”) The “woman” who appears at these words creates the Sun, Moon, and stars, and then presents her Ensign. (This happens to be the Ensign from which is drawn one of the Seals of the Watchtowers.) She then exits, and the interrupted vision continues.

No translation is given for Hamuthz, but Gethog is recognizable as one of the Divine Names encoded upon the Seal of Truth.

Hardeh (har-day) v.?  

Pronunciation notes:
(Dee—Amzes naghezes Hardeh—Note this to be pronounced roundly together.)
Perhaps this means the three words should be pronounced as if they were one.
Note:
See the Five Books, pp. 324–25. Here Kelley sees what the Book of Loagaeth looks like from the outside. It is covered in blue silk, and has the title Amzes naghezes Hardeh painted upon it in gold. Kelley says this signifies “the universal name of Him that created universally be praised and ex­tolled forever.”

However, also see TFR, p. 174, where the Angel Ave reveals that the title of Enoch’s book was “Let Those That Fear God, and Are Worthy, Read.” (Dee here notes: The title of Enoch’s books expounded into English.) If this happens to be the real translation, then perhaps Hardeh indicates “to read.”

**Harg** (harg)* v

6.9 . . . the first hath planted a torment . . .

**Pronunciation notes:**

(*Dee—Harg argenton) One syllable. Dee’s phonetic note seems to be a form of the Latin argentum (silver). Both Patricia Shaffer (DeesPronunciationNotes.rtf) and my Latin dictionary suggest that g in Latin always takes the hard sound. Thus Harg has the sound of “arg” rather than “arj.”

**Helech** (hel-ek)

n/a (?)

Note:
See TFR, p. 32. Here, the Angel Madimi has just interrupted the ses­sion to exorcise several demons from the body of Kelley. (See Carma.) These spirits came out of Kelley violently, scratching each other in the face and swarming about Madimi. To her, the spirits spoke in Angelical, “Gil de pragma kures helech.” Dee asks Madimi what this means, and she replies (in Latin), “We want to live here in our [friends].” (Madimi does not offer definitions for the individual words.)

When Dee asks who these “friends” are supposed to be, the spirits indicate Kelley as their place of habitation (probably meaning both Dee and Kelley.) Madimi then banishes these spirits.
Hoath (hohth)* n.  
(True Worshiper)

(RFP . . . a true worshiper of the highest.)

Pronunciation notes:
(*Dee—Call it Hoath.) One syllable, rhyming with the English word both. The oo letter combination in Early Modern English makes a long “0” sound—as in the English words boat and coat.

Holdo (hol-doh)* v.  
To Groan

11.2 The mighty seat groaned . . .

Pronunciation notes:
(*Dee—Hol do) Two syllables. The first o is short, while the second o takes its long sound.

Holq (HOL-kwah)* v.  
To Measure

1.20 . . . which measureth your garments . . .
11.23 . . . of whom it is measured . . .

Pronunciation notes:
(*Dee 1.20—HOLQ as Holquu) The double u is literally a w. So, quu sounds like “kwah.”
(*Dee 11.23—Hól q) This note lets us know the word Holq has two syllables, with an accent on the first syllable.
(*Dee 1.20; 11.23—hol-q) See 48 Claves. Shows two syllables, with the q standing alone.

Compounds:
Chisholq (KlIS-hohl-kwa) [Chis + Holq]  
Are Measured

Hom (hom) v.  
To Live

1.54 . . . to him that liveth and triumpheth . . .
Shared root:
Homil (hom-il) Ages
Homin (hom-in) Age

Note:
Also see “Apila” (to live).

Homil (hom-il)* n.

3.41 . . . over 456, the true ages of time . . .

Pronunciation notes:
(*Dee—Homil) Likely two syllables.

Also:
Homin (hom-in) Age

Shared root:
Hom (hom) To Live

Homin (hom-in)* n.

14.13 . . . vexing all creatures of the earth with age . . .

Pronunciation notes:
Likely two syllables.

Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Also:
Homil (hom-il) Ages

Shared root:
Hom (hom) To Live
An Encyclopedic Lexicon of the Tongue of Angels

Hoxmarch (hoks-mark) v. Fear (Stand in Awe of) God

Note:
See TFR, pp. 18-19. The Mother Galvah appears to Kelley in a rather dressed-up fashion. Dee asks her if she has put on her holiday clothes, but this is apparently not the case. She replies: “FEAR GOD. My Garment is called HÖXMARCH, which in your speech is called . . .” Dee then replies, “It is Just Wisdom to fear the Lord. We acknowledge it to be an old and a true Lesson, and also the first step of the pathway to felicity.” Galvah then goes on to reveal the final Table of Loagaeth.

Take special note that Dee’s use of the word fear in this sense (as with the King James Bible, published at the same period of history), indicates “to stand in awe.” The concept of “fear = terror” is not indicated by this.

Hubaio (hoo-BAY-ii-oh)* n. Lanterns

12.7 . . . 28 the lanterns of sorrow . . .

Pronunciation notes:
(*Dee—Hubá i o) Four syllables, with an accent on the second. The a seems to take a long sound. The i and the final o each stand alone. The long u is indicated in the phonetic note for Hubaro.
(*Dee—hubiáa) See the 48 Claves. Dee seems to have switched the letters a and i in this notation. However, he does place an accent over the second syllable, and the circumflex over the a indicates its long sound. Based on the other versions of this word, I have settled upon the spelling found in TFR.

Also:
Hubar (hoo-BAR) Lamps
Hubaro (hoo-BAY-roh) (Living) Lamps

Compare from Loagaeth:
Hubra, Lubrah, Ubrah-ax, Vbrah, Subracah, Zubra, Zubrah

Hubar (hoo-BAR)* n. Lamps

5.33 . . . which are garnished with continually burning lamps . . .
Pronunciation notes:
(*Dee—Hubar) Likely two syllables. The long u is indicated in the phonetic note for Hubaro. I have adopted the accent from other versions of this word.

Also:
Hubaio (hoo-BAY-ii-oh) Lantermens
Hubaro (hoo-BAY-roh) (Living) Lamps

Compare from Loagaeth:
Hubra, Lubrah, Ubrah-ax, Vbrah, Subracah, Zubra, Zubrah

Hubaro (hoo-BAY-roh)* n. (Living/Burning) Lamps

17.11 . . . and hast 7336 living lamps going before . . .

Pronunciation notes:
(*Dee—Hu ba ro) Three syllables. I suggest long u, a, and e sounds—as both of them fall as the very end of their syllables. I have adopted the accent from Hubaio (lanterns).
(*Dee—hubâro) See the 48 Claves. Here, Dee placed a circumflex over the a to indicate the long sound.

Also:
Hubaio (hoo-BAY-ii-oh) Lantermens
Hubar (hoo-BAR) Lamps

Compare from Loagaeth:
Hubra, Lubrah, Ubrah-ax, Vbrah, Subracah, Zubra, Zubrah

Hucacha (hoo-kay-cha) n/a

Note:
See the Five Books, p. 310. Spoken during a longer prayer offered by “many voices”: “It is good, O God, for you are goodness itself. And great because of the size of greatness itself. Adgmach, adgmach, adgmach! I am, and this pace is, holy. Adgmach, adgmach, adgmach hucacha.”
Dee notes that “Adgmach adgmach adgmach = Much Glory,” but he offers no definition for Hucacha. Could Hucacha mean “This Place Is Holy”?

**Huseh** (hoo-say)

Note:
See the *Five Books*, p. 415. Part of a prayer recited jointly by the Archangels Michael, Raphael, and Uriel: *Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacaduasam*. No translations are suggested.
An Encyclopedic Lexicon of the Tongue of Angels

Gon (I/Y)

Note that several words in this section begin with Ged (G,j) rather than Gon (I/Y). However, Dee spelled these particular words in English with an initial I, as that was an acceptable alternative to J in Early Modern English (John = Iohan, Justice = Iustice. In fact, the J as we know it is simply an elongated I.) Because of this, I have included those words in this section.

I (ii) v.

1.13 ... the sun is as a sword ...
10.76 ... is, was, and shall be ... 

Pronunciation notes:
(*Dee 1.13—a word by itself*)
(*Dee 10.76—I) As we pronounce the word I.

Compounds:

Dsi (dee-sii) [Ds + I] Which Is
Icorsca (ii-KORS-kay) [I + Cors + “Ca”] Is Such as
Idlugam (id-LOO-gam) [I + “Dlugam”] Is Given
Iga (ii-ga) [I + “GA”] Is 31
Il (ii-el) [I + L] Is One
Inoas (in-OH-as) [I + Noas] Are Become
Isalman (ii-SAYL-man) [I + Salman] Is a House
Ita (ii-tay) [I + Ta] Is as
Ivonph (ii-VONV) [I + Vonph] Is Wrath
Ivonpovnph (ii-VON-foh-uvn) [I + “Vonpo” + “Vuph”] Is Wrath in Anger
Pii (pii-ii) [“Pi” + I] She Is
Ti (tii) [“T” + I] It Is

Shared root:

Ip (ip) Not
Ipam (ip-am) Is Not
Ipamis (ip-am-is) Can Not Be
Note:
The word I (is/are) appears to be a form of the verb “to be.” Also see Zir (am, were, was). Also see Chis (are) and Geh (art).
Also note the Angel I, one of the Sons of Light. His name literally translates as “is,” “to be,” or “to exist.” (Perhaps “The Existent”?)

**Ia** (yah)

From *Loagaeth*:
This word is never given a definition. However, I have found it to be such a vital root word in the Angelical language, I decided to give it its own entry. It appears several times in *Loagaeth*. See lad (God), ladnah (Knowledge), lalprg (Flame), etc. *Ia* appears to indicate many celestial or sacred concepts.

Note:
The similarity between this word and the Hebrew *Ia* (or Yah—God).

**Compare from Loagaeth:**
lad, lads, ia-dron, laisg

**Iad** (yad)* prop. n.

1.5 . . . sayeth the God of Justice . . .

**Pronunciation notes:**
(*Dee—lad, as Yad*) The I has the sound of “y” rather than “j.”

**Compounds:**
Bigliad (big-lii-ad) [“Bigl” + Iad?] (God) Our Comforter
Gohoiad (goh-HOH-ii-ad) [Goho + Iad] Sayeth the Lord
Iadbaloth (ii-ad-BAL-toh) [Iad + Balt + Toh] God (of) Righteousness
Iadoiasmomar (jad-oh-JAS-moh-mar)* [“Iadoias” + “Momar”] God Eternally Crowned
Sobaiad (soh-BAY-ad) [Soba + Iad] Whose God
Zirenaiad (zii-er-NAY-ad) [Zir + Enay + Iad] I Am the Lord (Your) God
Also:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geiad (jej-AYD)</td>
<td>Lord and Master</td>
</tr>
<tr>
<td>&quot;Iadoias&quot; (jad-oh-JAS)</td>
<td>Eternal God</td>
</tr>
<tr>
<td>Iadpil (ii-AD-pil)</td>
<td>(To) Him</td>
</tr>
<tr>
<td>Iaida (jay-II-da)</td>
<td>The Highest</td>
</tr>
<tr>
<td>Iaidon (jay-II-don)</td>
<td>All Powerful</td>
</tr>
<tr>
<td>Iaisg (jay-IZH)</td>
<td>Everlasting One and Indivisible God</td>
</tr>
<tr>
<td>Ioiad (joh-JAD)</td>
<td>Him That Liveth Forever</td>
</tr>
<tr>
<td>Oiad (oh-ii-AD)</td>
<td>Of God</td>
</tr>
<tr>
<td>Piad (pii-AD)</td>
<td>Your God</td>
</tr>
</tbody>
</table>

Note:
See notes for Iadbaltoh (God of Righteousness).
Also see Mad (god, in the non-specific sense).

Probable root:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ia (yah)</td>
<td>n/a</td>
</tr>
</tbody>
</table>

Iad as root? (Not referring to God):

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iadnah (yad-nah)</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Iaiadix (yay-II-ad-iks)</td>
<td>Honor</td>
</tr>
<tr>
<td>Laiad (lay-II-ad)</td>
<td>Secrets of Truth</td>
</tr>
</tbody>
</table>

Note:
While this final group of words does not refer to God, the use of Iad as a root may indicate the lofty nature of these ideas.

Compare from Loagaeth:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ia, iod, iads, la-dron</td>
<td></td>
</tr>
</tbody>
</table>

Compare from Corpus Omnium:

Iad appears in all four portions of the Table—taking up the cells in the outer corners. This is likely symbolic of the Horned Altars in the Tabernacle of Moses and the Temple of Solomon. (The same symbolism can be found upon Dee’s Holy Table—which has the Angelical letter Veh [B] at the four corners.)
Iadbaltoh (ii-ad-BAL-toh)* [Iad + Balt + Toh] comp.

(Triumphant) God of Righteousness

\[\text{\textbullet}{\text{\textbullet}}\text{\textbullet}\text{\textbullet}{\text{\textbullet}}\text{\textbullet}\text{\textbullet}\text{\textbullet}\text{\textbullet}\text{\textbullet}\text{\textbullet}\text{\textbullet}\text{\textbullet}\text{\textbullet}}\]

9.63 . . . The God of Righteousness rejoiceth in them.

Pronunciation notes:

(*Dee—I ad bal toh) Four syllables. The initial I stands alone—although it tends to blend with the second syllable when this word is spoken fluently. The oh in the last syllable makes a long “o” sound. The other syllables are all short.

(*Dee—Iadbáltoh) See the 48 Claves. Here, Dee placed an accent over the third syllable.

Also:

Baltle (bal-tayl) Righteousness

Note:
The similarity between Iadbaltoh and the ancient Gnostic name and title for the Creator: Ialdabaoth, the God of Righteousness.

Iadnah (yad-nah)* n.

Knowledge

\[\text{\textbullet}{\text{\textbullet}}\text{\textbullet}{\text{\textbullet}}\text{\textbullet}{\text{\textbullet}}\text{\textbullet}{\text{\textbullet}}\text{\textbullet}\text{\textbullet}\text{\textbullet}\text{\textbullet}\text{\textbullet}}\]

1.46 . . . ark of knowledge . . .

Pronunciation notes:

(*Dee—yadnah) The I in this case takes the “y” sound. (Also see the pronunciation given for lad).

(*Dee—Iadnah) See 48 Claves. Here Dee indicates the “j” sound. I have settled upon the “y” sound instead, as it is closer to the sound of related words (as we can see in each of the following compounds and related words).

Compounds:

Iadnamad (yad-nay-mad) [Iadnah + Mad?] Pure Knowledge

Probable root:

Ia (yah) n/a

Iad (yad) God
Probable shared root:
Iaiadix (yai-II-ad-iks) Honor
Laiad (lay-II-ad) Secrets of Truth

Compare from Loagaeth:
Ja, lad

Iadnamad (yad-nay-mad)* [Jadnah + Mad?] comp.? Pure Knowledge

Pronunciation notes:
(*Dee—jad na mad) Three syllables. The a in the second syllable is likely long.
(*Dee—Iadnamad) See the 48 Claves. Here, Dee places a circumflex over the second a to indicate its long sound.

Note:
This compound literally translates as "knowledge," "God," or "Godly Knowledge" (see Mad).

"Iadoias" (jad-oh-JAS) prop. n. Eternal God

Compounds:
Iadoiasmomar (jad-oh-JAS-moh-mar) ["Iadoias" + "Momar"]
God Eternally Crowned

Also:
Ioad (joh-JAD) Him That Liveth Forever

Shared root:
Geiad (jej-AYD) Lord and Master
Gohed (joh-ED) One Everlasting . . . n/a
Ja (yah) God
Iadpil (i-AD-pil) (To) Him
Laida (jay-II-da) The Highest
Laidon (jay-II-don) All Powerful
Oiad (oh-ii-AD)  
Piad (pii-AD)  
Your God

Iadoiasmomar (jad-oh-JAS-moh-mar)* ["Iadoias" + "Momar"] comp.  
God Eternally Crowned

8.44 . . . God is, was, and shall be crowned.

Pronunciation notes:
(*Dee—Iad o i as mo mar) This word appears to be six syllables—though I suspect it is only five. The first o stands alone. The I likely takes the hard “j” sound—as we see in Ioiad (Him That Liveth Forever)—thus I have used a Ged (J) in the Angelical spelling. Finally, the second o takes its long sound.

(*Dee—Jad-oías-mômar) See the 48 Claves. Dee here indicates a “j” sound for the initial I—thus I have used a Ged (J) for this letter well. He places the accent over the second a, and a circumflex over the second o to indicate its long sound.

Iadpil (ii-AD-pil)* prop. n.  
(Unto) Him

1.52 . . . faith to Him that liveth . . .

Pronunciation notes:
(*Dee—Call it IADPIL accent ad) This note is haphazard. However, Dee seems to indicate that the letters ad stand as their own (accented) syllable. This means the I stands alone, and this word has three syllables.

(*Dee—Iădpil) See 48 Claves. There is a dieresis over the a, to indicate that it does not combine its sound with the initial I.

Also:
Geiad (jej-AYD)  
Iad (yad)  
“Iadoias” (jad-oh-JAS)  
Iaida (jay-II-da)  
Iaidon (jay-II-don)  
Ioiad (joh-JAD)  
Lord and Master
God
Eternal God
The Highest
All Powerful
Him That Liveth Forever
Oiad (oh-ii-AD) (Of) God
Piad (pii-AD) Your God

**Probable root:**

*Ja* (yah) n/a

*Iaiadix* (yay-II-ad-iks) n. Honor

15.17 . . . seal of honour . . .

**Note:**
The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

**Pronunciation notes:**

(*Dee—*iaiadix) See the 48 Claves. Dee placed an accent over the second *i*—which I assume is the second syllable. He also placed a circumflex over the second *a* to indicate its long sound. Compare to the pronunciation of *Laiad* (secrets of truth).

**Probable shared root:**

*Ja* (yah) n/a
*Jad* (yad) God
*Iadnah* (yad-nah) Knowledge
*Laiad* (lay-II-ad) Secrets of Truth

**Iaial** (jay-yal) n.

To Conclude (To Judge)

5.50 . . . conclude us as receivers of your mysteries . . .

**Note:**
“Conclude” or “judge”—especially in the sense of Divine Judgment. In this place in the Keys, the speaker is asking the Angels to judge him worthy of the higher mysteries.
Pronunciation notes:
(*Dee—la ial) Two syllables. Other words similar to laial seem to indicate a “j” sound for the first syllable—thus I have spelled this word with an initial Ged (J). (See laida, laidon, etc.)
(*Dee—ia-ial) See the 48 Claves. This note matches that from TFR.

Possible compound:
Oxiayal (ox-jay-al) [Tox? + laial] “The Mighty Seat”
(i.e., Divine Throne)

Compare from Loagaeth:
Iaialgh

Iaida (jay-II-da)* prop. n. The Highest
(RFP) . . . the true worshiper of the Highest . . .
30.10 . . . the judgment of the Highest . . .

Pronunciation notes:
(*Dee 1.86—A word, Jaida)
(*Dee 30.10—Ia—i da Ya) There seem to be two pronunciations here—one taking the hard “j” sound and the other taking the soft “y” sound. I have settled on the “j” version in my pronunciation—along with an initial Ged (J) in the Angelical lettering—as that sound is found in many similar words. The note at 30.10 indicates three syllables, with the accent on the second syllable. Dee added the Ya to his notation to indicate the “y” sound for the initial I in that case.
(*Dee 1.RFP—Iaida) See 48 Claves. Dee indicates the “j” sound again.
(*Dee 13.RFP; 14.RFP; 15.RFP; 17.RFP; 18.RFP—Iaida) See the 48 Claves.
In these places, Dee added a dieresis over the second i, indicating that it should not join its sound with the previous vowel.
(*Dee 16.RFP; 30.10—Iaida) See the 48 Claves. Here, Dee again placed an accent on the i in the second syllable.

Also:
Geiad (jej-AYD) Lord and Master
Iad (yad) God
“ladoias” (jad-oh-JAS) Eternal God
Iadpil (ii-AD-pil) (To) Him
Iaidon (jay-II-don) All Powerful
Ioiad (joh-JAD) Him That Liveth Forever
Oiad (oh-ii-AD) Of God
Piad (pii-AD) Your God

Possible compound:
Qadah (kwah-AY-dah) [Qaa + Iaida?] Creator

Probable root:
la (yah) n/a

Compare from Loagaeth:
la-dron

Iaidon (jay-II-don)* prop. n. The All Powerful

2.39 . . . mind of the All Powerful . . .

Pronunciation note:
(*Dee—la i don) Three syllables, with an accent on the second syllable.
(*Dee—ja-i-don) See 48 Claves. Same as in TFR. Note the “j” sound for the first syllable, and the initial Ged (J) in the Angelical lettering.

Also:
Getad (jej-AYD) Lord and Master
iad (yad) God
“Iadotias” (jad-oh-JAS) Eternal God
tadpit (ii-AD-pil) (To) Him
laida (jay-Il-da) The Highest
loiad (Joh-JAD) Him That Liveth Forever
Oiad (oh-ii-AD) Of God
Piad (pii-AD) Your God

Probable root:
la (yah) n/a

Compare from Loagaeth:
la-dron
**Iaisg** (jay-IZH)\(^*\) prop. n. Everlasting One and Indivisible God\(^**\)

**Pronunciation note:**

\(\text{(*Dec—iæ-isg)}\) See the *Five Books*, p. 307. Two syllables, with an accent on the second. This word likely begins with the "j" sound (see *Ioiad*), thus I have spelled it in Angelical with an initial Ged (j).

**From Loagaeth:**

\(\text{(**Dec—Everlasting One and Indivisible God.)}\) See the *Five Books*, p. 307.

**Also:**

- **Geiad** (jej-AYD) Lord and Master
- **Gohed** (joh-ED) One Everlasting, All Things Descending Upon One
- **Ioiad** (joh-JAD) Him That Liveth Forever
- **"Iadoias"** (jad-oh-JAS) Eternal God

**Probable root:**

- **Ia** (yah) n/a

**Compare from Loagaeth:**

- **Ia, Ia-dron**

**Ialpirgah** (YAL-pur-jah)\(^*\) ["Ialprt" + "Pirgah"] comp. “Flames of the First Glory”

7.6 . . amongst the Flames of the First Glory . . .

**Pronunciation notes:**

\(\text{(*Dec—IAL pir gah Yal)}\) Three syllables. The first syllable likely takes an accent. Dee indicates that Ial should sound like “Yal.” The g should take a soft “j” sound, as seen in other versions of the word Prge.

\(\text{(*Dec—ial-pirgah)}\) See the 48 Claves. Dee places a circumflex over the second i to indicate a long sound. However, the long i does not appear in any other phonetic notes, for this or related words.

**Note:**

“Pirgah” is obviously a form of the word Prge (fire), and must mean “the First Glory” (i.e., the Light of Divinity, and possibly a reference to the rising Sun).
Also see *lalpirt* (light), which seems to indicate Light from celestial beings.
Also see *Busd* (glory), which seems to indicate glory as in “wondrous.”
Also see *Adgmach* (glory), which seems to indicate “adoration, praise.”

**lalpirt** (YAL-pert)* n.

18.3 ... thou mighty light and burning flame . . .

**Pronunciation notes:**

(*Dee—Ol pirt) The actual Angelical spelling of this word is not shown in Dee’s journals. We only have his phonetic note, which shows the first syllable as O/. However, this is corrected by Illemese later in the journals:

(Ilemese—al part) See TFR, p. 200. Two syllables. This word is obviously the same as “lalprt” (flame). Illemese drops the initial I (though I have retained it in my pronunciation, with the sound of “y”). The second i should be a phonetic gloss—which Illemese indicates with an a in his note.

I have adopted the accent from similar words.

**Also:**

Ialpon (YAL-pon) Burn
Ialpor (YAL-por) Flaming
“Ialprt” (YAL-pert) Flame

**Note:**

These words (including compounds with “lalprt”) are used in the Keys to indicate Light as from a celestial being. The common-use nouns for a fire are *Yep* (flame) and *Prge* (fire). For verb forms, see *Ialpor* (flaming) and *Ialpon* (burn).

**Ialpon** (YAL-pon)* v.

10.21 ... which burn night and day . . .
Pronunciation notes:
(*Dee—jal pon yal) Two syllables. Dee appears to indicate that the initial I can take the “j” or “y” sound. I have settled upon the “y” sound, as it better matches other versions of this word. I have adopted the accent from similar words.

Also:
Ialpor (YAL-pon) Flaming
“Ialprt” (YAL-pert) Flame
Ialpirt (YAL-pert) Light

Note:
Ialpon (to burn) is a verb. Ialpor (flaming) is an adjective. The “Ialprt”/Ialpirt family of words (flame, light) are nouns—specifically referring to the Light of celestial beings. The common-use nouns for a fire are Vep (flame) and Prge (fire).

Compare from Loagaeth:
Ia, Alpon

Ialpor (YAL-pon)* adj. Flaming

9.5 . . . two edged swords flaming . . .

Pronunciation notes:
(*Dee—I AL por yal) Dee indicates three syllables. However, the I must take the “y” sound. Because of this, it tends to blend with the second syllable (al) to make “yal.” Therefore, I have given the word only two syllables in my pronunciation. (Further supporting this, see the pronunciation notes for Ialpon.)
I have adopted the accent from similar words.

Also:
Ialpon (YAL-pon) Burn
“Ialprt” (YAL-pert) Flame
Ialpirt (YAL-pert) Light

Note:
See note at Ialpon.
Also compare the name of the Part of the Earth (and its Governor), Yalpamb. This could even be a compound (Ialpor + Pambt), or "Unto the Flame."

**Compare from Loagaeth:**

Ia

**Ialprg** ((YAL-purj)* ["Ialprt" + "Prg"] comp., prop. n. Burning Flame

18.4 . . . burning flame of comfort . . .

**Pronunciation notes:**

("Dee—lal purg) Two syllables. The r takes its elongated "ur" sound. See "Prg", Prge, etc. for evidence that the final g should be soft. See Ialpurp for the accented first syllable.

**Also:**

Ialpurp ((YAL-purj) ["Ialprt" + "Purp"] Burning Flame(s)

**Note:**

The u in Ialpurp is a phonetic gloss.

"Ialprt" (YAL-pert) n. Flame

**Compounds:**

Dialprp (dii-AL-purt) [D + "Ialprp"] Third Flame
Lialprp (el-YAL-purt) [L + "Ialprp"] First Flame
Vivialprp (viv-ii-AL-purt) [Viv + "Ialprp"] Second Flame

**Further compounds:**

Ialprg ((YAL-purj) ["Ialprp" + "Prg"] Burning Flame(s)
Ialpurpah ((YAL-pur-jah) ["Ialprp" + "Pirgah"] Flames of the First Glory
Ialpurp ((YAL-purj) ["Ialprp" + "Purp"] Burning Flame(s)

**Also:**

Ialpirt (YAL-pert) Light
Ialpon (YAL-pon) Burn
Ialpor (YAL-por) Flaming
Note:
All of these words are nouns, and they are all used to indicate Light as if from a celestial being. The common-use nouns for a fire are Yep (flame) and Prge (fire). For a verb form, see Ialpon (to burn). See Ialpor (flaming) for an adjective.

Ialpurg (YAL-purj)* [“Ialprt” + “Purj”] comp., prop. n. Burning Flame(s)

2.10 . . . burning flames have formed . . .

Pronunciation notes:
(*Dee—Ial purg) Two syllables. The final g is likely soft—see the pronunciation notes for Prge (fire).
(*Dee—lal-prg) See 48 Claves. Two syllables, with an accent on the first syllable. As we can see, the u is a phonetic gloss.

Also:

[ialprg (YAL-purj) [“Ialprt” + “Prj”]] Burning Flame(s)

Compare from Loagaeth:

Ia

Iaod (YAY-ohd)* n.

Beginning

5.30 . . . the beginning of their own seats . . .
30.16 . . . the beginning of comfort . . .

Pronunciation notes:
(*Dee 5.30; 30.16—I a od) This would appear to have three syllables. However, also see Iaodaf (in the beginning), which indicates the initial Ia stand together. The accent is placed on the first syllable.
(*Dee 5.30—íáod) See the 48 Claves. Accent on the first syllable.
(*Dee 30.16—Jáod) See the 48 Claves. Dee seems to indicate the “j” sound for the initial J. However, see Iaodaf (in the beginning), which clearly indicates a “y” sound instead.

Also:

Iaodaf (YAY-oh-daf) (In the) Beginning
Note:
Also see Acroodi (beginning), Croodi (beginning of things), Nostoah (it was in the beginning).

Compare from Loagaeth:

\[
a
\]

\[
lao\text{d} \text{a}f \text{(YAY-oh-daf)}^* \text{ n.} \quad \text{(In the) Beginning}
\]

30.41 ... rose up \textit{in the beginning} ... 

\textbf{Pronunciation notes:}

\((^*\text{Dee—}l\text{a o daf Y})\) Dee here indicates three syllables, and shows that the initial \(l\) takes the "y" sound. The first \(a\) seems to take its long sound. (Note also that it is followed by an \(o\)—as in the English word \textit{chaos}.) Plus, see the pronunciation notes for \(lao\) (beginning).

\((^*\text{Dee—}i\text{aodaf})\) See the 48 Claves. Here, Dee placed an accent upon the first syllable.

\textbf{Also:}

\[
lao\text{d} \text{(YAY-ohd)} \quad \text{Beginning}
\]

\textbf{Note:}

Also see Acroodi (beginning), Croodi (beginning of things), Nostoah (it was in the beginning).

\[
Yarry \text{ (YAR-ee)}^* \text{ n.} \quad \text{Providence}
\]

30.37 ... the providence of Him who sits upon the Holy Throne.

\textbf{Pronunciation notes:}

\((^*\text{Dee—Yar ry})\) Two syllables. The initial \(Y\) should take the "yuh" sound, and the final \(y\) should take the "ee" sound. In Early Modern English, a double \(r\) is a regular "\(r\)" sound.

\((^*\text{Dee—yarry})\) See the 48 Claves. Here, Dee indicates an accent on the first syllable.
Ich (ik)* prop. n.  
"The Eleventh Aethyr"  

30.3 ... which dwell in the eleventh aethyr ...  

Note:  
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.  

Ich contains the three Parts of the Earth Molpand, Usnarda, and Ponodol.  

Also see TFR, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by "a Voice": "Garil zed masch, ich na gel galah gemp gal noch Cabanladan." No translation or context is offered. (Note the word Ich.)  

Pronunciation notes:  
(*Dee—ik.) This means the ch in this word is hard, making a "kh" sound (as in the English word ache).  

"Ichis" (jay-kiis) v.  

Compounds:  
Ichisge (jay-KIIS-jee) ["Ichis" + "Ge"]  

Also:  
Chis (kiis)  
Chiis (kiis)  
“Chisda” (kiis-da)  
Chiso (kiis-oh)  
“Gchis” (jee-kiis)  
Zchis (zohd-kiis)  

Note:  
"Ichis" and "Gchis" are likely the same word—thus I have spelled this word with an initial Ged (J). See note at Ichisge.  
Also see Chis (are).
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Ichisge (jay-KIIS-jee)* ["Ichis" + "Ge"] comp.

3.21 . . . who are, to are not, except mine own hand . . .

Pronunciation notes:
(*Dee—I Chisge Kis) Likely three syllables. Dee is not clear on the proper sound of the initial I—which could take the sound of "y" or "j." However, see Gchisge (are not), which indicates that both Ichisge and Gchisge should start with a soft "g" or "j" sound. (Note I have spelled the word with an initial Ged [J].) Finally, Dee indicates the ch should take the harder "k" sound.

(*Dee—i-chis-ge) See the 48 Claves. This note confirms three syllables for this word.

See Gchisge (are not) for the accented syllable.

Also:
Gchisge (jee-KIIS-jee) ["Gchis" + "Ge"]

Note:
The ungrammatical English phrase here—to are not—is probably a mistake on the part of Dee or Kelley. Apparently, the word to should read and, or perhaps or. However, the missing conjunction (and/or) is merely implied in the Angelical.

Also see Chis (are).

Icorsca (ii-KORS-kay)* [I + Cors + "Ca"] comp.

9.72 . . . for the time is such as requireth comfort.

Pronunciation notes:
(*Dee—I cors ca Ka) Three syllables. Dee indicates that the c in the last syllable should take the hard "k" sound. The initial I stands alone.

(*Dee—içorsca) See the 48 Claves. Here, Dee placed an accent over the second syllable.
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Note:
See the similar Corsta (such as). Note that ta becomes ca here. For more info, see Tabaam (Governor), which becomes Caba in Key One. Also see Ta (as).

Idlugam (id-LOO-gam)* [I + “Dlugam”] comp.

7.44 ... this remembrance is given power . . .

Pronunciation notes:
(*Dee—I d l u gam) Three syllables, with an accent on the second syllable. The I does not stand alone in Dee’s note, and we know it takes the vowel sound (“i” rather than “j”), because it precedes a consonant.

Idoigo (ii-dee-oy-go)* prop. n. “Him Who Sits Upon the Holy Throne”

30.38 . . . the providence of Him who sits upon the Holy Throne.

Pronunciation notes:
(*Dee—I d o i go) Dee seems to indicate four syllables here—with the initial I and d each standing alone. The oi should make an “oy” sound—as in the English words oil and boil.

Note:
This word appears as a Name of God upon the Eastern Watchtower of the Great Table of the Earth, ruling the Angels of medicine. Also, the title “Him Who Sits Upon the Throne” is common in biblical and Merkavah literature—such as 1 Enoch and related texts like the Book of Revelation 4:9, 7:10, etc.

Iehusoz (jay-US-os)* n. (God’s) Mercies

3.65 . . . his mercies flourish . . .
Pronunciation notes:
(*Dee—Jehusoz) Three syllables. The initial I takes the consonant “J” sound—and I have thus spelled it with an initial Ged (J). The eh likely makes a long “a” sound, as in Early Modern English. No further long vowel sounds are indicated.
(*Dee—Iehusoz) See the 48 Claves. Dee placed an accent on the second syllable.

Note:
The similarity between this word and Jesus in Greek (Iesous) and Hebrew (Ieshuah).
See also Rit, which probably stands for the more generalized concept of mercy.

Compare from Loagaeth:
Ihehudetha, Ihehudz, Ihehusch, Iehuscoth, Iehusa, Iehuded, Gehudan

Iga (ii-ga)* [I + “GA"] comp. Is 31

11.30 . . . whose number is 31.

Pronunciation notes:
(*Dee—I ga) Two syllables. The I stands alone, and the g likely takes its hard sound.

Il (ii-cl)* [I + L] comp. Is One

5.55 . . . our Lord and Master is all one.

Note:
Do not confuse this compound with the singular word “YI” (thy).

Pronunciation notes:
(*Dee—i l) Two syllables—both letters stand alone.
(*Dee—i-L) See the 48 Claves. This note matches that from TFR.
“YI” (yil) pron., sing. Thy

Compounds:
Daxil (daks-il) [“Dax” + “YI”] Thy Loins

Pronunciation note:
The “I” in this word element should sound like “y.” Both letters form one syllable together. See Yls, Ylsi, etc.

Also:
Yls (yils) Thou

Note:
Do not confuse this word with the compound Il (is one).

Ili (II-lii)* n. (The) First/(At) First

3.28 In the first I made you . . .

Pronunciation note:
(*Dee- [II]) Dee give us little clue here.
(*Dee—i-li) See the 48 Claves. Dee indicates two syllables. For some reason, he has accent marks on both Is. (I have left the accent on the first syllable in my pronunciation.) Both Is are likely long vowels.

Note:
This word is a palindrome, spelled the same forward and backward. Also see La (the First).

Probable root:
L (el) First, One

Yls (yils)* pron., sing. Thou

15.1 O thou the governor . . .
**16.1 O thou second flame . . .
16.20 . . . great art thou . . .
17.1 O thou third flame . . .
18.1 O thou mighty light . . .
Pronunciation notes:

(*Dee 17.1—Ils)
(*Dee 16.20—Yls as Yils)
(*Dee 18.1—IIs) One syllable. Dee sometimes wrote this word with an initial I. However, he shows us in word 16.20 that the “Y” sound is intended. (I have used the Y in all versions of the word in this Lexicon.)

Note:

**The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We have only the English given on TFR, p. 194. Illemese also gives word 16.1 later, on TFR, p. 200. Plus, the word appears in Dee’s 48 Claves.

Also:

“YL” (yil) Thy
Ylsi (yil-sii) Thee

Note:

These words indicate “you” in a singular sense—such as, “I am speaking to you.” Also see Nonci, which indicates “you” in the plural sense—such as, “I am speaking to all of you.”

Probable root:
L (el) First

Possible shared root:
Aqlo (AY-kwah-loh) Thy
Bolp (bohlp) Be Thou

Ylsi (yil-sii)* pron. Thee

17.13 . . . living lamps going before thee . . .

Pronunciation notes:

(*Dee—Yl si) Two syllables. The first syllable sounds like “yil,” as shown with the phonetic notes for the word Yls (thou). The final i should take a long sound.

Also:

“YL” (yil) Thy
Yls (yils) Thou
Note:
These words indicate “you” in a singular sense.
Also see Nonci, which indicates “you” in the plural sense.

Probable root:
L (el)  
First, One

Possible shared root:
Aqlo (AY-kwah-loh)  
Thy
Bolp (bohlp)  
Be Thou

Imvamar (im-vay-mar)* v  
To Apply unto

3.77 . . . and apply yourselves unto us as unto partakers . . .

Pronunciation notes:
(*Dee—It is Im ua mar) Likely three syllables. The u preceding an a likely takes the hard “v” sound.
(*Dee—Im-uá-mar) See the 48 Claves. Dee places a circumflex over the first a to indicate the long vowel sound.

Note:
To “apply” something is to “bring it into action” or “put it into operation.” Perhaps even more important here, it also means “to employ diligently or with close attention.” (As in “to apply yourself to your studies.”) Both of these senses of the word fit perfectly in Angelic invocations such as the Keys.

Iuoas (in-OH-as)* [I + Noas] comp  
Are/Have Become

7.11 . . . and they are become 28 living dwellings . . .

Pronunciation notes:
(*Dee—In ó as) Three syllables, with an accent upon the second syllable. In Early Modern English, the oa letter combination makes a long “o” sound (as in the English words boat and coat). Dee represents this by having the o stand alone in his phonetic note.
(*Dee—inóas) See the 48 Claves. The accent is again shown on the second syllable.
"Insi" (in-sii) v. To Walk

Compounds:
Dsinsi (dee-sirt-sii) [Ds + “Insi”] Which Walkest

Ioiad (joh-JAD)* prop. n. Him That Liveth Forever

2.52 . . . I am of Him that liveth forever . . .

Pronunciation notes:
(*Dee—Ioiad) Dee does not indicate a “y” sound here, nor does the I stand alone. Also note the existence of Geiad and Gohed—both starting with a soft “g” or “j” sound. Therefore I assume a “j” sound is intended for Ioiad, and I have spelled the word in Angelical with an initial Ged (J).
I have adopted the accent from similar words.

Also:
“Iadoias” (jad-oh-JAS) Eternal God

Note:
I have found the title “He Who Lives Forever” attributed to God in 1 Enoch, 6:1.

Probable root:
Ia (yah) n/a
Iad (yad) God

Shared root:
Geiad (jej-AYD) Lord and Master
Gohed (joh-ED) One Everlasting . . .
Iadpil (ii-AD-pil) (To) Him
Oiad (oh-ii-AD) (Of) God
Piad (pii-AD) Your God

Yolcam (yol-kam)* v. Bring Forth (i.e., To Bear)

30.127 Bring forth with those that increase.
Pronunciation notes:
(*Dee—Yol cam) Two syllables.

Also:
Yolci (yol-sii)  To Bring Forth

Yolci (yol-sii)* v  To Bring Forth

10.58 One rock bringeth forth 1000 . . .

Pronunciation notes:
(*Dee—Yol Ci) Two syllables. The c likely takes the softer “s” sound, as it precedes an i (as in the English words circle and circus).

Also:
Yolcam (yol-kam)  Bring Forth

Yor (yor)* v  To Roar

10.40 . . . roar with a hundred mighty earthquakes . . .

Pronunciation notes:
(*Dee—Yor) One syllable, with an initial “Y” sound.

Ip (ip)* adv  Not

9.68 Come away, and not your vials.
10.82 Come away, but not your noises.

Pronunciation notes:
(*Dee 9.68; 10.82—Ip) One syllable. The I should be short.

Compounds:
Odipuran (ohd-II-pew-ran) [Od + Ip + “Puran”]  And Shall Not See
Pageip (pay-jee-ip) [“Page” + Ip]  Rest Not

Probable root:
1 (ii)  Is
Note:
The word *Ip* appears to be a conjugation of *I*. The addition of the *p* accomplishes the transmutation of “to be”—or “is”—into “not be.” See also *Ul* (end)—an antonymic transmutation of *L* (the first).

**Probable root for:**
- Ipam (ip-am) [I + “Pam”]  
  Is Not
- Ipamis (ip-am-is) [I + “Pamis”]  
  Can Not Be
- Ripir (rii-PIR)  
  No Place

Note:
Also see “Ge” (not), Ag (none), “Pam” (not) and “Pamis” (cannot).

“**Ip**” (ip) *pron.*

Compounds:
- Ixomaxip (iks-oh-MAKS-ip) [“Ix” + Omax + “Ip”]  
  Let Her Be Known

In this example, the “Ip” obviously doesn’t indicate not. It is uncertain, but it may indicate her. There is only one relative example (see below), which is itself just as uncertain.

Also:
- “Pi” (pii)  
  She
- Pii (pii-ii) [“Pi” + I]  
  She Is

Note:
Also see Tilb (her).

**Ipam** (ip-am) [I + “Pam”] *comp.*  
Is Not

1.57 ... whose *beginning is not* . . .

The Angelical for “beginning” (*Croodzi*) does not appear here.

Also:
- Ipamis (ip-am-is) [I + “Pamis”]  
  Cannot Be
Note:
The word I (is/are) very likely stands for "is" in Ipam, and "be" in Ipamis. The change from "Pam" to "Pamis" seems to change the tense, and therefore the usage of I.

Probable shared root:
Ip (ip) Not

Ipamis (ip-am-is)* [I + "Pamis"] comp. Cannot Be

1.59 ... nor end cannot be . . .

Pronunciation notes:
(*Dee—the A pronounced short)
(*Dee—Ipamis) See 48 Claves. Note the circumflex over the a—which should indicate a long sound. However, this conflicts with the short a Dee noted in TFR.

Also:
Ipam (ip-am) [I + "Pam"] Is Not

Note:
The word I (is/are) very likely stands for "is" in Ipam, and "be" in Ipamis. The change from "Pam" to "Pamis" seems to change the tense.

Probable shared root:
Ip (ip) Not

"Ipuran" (II-pew-ran) [Ip + "Puran"] comp. Shall Not See

Compounds:
Odipuran (ohd-II-pew-ran) [Od + Ip + "Puran"] And Shall Not See

"Irgil" (ir-jil) comp. How Many

Compounds:
Irgilchisda (ir-jil-KIIS-da) ["Irgil" + Chis + "Da"] How Many Are There
**Note:**
Also see Plosi (as many).

**Irgilchisda** (ir-jil-KIIS-da) ["Irgil" + Chis + "Da"] comp.

How Many Are There

How many are there which remain . . .

**Pronunciation notes:**
(*Dee—Irgil chis da) Four syllables, with an accent on the third syllable. Also see Chis (are) for more pronunciation notes.
(*Dee—Irgil chis da) See the 48 Claves. Dee again indicates the accent on the third syllable.

**Yrpoil** (yur-POY-il)* n.

Division

and let there be division in her . . .

**Pronunciation notes:**
(*Dee—Yrpoil) Three syllables, with an accent on the second syllable. The r should likely take the “ur” sound. In Early Modern English, the oi letter combination should make an “oy” sound (as in the words oil and boil). See pronunciation notes for Poilp (divided).
(*Dee—yrpoil) See the 48 Claves. Here, Dee again placed the accent on the second syllable.

**Also:**
Poilp (poylp)

**Isalman** (ii-SAYL-man)* [I + Salman] comp.

Is a House

is a house of virgins . . .

**Pronunciation notes:**
(*Dee—I Sal man) Three syllables. The I stands alone. The capital S may indicate the accent.
(*Dee—isālmān) See the 48 Claves. Dee placed a circumflex over the first a to indicate its long sound.

Isro (iz-roh)* comp. Promise of

13.15 . . . Behold the promise of God . . .

Pronunciation notes:
(*Dee—is ro) Two syllables. I have represented the s as a z in my pronunciation, for a sound similar to the English word is. The final o is likely a long vowel.

Also:
Aisro (ay-ii-sroh) Promise of

Note:
It is possible that the -o affix (of) is in use here.
Also see Sībsī (covenant), Surzas (sworn), and Znरza (swore).

Ita (iī-tay)* [I + Ta] comp. Is as

8.2 . . . is as the 3rd heaven . . .

Pronunciation notes:
(*Dee—I ta) Two syllables. The initial I stands alone.

Iudra (jood-ra) n/a

Note:
See Five Books, p. 366. The Angel Illemese appears to Dee and Kelley with a bundle of empty boxes that he calls virtuous. When Dee asks for an explanation, Illemese says, “Will you have my bill? [. . .] I will show it. Serve it, where you list. Iudra galgol astel.” Dee states that he and Kelley do not understand, and wish to know how it can be served. But Illemese never offers definitions for these Angelical words.
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Pronunciation notes:
Because the initial I precedes a u, I suspect this word should begin with the “j” consonant sound. I have spelled the word in Angelical with an initial Ged (J).

"Ium" (jay-um) v. (Is) Called ixer

Compounds:
Dsium (dee-sii-um) [Ds + “Ium”] Which Is Called

Also:
Iumd (jay-umd) (Is) Called

Note:
“Ium” / Iumd is translated as “is called.” However, it is unlikely that this is a compound word, and thus the I should not stand for “is.” (The pronunciation of the i as “j” may support this.) I have spelled this word in Angelical with an initial Ged (J).

Iumd (jay-umd)* v. (Is) Called xer

13.20 ... which is called amongst you ... 18.18 ... which is called in thy kingdom ...

Pronunciation notes:
(*Dec 13.20—J umbd) (*Dec 18.18—I umd) Two syllables. The note Dee gave us with word 13.20 is the most useful. It lets us know that the initial I actually takes a “j” sound. For that reason, I have spelled this word in Angelical with an initial Ged (J). Then, Dee shows us that the first part of the second syllable sounds like “umb”—as in the English words dumb and numb. Therefore, the u takes its short sound.

Also:
“Ium” (jay-um) (Is) Called

Note:
See the note at “Ium.”
**Ivonph** (ii-VONV)* [I + Vonph] comp.  

Is Wrath

12.22 . . . whose name amongst you is wrath . . .

**Pronunciation notes:**

(*Dee—I vonph) Two syllables. The initial I stands alone. The nph should be similar to the nf in Sonf (reign). I have represented the sound in my pronunciation with an nv—where the v indicates a sound somewhere between a hard f and a very soft v.

I have adopted the accent from *Ivonpovnph* (is wrath in anger).

**Ivonpovnph** (ii-VON-foh-unv)* [I + “Vonpo” + “Vnph”] comp.

Is Wrath in Anger

17.15 . . . whose God is wrath in anger . . .

**Pronunciation notes:**

(*Dee—I von po vnph) Four syllables. The initial I stands alone. The p in the third syllable is likely a ph digraph (see Vonph, Vonpho). The o in the third syllable is likely long. In the fourth syllable, Dee originally wrote a v—although it should take the “u” sound before a consonant. (Therefore, the vn should create the sound of “un”—with a short u.) Finally, the last three letters, nph, should be similar to the nf in words like Sonf (reign). I have written this sound as nv in my pronunciation—indicating a sound somewhere between a hard f and a very soft v.

(*Dee—i vonpownph) See the 48 Claves. Here, Dee placed an accent over the initial o in the second syllable. He also placed a circumflex over the second o to confirm its long sound.

**Note:**

This word is translated literally as “is wrath of wrath.” The word anger is not actually indicated by the Angelical; it is simply a gloss to make the English make more sense. The basic idea is “intense wrath.”

**Further compounds:**

Ivonph (ii-VONV) [I + Vonph] Is Wrath
**Iurehoh** (jur-AY-hoh)* n.?

"What Christ Did in Hell"**

Pronunciation notes:
(*Dee—*Iuréhoh) Because the initial 1 precedes a u, I suspect this word should begin with the "J" consonant sound. Thus, I have spelled this word in Angelical with an initial Ged (J). Then, the eh should make a long "a" vowel sound. Finally, the oh should combine to form a long "o" sound. Dee placed and accent over the e.

From **Loagaeth**:
(**Dee—This last word was hid a pretty while with a rim like a thin bladder before it. And when it was perfectly seen then there appeared a bloody cross over it. It is a word signifying what Christ did in hell.) See the Five Books, p. 323. This is a reference to an obscure Christian legend (called *Descensus Ad Inferos*) in which Christ—during his three days in the Tomb—actually descended into Hell. While there, he literally stormed the place—smashing open gates, knocking down bridges, and liberating a number of souls who had been wrongly entrapped there. This is a controversial legend, mentioned in passing in the Apostles' Creed.

**Iusmach** (jus-mak) adj.?

Begotten*

From **Loagaeth**:
(*Dee—Begotten.) See the Five Books, p. 319.

Pronunciation notes:
Because the initial 1 precedes a u, I suspect this word should begin with the "J" consonant sound. Thus, I have spelled it in Angelical with an initial Ged (J).

"Ix" (iks) v.

Let

**Comounds:**

Ixomaxip (iks-oh-MAKS-ip) ["ix" + Omax + "Ip"] Let Her Be Known
Ixomaxip (iks-oh-MAKS-ip)* [“Ix” + Omax + “Ip”] comp.

Let Her Be Known

30.107 . . . one while let her be known . . .

Pronunciation notes:
(*Dee—Ix o máx ip) This is likely four syllables, with an accent on the third syllable. The o stands alone.

Note:
While the word for “her” (Tilb) does not appear here, and the -ip obviously can’t stand for “not,” I should point out that the word for “she” appears as Pi in another isolated case.

Also note that the omax (knowest) element of this word has the -ax suffix to indicate action.

Izazaz (ii-zay-zaz)* v. To Frame (i.e., To Form)

2.11 . . . burning flames have framed within the depths of my jaws . . .

Pronunciation notes:
(*Dee—Izazaz) Dee gives us little clue here.
(*Dee—I-za-zaz) See 48 Claves. Three syllables. The initial I stands alone. The first a has a circumflex, indicating that it takes its long sound.

Izizop (iz-is-op)* n.

(Your?) Vessels

3.44 . . . that from your highest vessels and the corners . . .

Pronunciation notes:
(*Dee—Izizop) Apparently three syllables. As we see in the pronunciation notes for Zizop (vessels), the second z takes on an “s” sound.

Note:
This is not a compound word, so the I does not indicate “is.” I have noted that the word I can sometimes conjugate Angelical words in various ways. Therefore, perhaps the addition of I in this case indicates “your”?

Also:
Zizop (zis-op) Vessels
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Ur (L)

L (el)' prop. n. The First, One

2.8 . . . o you the second of the first . . .
5.27 . . . brothers of the first and second . . .

Pronunciation notes:
(*Dee 2.8—A word)
(*Dee5.27—L) Pronounced as we would the name of the letter L.

Compounds:
Agloltorn (ag-el-tol-torn) [Ag + L + “Toltorn”] No One Creature
Crpl (krip-el) [“Crp” + L] But One
ll (ii-el) [I + L] Is One
Lcapimao (el-ka-Pf-may-oh) [L + “Capimao”] One While
Lel (el-el) [L + El] Same
Lialprt (el-YAL-purt) [L + “lalprt”] First Flame
Lnibm (el-nib-em) [L + “Nibm”] One season
Lpatralx (el-PAY-tralks) [L + “Patralx”] One Rock
Lsmnad (els-mad) [L + “Smnad”] One Another

Also:
El (el) The First
La (lah or el-ah) The First
“Lo” (loh) The First
Lu (loo) From One

Note:
Compare to the name of the Angel L (or Ei), one of the Sons of the Sons of Light. His name literally translates as “The First.”

Possible root for:
Aqlo (AY-kwah-loh) Thy
Bolp (bohip) Be Thou
Daxil (daks-il) Thy Loins
Ili (ii-EL-ii) At First
Yls (yils) Thou
Lil (el-il) “The First Aethyr”
Ol (ohl)  
Qaal (kwah-AY-el)  
Ul (yewl)  
Uls (yewls)

La (lah or el-ah)* n.

5.38 . . . the first, ends, and contents of time . . .

Pronunciation notes:
(*Dee—La) Dee seems to indicate one syllable here. However, other words that have L (the first) as their root tend to pronounce the L as if it stands alone. I have offered both options in my pronunciation.

Also:
L (el)  
El (el)  
“Lo” (loh)  
Lu (loo)

Note:
Also see Ili (at first).

Laiad (lay-II-ad)* n.

18.13 . . . in whom the secrets of truth . . .

Pronunciation notes:
(*Dee—La i ad) Three syllables. The first a is likely long. The i stands alone.
(*Dee—Laiad) See the 48 Claves. Here, Dee placed an accent over the i in the second syllable.

Note:
Compare to the name of the Angel Laidrom, an Elder of the Southern Watchtower. It is possible that Laidrom is a compound of Laiad (secrets of truth) and Om (understand)—“He Who Understands the Secrets of Truth.” (Unless, of course, Rom is a word unto itself.)
Probable root:
Ia (yah)  n/a
Iad (yad)  God

Probable shared root:
Iadnah (yad-nah)  Knowledge
Iaiadix (yay-II-ad-iks)  Honor

**Lang** (lang) prop. n.  Those Who Serve

From *Corpus Omnium*:
Associated with the post-Deluge quadrant of the Table. Translated in Latin as *Ministrantes* (Those Who Serve).

Compare from *Loagaeth*:
Lang, Langed

Note:
Also see *Croqod* (servants).

**Lansh** (lonsh)* n.  Exalted Power

1.7 . . . in power exalted above the firmaments . . .

Pronunciation notes:
(*Dee—LANSH as Lonsh)

Also:
Lonsa (lon-sha)  Power
Lonshi (lon-shii)  Power
“Lonshin” (lon-shin)  Powers

Note:
Also see *Micalzo* (power/mighty), *Naneel* (my power).

**Lap** (lap)* conj.  For (Because)

(RFP) For, I am the servant . . .
2.32 For, you are become a building . . .
2.50 For, I am of him . . .

Pronunciation notes:
(*Dee 1.81—Call it Lap)
(*Dee 2.32, 50—Lap)

Note:
Also see Bagle (for), Darsar (wherefore)

Compare from Loagaeth:
Lap

Larag (lay-rag)* conj.Neither/Nor

10.51 . . . rest not neither know any (long) time here.

Pronunciation notes:
(*Dee—La rag) Two syllables. The a is likely long. The final g is likely hard, as in the English words rag and bag.

Note:
The word neither can be a conjunction, adjective, or pronoun depending on use. Here in Key Ten, it is used as a conjunction.

“Las” (las) adj.

Compounds:
Lasollor (las-OHL-or) [“Las” + “Ollor”]

Compare from Loagaeth:
Las, Laz

Lasdi (las-dii)* n. (My) Feet

4.2 . . . I have set my feet in the south . . .

Pronunciation notes:
(*Dee—Las di) Two syllables. The final i is likely a long vowel.
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Also:
Lusd (lus-dee) Feet
Lusda (lus-da) Feet
Lusdan (lus-dan) Feet

Lasollor (las-OHL-or)* [“Las” + “Ollor”] comp. Rich Man

9.32 . . . as the rich man doth his treasure . . .

Pronunciation notes:
(*Dee—Las ol lor) Three syllables. The o is likely long, while the other two vowels remain short. The two ls combine into a single sound, as in the English word lesson.
(*Dee—las óllor) See the 48 Claves. Here, Dee placed an accent over the second syllable.

Lava (lav-ah) n. Fervency/Humility?*

Note:
(*Dee—Laaua Zuraah = Use humility in prayers to God, that is fervently pray. It signifieth, Pray Unto God.) See the Five Books, p. 324. Between lines 46 and 47 of Table One of Loagaeth, some kind of stormy interference erupted in the shewstone. A voice then said the phrase “Laaua Zuraah.” The two men then prayed as instructed, and the interference cleared. It would appear that Laaua indicates a specific attitude in prayer, which might mean fervency or humility. I don’t believe Laaua would be the standard Angelical word for either “fervent” or “humility.”

Also compare this word to the name of the Part of the Earth (and its Angelic Governor), Lauacon.

Compare from Loagaeth:
Lauax

Lcapimao (el-kay-PII-may-oh)* [L + “Capimao”] comp. One While

30.106 . . . one while let her be known . . .
Pronunciation notes:
(*Dee—L ca pi ma o) Five syllables, with an accent on the third syllable. The initial L and the final o each stand alone. Finally, I assume the a in the fourth syllable is long, because it is followed by an o.
(*Dee—L capimao) See the 48 Claves. Here, Dee placed a circumflex over the i to indicate its long sound.

Lea (lec-ay) prop. n. “The Sixteenth Aethyr”

30.3 . . . which dwell in the sixteenth aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Lea contains the three Parts of the Earth Cucarpt, Lauacon, and Sochial.

Lel (el-el)* [L + El] adv. Same

30.73 . . . no creature upon or within her the same . . .

Pronunciation notes:
(*Dee—Lel) Dee gives us little clue here. This could be a word of one or two syllables, depending on whether or not the initial L should stand alone. Since I have assumed this is a compound involving the word L (first), I have decided to allow the initial L to stand alone. (Note I have also assumed the e is a phonetic gloss.)

Note:
The basic concepts behind L/El are both “beginning” and “singularity.” Thus, I feel it is important that it appears twice in this word—to indicate that two (or more) things are actually “one” (the same).

The word same can be an adjective, pronoun, or adverb, depending on use. Here in Key Thirty, it is used as an adverb.

Note:
Also see Parach (equal).
Lephe (leef-ay) n/a*

Note:
(*Dee—Life Lephe Lurando is a strong charge to the wicked to tell the truth. This [the Angel] said to my demand of this phrase whereof I had mention many years since.) See the Five Books, p. 308. Life Lephe Lurando is a perfect phrase for use in goetic evocations, but we are never given specific definitions for each word.

(*Dee—Pinzua lephe ganiurax kelpadman pacaph.) See the Five Books, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded. No translations are suggested.

Compare from Loagaeth:
Lefa, Lef, Leph, Life

Levithmong (lev-ith-mong)* n. Beasts of the Field 6y3e00727k

30.99 Let them become caves for the beasts of the field.

Pronunciation notes:
(*Dee—Levith mong) Three syllables. I assume mong rhymes with the English word song.

Note:
The similarity between this word and Leviathan. Leviathan is a mythical sea creature mentioned in biblical literature (especially 1 Enoch), who is destined to battle a mighty land creature named Behemoth during the End Times (apparently representing a clash of land and sea). It would appear that Levithmong (beasts of the field) is a combination of the Leviathan and Behemoth concepts.

Lialprt (el-YAL-purt)* [L + “lalprt”] comp. First Flame 1s2k327k

15.3 . . . the governor of the First Flame . . .
Note:
The transmission of Key Fifteen is missing from Dee's journals. We only have the English given for the Key on TFR, p. 193. However, Illemese gives the pronunciation later on TFR, p. 200. Plus, the word appears in Dee's 48 Claves.

**Pronunciation notes:**
(*Illemese—L al purt) See TFR, p. 200. Three syllables. Though Illemese seems to have dropped the sound of the i, I think this is merely because it barely makes a sound when this word is spoken fluently. I have retained it (sounding as “y”) in my pronunciation.
(*Dee—Lidpré) See the 48 Claves. Here, Dee placed an accent over the a in the second syllable.

**Life** (liif) n/a*

Note:
(*Dee—Life Lephe Lurfando is a strong charge to the wicked to tell the truth. This [the Angel] said to my demand of this phrase whereof I had mention many years since.) See the Five Books, p. 308. Life Lephe Lurfando is a perfect phrase for use in goetic evocations, but we are never given specific definitions for each word.

Compare from Loagaeth:
Lefā, Lefē, Leph, Life

**Lil** (el-il)* prop. n.

"The First Aethyr"

30.3 . . . which dwell in the first aethyr . . .

**Pronunciation notes:**
(*Dee—Lil) Dee gives us little clue here. This could be a word of one or two syllables—depending on if the initial L should stand alone. Because this word indicates the First Aethyr and likely has L (the first) as its root, I will assume the L should stand alone.

Note:
Lil is the name—probably of a descriptive nature—of the first of the thirty Aethyrs. It holds the single space in the Key of the Aethyrs, which
must be changed for each invocation, replacing *Lil* with the name of the next Aethyr, and then the next, and so on.

*Lil* contains the three Parts of the Earth *Occodon, Pascomb,* and *Valgras.*

**Probable root:**

*L* (el)  

*Lilonon* (lii-loh-non)* n.  

Branches

10.10 . . . whose *branches* are 22 *nests* . . .

**Pronunciation notes:**

(*Dee—Li lo non*) Three syllables. The *i* and the first *o* both appear to take their long sounds.

(*Dee—Lilónon*) See the 48 *Claves.* Here, Dee uses a circumflex over the first *o* to indicate its long sound.

**Limlal** (lim-lal)* n.  

Treasure

9.34 . . . as the rich man doth his *treasure.*

**Pronunciation notes:**

(*Dee—Lim lal*) Two syllables. Both vowels appear to take their short sounds.

*Lin* (lin) prop. n.  

"The Twenty-Second Aethyr"

30.3 . . . which dwell in the twenty-second *aethyr* . . .

**Note:**

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

*Lin* contains the three Parts of the Earth *Ozidaia, Paraoan, Calzing.*
Lit (lit) prop. n. 

"The Fifth Aethyr"

\[ \text{... which dwell in the fifth aethyr ...} \]

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Lit contains the three Parts of the Earth Lazdixi, Nocamel, and Tiarpax.

Lnibm (el-nib-em)* [L + “Nibm”] comp.

One Season

\[ \text{... one season, let it confound another ...} \]

Pronunciation notes:
(*Dee—L nib m) Three syllables. The L and m each stand alone.

"Lo" (loh) n.

The First

Compounds:
Bazemlo (bas-em-loh) [Bazem + “Lo”] The Midday the First
Talo (tay-el-oh) [Ta + “Lo”] As the First

Also:
L (el) First
El (el) The First
La (lah or el-ah) First
Lu (loo) From One

Possible root for:
Aqlo (AY-kwah-loh) Thy
Bolp (bohlp) Be Thou
Ol (ohl) I
Loagaeth  (loh-gah) n.

Speech from God**

Pronunciation note:
(“Dee, recording the words of Galvah—“Touching the Book, it shall be called Logah: which in your language signifieth Speech from God. Write [it] after this sort: L O A G A E T H: it is to be sounded Logah. This word is of great signification, I mean in respect of the profoundness thereof.”) See TFR, p. 19.

In Early Modern English, the oa letter combination makes a long “o” sound (as in the English words boat and coat). Dee recorded Galvah’s phonetic explanation by dropping the a (it shall be called Logah). At the same time, we see that the final eth are entirely silent.

Note:
**This is the name of the Holy Book of forty-nine Tables transmitted to Dee and Kelley by the Archangel Raphael. It also appears as the first word of the forty-ninth Table in the Holy Book (see “Compare from Loagaeth” below).

Note the similarity between the Angelical Loagaeth, the Greek Logos (Word), and the Hebrew Eth (Spirit). It is interesting that both Loagaeth and Logos indicate “word/speech” and both are used in the biblical sense (as a reference to the God-Christ—see John 1, “In the Beginning was the Word . . . and the Word was God.”).

Possible shared root:

Logaah  (loh-gay-ah)  n/a

Compare from Loagaeth:

Loagaeth, Loangah, Loggahah

Loe  (loh-ee) prop. n.

“The Twelfth Aethyr”

30.3 . . . which dwell in the twelfth aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Loe contains the three Parts of the Earth Tapamal, Gadoons, and Ambriol.
Logaah (loh-gay-ah)  n/a

Possibly also:
Loagaeth (loh-gah)
Speech from God

Note:
See TFR, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky’s behalf, which ends with, “Grant this Camascheth gala-
suagath garnastel zurah logaah luseroth.” No translation is offered.

Loholo (LOH-hoh-loh)* v
To Shine

1.61 . . . which shineth as a flame . . .

Pronunciation notes:
(*Dee—Call it Loholo. Long, the first syllable accented) I assume that Dee intended all the o’s in this word to be long.
(*Dee—loholo) See 48 Claves. The accent and circumflex match Dee’s note from TFR.

“Lolcis” (LOL-sis) n.

Bucklers

Compounds:
Taloicis (tay-LOL-sis) [Ta + “Lolcis”]  As Bucklers

Loncho (lon-koh)* v
To Fall

8.30 . . . until this house fall and the dragon sink.

Pronunciation notes:
(*Dee—Ion cho or ko) Two syllables. Dee indicates that the ch takes the harder “k” (or “kh”) sound.

Note:
Also see Dobix (to fall).
Compare from Loagaeth:
Onchen

Londoh (lon-DOH)* n.

7.24 Whose kingdoms and continuance are as . . .

Pronunciation notes:
(*Dee—Lon doh) This appears to be two syllables, with an accent upon the second syllable.
(*Dee—londoh) See 48 Claves. Accent still on the second syllable.

Compounds:
Oslondoh (os-LON-doh) [Os + Londoh] 12 Kingdoms

Note:
The similarity between this word and the word London. Dee was very dedicated to the cause of the English empire—and many scholars suspect this word of bias on Dee’s part rather than the Angels. For a parallel case, see Madrid (iniquity).

Also:
Adohi (ay-DOH-hii) Kingdom

Compare from Loagaeth:
Doh, Dohoh

Lonsa (lon-sha)* n.

3.37 . . . power successively over 456 . . .

Pronunciation notes:
(*Dee—Lonsa) Likely two syllables. Based on the other versions of this word, I assume the s should make the sh digraph.

Also:
Lansh (lonsh) Exalted Power
Lonshi (lon-shii) Power
“Lonshin” (lon-shin) Powers
Lonshi (lon-shii)* n. Power
7.45 . . . this remembrance is given power . . .

Pronunciation notes:
(*Dee—Lon shi) Two syllables. The o should be a short vowel, while the final i likely takes a long sound.

Compounds:
Lonshitox (lon-shii-toks) [Lonshi + Tox] His Power

Also:
Lansh (lonsh) Exalted Power
Lonsa (lon-sha) Power
“Lonshin” (lon-shin) Powers

“Lonshin” (lon-shin) n. Powers

Compounds:
Odlonshin (ohd-lon-shin) [Od + “Lonshin”] And Powers

Also:
Lansh (lonsh) Exalted Power
Lonsa (lon-sha) Power
Lonshi (lon-shii) Power

Lonshitox (lon-shii-toks)* [Lonshi + Tox] comp. His Power
13.18 . . . God and his power . . .

Pronunciation notes:
(*Dee—Lon shi tox) Three syllables. The i is the only apparent long vowel.
(*Dee—Lonshi-tox) See the 48 Claves. This note essentially matches that of TFR.

Lorslq (lors-el-kwah)* n. Flowers
2.1 . . . as the flowers in their beauty . . .
Pronunciation notes:
(*Dee—Lors l qua) Three syllables, with the l and the q standing alone.
(The q takes the sound of “kwah.”)
(*Dee—lors-l-q) See 48 Claves. This note matches Dee’s note from TFR.

**Lpatralx** (el-PAY-traiks)* [L + “Patralx”] comp.  
One Rock

10.57 . . . *one rock* bringeth forth 1000 . . .

Pronunciation notes:
(*Dee—L Pá tralx El) Three syllables. The initial L stands alone, and Dee indicates that it sounds like “El.” The first a is likely a long vowel. The accent is place on the second syllable.

**Lrasd** (el-RAZD)* v.  
To Dispose (To Place)

30.34 . . . *to dispose* all things according to . . .

Pronunciation notes:
(*Dee—L rásd) Two syllables, with an accent on the second syllable. The initial L stands alone.
(*Dee—Lrásd) See the 48 Claves. Here, Dee again placed an accent on the second syllable.

**Lring** (el-ring)* v  
To Stir Up

13.6 . . . 42 eyes *to stir up* wrath of sin . . .

Pronunciation notes:
(*Dee—LRING) Dee does not indicate that the r should take its extended “ur” sound. Therefore, I suspect the L should stand alone in this word, making two syllables.

Note:
See also Zizlay (to stir up). I am not sure why these two words have the same definition.
Lsmnad (els-mad)* [L + “Smnad”] comp. One Another

30.87 ... vex and weed out one another ...

Pronunciation notes:
(*Dee—Ls mnad) This note seems confusing at first. Dee indicates two syllables, yet there are still clusters of consonants in each one. In the first syllable, I assume the l is pronounced “el”—which allows it to combine naturally with the s. In the second syllable, I suspect the mn combines to form the same sound as in the English words column, autumn, and solemn (i.e., the n is effectively silent).

Note:
Also see Symp (another).

Lu (loo) prep.? From One*

From Loagaeth:
(*Dee—Lu = From one.) See the Five Books, p. 322.

Also:
L (el) The First, One
El (el) The First
La (lah or el-ah) The First
“Lo” (loh)

Compare from Loagaeth:
Uloh

Luas (loo-akh)* prop. n. Those Who Praise (or, the Triumphant)

From Corpus Omnium:
Associated with the pre-Deluge quadrant of the Table, translated in Latin as Laudantes (Those Who Praise). They can alternately be called Triumphantes (Those Who Triumph).
Pronunciation notes:
(*Dee—Luach.) Dee seems to note here that Luas, when spoken, should be ended with a throaty “kh” sound (like the ch in ache), instead of an “s” sound.

Compare from Loagaeth:

Luah

Lucal (loo-kal)* n. North

10.6 . . . harboured in the north in the likeness . . .

Pronunciation notes:
(*Dee—Lu cal) Two syllables. The u takes its long sound. I assume the c takes its hard (“k”) sound.

Luciftian (loo-sif-TII-an)* n. (Ornaments of) Brightness

7.19 . . . they are appraised with ornaments of brightness . . .

Pronunciation notes:
(*Dee—Lu cif ti an) Four syllables, with an accent on the third syllable. I assume the c takes the soft sound, as in the Latin word Lucifer.

Also:
Luciftias (loo-SIF-tii-as) Brightness

Note:
The similarity between this word and the Latin Lucifer (light-bearer). See Luciftias (brightness) for more info.

Luciftias (loo-SIF-tii-as)* n. Brightness

30.20 . . . whose eyes are the brightness of the heavens . . .

Pronunciation notes:
(*Dee—Lu cif ti as) Four syllables, with an accent on the second syllable. The c should take the soft (“s”) sound, as in the Latin word Lucifer.
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(*Dee—Luciftias) See the 48 Claves. Here, Dee again placed the accent on the second syllable. He also placed a circumflex over the second i to indicate its long sound.

Also:

Luciftian (loo-sif-Tli-an) (Ornaments of) Brightness

Note:
The similarity between this word and the Latin Lucifer (light-bearer). In Roman mythology, Lucifer was the name of the Venus star—which rose in the east just before dawn, thus heralding the approaching Sun. In Christian lore, Lucifer was the first and most beautiful among the Angels, but was cast down for his pride. The Angelical word Luciftias still represents brightness in the Heavens, and has no demonic connotations.

Luiahe (loo-JAY-hee)* n. Song of Honor

6.40 ... whose works shall be a song of honour . . .

Pronunciation notes:
(*Dee—Lu ia he) Three syllables, with an accent on the second syllable. Dee does not tell us if the i should take the sound of "y" or "j." (I have settled upon the "j" sound., and spelled the word in Angelical with a Ged [J] in this place.) The final e is also uncertain. It should remain silent while making the a a long vowel. However, Dee's phonetic note indicates three syllables—for which the e must make a sound along with the h. Whether the e should be long or short is unclear, although I have settled upon the long sound.

(*Dee—Lu-ia-he) See the 48 Claves. This note matches that from TFR.

Note:
Also see Faaip (voicing/psalm).

Lulo (loo-loh) n. Tartar (Mother of Vinegar)

From the Alchemical Cipher:
See TFR, pp. 387–89. The Angel Levanael says of this word, "Roxtan is pure and simple wine in herself. Lulo is her mother." Dee replies,
"There may be in these words some ambiguity." So Levanael explains more simply, "Lulo is Tartar, simply of red wine." (Tartar is Mother of Vinegar.)

It is not likely that Lulo is strictly tartar of red wine—but Levanael had established earlier in this session that red Roxtan (wine) was to be used for this alchemical experiment.

**Lurfando** (lur-fan-doh)  

**Note:**  
(*Dee—Life Lephe Lurfando is a strong charge to the wicked to tell the truth. This [the Angel] said to my demand of this phrase whereof I had mention many years since.) See the Five Books, p. 308. Life Lephe Lurfando is a perfect phrase for use in goetic evocations, but we are never given specific definitions for each word.

In at least one case, Dee wrote that a u could make the sound of "f"—which was likely an indication of the "v" sound. Therefore, it is possible that Lurfando and Lurvandah are related.

**Compare from Loagaeth:**  
Lurvandah

**Lusd** (lus-dee)* n.  

2.25 . . . stronger are your feet than the barren stone.

**Pronunciation notes:**  
(*Dee—Lusd) It would appear the one syllable is intended here. However, other versions of this word all have two syllables.

**Also:**  
Lasdi (las-dii)  
Lusda (lus-da)  
Lusdan (lus-dan)  

(Your) Feet  
(My) Feet  
(Their) Feet  
(With) Feet
Lusda (lus-da)* n. (Their) Feet

9.21 . . . have settled their feet in the west . . .

Pronunciation notes:
(*Dee—Lus da) Two syllables.

Also:
Lasdi (las-di)  (My) Feet
Lusd (lus-dee)  (Your) Feet
Lusdan (lus-dan) (With) Feet

Lusdan (lus-dan)* n.  (With) Feet

16.13 . . . which walkest upon the earth with feet 876 . . .

Pronunciation notes:
(*Dee—Lus dan) Two syllables.

Also:
Lasdi (las-di)  (My) Feet
Lusd (lus-dee)  (Your) Feet
Lusda (lus-da)  (Their) Feet

Luseroth (lus-er-oth)  n/a

Note:
See TFR, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky’s behalf, which ends with, “Grant this Camascheth galsuagath garnastel zurah logaah luseroth.” No translation is offered.

Compare from Loagaeth:
Luseth, Luza, Luzan, Luzath, Luzed, Lusaz, Luzez, Uzed
"Lzar" (el-ZAR) n.

Courses

Compounds:
Sobolzar (soh-BOL-zar) ["Sobo" + "Lzar"] Whose Courses

Also:
"Elzap" (el-ZAP)

Wonders

"Lzirn" (el-zirn) n.

Compounds:
Vaulzirn (VOL-zern) ["Vau" + "Lzirn"] Work Wonders

Note:
See also Sälđ (wonder), Basd (glory), and Peleh (Worker of Wonders?).

Also compare to the name of the Angel Lzinopo, an Elder of the Southern Watchtower. Perhaps his name means something akin to "He Who Works Wonders." Also compare to the name of the Angel Iznr or Izмир, an Angel of medicine also of the Southern Watchtower.
Tal (M)

M (em)* conj. or prep. 

3.22 . . . except (by) mine own hand . . .

Pronunciation notes:
(*Dee—EM it is a word) Likely just one syllable.

Note:
See Oq (but), “Crp” (but).

Maasi (may-ay-sii)* v. 

Laid Up (i.e., Stored Up)

10.17 . . . and weeping laid up for the earth . . .

Pronunciation notes:
(*Dee—Ma a si) Three syllables. The double a should represent a long “a” sound in Early Modern English. Dee’s note indicates two long a’s, but they nearly blend into one when this word is spoken fluently. The final i is likely long.

(*Dee—māsī) See the 48 Claves. Here, Dee places a circumflex over the second a to indicate its long sound.

Mabberan (MAB-er-an) adv. 

How Now(?)

Pronunciation notes:
The first a of Mabberan is accented in Dee’s journal. Also, I assume the first a takes its short sound, because it is followed by a double b (similar to the a in the English words rabble or babble).

Note:
(* Vors Mabberan = how now; what hast thou to do with us?) See the Five Books, p. 311. Here, several spirits appear and demand of Dee and Kelley, “Vors Mabberan?”—to which Dee makes his marginal notation above. Given the known definition of Vors (over, especially in a hierarchy), I assume this phrase is a challenge, as if to say, “What authority do you
have over us?” On its own, it is possible that Mabberan has some meaning akin to “What do you want?” or “Why have you bothered us?”

Mabza (MAB-za)* n.

8.43 . . . and the coat of him that is . . .

Pronunciation notes:
(*Dee—Mab za) Two syllables.
(*Dee—mabhza) See the 48 Claves. Here, Dee adds an accent to the first syllable.

Mad (mad)* n.

(RFP) . . . servant of the same your God . . .
3.60 . . . in the name of the same your God . . .
6.42 . . . the praise of your God . . .
13.16 . . . behold the promise of God . . .
30.15 . . . behold the face of your God . . .

Pronunciation notes:
(*Dee 1.84—Call it Mad.)
(*Dee 3.60; 6.42; 13.16, 30.15—Mad.)

Compounds:
Madzilodarp (mad-ZII-loh-darp) [Mad + “Zilodarp”] God of Conquest
ladnamad (yad-nay-mad) [ladnah + Mad?] Pure Knowledge

Probable root for:
“Madriax” (MAY-drii-yaks) Heavens
Madriiax (MAY-drii-yaks) Heavens
Madrid (MAY-drid) Iniquity

Note:
The proper Name of God in Angelical is lad. Mad, on the other hand, indicates god in the generic sense. The word your is not directly indicated
by the Angelical—though the change in spelling adequately suggests some other god as opposed to Iad Himself.

At the same time, note that Mad is used as a root in several cases to indicate things celestial or divine (Iadnamad, “Madriax,” and the antonymic Madrid).
Also see Piad (your God).

“Madriax”* (MAY-drii-yaks) n.

Heavens

Note:
(*Dee—I think this word wanted as may appear by Madriax, about 44 words from the end.) "Madriax" does not appear with this spelling in the Keys in TFR. Apparently, Dee did not receive the first word of the Key of the Aethyrs (word 30.1) until sometime after its transmission. (Illemese, who revealed this Key, gave only the English “O you heavens,” but gave no Angelical for the phrase.) Dee found the proper word later in the Key—Madriiax (word 30.116). After adding Madriiax (with the double i) into space 30.1, Dee made the above note in the margin, spelling the word as Madriax (with a single i). However, also note the word Oadriax (lower Heavens) which also uses a single i—so this spelling, Madriax, is likely acceptable.

Pronunciation notes:
(*Dee 30.1—Madriax) See the 48 Claves. Here, Dee spelled the word with only one i. He also placed a circumflex over the i to indicate its long sound.
See pronunciation notes for Madriiax (Heavens).

Also:
Madriiax (MAY-drii-yaks) Heavens
Oadriax (oh-AY-drii-aks) Lower Heavens

Probable root:
Mad (mad) (Your) God, “Pure/Undefiled”

Madriiax (MAY-drii-yaks)* n.

Heavens

30.1 O you heavens that dwell in the first Aethyr . . .
30.116 O you heavens, arise!

Pronunciation notes:
(*Dee 30.116—Má dři iax yax) Three syllables, accent on the first syllable. The double i probably results in a long “i” sound in the second syllable. Dee places a “y” sound at the beginning of the third syllable, but it is barely audible when the word is spoken fluently.

(*Dee 30.1—Mádriax) See the 48 Claves. Here, Dee spelled the word with only one i. (See note at “Madriax.”) He also placed a circumflex over the i to indicate its long sound.

(*Dee 30.116—Mádřiáx) See the 48 Claves. Here, Dee again placed an accent over the first syllable. He also placed a circumflex over the first i to indicate its long sound.

Note:
Note that the Heavens, in this case, are being addressed as living creatures. This is common in mystical systems such as Gnosticism or the Qabalah—where the Heavens (Aeons, Sephiroth) are treated as both celestial spheres and intelligent beings. The Key of the Aethyrs is the only place where the Heavens are addressed as intelligent. Elsewhere, the standard word for “the Heavens” is Piripsol/Piripson. Also see Calz (firmaments).

Also:
“Madriax” (MAY-dri-aks) Heavens
Oadrix (oh-AY-dri-aiks) Lower Heavens

Probable root:
Mad (mad) (Your) God, Pure/Undefiled

Note:
Also see Piripsol/Piripson (The Heavens).

Madrid (MAY-drid)*

9.38 Cursed are they whose iniquities they are.
10.75 . . . for her iniquity is, was, and shall be great.
Pronunciation notes:
(*Dee 9.38; 10.75—Ma drid) Two syllables. The a should take a long sound. The dr combine into a single sound, as in the English words drive and drop.
I have adopted the accent from similar words.

Probable root:
Mad (mad) (Your) God, “Pure/Undefiled”

Note:
The similarities between this word and the city of Madrid, the capital of Spain. Dee was very dedicated to the cause of the English empire, and Spain was in contention with England, as Dee recorded his journals. Therefore, many scholars suspect this word of bias on Dee’s part rather than the Angels. For a parallel case, see Londoh (kingdom).

Madzilodarp (mad-ZII-loh-darp)* [Mad + “Zilodarp”] comp.
God of Conquest

16.21 . . . great art thou in the God of stretch forth and conquer . . .

Pronunciation notes:
(*Dee—Mad zi lo darp) Four syllables, with an accent on the second syllable. The i and the o each take their long sounds.

Note:
I have simplified “stretch forth and conquer” into the obvious definition of “conquest.”

“Mal” (mal) n. Thrust, Arrow, Increase

Compounds:
Malprg (mal-purj) [“Mal” + “Prg”] Through-thrusting Fire (i.e., Fiery Arrow)
Malpurg (mal-purj) [“Mal” + “Purg”] Fiery Arrows
Malpirgi (mal-per-jii) [“Mal” + “Pirgi”] Fires of Life and Increase
Note:
These words appear to show that "Mal" indicates the idea of arrows, rising, shooting, increase, etc.
Also see Coaztor (increase).

Also note the Angel Dmal, one of the Sons of Light. "Mal" (arrow, increase) appears to be the root of his name.

Compare from Loagaeth:
Mal

Malpirgi (mal-per-jii)* ["Mal" + "Pirgi"] comp. Fires of Life and Increase

3.52 ... pouring down the Fires of Life and Increase ...

Pronunciation notes:
(*Dee—Malpirgi) Likely three syllables, with a long i at the end. Also, the first i in Malpirgi is likely a phonetic gloss. See Malprg and Malpurg.

Also:
Malprg (mal-purj) ["Mal" + "Prg"] Through-thrusting Fire (i.e., Fiery Arrow)
Malpurg (mal-purj) ["Mal" + "Purg"] Fiery Arrows

Malprg (mal-purj)* ["Mal" + "Prg"] comp. Through-thrusting Fire (i.e., Fiery Arrow)

1.18 ... the moon is a through-thrusting fire ...

Pronunciation notes:
(*Dee—Malprg, as Malpurg) Dee here shows us where to place the vowel sound. Malprg is likely the radical spelling of this word. See Malpurg, Prge, and Malpirgi for phonetic glosses. (The case of Prge—which follows the g with an e phonetic gloss—gives the final g its soft sound.)

Also:
Malpirgi (mal-per-jii) ["Mal" + "Pirgi"] Fires of Life and Increase
Malpurg (mal-purj) ["Mal" + "Purg"] Fiery Darts (Arrows)
**Malpurg** (mal-purj)* ["Mal" + "Purg"] comp. Fiery Darts/Arrows

6.16 ... fiery darts to van the earth . . .

**Pronunciation notes:**
(*Dee—Mal purj) Two syllables. The u is likely a phonetic gloss, and the final g should be soft. See pronunciation notes for Malprg and Malpirgi.

Additionally:
- Malpirgi (mal-per-jii) ["Mal" + "Pirgi"] Fires of Life and Increase
- Malprg (mal-purj) ["Mal" + "Prg"] Through-thrusting Fire (i.e., Fiery Arrow)

**Mals** (Makhls)* prop. n. Letter P/Ph

**Note:**
The name of the Angelical letter for P/Ph. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter P/Ph is named Peh, but Peh also translates as “mouth.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

**Pronunciation notes:**
(*Dee—In sound machls.) This is likely a soft “kh” sound (like the ch in ache, only softer) made just before the “l” sound. However, Mals is only one syllable. I tend to pronounce this word along the lines of “mahls.”

**Compare from Loagaeth:**
Mals

**Manin** (man-in)* n. (In the) Mind

2.38 . . . but in the mind of the All Powerful.

**Pronunciation note:**
(*Dee—Manin) Likely two syllables.
Maoffas (may-AHF-fas)* adj. Measureless

18.23 . . . in thy kingdom Joy, and not to be measured.

Pronunciation notes:
(*Dee—ma of fas) Three syllables, with an accent on the second syllable. The first a should be long and the o should be short, as in the English word chaos. The two f’s should combine into one sound, as we see in Early Modern English.
(*Dee—maoffas) See the 48 Claves. Here, Dee again indicated the accent on the second syllable.

MAPM (map-em)*

4.15 I have placed 9639 whom none hath yet . . .

Pronunciation notes:
(*Dee—Map m) Two syllables, the final m stands alone.

Mapsama (map-sam-a) prop. n. He That Speaks*

Note:
(*Dee records the words of Mapsama: “My name is called He That Speaks. I am one under Gabriel, and the name of Jesus I know and honour. My name is Mapsama.”) See TFR, pp. 138–39, 145ff. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system—such as the Heptarchia or Great Table (Watchtower) systems. However, Mapsama is one of the few entirely unique Angels to appear to the two men. Mapsama appears to be connected to the political ambitions of Lord Lasky of Poland. He is also the Angel who delivered the instructions for the Book of Silver, which Dee never accomplished. (See also Ga, Galvah, Murifri, Nalvage, Vaa, and Za.)

Marb (marb)* adj. According to

30.36 . . . all things according to the providence . . .
Pronunciation notes:
(*Dee—Marb) One syllable.

**Marmara** (mar-mar-a) prop. n.  

Note:  
This is a variation of Carmara, the title of the ruling King of the Heptarchia. See the entry for *Carmara*.

**Possible shared root:**  
*Carma* (kar-ma)  
To Come Out/To Arise

**Masch** (mask)  

Note:  
See *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by "a Voice": "Garilzed masch, ich na gel galaht gemp gal noch Cabanladan." No translation or context is offered.

**Pronunciation note:**  
The *sch* letter combination should sound like "sk" (as in *school*). Note, also, that in the *Book of Loagaeth*, Dee gives the pronunciation for the word *Zuresch* as "zuresk"—further indicating the "sk" sound for *sch*.

**Compare from Loagaeth:**  

**“Matastos”** (MAT-az-tos)  

From *Loagaeth:*  
See note at *Donadogamatastos*.

**Compounds:**  
*Donadogamatastos* (doh-NAS-dog-ay-MAT-az-tos)  
[“Donasdoga” + “Matastos”] "Hellfire"
Matb (may-teb) n. One Thousand (1000)

10.45 . . . and a thousand times as many surges . . .
10.59 One rock bringeth forth 1000 . . .

Pronunciation notes:
Dee provided no phonetic notes for this word. See the pronunciation notes for Matorb (long, as in “period of time”).

Note:
I suspect this is the word for “one thousand” rather than the numeral 1000. Compare to Torb (one hundred) and Matorb (long period of time).
This word was not originally given with Key Ten. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

Compounds:
Matorb (may-torb) [Matb + Torb] Long (Period of Time)

Matorb (may-torb)* [Matb + Torb] comp. Long (Period of Time)

10.54 . . . neither know any (long) time here.

Pronunciation notes:
(*Dee—Ma torb) Two syllables. The a should take its long sound.

Note:
There was no English given for Matorb in Dee’s journals. However, it appears that the word is a compound of Matb (one thousand) and Torb (one hundred)—thus suggesting that the word is intended to indicate “a very long time.” Similar, perhaps, to the Egyptian phrase “millions of years,” which can indicate an eternity.

Maz (maz) prop. n. “The Sixth Aethyr”

30.3 . . . which dwell in the sixth aethyr . . .
Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

*Maz* contains the three Parts of the Earth *Saxtomp, Vavaamp,* and *Zirzird.*

**Compare from Loagaeth:**
*Maz, Mazad*

*Med* (med) prop. n.

Letter O

Note:
The name of the Angelical letter for *O,* it is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *O* is named *Vav,* but *Vav* also translates as "stake" or "nail."). However, such translations for the Angelical letters are never given. (See the *Five Books,* p. 270.)

(*Dee—He said, Great is His Glory.*) This is not likely a translation of the word *Med.* See the letter *Ged,* where another invocation is made along with the delivery of a letter.

*Miam* (mii-AM)* n.

Continuance

6.27 . . . in government and *continuance.*

**Pronunciation notes:**
(*Dee—Miam*) This is likely two syllables. Dee gives us little clue, but I assume the *i* should take a long sound.

(*Dee—miám*) See the 48 *Claves.* Here, Dee places an accent over the *a* in the second syllable.

**Compounds:**

*Odmiam* (ohd-mii-AM) [Od + Miam] And Continuance
An Encyclopedic Lexicon of the Tongue of Angels

Also:
"Mian"

Note:
Seems to indicate “lifespan” or “continued existence.”

"Mian" (mii-AN) n.

Pronunciation note:
I have adopted the accent from Miam (continuance).

Compounds:
Solamian (soh-LAY-mii-an) [“Sola” + “Mian”] Whose Continuance

Also:
Miam (mii-AM)

MIAN (mii-AN)*

12.15 ... bring down your train 3663 that the Lord ...

Pronunciation notes:
(*Dee—Mi an) Two syllables. The I likely takes its long sound.

Note:
This word was not originally given with Key Twelve. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 193). This seems to have been the case with many of the numbers mentioned in the Keys.
Do not confuse this word with “Mian” from Solamian (whose continuance).

Micalp (mii-KALP)* adj.

2.28 ... mightier are your voices ...
Pronunciation notes:
(*Dee—Mi calp) Two syllables. The i is likely a long vowel. Also see Micalzo, where the accent is placed on the second syllable.

Also:
Gmicalzo (jee-mii-KAYL-zoh) Power
Micalzo (mii-KAYL-zoh) Mighty
Micaoli (mii-KAY-oh-lii) Mighty
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd) Mighty
Omicaolz (oh-mii-KAY-ohl-zohd) (Be) Mighty

Possible shared root:
Miketh (mii-KETH) “The True Measure of the Will of God in Judgment, Which Is by Wisdom” (?)

Note:
Also see Umadea (strong towers), Umplif (strength), Ugeg (become strong), Vohim (mighty).

Micalzo (mii-KAYL-zoh)* n. or adj. Mighty / Power

2.46 . . . show yourselves in power . . .
6.5 . . . mighty in the firmaments of waters . . .
**18.2 . . . thou mighty light and burning flame . . .

Pronunciation notes:
(*Dee 2.46—Micalzo)
(*Dee 6.5—Micálzo) Likely three syllables, with an accent on the second syllable. Also see Micaolz, where the i of the first syllable and the a of the second syllable are long.
(*Dee 6.5—micálzo) See the 48 Claves. Again the accent is on the second syllable.

Note:
**Word 18.2 was originally given as Micaolz (mighty). However, see TFR, p. 200, where Illemese gives the alternate pronunciation of “micalZO” (or Micalzo).

Also:
Gmicalzo (jee-mii-KAYL-zoh) Power
Micalp (mii-KALP)
Micaoli (mii-KAY-oh-lii)
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)
Omicaolz (oh-mii-KAY-ohl-zohd)

Possible shared root:
Miketh (mii-KETH)  "The True Measure of the Will of God in
Judgment, Which Is by Wisdom" (?)

Note:
Also see Umadea (strong towers), Umplif (strength), Ugeg (become
strong), Vohim (mighty).

Micaoli (mii-KAY-oh-lii)* adj.  Mighty

9.1 A mighty sound . . .

Pronunciation notes:
(*Dee—Mi ca o li) Four syllables. All of the vowels in this word are indi­
cated as long. They all fall at the ends of their syllables, and the o itself
stands alone.
(*Dee—Mi-cá-oli) See the 48 Claves. Here, Dee placed an accent on the
second syllable. He also placed a circumflex over the o to indicate its
long sound.

Also:
Gmicalzo (jee-mii-KAYL-zoh)
Micalp (mii-KALP)
Micalzo (mii-KAYL-zoh)
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)
Omicaolz (oh-mii-KAY-ohl-zohd)

Possible shared root:
Miketh (mii-KETH)  "The True Measure of the Will of God in
Judgment, Which Is by Wisdom" (?)

Note:
Also see Umadea (strong towers), Umplif (strength), Ugeg (become strong),
Vohim (mighty).
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)* adj.

3.70 . . . become mighty amongst us . . .

**18.2 . . . thou mighty light and burning flame . . .

Pronunciation notes:
(*Dee 3.70—Mi ca olz)
(*Dee 18.2—Mi ca ol zod) This word can be three or four syllables—depending on whether or not one extends the z to “zohd.” (This word is further indication that the extended z is not a grammatical rule, but a phonetic flourish.) The i in the first syllable is likely long.
(*Dee 3.70—mi-cá-olz) See the 48 Claves. Dee places the accent on the second syllable.
(*Dee 18.2—Micaólz) See the 48 Claves. Here, Dee indicates the accent on the third syllable instead. Also note that he has dropped the extended “z” sound.

Note:
**For word 18.2, the Angel Illemese later gives an alternate pronunciation of “micalZo” (see Micalzo).

Compounds:
Chismicaolz (kiis-mii-KAY-ohlz) [Chis + Micaolz] Are Mighty
Also:
Gmicalzo (jee-mii-KAYL-zoh) Power
Micalp (mii-KALP) Mightier
Micalzo (mii-KAYL-zoh) Mighty*
Micaoli (mii-KAY-oh-lii) Mighty
Omicaolz (oh-mii-KAY-ohl-zohd) (Be) Mighty

Possible shared root:
Miketh (mii-KETH) "The True Measure of the Will of God in Judgment, Which Is by Wisdom" (?)

Note:
Also see Umadea (strong towers), Umplif(strength), Ugeg (become strong), Vohim (mighty).
Micma (mik-ma)* v.

3.1 ... Behold, sayeth your God . . .
3.64 ... Behold, his mysteries flourish . . .
13.14 ... Behold the promise of God . . .
**14.17 ... Behold the voice of God . . .
30.13 ... Behold the face of your God . . .

Pronunciation notes:
(*Dee 3.1, 64—Micma)
(*Dee 13.14—Mic ma) Two syllables.
(*Dee 30.13—Micma Mikma) The c has a hard ("k") sound.

Note:
**The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 Claves.

Miinoag (mii-ii-noh-ayg)* n.

3.46 ... and the corners of your governments . . .

Pronunciation notes:
(*Dee—Mi i no ag) This appears to be four syllables. Note that each i is pronounced, as we might see in Middle English.
(*Dee—miinoâg) See the 48 Claves. Dee placed a circumflex over the a, indicating its long sound.

Note:
Also see Unalah (skirts).

Miketh (mii-KETH) n.

“The True Measure of the Will of God in Judgment, Which Is by Wisdom” (?)

Pronunciation note:
I have adopted the accent from similar words, such as Micaolz (mighty).
Note:
See the Five Books, p. 354. Here, the Angel Illemese says of the Book of Soyga, "Soyga signifieth not Agyos. Soyga alca miketh." (Agyos is Greek for "holiness," and is Soyga when spelled backward.) When Dee asked what these words meant, he was told, "The True Measure of the Will of God in Judgment, Which Is by Wisdom." Based on context, I feel that the word Alca probably means "to signify"—while Miketh (related, perhaps by root, to Micaolz) is translated as "the True Measure of the Will of God, etc."
Perhaps this long definition could be shortened to "God’s Will in Judgment."

Possible shared root:
Micaolz (mii-KAY-olz or mii-KAY-ol-zohd) Mighty

Mir (mir)* n. Torment
6.10 . . . hath planted a torment to the wicked . . .

Pronunciation notes:
(*Dee—Mir) One syllable.

Note:
This word appears to be in noun form ("a torment"), rather than in verb form ("to torment").

Mirc (mirk)* prep. Upon
9.54 . . . and upon their heads are marble . . .
**14.7 . . . which sit upon 24 seats . . .
30.70 . . . no creature upon or within her . . .

Pronunciation notes:
(*Dee 9.54; 30.70—Mirc Mirk) One syllable, with a hard c at the end.
Note:
**The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in Dee’s 48 Claves.

**Molvi (mol-vii)* n.  
10.48 ... a thousand times as many surges ... 

Pronunciation notes: 
(*Dee—Mol ui) Two syllables. The o takes its short sound. Dee originally wrote this word with a u—but the letter should make a “v” sound when preceding a vowel.

**Mom (mom)* n.  
9.29 ... gather up the moss of the earth ... 

Pronunciation notes: 
(*Dee—Mom) One syllable. I suggest a short o.

Note: 
I have seen it suggested that “moss of the earth” is a reference to the dead—but I have not verified that yet. I have found the word moss used poetically in many cases, as a synonym for dross. (As in, “A rolling stone gathers no moss” or “Clearing the moss from your mind.”) In just one case, I have found the phrase “I wish he would gather moss”—which appears to be a reference to death.

Also note this word is a palindrome, reading the same forward and backward.

**Momao (MOH-may-oh)* n.  
8.40 ... for the crowns of the Temple ...
Pronunciation notes:

(‘Dee—Mo ma ə) Three syllables. Both o’s and the a should likely take their long sounds.

(‘Dee—mómão) See the 48 Claves. Here, Dee added an accent on the first syllable. He also placed a circumflex over the a to indicate its long sound.

Also:

“Momar” (MOH-mar) To Crown

“Momar” (MOH-mar) v. To Crown

Pronunciation note:

I have adopted the accent from Momao (crows).

Compounds:

Iadoiasmomar (jad-oh-JAS-moh-mar) [“Iadoias” + “Momar”] God Eternally Crowned

Also:

Momao (MOH-may-oh) Crowns

Monasci (mon-ay-sii) n. Great Name

15.13 . . . which knowest the great name Righteousness . . .

Pronunciation note:

I assume the sci letter combination is the same as in the words science or scion.

Note:

The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

This likely indicates a Name of God.

Also see Dooain, which means name in the general sense.
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Monons (moh-nons)* n.

10.61 ... the heart of man ...

Pronunciation notes:
(*Dee—Mo nons) Two syllables. The first o takes its long sound.

Moooah (moh-oh-WAH)* v.

30.104 For why? It repenteth me I made man.

Pronunciation notes:
(*Dee—Mo o Oah) Three syllables. The second o stands alone. The third syllable is a bit obscure. The oa letter combination should make a long "o" sound (as in the English words boat and coat). However, Dee's phonetic note seems to indicate that the a should join with the h, leaving the preceding o to sound alone. Under that circumstance, the only way Oah could form one syllable is to sound like "wah." (Patricia Shaffer makes this suggestion in her DeesPronunciationNotes.rtf.)

(*Dee—Mooåh) See the 48 Claves. Here, Dee placed an accent over the third o (which should be the third syllable). The åh should indicate a short "o" sound (as in the English words father and fall).

"Mospleh" (mos-play) n.

Compounds:
Qmospleh (kwah-mos-play) [Q + "Mospleh"]

Moz (moz or moz-ohd)* n.

18.21 ... called in thy kingdom Joy.

Pronunciation notes:
(*Dee—Moz) Dee originally wrote this word as "Qzmoz." However, his phonetic note excludes the letters qz. Likewise, Dee recorded the word as "MOZ" in his 48 Claves.

Horns

Or the Horns

Joy, Joy of God

Heart

To Repent
This exclusion is further supported by the appearance of Moz (to rejoice) on the Corpus Omnium Table. There, Nalvage reveals that Moz can also be pronounced with an extended z (see below)—so perhaps “Qz-moz” was a botched attempt to record the extended version of Moz.

Also From Corpus Omnium:
(*Dee—I pray you, is Mozod, a word of three letters or of five?
Nalvage: In wrote three, it is larger extended.
Dee: Z extended is Zod.
Nalvage: Moz in itself signifieth Joy, but Mozod extended, signifieth the joy of God.)

Found in the Pre-Deluge portion of the Table, in the phrase Zir Moz lad (I Am the Joy of God). Apparently, Nalvage pronounced the word Moz as “mozod”—prompting Dee to ask how many letters Moz should have. Nalvage confirms that it should be written with three letters, but that “Mozod” is an extended pronunciation, expanding the definition of the word from “joy” to “joy of God.” This is the first time we see such an extended z in Dee’s records, although it will recur throughout the 48 Claves.

Murifri (mur-if-rii) prop. n. n/a

Note:
See TFR, p. 3. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system, such as the Heptarchia or Great Table (Watchtower) systems. However, Murifri is one of the few entirely unique Angels that appeared to the two men. He appeared to give further Heptarchic mysteries to Dee and Kelley—nearly the only Heptarchic information in TFR, concerning a talisman Dee wished to make for a sick woman. Murifri’s name is found among the Tablets of the Heptarchia, but he is not one of the forty-nine good Angels, nor is the name derived by any instructions that the Angels gave to Dee. (His name appears in Table Three, which is associated with council and nobility.) No etymology is offered for Murifri’s name.
(See also Ga, Galvah, Mapsama, Nalvage, Vaa, and Za.)
Drux (N)

NA (en-ay) prop. n. The Name of the Trinity,* Lord

*From *Loagaeth: (*Dee—The Name of the Trinity, One separable for a while.*) This means One God, but temporarily separable into Three. It appears many times throughout *Loagaeth.*

**Note:**
Also see the Five Books, p. 77. The Archangel Michael gives a small wafer marked NA as a Eucharist to Dee’s Angel of profession. 
See Agrippa’s *Three Books,* Book III, chapter 11 (Of the Divine Names . . .): “. . . and the Name of God NA (Hebrew: Nun, Aleph) is to be invoked in perturbations and troubles.”

Also:
Enay (en-ay) Lord

Na (nakh)* prop. n. Letter H

*Note:*
See the Five Books, p. 270. The name of the Angelical letter for H. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter H is named Heh, but Heh also translates as “window.”) However, such translations for the Angelical letters are never given.

**Pronunciation notes:**
(*Dee—Hath./But in sound Nach as it were in the nose.*) Could Hath be what Dee calls the letter H in this case? Most of the time, when a word uses the ch digraph, it results in a sound like the “ch” in the word ache (a “kh” sound made in the throat). However, in this case, Dee tells us to make the sound in the nose, which is a much softer sound. I tend to pronounce the word along the lines of a nasal “nah.”
(Note, also, that this pronunciation gives us a good clue that words like Pa, Ga, Va, etc., should have an “ah” vowel sound.)
Note:
Also see the Five Books, p. 298. This was at the very end of a session, after the curtain had been pulled to Kelley's vision in the stone. A voice was heard to say, "Ne ne ne na Jabes." (Note the word na.) This is likely a praise of some sort, but no translation is offered.

Also see TFR, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by "a Voice": "Garil zed masch, ich na gel galaht gemp gal noch Cabanladan." (Note the word na.) No translation or context is offered.

Compare from Loagaeth:
*Na, Nah*

*Naghezes* (naj-eez-es) n.? \[\text{Worthiness(?)}\]

**Pronunciation notes:**
*(Dee—Amzes naghezes Hardeh—Note this to be pronounced roundly together.)*
Perhaps this means the three words should be pronounced as if they were one.

In the Angelical spelling above, I have assumed the *h* is a phonetic gloss and excluded it.

Note:
See the Five Books, pp. 324–25. Here Kelley sees what the Book of Loagaeth looks like from the outside. It is covered in blue silk, and has the title *Amzes naghezes Hardeh* painted upon it in gold. Kelley says this signifies "the universal name of Him that created universally be praised and ex­tolled forever."

However, also see TFR, p. 174, where the Angel Ave reveals that the title of Enoch's book was "Let Those That Fear God, and Are Worthy, Read." (Dee, at that point, notes: "The title of Enoch's books expounded into English.") If this happens to be the real translation, then perhaps *Naghezes* indicates "to be worthy."

*Nalvage* (nal-vayj) prop. n. \[\text{Earth-Fleer}\]
Note:
See TFR, p. 62ff. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system, such as the Heptarchia or Great Table (Watchtower) systems. However, Nalvage is one of the few entirely unique Angels that appeared to the two men. He is the Angel who delivered the Corpus Omnium, the forty-eight Keys, and the ninety-one Parts of the Earth to Dee and Kelley. He appeared to be an Angel directly under the direction of Gabriel. Later (see TFR, p. 68), the Angel Madimi explains that Nalvage is a “close kinsman” of her mother (Galvah) and his name means Fuga Terrestrium—“Earth-Fleer” or “Avoidance of Earthly Things.” (See also Ga, Galvah, Mapsama, Murifri, Vaa, and Za.)

Nanæael (nay-NAY-ee-el)* n. (My) Power

3.50 . . . you might work my power.

Pronunciation notes:
(*Dee—Na na e el) Four syllables. The double ee actually makes the long “e” sound, followed by the final l which sounds like “el.”
(*Dee—na-ná-é-el) See the 48 Claves. Dee shows an accent on the second syllable. He also placed a circumflex over the first e, indicating the long sound.

Note:
This line in Key Three is spoken by God. Nanæael does not represent “power” in the conventional sense of “strength” and “might.” (See Miccaolz.) Instead, Nanæael is likely related to Ananael (secret wisdom)—meaning that Nanæael is descriptive of a kind of divine power.

Possible shared root:
Ananael (an-AN-ee-el) Secret Wisdom

Nanba (nan-ba)* n. Thorns

17.6 . . . whose wings are thorns to stir up vexation . . .
Pronunciation notes:
(*Dee—Nan ba) Two syllables.

Napeai (nay-pee-ay)* n.

13.1 ... O you swords of the south . . .

Pronunciation notes:
(*Dee—Na pe ai) Three syllables. The first a and the e should take their long sounds. The ai (or ay) should make a long “a” sound, as in the English words day and play.
(*Dee—Napēai) See the 48 Claves. Here, Dee placed a circumflex over the e to indicate its long sound.

Also:

Napta (nap-ta) Two-edged Swords
Nazpsad (nayz-pee-sad) Sword

Closely related root:

Nazarth (nay-zar-th) Pillars (of Gladness)
Nazavaibh (nay-zay-VAB) (Hyacinth) Pillars

Note:
Apparently the “Naz” root holds some indication of “straightness,” while “Nap” indicates “sharpness.” The two come together in Nazpsad (sword).

Also compare to the name of the Angel Bnapsen, the Heptarchic King of Saturday. Perhaps his name contains some etymology of sword.

Compare from Loagaeth:
Nap, Napo, Napod

Napta (nap-ta)* n. (Two-edged) Swords

9.4 ... with two-edged swords flaming . . .

Pronunciation notes:
(*Dee—Nap ta) Two syllables.
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Also:
Napeai (nay-pee-ay)                Swords
Nazpsad (nayz-pee-sad)             Sword

Closely related root:
Nazarth (nay-zarth)                Pillars (of Gladness)
Nazavabh (nay-zay-VAB)             (Hyacinth) Pillars

Note:
See note at Napeai.

Compare from Loagaeth:
Nap, Napo, Napod

Nazarth (nay-zarth)* n.            Pillars (of Gladness)

5.16 ... I fastened Pillars of Gladness ...

Pronunciation notes:
(*Dee—Na zarth) Two syllables. The a at the end of the first syllable is likely long.

Note:
The similarity between this word and the word Nazareth—the town where Jesus supposedly grew up.

Also:
Nazavabh (nay-zay-VAB)            (Hyacinth) Pillars

Closely related root:
Napeai (nay-pee-ay)                Swords
Napta (nap-ta)                     Two-edged Swords
Nazpsad (nayz-pee-sad)             Sword

Note:
See note at Napeai.

Nazavabh (nay-zay-VAB)* n.        (Hyacinth) Pillars

8.5 ... third heaven made of hyacinth pillars ...
Pronunciation notes:

(*Dee—Na za vábh) Three syllables, with the accent on the third syllable. The first two a’s should be long, while the third a takes the short sound. The bh makes a soft “b” sound.

(*Dee—nazávabh) See the 48 Claves. Dee placed a circumflex over the a in the second syllable to indicate its long sound. He again placed an accent on the last syllable.

Also:

Nazarth (nay-zarth) Pillars (of Gladness)

Note:

Patricia Shaffer has suggested that “hyacinth” may be an indication of the stone lapis lazuli, rather than the plant.

Closely related root:

Napeai (nay-pee-ay) Swords
Napta (nap-ta) Two-edged Swords
Nazpsad (nayz-pee-sad) Sword

Note:

See note at Napeai.

Nazpsad (nayz-pee-sad)* n.

1.15 . . . the sun is as a sword . . .

Pronunciation notes:

(*Dee—NAZPSAD) Dee gives us little clue here. Most likely, the p must stand alone, since it does not make a natural sound when combined with the z or the s in English. Thus the word might be of three syllables. I have assumed the a takes a long sound based upon closely related words.

Also:

Napeai (nay-pee-ay) Swords
Napta (nap-ta) Two-edged swords

Closely related root:

Nazarth (nay-zarth) Pillars (of Gladness)
Nazavabh (nayz-yay-VAB) (Hyacinth) Pillars
Note:
There appear to be two roots at work in Nazpsad—both "Naz" (straight/ pillar) and "Nap" (sword/sharp).

Ne (nee) n/a

Note:
See the Five Books, p. 298. This was at the very end of a session, after the curtain had been pulled to Kelley's vision in the stone. A voice was heard to say, "Ne ne na Jabes." This is likely a praise of some sort, but no translation is offered.

Compare from Loagaeth:
Ne

Netaab (nee-TAY-ab)* n. Government

3.34 ... placed you in 12 seats of government ...

Pronunciation notes:
(*Dee—Netaab) Dee gives us little clue here. Instead, see his 48 Claves:
(*Dee—ne-ta-ab) See the 48 Claves. Dee indicates three syllables here. The e should take its long sound. The first a has a circumflex over it, indicating the long sound. See Gnetaab (your governments) for the accent on the second syllable.

Also:
Anetab (ay-NBE-tayb) (In) Government
Gnetaab (nee-TAY-ab) (Your) Governments
Netaaib (nee-TAY-ay-ib) Government
Tabaam (tay-BAY-an) Governor
Tabaord (tay-BAY-ord) (Let) Be Governed
Tabaori (tay-BAY-oh-rii) Govern
"Tabas" (tay-BAS) Govern

Further:
Cab (kab) Rod/Scepter
Caba (ka-BA) To Govern
Netaaib (nee-TAY-ay-ib)* n. Government

30.25 ... provided you for the government of the earth ...

Pronunciation notes:
(*Dee—Ne tå a ib) Four syllables, with an accent on the second syllable.
(*Dee—notåaib) See the 48 Claves. Here, Dee again placed the accent on the second syllable. He also placed a circumflex over the second a to indicate its long sound.

Also:
Anetab (ay-NEE-tayb) (In) Government
Gnetaab (nee-TAY-ab) (Your) Governments
Netaab (nee-TAY-ab) Governments
Tabaam (tay-BAY-an) Governor
Tabaord (tay-BAY-ord) (Let) Be Governed
Tabaori (tay-BAY-oh-rii) Govern
"Tabas" (tay-BAS) Govern

Further:
Cab (kab) Rod/Scepter
Caba (ka-BA) To Govern

NI (nii)*

7.12 ... they are become 28 living dwellings ...

Pronunciation notes:
(*Dee—Ni) Dee seems to indicate a single syllable. I suggest a long “i” sound.

Note:
This word was not originally given with Key Seven. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 199). This seems to have been the case with many of the numbers mentioned in the Keys.

Note:
See also OB (28).
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Nia (nii-a) prop. n.  

"The Twenty-Fourth Aethyr"

30.3 ... which dwell in the twenty-fourth aethyr...

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Nia contains the three Parts of the Earth Orcanir, Chialps, and Soageel.

"Nibm" (nib-em) n.  

Season

Compounds:

Lnibm (el-nib-em) [L + "Nibm"]  

One Season

Nidali (nii-day-lli)* n.  

Noises

10.83 Come away, but not your noises.

Pronunciation note:
(*Dee—Ni da i) Three syllables. All vowels appear to take their long sounds.

(*Dee—nidâli) See the 48 Claves. Here, Dee places a circumflex over the a to indicate its long sound.

Niis (nii-IS)* v.  

Come (Here)

5.43 ... come you, and obey ...

8.46 ... come, appear to the terror of the earth ...

Pronunciation notes:
(*Dee 5.43—Ni is)
(*Dee 8.46—Ni is, small sound of i) Two syllables. The first i appears to take the long sound. Dee’s note about the "small sound of i" likely indicates a short sound for the i in the second syllable.
I have adopted the accent from the other versions of this word.

Also:

Niisa (nii-II-sa)  
Niiso (nii-II-soh)

Niisa (nii-II-sa)* v.  
Come Away

11.31 ... * come away! for I have prepared ...

Pronunciation notes:

(*Dee—Ni i sa) Three syllables, with an accent on the second syllable. Both i’s take their long sound. The word tends to sound more like two syllables when spoken fluently. (The double i would have combined to make a long “i” sound in Early Modern English.)

Also:

Niis (nii-IS)  
Niiso (nii-II-soh)

Niiso (nii-II-soh)* v.  
Come Away

8.34 ... * come away! for the Thunders have spoken ...
8.38 ... * come away! for the crowns of the Temple ...
9.66 ... * come away! and not your vials ...
10.80 ... * come away! but not your noises ...
11.15 ... * come away! and they gathered them together ...

Pronunciation notes:

(*Dee 8.34, 38, 11.15—Ni i so)
(*Dee 9.66; 10.80—Ni i so) Three syllables, with an accent on the second syllable. Both i’s should take a long sound. The word tends to sound more like two syllables when spoken fluently. (The double i would have combined to make a long “i” sound in Early Modern English.)
(*Dee 8.34, 38; 9.66; 11.15—Niiso) See the 48 Claves. Dee again shows the accent over the second i.
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Also:
Niis (nii-IS)  
Niisa (nii-II-sa)  

Noaln (noh-aln)* v.  

30.51 . . . that the glory of her may be always drunken

Pronunciation note:
(*Dee—No aln) Two syllables.

Also:
Noan (noh-an)  
Noar (noh-ar)  
Noas (noh-as)  
Noasmi (noh-ays-mii)

Note:
Compare this word to Noalmr, a Name of God in the Northern Watchtower, ruling the Angels of medicine. Thus, the name may contain an etymology of “to become.”

Noan (noh-AN)* v.  

2.33 For you are become a building . . .
3.5 . . . you are become the skirts of justice . . .

Pronunciation note:
(*Dee 2.33—No an) Two syllables.
(*Dee 3.55—Noan)  
(*Dee 2.33—noan) See 48 Claves. The accent is placed on the second syllable.

Also:
Noaln (noh-aln)  
Noar (noh-ar)  
Noas (noh-as)  
Noasmi (noh-ays-mii)
Noar (noh-ar)* v. (is) Become

3.69 His name is become mighty amongst us.

Pronunciation note:
(*Dee—Noar) This would appear to rhyme with the English words “roar” and “boar.” However, see Noan and Noaln—both of which are given two syllables.

Also:
Noaln (noh-aln) May Be
Noan (noh-an) To Become
Noas (noh-as) Have Become
Noasmi (noh-ays-mii) (Let) Become

Noas (noh-as)* v. To Become

5.5 The mighty sounds... are become as olives...

**11.19 and became the house of death.

Pronunciation note:
(*Dee 5.5—Noas) This would appear to have a sound similar to the English words “toast” or “roast.” However, see Noan and Noaln—both of which are given two syllables.

Note:
**This word was not given during the transmission of Key Eleven. Nor does it appear in Dee’s 48 Claves. We have only the English for the Key given on TFR, p. 193. Patricia Shaffer suggests this word here, and I have to agree.

Compounds:
Inoas (in-OH-as) [I + Noas] Are Become

Also:
Noaln (noh-aln) May Be
Noan (noh-an) To Become
Noar (noh-ar) Has Become
Noasmi (noh-ays-mii) (Let) Become
Noasmi (noh-ays-mii)* v.  
(Let) Become  

30.97 His buildings, let them become caves ...  

Pronunciation note:  
(*Dee—No as mi) Three syllables. The final i is given its long sound—like the English word “my.”  
(*Dee—noasmi) See the 48 Claves. Here, Dee placed a circumflex over the a to indicate its long sound.  

Also:  
Noaln (noh-aln)  
Noan (noh-an)  
Noar (noh-ar)  
Noas (noh-as)  

Nobloh (noh-bloh)* n.  
Palms (or, Palms of)  

1.27 ... trussed you together as the palms of my hands ...  

Pronunciation notes:  
(*Dee—Nobloh)  

Note:  
There is some possibility that the -o affix is in use here. If so, then the final h could be a phonetic gloss. Due to lack of evidence, I’ve stuck with Dee’s spelling.  

Noch (nok)  

n/a  

Note:  
See TFR, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: “Garil zed masch, ich na gel galalht gemp gal noch Cabanladan.” No translation or context is offered.  

Compare from Loagaeth:  
Nocas, Nochas
Noco (NOH-kwoh)* n. Servant

(RFP) . . . I am a servant of the same . . .

Pronunciation notes:
(*Dee—Call it Noco) Two syllables. Note that other versions of this word are spelled with a q or qu. It is even likely that the word Noco should properly be spelled Noqo—with a Ger (Q) instead of Veh (C).
I have adopted the accent from other versions of this word.

Also:
Cnoqod (see-NOH-kwod) (Unto) Servants
Cnoquodi (see-noh-KWOH-dii) (With) Ministers
Cnoquol (see-NOH-kwol) Servants

Note:
"Noquo" or "Noqo" may be the root for all words meaning "servant."

Also see Lang (Those Who Serve).

Noib (noh-ib)* adv. Yea (Yes)

10.7 . . . woe, woe, yea woe be to the earth . . .

Pronunciation notes:
(*Dee—No ib) Two syllables. The o and i do not combine into one sound in this case. The o should take a long sound, and the i is likely short.

Nomig (noh-mig)* adv. or adj. Even (as)

10.60 . . . bringeth forth 1000 even as the heart of man . . .

Pronunciation notes:
(*Dee—No mig big) Two syllables. The o is likely a long vowel. The final g seems to take a hard sound, as in the English word big.

Nonca (non-sa)* pron., pl. (To) You

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30.11 \ldots to you it is said, behold \ldots

**Pronunciation notes:**
(*Dee—Nonca sa) Two syllables. The c takes a soft sound.

Also:
Noncf (non-sef) \hspace{1cm} You
Nonci (non-sii) \hspace{1cm} You
Noncp (non-sef) \hspace{1cm} You

**Note:**
For you singular, see Yls (thou).

Noncf (non-sef)* pron., pl. \hspace{1cm} Ω.Ε.Π.Π.

30.24 \ldots provided you for the government \ldots
30.32 \ldots furnishing you with a power \ldots

**Pronunciation notes:**
(*Dee 30.24—Noncf Nonsf)
(*Dee 30.32—Non cf Nonsf) Two syllables. Dee shows us here that the c takes it soft “s” sound. The f likely sounds like “ef,” and (based on Noncp) I assume the word should end with Mals (Ph) rather than Or (F).

Also:
Nonca (non-sa) \hspace{1cm} (To) You
Nonci (non-sii) \hspace{1cm} You
Noncp (non-sef) \hspace{1cm} You

**Note:**
For you singular, see Yls (thou).

Nonci (non-sii)* pron., pl. \hspace{1cm} Ω.Ε.Π.Π.

12.1 \ldots O you that reign \ldots

**Pronunciation notes:**
(*Dee—Non ci, si) Two syllables. Dee indicates a soft “s” sound for the c. The final i is likely a long vowel.
Also:
Nonca (non-sa)  
Noncf (non-sef)  
Noncp (non-sef)  

Note:
For you singular, see Ys (thou).

Noncp (non-sef)* pron., pl.  

11.34 ...I have prepared for you ... 

Pronunciation notes:
(*Dee—Noncp Nonsp) Two syllables. Dee shows us here that the c takes it soft “s” sound. I suspect the p is actually the digraph “ph”—as evidenced by the word Noncf.

Also:
Nonca (non-sa)  
Noncf (non-sef)  
Nonci (non-sii)  

Note:
For you singular, see Ys (thou).

“Nor” (nor) n.  

Compounds:
Norqrasahi (nor kra sa hii) [“Nor” + “Qrasahi”]  Sons of Pleasure  

Also:
“Norm” (norm)  
Noromi (noh ROM ii)  

Note:
“Nor” appears to be the root here.

Compare from Loagaeth:
Nor
“Norm” (norm) n.

Compounds:
Normolap (nor-moh-lap) [“Norm” + “Olap”]
Sons of Men

Also:
“Nor” (nor)
Noromi (noh-ROM-ii)

Note:
“Nor” appears to be the root here.

Compare from Loagaeth:
Nor

Normolap (nor-moh-lap)* [“Norm” + “Olap”] comp.

4.47 ... amongst the sons of men.

Pronunciation note:
(*Dee—Nor mo lap) Three syllables. The second o should take the long sound.
(*Dee—Nor-mô-lap) See the 48 Claves. Also three syllables. Dee added a circumflex over the second o to indicate its long sound.

Note:
“Nor” appears to be the root here.

Compare from Loagaeth:
Nor

Noromi (noh-ROM-ii)* n.

14.1 O you sons of fury . . .

Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). However, Illemese gives the pronunciation later in the journals on TFR, p. 200. Plus, the word appears in Dee’s 48 Claves.
Pronunciation notes:
(*llemese—No Romi.) See TFR, p. 200. I suggest three syllables. The first o and the final i should take their long sounds.
(*Dee—Norómi) See the 48 Claves. Here, Dee placed an accent over the second syllable.

Also:
"Nor" (nor)  Son
"Norm" (norm)  Son/Sons

Note:
"Nor" appears to be the root here.

Compare from Loagaeth:
Nor

Norquasahi (nor-kway-SAY-hii)* ["Nor" + "Qrasahi"] comp.
Sons of Pleasure

4.33 Arise you sons of pleasure and visit the earth . . .

Pronunciation notes:
(*Dee—Nor qua sa hi) Four syllables. Dee originally wrote this word with an r after the q. However, he replaced the r with a u in his phonetic note (indicating that the q takes the sound of "kwah"—the u is obviously a phonetic gloss). He did the same in the 48 Claves:
(*Dee—Nor quasahi) See the 48 Claves. Note the accent on the third syllable.

Norz (norz)* n.
Six

3.9 Six are the seats of living breath . . .

Pronunciation notes:
(*Dee—Norz) One syllable.

Note:
This appears to be the word for "six" rather than the numeral 6.
**Nostoah** (nah-stah) comp.  
It Was in the Beginning*  
\[\text{Dee-Nostoah} = \text{It was in the beginning.}\]

**From Loagaeth:**
(*Dee—Nostoah = It was in the beginning.) See the Five Books, p. 323. “Nostoah” is likely the pronunciation of *Nostoah*.

**Note:**
This seems similar to the Hebrew *Berashith* (It Was in the Beginning), the first word of Genesis. Much importance was placed upon this word in Jewish mysticism. (However, note that the very first word of the Holy Book of Loagaeth is *Zuresch*.)

Also see *Acroodzi* (beginning), *Croodzi* (beginning of things), *Iaod* (beginning), *Iaodaf* (in the beginning)

**Nothoa** (noth-OH-a)* prep.  
Amidst

\[\text{Dee-Nothoa} \]

1.22 ...in the midst of my vestures ...

**Pronunciation notes:**
(*Dee—Nothoa) Likely three syllables.
(*Dee—nothóa) See 48 Claves. The accent is shown on the second syllable.

**Note:**
Also see *Zomdux* (amidst).
Med (O)

O (oh)

11.5 ... and they were 5 thunders which flew ...

O (oh) v. “Come, and Bear Witness”*

Note:
(*Dee—Befafes O, is to call upon him as on God. Befafes O, is as much to say, Come Befafes and bear witness.) See the Five Books, p. 310. Dee is here using the Angel Befafes as an example. Note that O, by itself, seems to indicate “Come and Bear Witness.”

Also see the Five Books, p. 258. Here, Raphael offers a long prayer, the very end of which is, “How great and innumerable are your [God’s] gifts? O remiges varpax. Kyrie eleyson.”

Also:
Oh (oh) “Come, and Bear Witness”(?)

Compare from Loagaeth:
O, Oh

“Oado” (oh-ay-doh) v. To Weave

Compounds:
Dsoado (dee-soh-ay-doh) [Ds + “Oado”] Which Weave

Oadriax (oh-AY-drii-aks)* n. Lower Heavens

30.118 ... the lower heavens beneath you ...

Pronunciation notes:
(*Dee—O adriax) Likely four syllables, with an accent on the second syllable. The initial O stands alone. The first a likely takes its long sound—
based on the sound of similar words. The \i\ likely takes a long sound, because it precedes an \a\ (as in the English word \dial\).

(*Dee—\odia\) See the 48 Claves. Here, Dee again placed an accent over the \a\ in the second syllable.

Also:

"Madriax" (MAY-drii-yaks) Heavens
Madriiax (MAY-drii-yaks) Heavens

Probable root:
Mad (mad) (Your) God, "Pure/Undefiled"

Note:
I have suggested that Mad is simply a modified form of Iad. The I of Iad (God) became the M of Mad (your God) to indicate something celestial and divine—yet not quite God Himself. Therefore, Mad is the root of "Madriax" (the Heavens). Now, with Oadriax, we seem to have a further progression of this same concept. The M of Mad gives way yet again in favor of the O, causing the word to indicate "the lower Heavens."

Oai* (oh-AY-ii) prep. Amongst

Alternate spelling:
(*Dee 1.67—AAI The first a may be an A an O or an e) Thus, there are two alternate spellings for Aai (amongst).

Pronunciation notes:
See Aai (amongst), which Dee indicates has three syllables.

Also:

Aai (ay-AY-ii) Amongst (You)
Aaf (ay-AF) Amongst
Aaiom (ay-AY-om) Amongst (Us?)
Aao (ay-ay-OH) Amongst
Eai (ee-AY-ii) Amongst

Oali (OH-ay-lii)* v. To Place

4.14 ... under whom I have placed 9639 ...
Pronunciation notes:
(*Dee—O a li) Three syllables, the O and a each standing alone. I have adopted the accent from Aala (to place).

Also:
Aala (AY-ay-la) To Place

Probable shared root:
Alar (AY-lar) To Settle/Place
Aldi (AL-dii) Gathering
Aldon (AL-don) Gird Up
Allar (AL-lar) To Bind Up

Oanio (oh-AY-nii-oh)* n.

10.39 . . . in the 24th part of a moment . . .

Pronunciation notes:
(*Dee—O a' ni o) Four syllables. All of these vowels are given their long sounds. Accent placed on the second syllable.
(*Dee—óanio) See the 48 Claves. Again, Dee indicates an accent on the second syllable, and a long “i” sound.

Probable shared root:
“Qanis” (kway-nis) Olives
Ooaona (oh-oh-AY-oh-na) Eyes
Ooanoan (oh-oh-AY-noh-an) (In Their?) Eyes

Note:
The similar spelling suggests these three words are connected. This might make sense for Ooaona (eyes): the word Taganis (as olives) in Key Five appears to refer to the stars. In biblical literature, the word “eyes” is often used to indicate “stars.” (Such as in the visions of St. John and Ezekiel, both of whom saw celestial Angels with wings “full of eyes.”) If this is the case, then the shared root here may indicate “small units,” which would explain its use to indicate a “moment” (Oanio).
OB (ob)* 28

V L

12.6 . . . and are 28 the lanterns of sorrow . . .

Pronunciation notes:
(*Dee—Ob) One syllable.

Note:
This word was not originally given with Key Twelve. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 193). This seems to have been the case with many of the numbers mentioned in the Keys.
See also NI (28).

Obelison (oh-bel-is-on) prop. n.  Pleasant Deliverer (a name of Befafes)*

V L V L V L V L

Note:
(*Befafes: The Egyptians called me Obelison in respect of my nature.
Dee: I pray you, what is the etymology of Obelison?
Befafes: A pleasant deliverer.) See the Five Books, pp. 234-45 (and the note added later by Dee on p. 201). Dee here encounters the Heptarchic Angel Befafes (Prince of Tuesday), who also claims the title Obelison (Pleasant Deliverer).

Also:
Obelison (oh-bel-is-on)  Pleasant Deliverers

Obelisong (oh-bel-is-ong)* n.  Pleasant Deliverers

V L V L V L V L

4.44 . . . and show yourselves as pleasant deliverers . . .

Pronunciation notes:
(*Dee—Obelisong) Likely four syllables. I am assuming a hard g at the end of the word, as it should combine naturally with the n, as in the English words song and wrong.

Also:
Obelison (oh-bel-is-on)  Pleasant Deliverer (a name of Befafes)
Obloc (ob-lok)* n.  

Garland

6.13 ... and a garland to the righteous.

Pronunciation notes:
(*Dee—Ob loc) Two syllables. The initial O seems to take the short sound (rather than standing alone).

Also:
Oboleh (OB-ôh-lay)  

Garments

Note:
Both a garland and a garment are dressings. Also see Qaa (garments/creation).

Oboleh (OB-oh-lay)* n.  

Garments

1.36 ... beautified your garments with admiration ... 

Pronunciation notes:
(*Dee—ôbôleh) See 48 Claves. Likely three syllables, showing the accent on the first syllable. The second o carries a circumflex, indicating the long sound.

Also:
Obloc (ob-lok)  

Garland

Note:
Take special note that the "garments" beautified in this part of Key One are likely the Heavenly Spheres (or celestial orbits). Generally depicted as a set of concentric circles, these could be easily represented poetically as "garlands."
Also see Qaa (garments/creation).

Obza (ob-za)* n.  

Half

9.12 ... for two times and a half.
**Pronunciation notes:**

('Dee—Ob za) Two syllables.

**Od (ohd or od)** *conj.

1.24 ...and trussed you together ... 
1.65 ...and reigneth among you ... 
1.71 ...righteousness and truth ... 
RFP ...and show yourselves ...or ...and appear ... 
2.27 ...and mightier are your voices ... 
2.47 ...and make me a strong seething ... 
3.26 ...which sleep and shall rise ... 
3.31 ...and placed you in 12 seats ... 
3.45 ...and the corners of your government ... 
3.67 ...and name is become mighty ... 
3.76 ...descend and apply yourselves ... 
4.4 ...and have looked around me ... 
4.34 ...and visit the earth ... 
5.4 ...and are become as olives ... 
5.10 ...and dwelling in the brightness ... 
5.18 ...and gave them vessels ... 
5.24 ...and they are the brothers ... 
5.29 ...and the beginning of their own seats ... 
5.40 ...and the contents of time ... 
5.44 ...come you and obey your creation ... 
5.48 ...in peace and comfort ... 
6.12 ...and a garland to the righteous ... 
6.18 ...and 7699 continual workmen ... 
6.26 ...and continuance as the second ... 
6.29 ...second and third ... 
6.35 ...and I moved you ... 
7.10 ...and they are become 28 ... 
7.17 ...and they are appareled ... 
7.29 ...and places of comfort ... 
7.39 ...and be mighty amongst us ... 
7.46 ...and our strength waxeth ... 
8.18 ...and like unto the harvest ...
8.31 ... house fall *and* the dragon sink ...
8.42 ... the Temple, *and* the coat ...
8.50 ... *and* to our comfort ...
8.52 ... *and* of such as are prepared ...
9.11 ... two times *and* a half ...
9.17 ... *and* of the marrow of salt ...
9.23 ... *and* are measured of their ministers ...
9.45 ... *and* from their mouths run seas ...
9.53 ... *and* upon their heads ...
9.67 ... Come away, *and* not your vials.
10.4 ... *and* are harboured in the north ...
10.15 ... *lamentation* and *weeping* ...
10.23 ... *burn* night *and* day ...
10.25 ... *and* vomit out the heads of scorpions ...
10.29 ... *scorpions* and live sulphur ...
10.44 ... *and* a thousand times as many ...
11.3 ... *and* they were five thunders ...
11.10 ... *and* the Eagle spake ...
11.13 ... *and* cried with a loud voice ...
**11.16 ... *and* they gathered themselves together ...
**11.18 ... *and* became the house of death ...
11.24 ... *and* it is as they are ...
12.4 ... *and* are 28 lanterns ...
12.11 ... *and* visit us ...
13.17 ... God *and* His power ...
***15.15 ... *and* the seal of honour ...
****16.8 ... *and* shalt comfort the just ...
16.16 ... *understand* *and* separate ...
17.18 ... *and* hearken ...
18.22 ... *and* not to be measured ...
30.7 ... *and* execute the judgment ...
30.27 ... *and* her unspeakable variety ...
30.39 ... *and* rose up in the beginning ...
30.46 ... *and* let there be division ...
30.54 ... drunken *and* vexed ...
30.60 ... *and* as a handmaid ...
30.67 ... *and* let there be no creature ...
30.78 ... *and* let there be no one creature ...
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30.85 ... vex and weed out ...
30.88 ... and the dwelling places ...
30.93 ... and his pomp ...
30.136 ... add and diminish ...
30.154 ... and make us partakers ...

Pronunciation notes:
(*Dee 1.71—OD drawing the O long )
(*Dee 1.24—As before OD) Key One was transmitted backward, so 1.71 came before 1.24.
(*Dee 3.31; 8.18, 50, 52—OD )
(*Dee 30.78—Od Long, or short )
(*Dee 2.27, 47; 3.45, 76; 4.4, 34; 5.4, 10, 18, 24, 29, 40, 44, 48; 6.12, 18, 35; 7.10, 17, 29, 39, 46; 8.31, 42; 9.11, 17, 23, 45, 53, 67; 10.4, 13, 23, 25, 29, 44; 11.3, 10, 13, 24; 12.4, 11; 13.17; 16.16; 17.18; 18.22; 30.7, 27, 39, 46, 54, 60, 67, 85, 88, 93, 154—Od )
(*Dee 6.26, 29—od ) Taking all of these notes together, I suggest a single syllable. The O may be long or short, though the long “oh” sound appears to dominate.

Note:
**Words 11.16 and 11.18 do not appear in Dee’s journals, nor in the 48 Claves. We have only the English given for the Key on TFR, p. 193. Patricia Shaffer suggests the words for 11.16–19, and I agree with her conclusion.

*** The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

**** The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee’s 48 Claves.

Compounds:
Odapila (ohd-ap-ii-la) [Od + “Apila”] And Liveth
Odbrint (ohd-brint) [Od + “Brint”] And Hast
Odcacocasb (ohd-kay-KOH-kazb) [Od + “Cacocasb”] And Another While
Odchis (ohd-kiiis) [Od + Chis] And Are
Odecrin (oh-dee-KRIN) [Od + "Ecrin"]  And the Praise
Odes (ohd-es) [Od + "Es"]  And Fourth
Odfaorgt (ohd-fay-or-jet) [Od + "Faorgt"]  And the Dwelling Place
Odipuran (ohd-ll-pew-ran) [Od + Ip + "Puran"]  And Shall Not See
Odmiam (ohd-MII-am) [Od + Miam]  And Continuance
Odlonshin (ohd-lon-shin) [Od + "Lonshin"]  And (Their) Powers
Odquasb (ohd-kwazb) [Od + "Quasb"]  And Destroy
Odugeg (ohd-yew-JEJ) [Od + Ugeg]  And Wax Strong
Odvoonan (ohd-vay-chn) [Od + Vooan]  And Truth
Odzamran (ohd-zam-ran) [Od + Zamran]  And Appear

Also:
Ot (oht)  And

Compare from Loagaeth:
Od

Odapila (ohd-ap-ii-la)* [Od + "Apila"] comp.  And Liveth

4.39 . . . God which is and liveth.

Pronunciation notes:
(*Dee—Od api la) Likely four syllables. The final i in the second syllable is long.
(*Dee—od Apila) See the 48 Claves. Dee added a circumflex over the i to indicate its long sound.

Odbrint (ohd-brint)* [Od — "Brint"] comp.  And Has

17.9 . . . and hast 7336 living lamps . . .

Pronunciation notes:
(*Dee—Od brint) Two syllables. The initial O is likely long (see Od), while the i is likely short.
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And Another While

\[\text{whaleshill}\]

30.108 ... and another while a stranger ... 

**Pronunciation notes:**

(*Dee—Od ca có cash) Four syllables, with an accent on the third syllable. The final letters sb can combine to make a sound—though it is an odd one to our modern language. I have rendered the sound in my pronunciation as “zb.”

(*Dee—od cacócasb) See the 48 Claves. Here, Dee again placed an accent over the third syllable.

**Note:**

See Cocasb (time).

**Odchis** (ohd-kiis)\* [Od + Chis] comp.

And Are

\[\text{loqueis}\]

6.24 ... and are in government and continuance ... 

**Pronunciation notes:**

(*Dee—Od chif kif) Two syllables. The ch takes the harder “k” (or “kh”) sound. Dee originally wrote this word as “Odkif.” However, we see elsewhere that the Angelical word for are is spelled as Chis. In Dee’s time, the letter s was sometimes written in an elongated form that looks similar to a lowercase f. (See Chis or Chiis for further pronunciation notes.)

(*Dee—od chis) See the 48 Claves. Here, Dee confirms that the f in TFR should actually be an s.

**Odecrin** (oh-dee-KRIN)\* [Od + “Ecrin”] comp.

And the Praise (of)

\[\text{alebail}\]

6.41 ... a song of honour and the praise of your God ... 

**Pronunciation notes:**

(*Dee—O de crin) Three syllables. The initial O stands alone. The e likely takes the long sound, as it rests at the end of its syllable. (Also see the
pronunciation notes for Oecrimi.) The accent is placed upon the third syllable.

**Odes** (oh-DES)* [Od + “Es”] comp. And Fourth

7.27 . . . as the third and fourth . . .

**Pronunciation notes:**

(*Dee—O des) Two syllables. The O stands alone—that is, it makes a long sound. The e should be a phonetic gloss.

(*Dee—o dés) See the 48 Claves. Note the accent over the second syllable.

**Odfaorgt** (ohd-fay-ORJT)* [Od + “Faorgt”] comp. And the Dwelling Place

30.114 . . . the bed of an harlot, and the dwelling place of him . . .

**Pronunciation notes:**

(*Dee—Od fa orgt gt or dgt) Three syllables. The a in the second syllable should be long, as it is followed by an o (as in the English word chaos). Dee indicates that the g in the final syllable should take a softer (“dg”) sound.

(*Dee—od fəorgt) See the 48 Claves. Here, Dee placed an accent upon the third syllable.

**Odipuran** (ohd-II-pew-ran)* [Od + Ip + “Puran”] comp. And Shall Not See

8.26 . . . which are and shall not see death . . .

**Pronunciation notes:**

(*Dee—Odì pu ran) Four syllables, with an accent on the second syllable. The i and the u should each take their long sounds. I have given the u the sound of “yew”—as in the English words pure and puce.

(*Dee—odìpùran) See the 48 Claves. Dee again shows the accent on the second syllable. He also added a circumflex over the u—confirming the long vowel sound.
Note:
It seems obvious that Ip should stand for “not” or perhaps “shall not” in this word. However, the word Uran appears earlier in Key Eight as the word “elders.” Therefore, it is unlikely that this word is intended here as “see.” It might be that the word is “Puran”—with the two p’s (between “Ip” and “Puran”) combined as normal for Angelical compounds.

**Odlonshin** (ohd-lon-shin)* [Od + “Lonshin”] comp. And Powers

4.28 . . . and their powers are as the first 456 . . .

**Pronunciation notes:**
(*Dee—Od lonshin) Three syllables.

**Note:**
There is no Angelical for their in the above.

**Odmiam** (ohd-MII-am)* [Od + Miam] comp. And Continuance

7.25 . . . whose kingdoms and continuance . . .
7.32 . . . seats of mercy and continuance . . .

**Pronunciation notes:**
(*Dee 7.25—Od mi am, or Od Nuám)
(*Dee 7.32—Od mi am) I suspect that Dee had some confusion over the sound of word 7.25. However, by word 7.32, he seems to have settled upon his first assumption. Three syllables, with an accent on the second. The i should take the long sound.

**Odo** (od-oh)*
(RFP), 30.151 Open the mysteries of your creation . . .
18.7 . . . which openest the glory . . .

**Pronunciation notes:**
(*Dee 1.77—Call it ODO.)
(*Dee 18.7; 30.151—Odo) I suggest two syllables, the last o long.
Note:
This word is a palindrome, spelled the same forward and backward.

Odquasb (ohd-kwazb)* [Od + "Quasb"] comp. And Destroy

30.130 . . . and destroy the rotten . . .

Pronunciation notes:
(*Dee—Od Quasb) This appears to be two syllables, so "Quasb" must be pronounced together as one syllable. (Also see Grash.) I suspect the u is a phonetic gloss. (The Cotton MS of Dee's journals shows a final z on this word, but Dee did not include it in his phonetic note or in the 48 Claves.)

Odugeg (ohd-yew-JEJ)* [Od + Ugeg] comp. And Wax Strong

4.23 . . . things are and wax strong . . .

Pronunciation notes:
(*Dee—Od Vgeg as Wedge) There are three syllables here. Dee originally wrote this word with a v—however, it should take the "u" sound, as it precedes a consonant (see Ugeg). The first g should be soft, as it precedes an e. Dee notes that the final g is soft, as the dg in the English word wedge. Finally, see Ugeg for the accent.

Odvoaan (ohd-voo-AN)* [Od + Vooan] comp. And Truth

3.58 . . . skirts of justice and truth . . .

Pronunciation notes:
(*Dee—Od vooen) This should be three syllables. The double o should result in a long "u" sound—as in the English words booth and shoot. Dee gives the a the sound of "e" in his phonetic note—sounding like a schwa.
(*Dee—od vooan) See the 48 Claves. Here, Dee placed an accent upon the final syllable.
Note:
Dere here uses the fallen version of the word Vooan (truth). However, it should likely be the dignified version for the purpose of the Call. (See Vooan and Vaoan.)


4.43 ... move and show yourselves ...
30.143 ... move and appear ...

Pronunciation notes:
("Dee 30.143—Od zamran) Three syllables.

Oecrimi (oh-EE-kriim-ii)* v.

7.4 ... a house of virgins singing praises amongst ...
7.37 ... appear, sing praises unto the creator ...

Pronunciation notes:
("Dee 7.4—O écri mi)
("Dee 7.37—O é crimi) This appears to be four syllables. The initial O and e each stand alone. The accent is placed on the second syllable. The first i seems to take the long sound.
("Dee 7.4—oécrimi) See the 48 Claves. Here, Dee again shows the accent on the e, and places a circumflex over the first i to indicate its long sound.
("Dee 7.37—oécrimi) See the 48 Claves. Dee placed a diresis over the e to indicate that it does not combine its sound with the preceding O.

Also:
"Ecrin” (EE-krin)

Ofafafe (oh-FAY-fay-fee)* n.

9.69 Come away, and not your vials
Pronunciation notes:

(*Dee—O fe fa fe) Four syllables. The initial O stands alone. The two a’s and the final e should take their long sounds.

(*Dee—ofafafé) See the 48 Claves. Here, Dee placed an accent over the a in the second syllable. He also placed a circumflex over the second a to indicate its long sound.

Also:

Efafaē (ee-FAY-fay-fee) Vials

Oh (oh) v Come, and Bear Witness(?)*

Note:

See TFR, p. 3. The Angel Murifri here speaks a prayer in Angelical, and Kelley can only overhear a few of the words: Oh Gahire Ruâna gephna oh Gahire. It is unclear whether this represents a single Angelical phrase, or if they are disconnected words recorded by Dee as Kelley overheard them here and there in the prayer. No translations are suggested. (It seems likely, at least, that Oh Gahire is intended as a repeated phrase.)

Also:

O (oh) Come, and Bear Witness*

Note:

(*Dee—Befafes O, is to call upon him as on God. Befafes O, is as much to say, Come Befafes and bear witness.) See the Five Books, p. 310. Dee is here using the Angel Befafes as an example. Note that O, by itself, seems to indicate “Come and Bear Witness.” The same is likely true of Oh, so that Oh Gahire is an invocation, likely of an aspect of God. (See Gahire for more.)

Compare from Loagaeth:

O, Oh

Ohio (oh-hih-oh)* n.

Woe

10.65–70, 72 Woe, woe . . . yea woe be to the earth.
Note:
The Angel in Key Ten utters seven woes for the earth.

Pronunciation notes:
(*Dee—O hi o) Three syllables. Both Os stand alone, and the i should take a long sound.
(*Dee—Ohio) See the 48 Claves. Here, Dee places a circumflex over the i—confirming its long sound.

**Ohorela (oh-hor-EL-a)*** v. To Legislate

1.39 . . . to whom I made a law to govern the holy ones . . .

Pronunciation notes:
(*Dee—call it Ohorela) I assume this should be four syllables.
(*Dee—ohorela) See 48 Claves. The accent is places on the third syllable.

“Oi” (oh-ii) adj. or pron. This

Compounds:
Oisalman (oh-ii-SAYL-man) [“Oi” + Salman] This House

Note:
This can be a pronoun (as in “this is my cat”), but it is used in this case as an adjective (“. . . until this house fall”).

**Oiad (oh-ii-AD)*** n. (Of) God

**14.4 . . . the daughters of the Just . . .
14.19 . . . behold the voice of God . . .
18.9 . . . openest the glory of God . . .

Pronunciation notes:
(*Dee 18.9—O i ad) Three syllables. The O and i each stand alone.
(*Dee 14.4, 19; 18.9—oiad) See the 48 Claves. Dee placed a circumflex over the i to indicate its long sound.
I have adopted the accent from similar words.
Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in these locations in Dee’s 48 Claves.

**Others have suggested that word 14.4 should be Balit (the just). I would agree that Balit better fits the English in a literal sense. On the other hand, “the Just” in Key Fourteen might be a direct reference to God (as in the God of Justice), so that the English might better read “...the daughters of God.” If so, then Oiad does fit better here.

Also:
Geiad (jej-AYD)  Lord and Master
Iad (yad)        God
”ladoias” (jad-oh-jAS) Eternal God
Iadpli (ii-AD-pil) (To) Him
Ioiad (joh-JAD) Him That Liveth Forever
Piad (pii-AD)    Your God

Probable root:
Ia (yah)  n/a

Oisalman (oh-ii-SAYL-man)* [“Oi” + Salman] comp. This House

8.29 ... until this house fall ...

Pronunciation notes:
(*Dee—O i sal man) Four syllables. Both the initial O and the i stand alone. (Rather than making the combined sound of “oy.”)
(*Dee—O isalm) See the 48 Claves. Here, Dee placed a circumflex over the first a to indicate its long sound.
I have adopted the accent from Isalm (is a house).

Ol (ohl)* pron.

1.1 ... I reign over you ...

Pronunciation notes:
(*Dee—Ol) One syllable.
Probable root:
L (el)  

First, One

Probable shared root:
Aqlo (AY-kwah-loh)  
Bolp (bohlp)  

Thy  
Be Thou

Note:
The pronoun Ol (I) is used only once in the Keys—as the very first word of Key One. I should point out, though it may or may not be important, that it is used by God to refer to Himself. It may also appear as a root in words like Aqlo (thy) and Bolp (be thou).

Compare from Loagaeth:
Ol

OL (oh-el)*

10.38 . . . 5678 times in the 24th part of a moment . . .
14.8 . . . which sit on seats 24 . . .

Pronunciation notes:
(*Dec—OL) Seems to be two syllables, each letter standing alone.

Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

See Ol (I) above. These two words do not seem related. Note that OL (24) is given a different pronunciation than Ol (I).

Olani (oh-el-AY-nii)* adv.

Two Times (Twice)

9.10 . . . vials 8 of wrath for two times and a half.

Pronunciation notes:
(*Dec—O l a ni) Four syllables. The O, l, and a each stand alone. It is unclear why the l is written as a capital.
(*Dee—oláni) See the 48 Claves. Here, Dee placed an accent over the a in the third syllable.

Also:

Pala (pay-la) Two, separated
Pola (poh-la) Two, together

Note:
Also see Viv (second).

“Olap” (oh-lap) n.

Compounds:
Normolap (nor-moh-lap) [“Norm” + “Olap”] Sons of Men

Also:
Ollog (ohl-log) Men
“Ollor” (ohl-or) Man
Olora (oh-loh-ra) (Of) Man

Note:
Also see Cordziz (mankind).

Olcordziz (ohl-KORD-ziz)* [Oln + Cordziz] comp. Made Mankind

30.105 . . . it rependeth me I made man . . .

Pronunciation notes:
(*Dee—Ol cord ziz) Three syllables. All vowels appear to take their short sounds.
(*Dee—olcórìdziz) See the 48 Claves. Here, Dee placed an accent on the second syllable.

Note:
It is not clear why Oln drops its n when compounded to Cordziz. However, since the English sense of this word is “I made mankind,” it may be a play on words between Oln (made) and Ol (I).
Ollog (ohl-log)* n.  

13.10 . . . making men drunken . . .

Pronunciation notes:
(*Dee—Ol log) Two syllables. I suggest a long sound for the initial O.

Also:
“Olap” (oh-lap)  
“Ollor” (ohl-lor)  
Olora (oh-loh-ra)

Note:
Also see Cordziz (mankind).

It is a long shot, but perhaps there is a relationship between this word and Oloag, a Name of God in the Northern Watchtower, ruling the Angels of medicine. Perhaps this is the God “of Man.”

“Ollor” (ohl-lor) n.

Compounds:
Lasollor (las-OHL-or) [“Las” + “Ollor”]

Also:
Ollog (ohl-log)  
“Olap” (oh-lap)  
Olora (oh-loh-ra)

Note:
Also see Cordziz (mankind).

Oln (ohln)* v.

8.4 . . . third heaven made of hyacinth pillars . . .

Pronunciation note:
(*Dee—Oln) Dee seems to indicate a single syllable here.
Compounds:
Olcordziz (ohl-CORD-ziz) [Oln + Cordziz] Made Mankind

Note:
See note at Olcordziz.

Also:
Eol (ee-OHL) Made
Eolis (ee-OH-lis) Making

Compare from Loagaeth:
Olna, Olnah, Olnah, Olnoh

Olor (oh-loh-ra)* n. (Of) Man

10.62 ... as the heart of man doth his thoughts.

Pronunciation notes:
(*Dec—O la ra) Three syllables. Both Os appear to take their long sounds.
(*Dec—olora) See the 48 Claves. Dee here placed a circumflex over the second o to indicate its long sound.

Also:
Ollog (ohl-log) Men
"Olap" (oh-lap) Men
"Ollor" (ohl-lor) Man

Note:
Also see Cordziz (mankind).

Also:
See note at Ollog.

Omn (om)* v. To Understand/Know

2.4 ... can the wings of the winds understand ...
10.52 ... neither know at any time ...
Pronunciation notes:
(*Dee—Om)

Compounds:
Dsorn (dee-sorn) [Ds + Om] That Understand
Ixomaxip (iks-oh-MAKS-ip) [“Ix” + Omax + “Ip”] Let Her Be Known

Also:
Omax (oh-MAKS) Knowest
“Oma” (oh-ma) (Of) Understanding
“Omp” (omp) Understanding

Compare from Loagaeth:
Om

“Oma” (oh-ma) n. (Of) Understanding

Compounds:
Gmicalzoma (jee-mii-KAYL-zoh-ma) [Gmicalzo + “Oma”] Power of Understanding

Also:
Om (om) Understand/ Know
Omax (oh-MAKS) Knowest
“Omp” (omp) Understanding

Omaoas (oh-may-OH-as)* n. Names

30.91... let them forget their names...

Pronunciation notes:
(*Dee—O ma o as) Four syllables. Both Os stand alone. I suggest a long a at the end of the second syllable, because it is immediately followed by an o.
(*Dee—omaōas) See the 48 Claves. Here, Dee placed an accent on the o in the third syllable.

Apparent shared root:
Dooaip (doo-OH-ip) In the Name
Dooain (doo-OH-ay-in) Name
Dooiap (doo-OY-ap) In the Name

Note:
I assume that the combination of oa forms the root of these words.

Omax (oh-MAKS) v. To Know

15.12 ... who knowest the great name ...

Pronunciation notes:
(*Dee—õmax) See the 45 Claves. Likely two syllables. Dee placed a circumflex over the initial O to indicate its long sound. I have adopted the accent from Ixomaxip (let her be known).

Note:
The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

This is likely an instance of the -ax suffix, indicating action.

Also:
Om (om) To Understand/Know
"Oma" (oh-ma) Understanding
"Omp" (omp) Understanding

Compound:
Ixomaxip (iks-oh-MAKS-ip) ["Ix" + Omax + "ip"] Let Her Be known

Omicaolz (oh-mii-KAY-ohl-zohd)* v. (Be) Mighty

7.40 ... be mighty amongst us ...

Pronunciation notes:
(*Dee—O mi ca al zod) Five syllables. The initial O stands alone. The i should likely take its long sound. The a should also take its long sound—as it is followed by an o (as in the English word chaos). The final z stands alone.
I have adopted the accent from other versions of this word.

Also:

Gmicalzo (jee-mii-KAYL-zoh)  
Micalzo (mii-KAYL-zoh)  
Micaoli (mii-KAY-oh-lii)  
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)  
Micalp (mii-KALP)

Possible shared root:

Miketh (mii-KETH)  
"The True Measure of the Will of God in Judgment, Which Is by Wisdom" (?)

Note:
See also Vohim (mighty).

"Omp" (omp) n.  
Understanding

Compounds:

Omptilb (omp-tilb) ["Omp" + Tilb]  
Her Understanding

Also:

Om (om)  
"Oma" (oh-ma)  
Omax (oh-MAKS)

Note:
I am unsure if "Omp" is a proper element here. or if the compound should be Om + "Ptilb." (See "Ip" and "Pi"—both versions of "her.")

Omptilb (omp-tilb)* ["Omp" + Tilb] comp.  
Her Understanding

30.101 . . . confound her understanding with darkness . . .

Pronunciation notes:

(*Dee—Omp tilb) Two syllables. I find that this word, when spoken fluently, has a nearly silent p.

An Encyclopedic Lexicon of the Tongue of Angels
Note:
See note at "Omp."

Also:
See Om (know).

Ooanoan (oh-oh-AY-noh-an)* n.

9.40 In their eyes are millstones . . .

Pronunciation notes:
(*Dee—O o A no an) Five syllables—though I find the word sounds more like four syllables when spoken fluently. The first two Os and the first a each stand alone. Dee might have capitalized the A to indicate the accent.

(*Dee—oōānān) See the 48 Claves. Here, Dee placed a dieresis over the second o to indicate that it does not combine its sound with the previous vowel. He placed an accent over the a in the third syllable. Finally, he placed a circumflex over the third o to indicate its long sound.

Also:
Ooaona (oh-oh-AY-oh-na)

Probable shared root:
"Qanis" (kew-ay-nis)
Oanio (oh-AY-nii-oh)

Note:
The similar spelling suggests these four words are connected. This might make sense for Ooanoan (eyes): the word Taqanis (as olives) in Key Five appears to refer to the stars. In biblical literature, the word "eyes" is often used to indicate "stars." (Such as in the visions of St. John and Ezekiel, both of whom saw celestial Angels with wings "full of eyes.")

If this is the case, then the shared root here may indicate small units, which would explain its use to indicate a moment (Oanio).

Also compare the name of the Part of the Earth (and its Angelic Governor), Ooanamb.
Ooaona (oh-oh-AY-oh-na)* n.

13.5 . . . which have 42 eyes to stir up wrath . . .

Pronunciation notes:
(*Dee—O O Ao na.) Dee indicates here that the two first Os should stand alone. Next, there is no ao letter combination in Early Modern English. Instead, the letters must make two sounds—as in the word chaos. That makes this a word of five syllables (although the double Os do tend to blend when this word is spoken fluently). I assume the last a is short, and the accent is on the third syllable, as indicated in the word Ooanoan (their eyes).

(*Dee—oOdona) See the 48 Claves. Here, Dee placed the accent over the first a (which should be the third syllable). He also placed a circumflex over the third o to indicate its long sound.

Compounds:
Sabaooaona (say-bay-oh-Ah-AY-oh-na) ["Saba" + Ooaona] Whose Eyes

Also:
Ooanoan (oh-Ah-AY-noh-an) Eyes

Probable shared root:
"Qanis" (kew-ay-nis) Olives
Oanio (oh-AH-nii-oh) Moment

Ooge (oh-oj)* n.

2.21 . . . for the chamber of righteousness . . .

Pronunciation notes:
(*Dee—Ooge) Dee gives us little clue here. Though, the final e likely makes the preceding g soft.

(*Dee—Ooge) See 48 Claves. Note the dieresis over the first O, showing that its sound does not combine with the following o. (I suggest the first O takes the long sound, and the second takes the short sound.) Thus, this is likely a word of two syllables.
OP (oh-pee) 22

10.12 . . . are 22 nests of lamentation . . .

**Note:**
This word was not originally given with Key Ten. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

Oq (oh-kwah)* prep. or conj.  But/Except

2.37 . . . is not but in the mind of the all-powerful.

**Pronunciation note:**
(*Dee—O qua) Two syllables, each letter stands alone. (The q makes the sound of “kwah.”)
(*Dee—o-q) See 48 Claves. This note matches Dee’s note from TFR.

**Note:**
Oq (but) is a preposition. See Crip (but), which is a conjunction.

Or (or)* prop. n.  Letter F

**Note:**
The name of the Angelical letter for F. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter F is named Peh, but Peh also translates as “mouth.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

**Pronunciation note:**
(*Dee—The voice seemed orh.) Dee likely added this note to distinguish the sound of Or from the sound of Ur. (See the note at Ur.)

**Compare from Loagaeth:**
Or
Orh (or) prop. n. "A Spirit of Darkness"*

From Loagaeth:
(*Dee—The spirit Orh is the second in the scale of imperfections of darkness.)
See the Five Books, p. 310.

Probable shared root:
Ors (ors) Darkness

Compare from Loagaeth:
Orh, Orho

Oroch (oh-ROK) prep. Under

14.15 . . . which have under you 1636.

Pronunciation notes:
I have adopted the accent from Orocha (beneath).

Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Also:
Orocha (oh-ROH-ka) Beneath

Possible shared root:
Orri (or-ii) Barren Stone
Ors (ors) Darkness
Otsba (ors-ba) Drunken
Orscor (ors-kor) Dryness
Orscatbl (ors-kat-bel) Buildings

Orocha (oh-ROH-ka)* prep. Beneath

30.119 . . . the lower heavens beneath you, let them serve . . .
Pronunciation notes:
(*Dee—Or to cha ka) Three syllables. The ch takes a hard "k" (or "kh") sound, as in the English word ache.
(*Dee—or6cha) See the 48 Claves. Here, Dee placed an accent upon the second syllable.

Also:
Oroch (oh-ROK)

Possible shared root:
Orri (or-ii)  Barren Stone
Ors (ors)  Darkness
Orsba (ors-ba)  Drunken
Orsor (ors-kor)  Dryness
Orscatbl (ors-kat-bel)  Buildings

Orri (or-ii)* n.

2.26 . . . stronger are your feet than the barren stone.

Pronunciation notes:
(*Dee—Orri) Likely two syllables. A double r in Early Modern English represents a single "r" sound. The final i likely takes the long vowel sound.

Possible shared root:
Oroch (oh-ROK)  Beneath
Orocha (oh-ROH-ka)  Under
Ors (ors)  Darkness
Orsba (ors-ba)  Drunken
Orsor (ors-kor)  Dryness
Orscatbl (ors-kat-bel)  Buildings

Ors (ors)* n.

30.102 Confound her understanding with darkness.
Pronunciation notes:
(*Dee—Ors) One syllable.

Also:
Orh (or)

Possible shared root:
Oroch (oh-ROK)
Orocha (oh-ROH-ka)
Orri (or-ii)
Orsba (ors-ba)
Ors (ors)
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Pronunciation notes:
(*Dee—Ors cat bl) Three syllables. In order for the final bl to form one syllable, the l must sound as “el.”

Note:
It would seem that Ors (darkness) plays a role in this word—perhaps it is due to the comparison to caves. As far as I can tell, the root letters of Tīb (her) are not intended.
Also see Trof (a building).

Possible shared root:
Oroch (oh-ROK)  Beneath
Orocha (oh-ROH-ka)  Under
Orri (or-ii)  Barren Stone
Ors (ors)  Darkness
Orsba (ors-ha)  Drunken
Orscor (ors-kor)  Dryness

Compare from Loagaeth:
Oarz, Ors, Orse, Orze, Orsa, Orsat, Ors lah

Orscor (ors-kor) n.
Dryness

15.10 ... weave the earth with dryness ...

Note:
The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 Claves.

Possible shared root:
Oroch (oh-ROK)  Beneath
Orocha (oh-ROH-ka)  Under
Orri (or-ii)  Barren Stone
Ors (ors)  Darkness
Orsba (ors-ba)  Drunken
Orscatbl (ors-kat-bel)  Buildings

Compare from Loagaeth:
Oarz, Ors, Orse, Orze, Orsa, Orsat, Ors lah
**OS** (os)  

**Compounds:**
- Thilnos (thil-nos) ["Thiln" + Os]  
  12 Seats
- Oslondoh (os-LON-doh) [Os + Londoh]  
  12 Kingdoms

**Compare from Loagaeth:**
- Os

**Osf** (os-ef) n.  

**From Corpus Omnium:**  
Found in the Tribulation portion of the Table, in the phrase Osf Ser Iad  
(Discord and Sorrow of God).

**Oslondoh** (os-LON-doh)* [Os + Londoh] comp.  

3.8 . . . on whose hands stand 12 kingdoms.

**Pronunciation notes:**  
(*Dee—Os Lon doh [Os signifieth twelve.]) Dee notes that this is a compound word. It has three syllables.  
(*Dee—Os Lón-doh) See the 48 Claves. Other versions of Londoh show the accent on the "doh" syllable. However, when compounded with Os, the accent moves to the "Lon" syllable.

**Ot** (ot) conj.  

**Alternate spelling:**
(*Dee 1.75—OD . . . or OT*)

**Also:**
- Od (ohd)  
- And
Othil (oh-THIL)* n. or v. Seats (of)/To Set

3.11 ... six are the seats of living breath ... 
4.1 ... I have set my feet in the south ... 

Note:
Perhaps Key Four should literally read “the seats of my feet are in the south,” but this is stated better in English just as it is written in Key Four.

Pronunciation notes:
(*Dee 3.11—Othil)
(*Dee 4.1—Othil) Two syllables. The O stands alone.
(*Dee 3.11—othil) See 48 Claves. Dee places the accent on the first syllable.
(*Dee 4.1—Othil) See 48 Claves. Here, Dee places the accent on the second syllable. I have adopted this option in my pronunciation.

Compounds:
Othilrit (oh-THIL-rit) (Othil + Rit) Seats of Mercy

Also:
Thil (thil) Seats
Thild (thild) Seats
“Thiln” (thiln) Seats

Othilrit (oh-THIL-rit)* [Othil + Rit] comp. Seats of Mercy

7.3 ... the seats of mercy and continuance ... 

Pronunciation notes:
(*Dee—O thil rit) Three syllables. The O stands alone. The i's should both take a short sound.
(*Dee—Othilrit) See the 48 Claves. Dee places an accent on the second syllable.
Ocho (oh-yew-choh)* v. 

30.65 One season, let it confound another.

Pronunciation notes:
(*Dee—O v Cho Chose) Dee shows us three syllables, with the O and the u/v standing alone. It is unlikely that Dee intended the u to sound like “vee,” because the letter precedes a consonant. (Further supporting this is the “u” sound in other versions of this word.) Finally, Dee adds “chose”—to show us that the ch in the last syllable should make the “tch” sound (as in church and chose), and the O should be long.

Also:
Unchi (un-kiii) To Confound
Urch (urk) The Confusers

Note:
It would appear that “uch” serves as a common root between these words.

Ovoars (oh-voh-ars)* n.

18.10 ... the glory of God to the center of the earth.

Pronunciation notes:
(*Dee—O vo ors) Three syllables. The initial O stands alone. Dee then shows a long “o” sound at the end of the second syllable. He may have mistakenly written an o in place of the a in the third syllable, or it is an error in TFR.
(*Dee—ouoars) See the 48 Claves. Dee places a circumflex over the second o to indicate its long sound. Note the a has returned to the third syllable.

Ovof (oh-ovf)* v.

12.18 ... the Lord may be magnified whose name ...
Pronunciation notes:
(*Dee—O ωφ) Two syllables. The initial O stands alone.

OX (oks)*

8.6 . . . made of hyacinth pillars 26 in whom . . .

Pronunciation notes:
(*Dee—Ox) One syllable.

Note:
This word was not originally given with Key Eight. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

Oxex (oks-ex)* v.

To Vomit (i.e., To Hurl Forth)

10.26 . . . and vomit out the heads of scorpions . . .

Pronunciation notes:
(*Dee—Ox ex) Two syllables. The vowels both appear to take their short sounds.

Note:
This is not the Angelical word for vomit (a noun). Instead, this word is a verb, as in a volcano “vomiting” lava or a cannon “vomiting” flame. I notice this word falls just short of the -ax suffix, indicating action. This word may share the masculine “Ox” root with the following:

Possible shared root:
Oxiayal (oks-AY-al) [Tox? + laial] Mighty Seat
Oxo (oks-oh) "The Fifteenth Aethyr"
Tox (toks) His

Oxiayal (oks-AY-al)* [Tox? + laial] comp. Mighty Seat (i.e., Divine Throne)

11.1 The Mighty seat groaned . . .
Pronunciation notes:
(*Dee—Ox i Ay al) Dee heard four syllables, with an accent on the second syllable. However, Illemese corrected this later:
(Illemese—Ox cai al Sai) See TFR, p. 200. Three syllables. The c used in the second syllable of Illemese' phonetic note takes an “s” sound—which I believe indicates the second half of the sound of “x.” It appears to me that the accented i in Dee’s phonetic note is not sounded at all in Illemese’s version. It is unclear if the i should also be removed from the Angelical spelling of the word as well. (I have decided to leave it in.) Next, the letters ai or ay combine to form a long “a” sound—as in the English words dais and day. Finally, I have left the accent on the second syllable.

Possible shared root:
Oxex (oks-eks) To Vomit
Tox (toks) His

Note:
This reference to Iaial (conclude or judge), combined with the root of Tox (him/his), seems to make perfect sense when describing the Holy Merkavah—the Throne or “Judgment-Seat” of God.

Oxo (oks-oh) prop. n. “The Fifteenth Aethyr”

30.3 . . . which dwell in the fifteenth aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Note that this word is a palindrome, spelled the same forward and backward.

Oxo contains the three Parts of the Earth Tahamdo, Nociabi, and Tastoxo.

Possible shared root:
Oxex (oks-eks) To Vomit
Tox (tox) His
Ozazm (oz-az-em)* v.

2.48 . . . and make me a strong seething . . .

Pronunciation notes:
(*Dee—Ozazm) Likely three syllables.

Also:
Ozazma (oz-az-ma)

Note:
Also see Oln (made) and Eol (made).

Ozazma (oz-az-ma)* v.

30.155 . . . and make us partakers of undefiled knowledge.

Pronunciation notes:
(*Dee—Ozazma) Likely three syllables.

Also:
Ozasm (oz-az-em)

Note:
Also see Oln (made) and Eol (made).

Ozien (oh-ZEEN)* n.

3.23 . . . except by mine own hand.

Pronunciation notes:
(*Dee—Ozien) I assume there should be two syllables here. The Early Modern English letter combination ie can make a long “e” sound. (It can also make a long “i” sound—but usually in combination with ght. So I have settled on the long “e” sound instead.)

(*Dee—ozien) See the 48 Claves. Dee places the accent on the i—or the second syllable.
Also:
Azien (az-EEN) (On Whose) Hands
Zien (zeen) Hands

Probable shared root:
Ozol (oh-ZOHL) Hands
Zoi (zohd-OL) Hands

Ozol (oh-ZOHL)* n. Hands**

9.55 . . . and upon their hands are marble . . .

Pronunciation notes:
(*Dee—O zol) Two syllables. The first O stands alone. Note how the z is not extended to “zohd” in this version of the word. (Compare to Zol.) This further supports the theory that the extended z is not a grammatical rule, but a lyrical flourish.
(*Dee—özól) See the 48 Claves. Here, Dee placed accent marks over both syllables. It is unclear which syllable should take the accent. I have chosen the second syllable based on other versions of this word.

Note:
**Ozol was translated as “heads” in Key Nine. However, this is apparently a mistake. Zol is elsewhere translated as “hands,” and this makes much more sense in the English given for the Key.

Also:
Zoi (zohd-OL) Hands

Shared root:
Azien (az-EEN) (On Whose) Hands
Ozien (oh-ZEEN) (Mine Own) Hand
Zien (zeen) Hands

Ozongon (OH-zohn-gon)* n. Manifold Winds

2.31 . . . mightier are your voices than the manifold winds.
Pronunciation note:
(*Dee—Ozongon)
(*Dee—őzongon) See 48 Claves. Apparently three syllables. Dee places an accent on the first syllable. He also places a circumflex over the second o—indicating its long sound.

Also:
Zong (zong) Winds
Mals (P)

P (pee)

9.8... which have 8 vials of wrath...

Pronunciation notes:
A letter standing alone sounds like the English name of that letter.

Note:
This word was not originally given with Key Nine. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 191). This seems to have been the case with many of the numbers mentioned in the Keys.

Pa (pah) prop. n.

Note:
The name of the Angelical letter for B. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter B is named Beth, but Beth also translates as "house" or "dwelling.") However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

Compare from Loagaeth:
Pa

“Paaox” (PAY-ay-oks) v.

Compounds:
Dspaaox (dee-SPAY-ay-oks) [Ds +” Paaox”] Which Remain

Also:
Paaaoxt (PAY-ay-oxt) (Let) Remain

Note:
Compare this word to the name of the Angel Paax (an Angel of medicine of the Western Watchtower).
Paaooxt (PAY-ay-okst)* v.
To Remain

30.133 No place, let it remain in one number.

Pronunciation notes:
(*Dee—Pa a oxt) Three syllables. Both a’s appear to make the long vowel sound. The accent on the first syllable is taken from Dspaaox.

Also:
“Paaox” (PAY-ay-oks) To Remain

Note:
It is possible that the difference in spelling between “Paaox” and Paaooxt is merely a phonetic gloss.

Pacaduasam (pak-ad-yew-as-sam) n/a

Note:
(Dee—Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacaduasam.) See the Five Books, p. 415. This is part of a prayer recited jointly by the Archangels Michael, Raphael, and Uriel. No translations are suggested.

Possible shared root:
Pacaph (pak-af) n/a

Compare from Loagaeth:
Pacad, Pacadaah, Pacadabaah, Pacadura, Pachad, Pachadah, Pachadora, Pachadpha, and maybe Paxchadma

Pacaph (pak-af) n/a

Note:
See the Five Books, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded: Pinzu-a lephe ganiurax kelpadman pacaph. No translations are suggested.

Note:
The similarity between this word and the Hebrew Pachad (fear).
Possible shared root:

Pacaduasam (pak-ad-yew-as-sam) n/a

Compare from Loagaeth:

Pacad, Pacadaah, Paadabaah, Pacadura, Pachad, Pachadah, Pachadora, Pachadpha, and maybe Paxcbedma

Padgze (paj)* n.

"Justice From Divine Power Without Defect"**

Pronunciation notes:

(**Dee—Pagze/Pag.) See the Five Books, p. 316. I suspect that Dee is indicating that gze should combine into a soft "g" (or "dg") sound. Thus, the word is one syllable, suggested by Pag in Dee's phonetic note.

From Loagaeth:

(*Dee—Justice from Divine Power without defect.) See the Five Books, p. 316.

Paeb (pay-eb)* n.

Oak

10.8 ... an oak whose branches are 22 nests . . .

Pronunciation notes:

(*Dee—Pa eb) Two syllables. The a appears to take its long sound. The e should be short.
(*Dee—paeb) See the 48 Claves. Here, Dee uses the "ash" (æ), which can make a short "a" sound or a long "e" sound. However, this conflicts with his two-syllable phonetic note in TFR. I have settled on the TFR version in this case.

"Page" (pay-jee) v.

To Rest

Compounds:

Pageip (pay-jee-ip) ["Page" + Ip]

Rest Not

Compare from Loagaeth:

Pagesgem, Pageh, Pagel, Arpagels, Arpaget, and maybe Nagel.

10.50 . . . which rest not neither know any long time . . .

Pronunciation notes:
(*Dee—Page ip) Three syllables. The a and e likely take long sounds. The g—preceding an e—should take the soft “j” sound.
(*Dee—pagēip) See the 48 Claves. Here, Dee placed a circumflex over the e to indicate its long sound.

Paid (pay-id)* adv.

30.52 . . . may be always drunken and vexed . . .

Pronunciation notes:
(*Dee—Pa id) Dee here indicates two syllables.

Pal (pal)* prop. n.

Note:
The name of the Angelical letter for X. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the digraph Tz is named Tzaddi, but Tzaddi also translates as “fish hook.”) However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

Pronunciation notes:
(*Dee—The p being sounded remissly.) The Latin word remissus means "to relax"—from which we get the English word remiss (to neglect or ignore). Therefore, the P in Pal must be very relaxed—nearly silent.

Compare from Loagaeth:
Pal
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\(\text{Pala} \) (pay-la) \(\text{n.} \) Two, separated\(^*\)

From Loagaeth:

\(\text{\{"Dee—Pola and Pala signify Two. Pola signifieth two together, and Pala signifieth two separated.\}}\) See Five Books, p. 304. \(\text{Pola} \) (two together, or couple) appears in Loagaeth, while \(\text{Pala} \) is mentioned only in the marginal note. See also \(\text{Viv} \) (second).

Also:

Olani (oh-el-AY-nii)

\(\text{Pola} \) (poh-la)

\(\text{\"Pam\"} \) (pam) \(\text{adv.} \)

\(\text{Compounds:} \)

\(\text{Ipam} \) (ip-am) \(\{\text{I + \"Pam\"}\}

\(\text{Ipamis} \) (ip-am-is) \(\{\text{I + \"Pamis\"}\}

\(\text{\textit{Note:}} \)

The words \(\text{\"Pam\"} \) and \(\text{\"Pamis\"} \) are very uncertain. In Angelical, the word \(\text{I} \) (is/are) becomes its own antonym in the form of \(\text{Ip} \) (not). However, both \(\text{Ipam} \) and \(\text{Ipamis} \) demand the essential form of the word \(\text{I} \) (for \(\text{is}\) and \(\text{be}\) respectively). That leaves \(\text{\"Pam\"} \) and \(\text{\"Pamis\"} \) as possible words. Of course, \(\text{Ip} \) could stand as a root here. See also \(\text{\"Ge\"} \) (not) and \(\text{Ag} \) (none).

\(\text{\textit{Pambt}} \) (pamt) \(\text{\textit{prep.}} \)

18.26 Be thou a window of comfort \(\text{unto me} \).

Pronunciation notes:

\(\text{\{"Dee—Pambt\}} \) One syllable. I suspect the \(\text{a} \) should take a short sound. The \(\text{b} \) in the letter combination \(\text{mb} \) is likely near-silent—as in the English words \(\text{comb} \) and \(\text{bomb} \).

\(\text{\textit{Note:}} \)

Also see \(\text{Tia} \) (unto) and \(\text{Pugo} \) (as unto).
“Pamis" (pam-is) v.

Compounds:
Ipam (ip-am) [I + “Pam”]
Ipamis (ip-am-is) [I + “Pamis”]

Note:
See note at “Pam.”

Panpir (pan-per)* v.

To Pour Down (Rain)

3.51 ... pouring down the fires of life and increase . . .

Pronunciation notes:
(*Dee—Panpir) Likely two syllables.

Paombd (pay-omd)* n.

Members (Parts, Appendages)

30.75 All her members, let them differ . . .

Pronunciation notes:
(*Dee—Pa Ombr) Dee indicates two syllables. I assume the mb represents the same sound as in the English words comb, tomb, and bomb. As for the vowel sounds, the note indicates a long a immediately followed by a short o—as in the English word chaos.

Papnor (pap-nor)* n.

Remembrance (Memory)

7.43 For to this remembrance is given power . . .

Pronunciation notes:
(*Dee—Pap nor) Two syllables. Both vowels are likely short.

Par (par)* pron.

(In) Them

9.65 . . . the God of Righteousness rejoiceth in them.
Pronunciation notes:
(*Dee—Par) One syllable.

Parach (pay-RAK)* adj.

Equal

30.81 . . . no one creature equal with another . . .

Pronunciation notes:
(*Dee—Parach Ah Ach) Two syllables. Dee seems to indicate that the final ch can take a softer “h” sound or a harder “kh” sound (as in the English word ache). I suggest a combination of the two, for a very soft “kh.” (Also note the pronunciation of Paracleda (wedding), which uses a hard “c” sound.)

I have adopted the accent from Paracelda.

Probable shared root:
Paracleda (par-AK-lee-da) Wedding

Note:
Also see Lel (same).

Paracleda (par-AK-lee-da)* n.

Wedding

2.17 . . . I have prepared as cups for a wedding . . .

Pronunciation notes:
(*Dee—Paracleda) Should be four syllables. The c should take the hard sound when followed by an l—as in the English words clean and climb.

(*Dee—paracleda) See 48 Claves. The accent is on the second syllable. The e has a circumflex, indicating its long sound.

Probable shared root:
Parach (pay-RAK) Equal

Note:
Also see Pala (two together, couple).

Paradial (pay-ray-DII-al)* n.

Living Dwellings

7.13 . . . 28 living dwellings . . .
Pronunciation notes:
(*Dee—Paradiz) Four syllables, with an accent on the third syllable.
(*Dee—paradial) See the 48 Claves. The accent is again on the third syllable.

Note:
The word for “house” is given elsewhere as Salman. Here in Key Seven, however, this word is used after Paradiz (virgins) at 7.3. I assume these “living dwellings” are directly related to the Paradiz in some fashion.

Possible shared root:
Paradiz (pay-ray-DII-zohd)  Virgins

Paradiz (pay-ray-DII-zohd)* n.  Virgins

7.3 The east is a house of virgins . . .

Note:
There seems to be some relationship between Paradiz here, and the word Paradial (living dwellings) that appears later in the same Key. Paradial is obviously a special case, as the word for “house” is given elsewhere as Salman.

Pronunciation notes:
(*Dee—Paradiz) Four syllables. The z stands alone. Also, see Paradial (living dwellings) for the accent on the third syllable.

Probable shared root:
Paradial (pay-ray-DII-al)  Living Dwellings

Parm (parm)* v.  To Run

9.47 . . . from their mouths run seas of blood.

Pronunciation notes:
(*Dee—Parm) One syllable.

Also:
Parmgi (parm-jii)  (Let) Run
Parmgi (parm-jii)* v.

30.58 Her course, let it run with the heavens . . .

Pronunciation notes:
(*Dee—Parm gi) Two syllables. The g preceding an i likely takes the soft sound.

Also:
Parm (parm)

Pasbs (pas-bes) n.

14.3 . . . the daughters of the just . . .

Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

“Patralx” (PAY-tralks) n.

Compounds:
Lpatralx (el-PAY-tralks) [L + “Patralx”]

Paz (paz) prop. n.

30.3 . . . which dwell in the fourth aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Paz contains the three Parts of the Earth Thotanp, Axziarg, and Pothnir.
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PD (pee-dee)*

4.10 . . . Thunders of Increase numbered 33 which reign . . .

Pronunciation notes:
(*Dee—PD Pe De) Two syllables, each letter stands alone.

Peleh* (pee-lay)  Worker of Wonders(?)

Note:
(*Dee—Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacaduasam.) See the Five Books, p. 415. This is part of a prayer recited jointly by the Archangels Michael, Raphael, and Uriel. No translations are suggested.

Note:
The Divine Name “PELE” appears on Dee’s Ring of Solomon. This Name appears in Agrippa’s Three Books . . ., Book III, chapter 11: (Pele, signifies with us, a worker or miracles, or causing wonders.) In Hebrew, it is spelled Peh, Lamed, Aleph. (Also see “Lzirn”—To Work Wonders).

Compare from Loagaeth:
Peleh

PERAL (pee-AR-al)*

5.34 . . . lamps 69636 whose numbers are . . .

Pronunciation notes:
(*Dee—Pe o al) Dee originally received this word as “Peoal,” but it was later corrected to Peral (see TFR, p. 191). For my pronunciation, I have retained the structure of Dee’s phonetic note, but applied it to the corrected word. It should therefore be three syllables, with an accent on the second. The r (instead of e) stands alone, and takes the accent.
(*Dee—Péal) See the 48 Claves. This note essentially matches that from TFR. Dee did not correct the spelling of this word in the 48 Claves.
Phama (fama) v.

I Will Give*

Phama (fama) v.

From Loagaeth:
(*Dee—Phamah/fama = I will give.) See the Five Books, p. 320.

“Pi” (pii) pron.

Compounds:

Pii (pii-ii) [“Pi” + I]

Also:

“Ip” (ip)

Note:

Also see Tilb (her).

Piad (pii-AD)* n.

(Your) God

3.3 . . . behold, sayeth your God . . .

Pronunciation notes:

(*Dee—Pi ad) Two syllables. Likely a long “i” sound. I have adopted the accent from similar words.

Also:

Geiad (jej-AYD)

Iad (yad)

“Iadoias” (jad-oh-JAS)

Iadpil (ii-AD-pil)

Ioiad (joh-JAD)

Mad (mad)

Oiad (oh-ii-AD)

Probable root:

Ia (yah)

n/a
Piadph (pii-AD-ef)* n.

The Depths of (My) Jaws

2.12 . . . burning flames have framed within the depths of my jaws . . .

Pronunciation notes:
(*Dee—Piadph) Dee gives us little clue here.
(*Dee—pi-adph) See 48 Claves. Likely three syllables. The i takes its long sound. The accent is on the second syllable.

Note:
This reference may be similar to “from the bottom of my heart” or even “deep in my gut.” Otherwise, it may indicate “in my throat”—as the reference here in Key Two is to a song.
Piad (your God) does not appear to be intended in this case. It is perhaps a coincidental similarity in spelling.

“Piamol” n/a

Note:
Not an Angelical word. Dee and Kelley experienced problems during the reception of this word—intended for position 1.70 (righteousness). The Angels blamed the difficulty on interference from false spirits. This resulted in the erroneous transmission of “Piatol”—apparently a combination of the word preceding it in the Key (1.69—Piap) and the word actually intended here (1.70—Baltle). Dee’s first attempt to correct the word—made while the false spirits continued to interfere—resulted in “Piamol.” The next day, the Angels corrected it to Baltle (a form of Balt).
See Baltle.

Piap (pii-ap) n.

Balance

1.69 . . . the balance of righteousness . . .

“Piatol” n/a

Note:
Not an Angelical word. Dee and Kelley experienced problems during the reception of this word—intended for position 1.70 (righteousness).
The Angels blamed the difficulty on interference from false spirits. This resulted in the erroneous transmission of "Piatol"—apparently a combination of the word preceding it in the Key (1.69—Piap) and the word actually intended here (1.70—Battle). Dee’s first attempt to correct the word—made while the false spirits continued to interfere—resulted in "Piarnol." The next day, the Angels corrected it to Baltle (a form of Balt). See Baltle.

**Pibliar** (pib-lii-AR)* n. Places of Comfort

7.30 ... strong towers and places of comfort.

**Pronunciation notes:**
(*Dee—Pib li ar) Three syllables. The first i should take a short sound, while the second i should take its long sound.
(*Dee—pibliar) See the 48 Claves. Dee places a circumflex over the second i to indicate the long sound.
I have adopted the accent from Bliora (comfort).

Also:
"Bigl" (big-el) Comforter
"Bliard" (blii-ARD) Comfort
Blior (blii-OR) Comfort
Bliora (blii-OH-ra) Comfort
Bliorax (blii-OH-raks) To Comfort
Bliorb (blii-ORB) Comfort
Bliors (blii-ORS) Comfort
"Bliort" (blii-ORT)

**Pidiai** (pii-dii-ay-ii)* n. Marble

9.57 ... and upon their heads are marble sleeves.

**Pronunciation notes:**
(*Dee—Pi di a i) Four syllables. The a and final i each stand alone.
Pi (pii-ii)* ["Pi" + I] comp.  

30.111 ... she is the bed of an harlot ...  

**Pronunciation notes:**  
(*Dee—Pi i) Two syllables. I assume a long i in the first syllable. The i in the second syllable stands alone, also making a long “i” sound.

Pilah (pee-ii-lah)* adv.  

1.47 Moreover, you lifted up your voices ...  

**Pronunciation notes:**  
(*Dee—Three syllables. P is distinctly sounded by itself.)  
(*Dee—Pilah) See 48 Claves. There is a dieresis placed over the i, to indicate that the vowel stands alone.

Pild (pild)* adv.  

3.54 ... upon the earth continually.  

**Pronunciation notes:**  
(*Dee—Pild) Seems to be one syllable.

**Note:**  
See also Cocash (time), Capimali (successively), Cacacom (flourish).

Pilzin (pil-zin)* n.  

6.6 ... mighty in the **firmaments of waters** ...  

**Pronunciation notes:**  
(*Dee—Pilzin pilzen) Likely two syllables.

**Shared root:**  
Zlida (zohd-lida)  

**To Water**
Note:
Pilzin is a noun, while Zlida is a verb.

Pinzu (pin-zoo)*

Note:
See the Five Books, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded: Pinzu-a lephe ganiurax kelpadnan pacaph. No translations are suggested.

Pronunciation notes:
(*Dee—This “a” was sounded to the end of pinzu as we use in English ballads, as with this word “down” is sounded as “downa, down a down a,” etc.) There is an extra “a” appended to Pinzu in Dee’s journal (pin-zoo-ah). His marginal note explains this is merely a melodic flourish in the song, and not part of the word itself:

Pir (per) n.  

1.41 ... a law to govern the holy ones ...

Note:
Apparently a reference to the celestial bodies / Angels.

Based on the words that seem to share Pir as their root, I suspect the i in Pir is a phonetic gloss.

Possible root for:
Piripsax (per-IP-saks)  
Piripsol (per-IP-sol)  
Piripson (per-IP-son)  
“Pirgah” (pur-jah)  
“Pirgi” (pur-jii)  
“Prg” (purj)  
Prge (purj)  
Prgel (pur-jel)  
“Purg” (purj)  
The Heavens  
Heavens  
(Third?) Heaven  
The First Glory  
Fires  
Flame  
Fire  
Flames
"Pirgah" (pur-jah) n. "The First Glory" (lit., Flames)

Compounds:
Ialpirgah (YAL-pur-jah) ["Ialp" + "Pirgah"] Flames of the First Glory

Also:
"Pirgi" (pur-jii)
"Prg" (purj)
Prge (purj)
Prgei (pur-jel)
"Purg" (purj)

Possible root:
Pir (per)

Note:
"Pirgah" is obviously a form of the word Prge (fire), and must mean "the First Glory"—that is, the Light of Divinity. (Possibly a reference to the rising Sun.)

Also see Ialpirt (light), which seems to indicate light from celestial beings.

Also see Busd (glory), which seems to indicate "wondrous."

Also see Adgmach (glory), which seems to indicate "adoration, praise."

"Pirgi" (per-jii) n.

Compounds:
Malpirgi (mal-per-jii) ["Mal" + "Pirgi"] Fires of Life and Increase

Also:
"Pirgah" (pur-jah)
"Prg" (purj)
Prge (purj)
Prgei (pur-jel)
"Purg" (purj)

Possible root:
Pir (per)
Note:
See Prge (fire).

Piripsax (per-IP-saks)* n. Heavens

30.59 ... let it run with the heavens ...

Pronunciation notes:
(*Dee—Pe rip sax) Three syllables. Dee shows an e at the end of the first syllable, but it should take the short sound, as the letter is actually i.
(*Dee—peripsax) See the 48 Claves. Here, Dee places an accent over the i in the second syllable.

Also:
Piripsol (per-IP-sol) Heavens
Piripson (per-IP-son) (Third?) Heaven

Note:
Also see "Madriax" (Heavens) and Oadriax (Heavens).

Possible shared root:
Pir Holy Ones

Piripsol (per-IP-sol)* n. Heavens

5.12 ... the brightness of the heavens ...
30.21 ... the brightness of the heavens ...

Pronunciation notes:
(*Dee 5.12—Piripsol)
(*Dee 30.21—Pe rip sol) Three syllables, accent on the second syllable. Dee’s note at 30.21 seems to indicate a long “e” sound in the first syllable—but his note at 5.12 does not show such. I have settled upon the short “e” sound.
(*Dee 5.12—peripsol) See the 48 Claves. Here, Dee moved the accent to the first syllable.
(*Dee 30.21—peripsol) See the 48 Claves. Here, Dee moved the accent back to the second syllable.
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Also:
Piripson (per-IP-son) (Third?) Heaven
Piripsax (per-IP-saks) The Heavens

Note:
Also see "Madriax" (Heavens) and Oadriax (lower Heavens).

Possible shared root:
Pir Holy Ones

Piripson (per-IP-son)* n. (Third?) Heaven

8.3 . . . first, is as the third heaven . . .

Pronunciation notes:
(*Dee—Pi rip son) Three syllables, with an accent on the second syllable. The first i seems to take a long sound in Dee's phonetic note. However, other versions of this word clearly indicate a short "i" sound instead (which I have shown in my pronunciation as a short "e" sound).
(*Dee—piripson) See the 48 Claves. The accent is again shown on the second syllable.

Note:
The word D (third) does not appear here. This could be a proper name for the third Heaven.

Also:
Piripsol (per-IP-sol) Heavens
Piripsax (per-IP-saks) The Heavens

Note:
Also see "Madriax" (Heavens) and Oadriax (lower Heavens).

Possible shared root:
Pir (per) Holy Ones

Plapli (play-plii)* n. Partakers (of)

3.79 . . . partakers of the secret wisdom . . .
30.156 . . . make us partakers of undefiled knowledge.

**Pronunciation notes:**

(*Dee 3.79--It is Plapit)

(*Dee 30.156--Pla pli) Two syllables, and none of these letters stand alone.

**Plosi** (ploh-sii)* idiom

10.47 . . . 1000 times as many . . .

**Pronunciation notes:**

(*Dee--Plosi) Two syllables. The o and i should take their long sounds.

**Note:**

Also see "Irgil" (how many)

**Poamal** (poh-mal)* n.

1.64 . . . in the midst of your palace . . .

**Pronunciation notes:**

(*Dee--Poamal) The Early Modern English letter combination oa makes a long “o” sound (as in the English words boat and coat). Therefore, I suspect this word should have two syllables.

**Poilp** (poylp)* v.

8.45 . . . the crowns of the Temple and the coat of Him . . . are divided.

**Pronunciation notes:**

(*Dee--Poilp, one syllable) Dee indicates one syllable for this word. Therefore, the oi letter combination should make an “oy” sound—as in the English words boil and boy.

**Also:**

**Yrpoil** (yur-POY-il) Division
Pola (poh-la) n. Two together, Couple

From Loagaeth:
(*Dee—Pola and Pala signify Two. Pola signifieth two together, and Pala signifieth to separated.) See Five Books, p. 304. Pola (two together, or couple) appears in Loagaeth, while Pala (two-separated) appears only in the marginal note.
See also Viv (second)

Also:
Olani (oh-el-AY-nii) Two Times, Twice
Pala (pay-la) Two, separated

Pop (pop) prop. n. "The Nineteenth Aethyr"

30.3 . . . which dwell in the nineteenth aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Also note this word is a palindrome, spelled the same forward and backward.

Pop contains the three Parts of the Earth Torzoxi, Abriond, and Omagrap.

"Praf" (praf) n.

Compounds:
Dsraf (dee-es-praf) [Ds + "Praf"] Which Dwell

Pragma (prag-ma) n/a (?)
Note:
See TFR, p. 32. Here, the Angel Madimi has just interrupted the ses­sion to exorcise several demons from the body of Kelley. (See Carma.) These spirits came out of Kelley violently, scratching each other in the face and swarming about Madimi. To her, the spirits spoke in Angelical, “Gil de pragma kures helech.” Dee asks Madimi what this means, and she replies (in Latin), “We want to live here in our [friends].” (Madimi does not offer definitions for the individual words.) When Dee asks who these “friends” are supposed to be, the spirits indicate Kelley as their place of habitation. (Probably meaning both Dee and Kelley.) Madimi then banishes these spirits.

**Prdzar** (purd-zar)* v. To Diminish

30.137 Add and diminish until the stars be numbered.

**Pronunciation notes:**

(*Dec—Prd zar Pur) Two syllables. The r takes the “ur” sound.

(*Dee—prd zar) See the 48 Claves. Dee again indicates two syllables.

**Note:**
Perhaps there is a relationship between this word and the Name of God Ardze, found on the Eastern Watchtower, ruling the Angels of medicine. If so, its attribute may be “to diminish” disease.

**“Prg”** (purj) n. Flame

**Pronunciation notes:**
See note at Prge (Fire).

**Compounds:**

Ialprg (YAL-purj) [“Ialprt” + “Prg”] Burning Flame
Malprg (mal-purj) [“Mal” + “Prg”] Through-thrusting Fire

**Also:**

“Pirgah” (pur-jah) The First Glory
“Pirgi” (pur-jii) Fires
Prge (purj) Fire
Prigel (pur-jel)
“Purg” (purj)

Possible root:
Pir (per)

Note:
Both this word and Vep (flame) are nouns. For a verb form, see *lalpon* (to burn). For an adjective form, see *lalpor* (flaming). See also *lalpirt* (light), which seems to indicate light from celestial beings.

**Prge** (purj)* n.

1.32 . . . with the fire of gathering . . .

Pronunciation notes:
(*Dee—as purge*) The e in Prge is likely a phonetic gloss, giving the g its soft sound. See the following words for more of Dee’s phonetic glosses upon “Prg.”

Also:
“Pirgah” (pur-jah)
“Pirgi” (pur-jii)
“Prg” (purj)
Prigel (pur-jel)
“Purg” (purj)

Possible root:
Pir (per)

Note:
See note at “Prg.”

**Prge** (purj) n.

9.3 A mighty guard of fire . . .
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Pronunciation notes:

(*Dee—Purgel) Two syllables. The r takes the extended “ur” sound. The g should be soft before the letter e. The e in this word is likely a phonetic gloss. See note at Prge (fire).

Also:

“Pirgh” (pur-jah)   The First Glory
“Pirgi” (pur-jii)   Fires
“Prg” (purj)   Flame
Prge (purj)   Fire
“Purg” (purj)   Flames

Possible root:
Pir (per)   Holy Ones

Note:
See note at “Prg.”

Priaz (prii-AYZ)* pron. or adj. Those

Priazi (prii-AY-zii)* pron. or adj. Those

Pronunciation notes:

(*Dee—Priáz) Likely two syllables, with the accent on the second syllable. I assume the i takes a long sound, because it is followed by an a (as in the English dial). I have given the a its long sound based on the pronunciation of Priazi (those).

(*Dee—priáz) See the 48 Claves. Here, Dee again places the accent upon the second syllable.

Also:
Priazi (prii-AY-zii) Those

Priazi (prii-AY-zii)* pron. or adj. Those

30.122 ... govern those that govern ...
Pronunciation notes:
(*Dee—Pri á zi) Three syllables. The a stands alone in the second syllable and takes the accent.

Also:
Pria (prii-AYZ)

Pugo (pug-oh)* prep.

3.78 . . . unto us as unto partakers of the secret wisdom . . .

Pronunciation notes:
(*Dee—It is Pugo) Likely two syllables, and I suggest a short u and a long final o.

Note:
Also see Tia (unto) and Pambt (unto).

“Puin” (pew-in) v.

(Sharp) Sickles

Compounds:
Tapuin (TAY-pew-in) [Ta + “Puin”] As (Sharp) Sickles

“Puran” (pew-ran) v.

To See

Compounds:
Odipuran (ohd-I-pew-ran) [Od + Ip + “Puran”] And Shall Not See

“Purg” (purj) n.

Flames

Compounds:
Ialpurj (YAL-purj) [“Ialpr” + “Purg”] Burning Flames
Malpurj (mal-purj) [“Mal” + “Purg”] Fiery Darts (Arrows)

Also:
“Pirgah” (pur-jah) The First Glory
"Pirgi" (pur-jii) 
"Prg" (purj) 
Prge (purj) 
Prgel (pur-jel) 

Possible root: 
Pir (per) 

Note: 
See note at "Prg."
Ger (Q)

Q (kwah)* conj.  

30.71 . . . no creature upon or within her . . .

**Pronunciation notes:**
(*Dee—Q) One syllable. Likely takes the “kwah” sound.

**Compounds:**
Qmospleh [Q + “Mospleh”]  
Qta [Q + Ta]  

Qaa (kwah-AY-ay)* n. Creation (or “Garments”)

1.21 . . . measureth your garments . . .
(RFP) . . . open the mysteries of your creation . . .
30.153 Open the mysteries of your creation.

**Pronunciation notes:**
(*Dee 1.21—QAA three syllables)
(*Dee 1.RFP—Call it QAA. Three syllables with accent on the last A)
(*Dee 30.153—Q a a) These notes tell us that each letter should stand by itself, making a word of three syllables. In one case (1.RFP), the accent is placed on the third syllable. Yet, elsewhere, it is placed on the second. I have opted for the second syllable accent, as we can also see in Qaan (creation).
(*Dee 1.21—Qa-a) See 48 Claves. Here, Dee indicates a word of two syllables instead.
(*Dee 11.RFP—Qad) See 48 Claves. Here, Dee indicates the accent on the third syllable.
(*Dee 12, 30.RFP—Qaa) See 48 Claves. Here, Dee indicates the accent on the second syllable.
(*Dee 13, 14, 15, 16, 17, 18.RFP—Qaa) See 48 Claves. Dee places a dieresis over the first a, giving it a long sound.
Note:
The first Key is the only place where Qaa is translated as "garments." I get the impression that this rogue definition of Qaa is meant to indicate "created forms" instead of clothing. It has been common to Western mysticism (Platonism, Neoplatonism, Gnosticism) to refer to the physical body (the created form) as a "garment" worn by the soul. (See Layton's *The Gnostic Scriptures*, p. 38, "Repentance and Elevation of Wisdom," where the word *garment* is used to refer to the body.)

Note that the common word for "garment" (or clothing) in Angelical is given as Oboleh, and related to the word Obloch (garland)—indicating a dressing.

Note also that Zimz (vestures) is not a reference to clothing.

Compounds?:

Qaal (kwah-AY-el) (Qaa + L) Creator
Qadah (kwah-AY-dah) [Qaa + Iaida?] Creator

Also:

Qaan (kwah-AY-an) Creation
Qaao (kwah-AY-ay-on) Creation
Qaas (kwah-AY-as) Creation

Qaal (kwah-AY-el)* [Qaa + L] comp. Creator

4.41 . . . in the name of the Creator . . .

Pronunciation notes:

(*Dee—Qa al) Appears to be two syllables. However, also see the 48 Claves:

(*Dee—Q-a-al) See the 48 Claves. Here Dee shows the proper three syllables, with an accent on the second syllable. The Q and the first a each stand alone.

Note:
The word Qaa is translated as "Creation." Combining this with L implies "the First Creator."

Also:

Qadah (kwah-AY-dah) [Qaa + Iaida?] Creator
Qaan (kwah-AY-an)* n.  

3.81 ... secret wisdom of your creation ... 

Pronunciation notes:
(*Dec—It is q á an) Three syllables, with the accent on the second syllable.
(*Dec—Qáan) See the 48 Claves. The accent is again on the second syllable.

Also:
Qaa (kwah-AY-ay)  
Qaan (kwah-AY-an)  
Qaas (kwah-AY-as)

Qaaon (kwah-AY-ay-on)* n.  

6.43 ... your God in your creation ... 

Pronunciation notes:
(*Dec—Q a a on) Four syllables. The Q and both a's stand alone.
(*Dec—Q-a-a-on) See the 48 Claves. This note matches that from TFR.
I have adopted the accent from other versions of this word.

Also:
Qaa (kwah-AY-ay)  
Qaan (kwah-AY-an)  
Qaas (kwah-AY-as)

Qaas (kwah-AY-as)* n.  

5.46 ... obey your creation ... 

Pronunciation notes:
(*Dec—Q á as) Three syllables, with an accent on the second syllable. The first a stands alone.
(*Dec—Q-á-as) See the 48 Claves. This note matches that from TFR.
Also:
Qaa (kwah-AY-ay) Creation (or Garments)
Qaan (kwah-AY-an) Creation
Qaanon (kwah-AY-ay-on) Creation

Qadah (kwah-AY-dah) [Qaa + Iaida?] comp. Creator

7.38 . . . sing praises unto the creator.

Note:
The word Qaa is translated as “Creation.” Combining this with Iaida may imply the Highest Creator.

Pronunciation notes:
(*Dee—Q á dah) Three syllables, with an accent on the second syllable. Both the Q and the a stand alone.
(*Dee—q-a-dah) See the 48 Claves. This note is essentially the same as that in TFR—without the accent mark.

Also:
Qaal (kwah-AY-el) Creator

“Qanis” (kway-nis) n. Olives

Compounds:
Taqanis (tay-kway-nis) [Ta + “Qanis”] As Olives

Probable shared root:
Ooaona (oh-oh-AY-noh-an) (In Their?) Eyes
Ooaona (oh-ona) Eyes
Oano (oh-nii-oh) Moment

Note:
The similar spelling suggests these three words are connected. This might make sense for Ooaona (eyes): the word Taqanis (as olives) in Key Five appears to refer to the stars. In biblical literature, the word “eyes” is often used to indicate “stars.” (Such as in the visions of St. John and Ezekiel—who both saw celestial Angels with wings “full of eyes.”)
If this is the case, then the shared root here may indicate “small units,” which would explain its use to indicate a “moment” (*Oanio*).

Also see *Adroch* (olive mount).

**Qcocosb** (kwah-KOH-kasb)* n. Contents of Time

5.41 . . . the first, ends, and *contents of time* . . .

**Pronunciation notes:**

(*Dee—Q có casb) Three syllables, with an accent on the second syllable. The *o* is likely long, as Dee shows it at the end of the second syllable.

(*Dee—Q­c­ó­-casb) See the 48 Claves. This note matches that from TFR.

Also:

Acocosb (ay-KOH-kasb) Time

“Cacocosb” (kay-KOH-kasb) Another While

Cocosb (KOH-kasb) Time

Cocasg (KOH-kazh) Times

**Note:**

*Q* translates in Angelical as “or,” which would not fit the phrase here. Therefore, *Qcocosb* is not likely a compound of *Q + Cocosb*.

**Possible shared root:**

Cacacom (kay-SAY-som) Flourish

Cacrg (KAY-kurg) Until

Casasam (kay-SAY-sam) Abiding

Capimali (kay-pii-MAY-ii) Successively

“Capimao” (kay-pii-MAY-oh) While

Capimaon (kap-ii-MAY-on) Number of Time

Capmiali (kap-mii-AY-ii) Successively

**Note:**

Also see *Pild* (continually)

**Qmospleh** (kwah-mos-play)* [Q + “Mospleh”] comp. Or the Horns

3.16 . . . as sharp sickles: *or the horns of death* . . .
Pronunciation notes:
(*Dee—Q Mos Pleh as two words) Dee’s statement indicates that Qmospleh is “as two words”—that is, a compound word. The Q stands alone.
(*Dee—Q mos-pleh) See the 48 Claves. This note matches the note in TFR.

“Qrasahi” (kra-sa-hii) n. Pleasure

Compounds:
Norqrasahi (nor-kra-sa-hii) [“Nor” + “Qrasahi”] Sons of Pleasure

Qta (kwah-tay)* [Q + Ta] comp. Or as

2.18 . . . or as the flowers . . .

Pronunciation notes:
(*Dee—Qua Ta) Two syllables. The uu in Early Modern English is a “w” sound—indicating that the Q should sound like “kwah.”
(*Dee—Q-ta) See 48 Claves. Indicates two syllables.

Qting (kwah-tinj)* n. or adj.? Rotten

30.131 . . . and destroy the rotten.

Pronunciation notes:
(*Dee—Q ting dg) Two syllables. The final g takes a soft “dg” (or “j”) sound.

Note:
The word rotten is usually an adjective. However, it is used in Key Thirty as a noun (“the rotten”).

QUAR (kwar) 1636

14.16 . . . which have under you 1636.
Note:
The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 Claves.

"Quasb" (kwazb) v.  
To Destroy  

Compounds:
Odquasb (ohd-kwazb) [Od + "Quasb"]  
And Destroy  

Note:
I suspect the u is a phonetic gloss.

Shared root:
Grosb (grozb)  
Bitter Sting  

Quiin (kwii-in)* conj.
Wherein

3.18 . . . wherein the creatures of the earth are . . .  
7.7 . . . wherein the Lord hath opened his mouth . . .

Pronunciation notes:
(*Dee 3.18; 7.7—Qui in) Two syllables. In Early Modern English, the double i makes a long "i" sound. The n essentially stands alone.
(*Dee 3.18—Qui-i-n) See the 48 Claves. Here, Dee shows three syllables. The second i and the n each stand alone.
(*Dee 7.7—qui-in) See the 48 Claves. This note essentially matches Dee's note in TFR. I have settled upon this two-syllable version of the word.

Note:
I assume the u in this word is a phonetic gloss.

Qurlst (kurlst)* n.  
Handmaid

30.62 . . . as a handmaid let her serve them.
Pronunciation notes:
(*Dee—Qurlst Kurlst) Likely just one syllable. The Q appears to make a hard “k” sound, while the u combines with the r to make an “ur” sound. I suspect the u is a phonetic gloss.

“Qzmoz”

Note:
This is not likely an Angelical word at all. Dee originally wrote this word as “Qzmoz,” but his phonetic note only indicated Moz. He also recorded the word as “MOZ” in his 48 Claves. This same word (Moz) appears on the Corpus Omnium Table. There, Nalvage says that it can sound like “moz” or use the extended z for “mozod.” Perhaps “Qzmoz” was a botched attempt to record the sound of the extended “mozod.” See Moz (joy, rejoice).
Don (R)

Raas (ray-as)* n.

7.1 *The east* is a house of virgins . . .

**Pronunciation notes:**
(*Dee—Ra as*) Two syllables. In Early Modern English, a double vowel indicated a long sound—which Dee seems to indicate in the first syllable.

**Also:**
Raasy (ray-ay-see)

Raasy (ray-ay-see)* n.

11.9 . . . 5 thunders which flew into *the east* . . .

**Pronunciation notes:**
(*Dee—Ra a sy*) Three syllables. Both a's take their long sound—and tend to blend into one sound when the word is spoken fluently. (In Early Modern English, a double a would simply indicate a long “a” sound.) The final y should make the sound of a long e—as in the English words *lazy* and *messy.*

(*Dee—raásy*) See the 48 Claves. Here, Dee placed a circumflex over the second a to indicate its long sound.

**Also:**
Raas (ray-as)

Raclir (ray-kler)* n. or v.

10.16 . . . lamentation and *weeping* laid up for the earth . . .

**Pronunciation notes:**
(*Dee—Ra clir*) Two syllables. The a likely takes its long sound. The c appears to take its hard (“k”) sound, as it combines with the l—as in the English words *clean* and *climb.*
Note:

Also compare with the name of the Angel Roele, one of the Sons of the Sons of Light. If there is a connection, then Roele's name has the etymology of “to weep.”

Remiges (rem-ii-jes) n/a

Note:
See the Five Books, p. 258. Here, Raphael offers a long prayer, the very end of which is, “How great and innumerable are your [God's] gifts? O remiges varpax. Kyrie eleyson.”

No translation is offered for this phrase, although I wonder if it is perhaps the Angelical for the Greek Kyrie eleyson (Lord have mercy), often used in Catholic prayer.

Restil (rest-el)* v. To Praise (Him?)

4.45 ... that you may praise him amongst the sons of men.

Pronunciation notes:

(*Dee—Rest el) Two syllables.

(*Dee—rest-el) See the 48 Claves. This note matches the note in in TFR.

Note:
See also Oecrimi (sing praises) and Faap (voices).

Rii (rii-ii) prop. n. “The Twenty-Ninth Aethyr”

30.3 ... which dwell in the twenty-ninth aethyr ... 

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Rii contains the three Parts of the Earth Vastrim, Odraxti, and Gomziam.
Rior (rii-or)* n. Widow

8.20 ... like unto the harvest of a widow.

Pronunciation notes:
(*Dee—Rior) Dee gives us little clue here. I assume two syllables, with a long "i" sound.

Ripir (rii-PER)* n. No Place

30.132 ... No place, let it remain in one number.

Pronunciation notes:
(*Dee—Ri pir) Two syllables, with the accent on the second syllable. I suggest a long i at the end of the first syllable.
(*Dee—Ripir) See the 48 Claves. Dee again placed an accent over the i in the second syllable.

Note:
This word is a palindrome, spelled the same forward and backward.

Possible root:
Ip

Rit (rit)* n. Mercy

7.34 O you servants of mercy . . .

Pronunciation notes:
(*Dee—Rit) One syllable, with a short vowel.

Compounds:
Othilrit (oh-THIL-rit) (Othil + Rit) Seats of Mercy

Rlodnr (rel-oh-din-ur) n. Alchemical Furnace/Athanor(?)
From the Alchemical Cipher:
See TFR, pp. 387–89. The Angel Levanael gives translations for all the Alchemical Cipher words except this one. However, from the deciphered message itself on p. 387, it would appear that Rlodnr is either an Alchemical Furnace (called an Athanor) or some process associated with the alchemical application of heat.

Ror (ror)* n.

1.12 . . . the sun is as a sword . . .

Pronunciation notes:
(*Dee—Ror) One syllable

Note:
This word is a palindrome, spelled the same forward and backward.

Roxtan (roks-tan) n.

(Rectified?) Wine

From the Alchemical Cipher:
See TFR, pp. 387–89. The Angel Levanael says of this word, “Roxtan, is pure and simple wine in herself. Lulo is her mother.” This could mean wine straight from the bottle. However, as this is an alchemical process, I suspect that “pure and simple wine in herself” could indicate rectified wine. (Rectification removes excess water and other impurities from the wine.)

Compare from Loagaeth:
-Rox

Rudna (rud-na) n/a

Note:
See TFR, p. 3. The Angel Murifri here speaks a prayer in Angelical, and Kelley can only overhear a few of the words: Oh Gahire Rudna gephna oh Gahire. It is unclear whether this represents a single Angelical phrase, or if they are disconnected words recorded by Dee as Kelley overheard them here and there in the prayer. No translations are suggested.
Fam (S)

S (es) n. or adj. Fourth

Compounds:

Sdiu (es-DII-vee) [S + Div] Fourth Angle

Also:

“Es” (es) Fourth

Note:

This is the word for “fourth,” but not the numeral 4. The word is used here (the fourth angle) as an adjective.

Saanir (say-AY-ner)* n. Parts

30.5 ... mighty in the parts of the earth ...
30.45 ... let her be governed by her parts ...

Pronunciation notes:

(*Dee 30.5, 45—Sa à nir) Three syllables, accent on the second. The a stands alone in the second syllable.

(*Dee 30.5, 45—saañir) See the 48 Claves. Dee again placed an accent over the second syllable.

“Saba” (SAY-bay) adj. Whose

Pronunciation note:

I have adopted the accent from Asobam (whom).

Compounds:

Sabaaoaona (say-bay-oh-oh-AY-oh-na) [“Saba” + Ooaona] Whose Eyes

Also:

Asobam (ay-SOH-bam) (On) Whom
Sobam (SOH-bam) Whom
Sobca (SOB-kay) Whose
“Sobha” (sob-ha) Whose
Soba (soh-ba) Whose
“Sobo” (SOH-boh) Whose
Sobra (SOB-ray) Whose
“Sola” (SOH-lay) Whose

**Sabaaona** (say-bay-oh-AH-oh-na) [“Saba” + Ooaona] comp.
Whose Eyes

30.18 . . . *whose eyes are the brightness . . .*

**Pronunciation notes:**
(*Dee—Sa ba o o áō na) This may be a word of seven syllables—though it can sound more like six syllables when spoken fluently. (The two long “o” sounds run together.) The *ao* should make two sounds, as in the English word *chaos*. The accent is on the fifth syllable. The *a’s* in the first two syllables are long.

(*Dee—sabaoaadōna) See the 48 Claves. Here, Dee again placed the accent over the *a* in the fifth syllable. He also placed a circumflex over the following *o* to indicate its long sound (thereby confirming that it should stand alone).

**Sach** (sak) prop. n. The Establishers/Supporters

**From Corpus Omnium:**
Associated with the post-Crucifixion portion of the Table, translated in Latin as *Confirmantes* (Those Who Establish).

**Sagacor** (say-GAY-kor)* n. “In One Number”

30.134 . . . *no place, let it remain in one number.*

**Pronunciation notes:**
(*Dee—Sa gā cor Kor) Three syllables, with the accent on the second. It appears that Dee intended long *a’s* in the first two syllables. The *g*
should take its hard sound when preceding an a. Finally, Dee indicates that the c takes the hard “k” sound.

(*Dee—*sagác*or*) See the 48 Claves. Here, Dee again placed an accent upon the second syllable.

**Note:**
The phrase “in one number” seems to indicate something like “constant” or “consistent.”

**Shared root:**
- Cormf (kormf)
- Cormfa (korm-FA)
- Cormp (kormf)
- Cormpo (korm-FOH)
- Cormpt (kormft)

**Salbrox** (sal-broks)* n.  
Live (i.e., Burning) Sulfur

[Symbol]

10.30 . . . scorpions and live sulphur mingled with poison.

**Pronunciation notes:**

(*Dee—*Sal brox*) Two syllables. Both vowels are short.

**Note:**
Also see *Dlasod* (sulfur). Where *Salbrox* is the kind of sulfur one would find on a match, *Dlasod* refers to alchemical sulfur.

**Sald** (sald)* n.

Wonder

[Symbol]

2.6 . . . your voicings of wonder . . .

**Pronunciation notes:**

(*Dee—*Sald*) One syllable.

**Note:**
Also see “I.zirn” (wonders) and *Busd* (Glory).
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Salman (SAYL-man)* n. House

11.20 . . . the house of death . . .
**16.3 . . . the house of justice . . .

Pronunciation notes:
(*Dee—Sal man) Two syllables. Both a’s appear to take their short sounds. However, see Isalman (is a house) and Oisalman (this house), which indicate a long sound for the first a. Finally, I have adopted the accent from Isalman.

Note:
**The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on TFR, p. 194. However, they do appear in Dee’s 48 Claves.

Compounds:
Isalman (ii-SAYL-man) [I + Salman] Is a House
Oisalman (oh-ii-SAYL-man) [“Oi” + Salman] This House

Samhampors (sam-HAM-pors)*

Pronunciation note:
(*Dee—samhámpors) See the Five Books, p. 302. Dee placed an accent over the second a.

From Loegaeth:
See the Five Books, p. 302. Note the similarity between this word and the Hebrew Name of God Shem haMephoresh (Name of Extension). See the note at Semhaham.

Possible shared root:
Sem (sem) n/a
Semhaham (SEM-hah-ham) n/a

Samvelg (sam-velj)* n.
The Righteous

6.14 . . . and a garland to the righteous.
Pronunciation notes:
(*Dee—Samvelg) I assume this should be two syllables. Dee does not indicate a hard or soft sound for the final g. I have settled upon a soft sound.

Note:
See also Baltoh, Baltle, and Baeouib (all translated as “righteousness”).

Sapah (SAY-fah)* prop. n. Mighty Sounds (i.e., Thunders)

5.1 The Mighty Sounds have entered . . .

Pronunciation notes:
(*Dee—Sá pah) Two syllables, with an accent on the first. Dee’s phonetic note seems to indicate a hard “p” sound for the second syllable. However, see TFR, p. 200, where the Angel Illemese suggests “Saphah” as a pronunciation.
(*Dee—Sapáh) See the 48 Claves. In this case, Dee placed the accent on the second syllable.

Note:
The Mighty Sounds mentioned here, and the Thunders mentioned elsewhere in the Keys, are groups of Angels. See Const (thunders), Avavago (Thunders), and Coraxo (Thunders). The so-called Sapah (Mighty Sounds) are mentioned only in the fifth Key, which appears to relate to the Southern Quarter of the Universe.

Compare from Loagaeth:
Sapoh, Sappoh, Sepah, Sepah


Fourth Angle

6.2 The spirits of the fourth angle . . .

Pronunciation notes:
(*Dee—S ði u es ði u) Three syllables, with an accent on the second syllable. The the initial S and the final u/v stand alone.
(*Dee—s dìu) See the 48 Claves. The accent is again shown on the second syllable.

**Sem** (sem) n.?  
In This Place*  
ελη

**From Loagaeth:**  
(*Dee—In this place.) See the Five Books, p. 308.

**Note:**  
Perhaps this word is similar to the English word *here*—although *Sem* seems to have a much more formal tone. See also *Emna* (here).

**Possible shared root:**  
Samhampors (sam-HAM-pors)  
Semhahan (SEM-hah-harn)  
n/a

**Compare from Loagaeth:**  
Zem  
Semhahan (SEM-hah-harn)

**Pronunciation note:**  
(*Dee—sémhaham) See the Five Books, p. 310. Dee indicates an accent over the e.

**From Loagaeth:**  
(*Dee—This word hath 72 significations.) See the Five Books, p. 310. Note the similarity between this word and the Hebrew *Shem haMephoresh* (Name of Extension). This is a Qabalistic Name of God composed of seventy-two individual names. Interestingly, the *Shem haMephoresh* seems to have an association with the twenty-four Elders (or Seniors) that appear in the Great Table of the Earth (Watchtowers). See my article “Shem haMephoresh: the Divine Name of Extension.”

**Possible shared root:**  
Sem (sem)  
Samhampors (sam-HAM-pors)  
n/a
Ser (ser) n.

Sorrow

From Corpus Omnium:
Found in the Tribulation portion of the Table, in the phrase Osf Ser iad (Discord and Sorrow of God).

Note:
Also see Tibibp (sorrow).

Siaion (si-Ay-i-on)* n.

Temple

8.41 ... the crowns of the temple and the coat ...

Pronunciation notes:
(*Dee—Si a i on) Four syllables. Both i's and the a should take their long sounds.
(*Dee—siáion) See the 48 Claves. Dee added an accent over the a (second syllable). He also added a circumflex over the second i to indicate its long sound.

Note:
Perhaps there is some relationship between this word, and the name “Sion” (or Zion)—where the Holy Temple stood in Israel.

Siatris (sii-ay-TRIS)* n.

Scorpions

10.28 ... the heads of scorpions and live sulphur ...

Pronunciation notes:
(*Dee—Si a tris) Three syllables, with the accent mark placed in the middle of the third syllable. The first i and the a should take their long sounds.
(*Dee—siátris) See the 48 Claves. Here, Dee placed a circumflex over the a to indicate its long sound.

Sibsi (sib-sii)* n.

Covenant

30.145 ... appear before the covenant of his mouth ...
Pronunciation notes:
(*Dee—Sib si) Two syllables.

Note:
Also see Aisro/Iso (promise of), Surzas (sworn), and Znrza (swore).

"Smnad" (sem-en-ad) pron. or adj.

Compounds:
Lsmnad (el-sem-en-ad) [L + “Smnad”]

Probable shared root:
Asymp (ay-simp)
Symp (simp)

Note:
The root here may be “sm” or “sym.”

Soba (SOH-bay) adj.

Pronunciation notes:
(*Dee 5.33; 10.9; 11.28; 12.19—So ba)
(*Dee 7.23;m 17.3—Soba) Two syllables. The o should take its long sound.
I have adopted the accent from Asobam (whom).

Compounds:
Sobaiad (soh-BAY-ad) [Soba + Iad]
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Sabaooaona (say-bay-oh-oh-AY-oh-na) [“Saba” + Ooaona]  Whose Eyes

Also:
Asobam (ay-SOH-bam)  (On) Whom
“Saba” (SAY-bay)  Whose
Sobam (SOH-bam)  Whom
Sobca (SOB-kay)  Whose
“Sobha” (SOB-hay)  Whose
“Sobo” (SOH-boh)  Whose
Sobra (SOB-ray)  Whose
“Sola” (SOH-lay)  Whose

Note:
Overall, the root of these words seems to be “Sob.” However, Seba itself seems rather important in most cases.
See also Casarm (whom).

Compare from Loagaeth:
Sebas, Sebo, Sebra, Zeba

Sobaiad (soh-BAY-ad)* [Soba + Iad] comp.  Whose God

17.14 . . . whose God is wrath in anger . . .

Pronunciation notes:
(*Dee—So bai ad) Three syllables. The o takes its long sound. Dee also indicates that the ai (or “ay”) combine to form a long “a” sound—as in the English words day and play.
(*Dee—sobaiad) See the 48 Claves. Here, Dee placed an accent over the i in the second syllable.

Sobam (SOH-bam)* pron.  Whom

2.9 . . . whom the burning flames . . .
4.16 . . . whom none hath yet numbered . . .
6.7 . . . whom the First hath planted . . .
Pronunciation notes:

(*Dee 2.9—So bam)
(*Dee 4.16—So bam)
(*Dee 6.7—Sobam) It would appear that Dee heard three syllables in Key Two—so that the S took the sound of “es.” However, in later instances, the word had only two syllables. The three-syllable version of the word is likely a poetic or lyrical gloss, rather than a rule of pronunciation. I have adopted the accent from Asobam (whom).

Also:

Asobam (ay-SOH-bam) (On) Whom
“Saba” (SAY-bay) Whose
Soba (SOH-bay) Whose
Sobca (SOB-kay) Whose
“Sobha” (SOB-hay) Whose
“Sobo” (SOH-boh) Whose
Sobra (SOB-ray) Whose
“Soia” (SOH-lay) Whose

Also see:

Casarm (whom).

**Sobca** (SOB-kay)* adj. Whose

9.13 ... whose wings are of wormwood . . .
9.37 ... cursed are they whose iniquities . . .

Pronunciation notes:

(*Dee 9.13, 37—Sob ca ka) Two syllables. The c takes a hard “k” sound. I have adopted the accent from Asobam (whom).

Also:

Asobam (ay-SOH-bam) (On) Whom
“Saba” (SAY-bay) Whose
Soba (SOH-bay) Whose
Sobam (SOH-bam) Whom
“Sobha” (SOB-hay) Whose
“Sobo” (SOH-boh) Whose
Sobra (SOB-ray)
“Sola” (SOH-lay)

Also see:
Casarm (whom).

“Sobha” (SOB-hay) adj.

Pronunciation note:
I have adopted the accent from Asobam (whom).

Compounds:
Sobhaath (sob-HAY-ath) [“Sobha” + “Aath”] Whose Works

Also:
Asobam (ay-SOH-bam) (On) Whom
“Saba” (SAY-bay) Whose
Soba (SOH-bay) Whose
Sobam (SOH-bam) Whom
Sobca (SOB-kay) Whose
“Sobo” (SOH-boh) Whose
Sobra (SOB-ray) Whose
“Sola” (SOH-lay) Whose

Also see:
Casarm (whom)

Sobhaath (sob-HAY-ath)* [“Sobha” + “Aath”] comp. Whose Works

6.38 . . . whose works shall be a song of honour . . .

Pronunciation notes:
(*Dee—Sob há ath) Three syllables, with an accent on the second syllable. In Early Modern English, a double vowel indicated a long vowel—which Dee likely intends for the second syllable. Then a quick short a is sounded at the beginning of the third syllable.
(*Dee—sob-há-ath) See the 48 Claves. This note matches that from TFR.
Note:
See Soba (whose).

“Sobo” (SOH-boh) adj.  

Pronunciation note:
I have adopted the accent from Asobam (whom).

Compounds:
Sobolzar (soh-BOL-zar) [“Sobo” + “Lzar”]  

Also:
Asobam (ay-SOH-bam)  
“Saba” (SAY-bay)  
Soba (SOH-bay)  
Sobam (SOH-bam)  
Sobca (SOB-kay)  
“Sobha” (SOB-hay)  
Sobra (SOB-ray)  
“Sola” (SOH-lay)  

Also see:
Casarm (whom).

Soboln (soh-bohln)* n.  

9.22 ... settled their feet in the west ...

Pronunciation notes:
(*Dee—So bohn) Two syllables, with a long o in the first syllable.
(*Dee—sobln) See the 48 Claves. Here, Dee placed a circumflex over the second o to indicate that it, also, takes its long sound.

Note:
The similar spelling of Soboln (west) and Sobolzar (whose courses) appears to be coincidental. Unless the “courses” (Sobolzar) mentioned in Key Six are westward moving.
**Sobolzar** (soh-BOL-zar)* [*"Sobo" + "Lzar"] comp. Whose Courses

6.21 . . . whose courses visit with comfort . . .

**Pronunciation notes:**
(*Dee—Sobol zar) Should be three syllables.
(*Dee—sóbólzar) See the 48 Claves. The accent is placed on the second syllable.

**Note:**
See note at Soboln (west).

**Sobra** (SOB-ray)* adj.

1.10 . . . in whose hands the sun is as a sword . . .

**Pronunciation notes:**
(*Dee—Sobra) Two syllables. The o appears short in this case. I have adopted the accent from Asobam (whom).

**Also:**
Asobam (ay-SOH-bam) (On) Whom
"Saba" (SAY-bay) Whose
Soba (SOH-bay) Whose
Sobam (SOH-bam) Whom
Sobca (SOB-kay) Whose
"Sobha" (SOB-hay) Whose
"Sobo" (SOH-boh) Whose
"Sola" (SOH-lay) Whose

**Note:**
Overall, the root of these words seems to be "sob." However, Soba itself seems rather important in most cases.
See also Casarn (whom).

**Compare from Loagaeth:**
Sebas, Seba, Sebra, Zeba

"Sola" (SOH-lay) adj.
Pronunciation note:
I have adopted the accent from Asobam (whom).

Compounds:
Solamian (soh-LAY-mii-an) [“Sola” + “Mian”] Whose Continuance

Also:
Asobam (ay-SOH-bam) (On) Whom
“Saba” (SAY-bay) Whose
Soba (SOH-bay) Whose
Sobam (SOH-bam) Whom
Sobca (SOB-kay) Whose
“Sobha” (SOB-hay) Whose
“Sobo” (SOH-boh) Whose
Sobra (SOB-ray) Whose

Also see:
Casarm (whom).

Solamian (soh-LAY-mii-an)* [“Sola” + “Mian”] comp. Whose Continuance

8.14 . . . whose long continuance shall be . . .

Note:
The word long is not indicated by the Angelical.

Pronunciation notes:
(*Dee—So lá mi an) Four syllables. The accent is placed on the second syllable. I assume the o, the first a, and the i are all given their long sounds—as they fall at the ends of their syllables.

Note:
The similarity between this word and the name of the solar Angel Salamian. He is found in the Heptameron—associated with that grimoire's "Call of Sunday." This Angel also appeared to Dee and Kelley in the Five Books, pp. 81-82. There, Salamian claims to "rule in the heavens, and bear sway upon Earth . . . My name is Salamian, Mighty in the Sonne,
worker of worldly actions . . . " Salamian also tells Dee that he is under the direction of Michael—who is the Archangel of the Sun.

**Sulpeth** (sol-peth)* v: Harken (unto)/Listen to

6.32 Wherefore, harken unto my voice.

**Pronunciation notes:**

(*Dee—Sol peth)

(*Dee—sol-peth) See the 48 Claves. These notes indicate two syllables. Both vowels appear to take their short sounds.

**Note:**

See also Toatar (harken).

**Sonf** (sonv)* v: To Reign

1.2 I reign over you, saith the God of Justice . . .

**Pronunciation notes:**

(*Dee—sonf) Dee indicates a single syllable here. The nf tends to sound like "nv" when this word is spoken fluently.

**Compounds:**

Dsonf (dee-sonv) [Ds + Sonf] That Reign

**Note:**

Also see Bogpa (to reign).

**Sor** (sor) n. Action (especially that taken by a king)

*From Corpus Omnim:*

Found in the post-Crucifixion portion of the Table, in the phrase Gru Sor lad (Cause of the Actions of God).

**Surzas** (sur-zas)* v: To Swear (Promise)
30.148 ... which he hath sworn unto us ...

**Pronunciation notes:**
(*Dee—Surzas) Two syllables. Based on the two forms of Surzas/Znrza, I suspect the u in this case is a phonetic gloss.

**Also:**
Znrza (saur-za)  

**Note:**
Also see Aisro/Isro (promise of) and Sibsi (covenant).

**Symp** (simp)* pron. or adj.  

30.66 One season, let it confound another ...

**Pronunciation notes:**
(*Dee—Symp) One syllable.

**Also:**
Asymp (ay-simp)  

**Shared root:**
“Smnad” (sem-en-ad)  

**Note:**
The root here may be “sm” or “sym.”
Gisg (T)

"T" (tee) pron.

Compounds:
Ti (tii) ["T" + I]

Ta (tay)* prep. or conj.

1.14 ... sun is as a sword ...
1.17 ... moon as a through-thrusting fire ...
1.26 ... as the palms of my hands ...
1.68 ... as the balance of righteousness ...
2.15 ... as cups for a wedding ...
8.54 ... of such as are prepared ...
9.31 ... as the rich man doth his treasure ...
11.26 ... as they are whose number is ...
30.61 ... as a handmaid let her serve them ...

Pronunciation notes:
(*Dee 1.14, 17, 26, 68—TA)
(*Dee 2.15; 8.54; 9.31; 11.26; 30.61—Ta) Ta is likely just one syllable. It is uncertain if the a should take a long or short sound. However, various compounds that begin with Ta indicate the long "a" sound.

Note:
For the most part, Ta (as) seems to be used as a preposition—often synonymous with the word like: i.e., "the sun is as a sword" = "the sun is like a sword." A prepositional as can also mean "in the role of," as we see in the phrase ... who reigneth amongst you as the balance of righteousness and truth. Ta can also be a pronoun, when used in phrases like "Appear to our comfort ... and such as are prepared." (In this case, such as is the same as "those who.")

Compounds:
Chista (kiis-tay) [Chis + Ta] Are as
Chistad (kiis-tad) [Chis + Ta + D] Are as (the) Third
Corsta (kors-tay) [Cors + Ta] Such as
Ita (ii-tay) [I + Ta]
Qta (kwah-tay) [Q + Ta]
Tablior (TAY-blii-or) [Ta + Blior]
Tage (tayj) [Ta + "Ge"]
Talo (tay-el-oh) [Ta + "Lo"]
Talolcis (tay-LOL-sis) [Ta + "Lolcis"]
Taquanis (tay-kway-nis) [Ta + "Qanis"]
Tapuin (tay-pew-in) [Ta + "Puin"]
Taviv (tay-viv) [Ta + Viv]

Also:
"Ca" (kay)

Further:
"Ta" (tay) conj.

Compounds:
Taviv (tay-viv) ["Ta" + Viv]

Tabaan (or Tabaam) (tay-BAY-an)* n.

15.2 O thou, the governor of . . .

Note:
The transmission of Key Fifteen is missing from Dee’s journals. We have only the English for the Key given on TFR, p. 193. However, this word is given later by Ilemese, on TFR, p. 200. It also appears in Dee’s 48 Claves—where it is spelled with an n instead of an m (Tabaan).
I have adopted the accent from Tabaorí (to govern).

Pronunciation notes:
(*Dee—tabaan) See the 48 Claves. Dee gives us little clue here. He only placed a circumflex over the second a to indicate its long sound. The first a is possibly long as well, based on other versions of this word. This likely makes a word of three syllables. (I have settled upon the Tabaan version of this word in my pronunciation, because the n appears in other versions of this word.)
Also:
Anetab (ay-NEE-tayb) (In) Government
Gnetaab (nee-TAY-ab) (Your) Governments
Netaab (nee-TAY-ab) Governments
Netaaib (nee-TAY-ay-ib) Government
Tabaord (tay-BAY-ord) (Let) Be Governed
Tabaori (tay-BAY-oh-rii) To Govern
"Tabas” (tay-BAS) To Govern

Further:
Cab (kab) Rod/Scepter
Caba (ka-BA) To Govern

Tabaord (tay-BAY-ord)* v. (Be) Governed

30.44 ... let her be governed by her parts ... 

Note:
The word her is implied in the Angelical here only by context.

Pronunciation notes:
(*Dee—Tu ba ord) Three syllables. The a preceding an o should take the long sound (as in the English word chaos). I have adopted the accent from Tabo exposure to govern.

Also:
Anetab (ay-NEE-tayb) (In) Government
Gnetaab (nee-TAY-ab) (Your) Governments
Netaab (nee-TAY-ab) Governments
Netaaib (nee-TAY-ay-ib) Government
Tabaam (tay-BAY-an) Governor
Tabaori (tay-BAY-oh-rii) To Govern
"Tabas” (tay-BAS) To Govern

Further:
Cab (kab) Rod/Scepter
Caba (ka-BA) To Govern
Tabaori (tay-BAY-oh-rii)* v. To Govern

30.121... govern those that govern...

Pronunciation notes:
(*Dee— Tabá o ri) Four syllables, with an accent on the second syllable. The first a should take a long sound, as seen in other versions of this word. The second a takes the long sound when preceding an o (as in the English word chaos). Dee shows that the o stands alone—taking its long sound.

(*Dee—Tabáöri) See the 48 Claves. Here, Dee again placed the accent on the second syllable. He also placed a circumflex over the o to indicate its long sound.

Also:
Anetab (ay-NEE-tayb)
Gnetaab (nee-TAY-ab)
Netaab (nee-TAY-ab)
Netaaib (nee-TAY-ay-ib)
Tabaam (tay-BAY-an)
Tabaord (tay-BAY-ord)
"Tabas" (tay-BAS)

Further:
Cab (kab)
Caba (ka-BA)

"Tabas" (tay-BAS) v.

Pronunciation note:
I have adopted the accent from Tabaori (to govern).

Compounds:
Artabas (ar-tay-bas) [Ar + "Tabas"]

Also:
Anetab (ay-NEE-tayb)
Gnetaab (nee-TAY-ab)
Netaab (nee-TAY-ab)
Netaaib (nee-TAY-ay-ib) Government
Tabaam (tay-BAY-an) Governor
Tabaord (tay-BAY-ord) (Let) Be Governed
Tabaori (tay-BAY-oh-rii) To Govern

Further:
Cab (kab) Rod/Scepter
Caba (ka-BA) To Govern

Note:
Compare to the name of the Part of the Earth (and its Angelic Governor) Tabitom. Perhaps this shares the "tab" root, and is perhaps even a compound with the word Om as well. Thus the name would mean "Governor of knowledge" or "wise Governor."

Tabges (tab-jes)* n. Caves

30.98 ... let them become caves for the beasts ... 

Pronunciation notes:
(*Dee—Tab ges) Two syllables. The g followed by an e is likely soft.

Tablior (TAY-blii-or)* [Ta + Blior] comp. As Comforters

5.13 ... as continual* comforters unto whom I have fastened ... 

Note:
(*The word continual is not represented in the Angelical.)

Pronunciation notes:
(*Dee—Ta blior) Likely three syllables, with an accent on the first. See pronunciation notes for Blior (comfort) for the long "i" sound.

"Tad" (tad) [Ta + D] comp. As the Third

Compounds:
Chistad (kiis-tad)* [Chis + Ta + D] Are as the Third
Tage (tayj)* [Ta + "Ge"] comp. 

As (Is) Not 

2.36 ... such as is not but in the mind ... 

Pronunciation note: 
(*Dee—Tage) Appears to be one syllable. The final e would be silent, and it would make the a long. Rhymes with the English words cage and rage.

Tal (tzall)* prop. n. 

Letter M* 

Note: 
The name of the Angelical letter for M. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter M is named Mem, but Mem also translates as "water.") However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

Pronunciation notes: 
(*Dee—in sound stall or xtall) I suspect that Dee's "xt" is similar to the "tz" sound (as in Hebrew Tzedek)—which is somewhere between a "t" sound and a "z" sound ("tzuh").

Compare from Loagaeth: 
Tal

Talho (tal-ho)* n. 

Cups 

2.16 ... I have prepared as cups for a wedding ... 

Pronunciation notes: 
(*Dee—Talho)

Talo (tay-el-oh)* [Ta + "Lo"] comp. 

As the First 

4.30 ... are as the first 456 ...
Pronunciation notes:
(*Dee—Ta l o) Three syllables. The l and o stand alone.

Talolcis (tay-LOL-sis)* [Ta + “Lolcis”] comp.
As Bucklers

8.16 . . . shall be as bucklers to the stooping dragons . . .

Pronunciation notes:
(*Dee—Ta lol cis or sis) Three syllables. Dee indicates that the c should take a soft (“s”) sound.
(*Dee—ta lol-cis) See the 48 Claves. Here, Dee places an accent on the second syllable.

Tan (tan) prop. n. “The Seventeenth Aethyr”

30.3 . . . which dwell in the seventeenth aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Tan contains the three Parts of the Earth Sigmor, Avdropt, and Tocarzi.

Tapuin (TAY-pew-in)* [Ta + “Puin”] comp. As (Sharp) Sickles

3.15 . . . the rest are as sharp sickles . . .

Pronunciation notes:
(*Dee—Ta pu in) Three syllables. Dee originally spelled Tapuin with a v instead of a u. However, he indicates the “u” sound in his phonetic note.
(*Dee—tá pù-im) See 48 Claves. Note the accent on the first syllable. Dee added a circumflex over the u to indicate its long sound. Also note that Dee seems to have mistakenly spelled this word with a final m instead of an n.
Taqanis (tay-kway-nis)* [Ta + "Qanis"] comp.

5.6 . . . as olives in the olive mount . . .

**Pronunciation notes:**
(*Dee—Ta qu a nis) This appears to be four syllables. I believe Dee’s qu makes the same sound as q standing alone—"kwah." However, the qu a (or "kwah-ay") tends to blend into one sound when this word is spoken fluently.
(*Dee—ta qa-a-nis) See the 48 Claves. This note matches that from TFR.

Tastax (tas-taks)* v.

17.12 . . . lamps living going before thee.

**Pronunciation notes:**
(*Dee—Tas tax) Two syllables. Both a’s take their short sounds.

**Note:**
This is likely an instance of the -ax suffix, indicating action.

Also compare this word with the name of the Part of the Earth (and its Angelic Governor) Tastaxo. This could even be a compound (Tastax + Tox) for “Going Before Him” or “He Who Precedes.”

Tatan (tay-tan)* n.

9.16 . . . whose wings are of wormwood . . .

**Pronunciation notes:**
(*Dee—Ta tan) Two syllables. The first a is likely a long vowel.

**Note:**
Wormwood is a biblical reference to poison. In the Book of Revelation, a star named Wormwood falls to the Earth, and thereby poisons a third of the world’s water supply.
See also Faboan (poison).
Compare from Loagaeth:
Tantas, Tantat

\[ \text{Taviv (tay-viv)* } [\text{Ta} + \text{Viv}] \text{ comp.} \]

As the Second

6.28 . . . and continuance as the second and third . . .

Pronunciation notes:
(*Dee—Ta viv) Dee indicates two syllables here.

Further:
Taviv (tay-viv)* [“Ta” + Viv] comp.

And(?) Second

5.28 . . . brothers of the first and second . . .

Note:
Here is the only case where Ta (as) is strangely translated as “and.”
Could this be a mistake on the part of Dee or Kelley? Perhaps this word should be Odviv.
Also see Taviv (as the second).

Pronunciation notes:
(*Dee—Ta ui u) Looks like three syllables, but it is most likely only two.
Dee originally wrote this word with \( u \)'s instead of \( v \)'s—however, it is unlikely that he intended “u” sounds in this case. Instead, see word 6.28 (Taviv), which indicates the “v” sounds.

\[ \text{TAXS (taks-is)*} \]

7336

17.10 . . . and hast 7336 lamps living going before thee.

Pronunciation notes:
(*Dee—Taxs) Probably two syllables, as in the English taxes. Also, see the following note:

Note:
(*Dee—Faxis or Faxis to be sounded. I find in the Call Taxs. I find also in some words T and F are indifferently used.) See TFR, p. 194. This is an interesting
observation on Dee’s part. Because the use of T or F is indifferent here, I have chosen to stick with the “T” sound in my pronunciation.

**Teloa**h (TEE-loh-ah)* n.  

8.27 . . . shall not see death until this house fall . . .

**Pronunciation notes:**

(*Dee—tē lo ah) Three syllables, with an accent on the first syllable. The e and the o should each take their long sounds.

(*Dee—tēloâh) See the 48 Claves. Dee again shows the accent on the first syllable. The āh should indicate a short “o” sound (as in the words father and fall).

**Also:**

Teloch (tee-LOCH)  

**Teloch** (tee-LOCH)* n.  

3.17 . . . the horns of death . . .

11.21 . . . gathered them together in the house of death . . .

**Pronunciation notes:**

(*Dee 3.17—Teloch as och in hotch pot)

(*Dee 11.21—Te loch hotch) Two syllables, and the ch sounds as it does in the English words church and chime. However, also see Telocvovim, which suggests the ch may take the “ch” sound or the “kh” sound (as in the English word ache).

(*Dee—telōch) See the 48 Claves. Here, Dee placed an accent upon the second syllable.

**Compounds:**

Telocvovim (tee-LOCH-voh-vee-im) [Teloch + “Vovim”]  

Death Dragon

**Also:**

Teloah (TEE-loh-ah)  

Death

Death Dragon

30.115 . . . the dwelling place of him that is fallen . . .

Pronunciation notes:

(*Dee—Te lóc vo v im lotch, or loch) Likely five syllables, with an accent on the second. The c at the end of the second syllable is actually a “ch” digraph (as in church). Finally, the v in the fourth syllable stands alone.

Note:

“Death Dragon” is the literal translation of Telocvovim, which itself is likely a proper noun for Satan—“Him That Is Fallen.”

Also see Githgulcag (likely a name for Lucifer) and Choronzon (Satan, the Devil).

Tex (teks) prop. n.

“The Thirtieth Aethyr”

30.3 . . . which dwell in the thirtieth aethyr . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Tex contains the four Parts of the Earth Taoagla, Gemnimb, Advorpt, and Doxinal.

Thil (thil) n.

Seats

1.30 . . . whose seats I garnished . . .

*14.9 . . . upon 24 seats vexing all creatures . . .

Note:

*The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.
Also:
Othil (oh-thil) Seats of
Thild (thild) Seats
"Thiln" (thiln) Seats

Thild (thild)* n. Seats

5.31 ... their own seats which are garnished ...

Note:
The word **own** does not seem to be indicated in the Angelical.

Pronunciation notes:
(*Dee—Thild, one Syllable)

Also:
Othil (oh-thil) Seats of
Thil (thil) Seats
"Thiln" (thiln) Seats

"Thiln" (thiln) n. Seats

Compounds:
Thilnos (thil-nos) ["Thiln" + Os] 12 Seats of

Thilnos (thil-nos)* ["Thiln" + Os] comp. 12 Seats (of)

3.33 ... placed you in seats 12 of government ...

Pronunciation notes:
(*Dee—Thilnos) Likely two syllables.

Ti (tii)* ["T" + I] comp. It Is

11.25 ... it is as they are whose ...
Pronunciation notes:
(*Dee—Ti) One syllable. The i is likely a long vowel.

Tia (tii-a)* prep. Unto (Us)

30.149 ... he hath sworn unto us in his justice.

Pronunciation notes:
(*Dee—Tia) Likely two syllables. I suggest a long i—because it is followed by an a (as in the English word dial).

Note:
Also see Pambt (unto) and Pugo (as unto).

Tianta (tii-AN-ta)* n.

30.112 ... she is the bed of an harlot ...

Pronunciation notes:
(*Dee—Ti án ta) Likely three syllables, with an accent in the middle of the second syllable. In the first syllable, I suggest a long i—because it is followed by an a (as in dial).

Tibibp (tib-ib-ip)* n. Sorrow

12.8 ... the lanterns of sorrow ...

Pronunciation notes:
(*Dee—Tibibp) Dee gives us little clue for this word. I assume it should be three syllables. I would have assumed the final p stands alone, though Dee does not indicate such. Therefore, I have simply combined the b and p into the sound of "bip."

Note:
Also see Ser (sorrow).

Tilb (tib)* adj. or pron. Her
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30.28 ... *her* unspeakable variety ...

**Pronunciation notes:**

(*Dee—Tilb*) One syllable.

**Also:**

Tiobl (tii-AHB-el)  

**Compounds:**

Busdirtilb (buz-der-tilb) [Busdir + Tilb]  
Elzaptilb (el-ZAP-tilb) [“Elzap” + Tilb]  
Omptilb (omp-tilb) [“Omp” + Tilb]

**Note:**

Also see “Ip” (her) and “Pi” (she).

30.49 ... *let there be division in her* ...
30.72 ... *no creature upon or within her* ...

**Pronunciation notes:**

(*Dee 30.49—Ti òbil*)

(*Dee 30.72—Ti ob l*) Three syllables, with an accent on the second syllable. The * is not shown standing by itself, thus I assume it has a short sound. The second phonetic note (word 30.72) indicates the *l* stands alone.

(*Dee 30.49, 72—tiobl*) See the 48 Claves. Here, Dee again placed an accent on the second syllable.

**Also:**

Tilb (tilb)  

**Note:**

Also see “Pi” (she).

16.17 ... that understand and separate creatures.
Pronunciation notes:
(*Dee—Tli ob) Dee indicates two syllables—forcing the Ti to combine grudgingly into one sound. The ı likely takes its long sound.

Note:
"To separate creatures" as into differing classifications. The entire phrase "that understand and separate creatures" appears to indicate intelligence or logical thought.

Toatar (toh-AY-tar)* v. Harken (To Listen)

17.19 Gird up thy loins and harken.

Pronunciation notes:
(*Dee—To a tar) Three syllables. The o takes its long sound. The first a seems to stand alone.
(*Dee—toátar) See the 48 Claves. Here, Dee placed an accent over the a in the second syllable.

Note:
See also Solpeth (harken unto).

Also compare to the name of the Angel Autotar, an Elder of the Eastern Watchtower. Perhaps his name means "He Who Listens."

Tofglo (TOF-gloh)* n.

30.35 ... to dispose all things according to . . .

Pronunciation notes:
(*Dee—Tóf glo) Two syllables, with the accent on the first syllable.
(*Dee—tófglo) See the 48 Claves. This note is essentially the same as that in TFR.

Note:
Also see Ton (all).

Toh (toh)* v.

1.55 ... him that liveth and triumpheth . . .
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Pronunciation notes:
(*Dee—tōh) See 48 Claves. Note the accent mark over the o. (The previous word in the Key—Hom—is just one syllable without an accent. Thus, both words are likely to be taken together, with the accent on Toh.)

Possible compounds:
Baltoh (bal-toh) [Balt + Toh] Righteousness
Iadbaloth (i-ad-BAL-toh) [Iad + Balt + Toh] God of Righteousness

Also:
“Toha” Triumph?

“Toha” (toh-ha) n. (My) Triumph?

Compounds:
Baltoha (bal-toh-ha) [Balt + “Toha”] (My?) Righteousness

Note:
The -a could be an affix added to the word Toh (triumph).

Also:
Toh (toh) Triumph

Tohcot (toh-koth) n. “Nature Spirits”*

From Loagaeth:
(*Dee—This name comprehendeth the number of all the fairies—who are devils next to the state of man.) See the Five Books, p. 315. In other words, Tohcot indicates earthbound nature spirits. (Also see Gah, which likely means “pure spirits.”)

Also see:
Tolham (tol-HAYM) All Creatures
Tolhami (tol-HAY-mii) (Upon) All Creatures
Toltorg (tol-TORJ) Creatures
Toltorgi (tol-TOR-jii) With (Her) Creatures
“Toltorn” (tol-TORN) Creature
Tolham (tol-HAYM) n.

All Creatures

14.11 . . . vexing all creatures of the earth with age . . .

Pronunciation notes:
I have adopted the accent from Tolhami.

Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Here, the Angelical word Caosgo (of the earth) follows Tolham. See Toltorg.

Also:
Tolhami (tol-HAY-mii) (Upon) All Creatures
Toltorg (tol-TORJ) Creatures
Toltorgi (tol-TOR-jii) With (Her) Creatures
“Toltorn” (tol-TORN) Creature

Compare from Loagaeth:
Tôhoth

Tolhami (tol-HAY-mii)* n.

(Upon) All Creatures

7.22 . . . such as work wonders on all creatures.

Pronunciation notes:
(*Dee—Tol há mi) Three syllables, with an accent on the second syllable. The a and the final i likely take their long sounds.
(*Dee—tol-há-mi) See the 48 Claves. Note the circumflex over the a—indicating its long sound.

Also:
Tolham (tol-HAYM) All Creatures
Toltorg (tol-TORJ) Creatures
Toltorgi (tol-TOR-jii) With (Her) Creatures
“Toltorn” (tol-TORN) Creature
Compare from Loagaeth:
Tohcoth

Toltorg (tol-TORJ)* n. Creatures

3.19 . . . wherein the creatures of the earth are . . .

Pronunciation notes:
(*Dee—Toltorg org as in george) Likely two syllables, with a soft g at the end. I have adopted the accent from other versions of this word.

Note:
The Angelical for “of the earth” (Caosgo) does not appear here. See Tolham.

Also:
Tolham (tol-HAYM) All Creatures
Tolhami (tol-HAY-mii) (Upon) All Creatures
Toltorgi (tol-TOR-jii) With (Her) Creatures
“Toltorn” (tol-TORN) Creature

Compare from Loagaeth: Tohcoth

Toltorgi (tol-TOR-jii)* n. (With) Creatures

5.23 . . . to water the earth with her creatures . . .

Pronunciation notes:
(*Dee—Toltorgi) Likely three syllables, with an accent on the second syllable. The g preceding an i should take the soft ("j") sound.
(*Dee—toltorgi) See the 48 Claves. This note matches that from TFR.

Also:
Tolham (tol-HAYM) All Creatures
Tolhami (tol-HAY-mii) (Upon) All Creatures
Toltorg (tol-TORJ) Creatures
“Toltorn” (tol-TORN) Creature
Compare from Loagaeth:
Tohcoth

“Toltorn” (tol-TORN) n. Creature

Pronunciation note:
I have adopted the accent from other versions of this word.

Compounds:
Agtoltorn (ay-jee-tol-torn) [Ag + “Toltorn”] No Creature
Agltoltorn (ag-el-tol-torn) [Ag + L + “Toltorn”] No One Creature

Also:
Tolham (tol-HAYM) All Creatures
Tolhami (tol-HAY-mii) (Upon) All Creatures
Toltorg (tol-TORJ) Creatures
Toltorgi (tol-TOR-jii) With Creatures

Ton (ton)* adj.

30.74 All her members, let them differ . . .

Pronunciation notes:
(*Dee—Ton) One syllable.

Note:
Also see Tofglo (all things).
Also see Vomsarg, which is “All” (or Every One) used as a pronoun.

Tonug (too-nuj)* v.

30.95 . . . the work of man and his pomp, let them be defaced.

Pronunciation notes:
(*Dee—To nug g dg) Two syllables. The final g takes the soft “j” sound.
Tooat (toh-OH-at)* v. To Furnish

30.31 . . . her unspeakable variety, furnishing you with . . .

Pronunciation notes:
(*Dee—To ə at) Three syllables, with an accent on the second syllable. The ə stands alone in the second syllable.
(*Dee—tooät) See the 48 Claves. Dee again placed the accent over the ə in the second syllable.

Tor (tor) prop. n. “The Twenty-Third Aethyr” (To Rise?)

30.3 . . . which dwell in the twenty-third aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Tor contains the three Parts of the Earth Ronoomb, Onizimp, and Zaxanin.

Possible shared root:
Torgü (tor-GOO) Arise
Torzu (tor-ZOOL) Arise
Torzul (tor-ZOOL) Shall Rise
Torzulp (tor-ZOOLP) To Rise

Torh (torb) n. One Hundred

10.41 . . . roar with a hundred mighty earthquakes . . .

Note:
This word was not originally given with Key Ten. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.
This would appear to be the word for "one hundred" and not the numeral 100.

**Compounds:**
Matorb (may-torb) [Matb + Torb] Long (period of time)

**Torgu** (tor-GOO)* v.

4.32 Arise, you sons of pleasure ... 

**Pronunciation notes:**
(*Dee—Torgu) Likely two syllables. I assume the g should have a hard sound in front of a u, as in the English words gulp and gun. The final u itself likely has a long sound.

(*Dee—Torgú) See the 48 Claves. Note the accent on the last syllable.

Also:
Torzu (tor-ZOO) Arise
Torzul (tor-ZOOL) Shall Rise
Torzulp (tor-ZOOLP) To Rise

**Possible shared root:**
Tor (tor) "The Twenty-Third Aethyr"

**Torzu** (tor-ZOO)* v.

2.40 Arise sayeth the First.
30.117 O you heavens, arise ... 
30.141 Arise, move, and appear ... 

**Pronunciation notes:**
(*Dee 2.40—Torzu) Dee places an accent on the final syllable.
(*Dee 30.117, 141—Torzu) Two syllables.

**Also:**
Torgu (tor-GOO) Arise
Torzul (tor-ZOOL) Shall Rise
Torzulp (tor-ZOOLP) To Rise
Possible shared root:
Tor (tor) “The Twenty-Third Aethyr”

Note:
Compare to the name of the Part of the Earth (and its Angelic Governor) Torzoxi. It would appear that this name is a compound (Torzu + Tox), or “He Who Rises.”

**Torzul** (tor-ZOOL)* v. (Shall) Arise

3.27 ... which sleep and shall rise.

Pronunciation notes:
(*Dee—TORZUL) Dee gives us little clue here. See pronunciation note for Torzu (arise). I have adopted the accent from other versions of this word.

Also:
Torgu (tor-GOO) Arise
Torzu (tor-ZOO) Arise
Torzulp (tor-ZOOLP) To Rise

Possible shared root:
Tor (tor) “The Twenty-Third Aethyr”

**Torzulp** (tor-ZOOLP)* v. To Rise

30.40 ... and rose up in the beginning . . .

Pronunciation notes:
(*Dee—Tor zulp) Two syllables. Based on the other versions of this word, I assume the u should have a long vowel sound. I have adopted the accent from other versions of this word.

Also:
Torgu (tor-GOO) Arise
Torzu (tor-ZOO) Arise
Torzul (tor-ZOOL) Shall Rise
Possible shared root:

**Tor** (tor) **“The Twenty-Third Aethyr”**

**Tox** (toks) *pron. or adj.*

14.21 ... the promise of *him* which is called ...  

**Note:**
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

**Compounds:**

Lonshitox (lon-shii-toks) [*Lonshi + Tox*]  His Power
Avavox (ay-vay-voks) [*“Avav” + Tox*]  His Pomp
Oxiayal (oks-AY-al) [*Tox? + Iaiial*]  The Mighty Seat

Possible shared root:

**Oxex** (oks-eks) **To Vomit**
**Oxo** (oks-oh) **“The Fifteenth Aethyr”**

**Note:**
The root of these words may be “ox.”

**Tranan** (tray-nan)* **n.**  Marrow

9.18 ... and of *the marrow of salt* ...

**Pronunciation notes:**

(*Dee—Tra nan*) Two syllables. The first *a* is likely a long vowel.

**Trian** (TRII-an)* **v.**  Shall Be

6.39 ... whose works *shall be* a song of honour ...
8.15 ... whose long continuance *shall be* as bucklers ...

**Pronunciation notes:**

(*Dee 6.39—Trian*)

(*Dee 8.15—Tri an*) Two syllables. The *i* is likely a long vowel, followed by a short *a.*
(*Dee 6.39—trian) See the 48 Claves. The accent is placed on the first syllable.

Note:
Also see Chisò (shall be).

**Trint** (trint) v.
14.6 . . . which sit upon 24 seats . . .

Note:
The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

**Trof** (trof)* n. or v.
2.34 . . . you are become a building such as . . .

Pronunciation note:
(*Dee—Trof) Likely one syllable, as “Tr” makes a natural sound in English (as in trial, try, and trouble).

Note:
Also see Orscatbl (buildings). I suspect that Trof can also stand as the verb “to build.”

**Turbs** (turbs)* n.
2.20 . . . as the flowers in their beauty . . .

Pronunciation notes:
(*Dee—Turbs) Likely one syllable.

Also:
Urbs (yurbs) Beautified
Van (U/V)

**Vaa (vay) prop. n.**

**Pronunciation note:**
The double a in Early Modern English should indicate a long vowel sound.

**Note:**
See TFR, pp. 228–29. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system—such as the Heptarchia or Great Table (Watchtower) systems. However, Vaa is one of the few entirely unique Angels that appeared to the two men. It was very late in the Angelic journals, after all of the essential Angelic magick had been transmitted. One day, Kelley saw three little creatures running around the floor of the room. It turned out that they were Angels from the Great Table (Watchtowers)—but their names were *not* derived according to the instructions Ave had previously given to Dee.

**Note:**
Vaa says of himself: “I am the last of the first, of the fourth.* And I have power to gather up the blessings of God, and to set them (if they be disdained) in a better soil.” Dee notes, in Latin: “Transplanter of Gifts.” And, a little further down the page: “Vaa—It is my duty to transplant the gifts of God.”

The three Angels, apparently jointly, say, “For even as the father, son and holy spirit are one, but of themselves and being dilated, is full of power, and many. So are we one particularly in power,** but separated. Notwithstanding, spiritually of, and amongst, others, and dilated in the will of God, and into the branches of his determinations. But, particularly living, and jointly praising God.”

**Note:**
*Dee notes the Angels are numbering the Watchtowers in an odd fashion. So that in this case, he points out, the numbering should follow: First = eastern, Second = western, Third = southern, and Fourth = the northern Watchtower. Vaa is found as the last three letters on the first line of the Northern Watchtower Tablet.
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(**On the next page Dee notes: The three names make one name of 7 letters—Gazavaa.) Further, I note that all three of these names begin with capital letters on the Great Table (Watchtowers). Also, each one of them terminates once it hits the Great Cross, Black Cross, or the end of the Watchtower. We may have discovered an entirely new Angelic system in the Watchtowers.

(See Ga and Za. Also see Galvah, Mapsama, Murifri, and Nalvage.)

Vabzir (vab-zer)* n.

Vabzir (vab-zer)* n.

The Eagle

The Eagle

11.11 . . . and the Eagle spake and cried . . .

Pronunciation notes:

(*Dee—Vab zir) Two syllables. Both vowels appear to take their short sounds.

Note:
This is a direct reference to one of the four Beasts of the Apocalypse.
See Revelation, chapters 4ff.

Van (van) prop. n.

Letter U/V

Letter U/V

Note:
See the Five Books, p. 270. The name of the Angelical letter for U/V. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter U/V is named Vav, but Vav also translates as "nail" or "stake.") However, such translations for the Angelical letters are never given.

Compare from Loagaeth:

Van

"Vaoan" (vay-oh-AN)* n.

Truth

Truth

1.72 . . . the balance of righteousness and truth.
Pronunciation notes:

(*Dee, recording the words of Nalvage—It is Vooan. It may be sounded Vaoan. Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of their sounds.) There are two acceptable spellings for this word (see Vooan). When working with earth-bound or infernal spirits, the word should start with Vo (Vooan)—sounding akin to “voo-an.” However, when working with Angels, the word should start with Va (“Vaoan”)—sounding akin to “vay-oh-an.”

(*Dee—vaoan) See the 48 Claves. Here, Dee uses the “Vaoan” spelling of the word, even though the Vooan spelling was given in TFR. (See Odvooan for the accented syllable.)

Note:
Also see TFR, p. 80. Here, the Angel Nalvage says of Vooan: “The word is, by interpretation, Ignus vera mater. The vain Philosophers do think it doth beget bodies. But, in truth, it conceiveth and bringeth forth.” It seems that Nalvage accuses the “vain Philosophers” of regarding Vooan (Truth) as a male force (begetting bodies), but that Truth is in fact a feminine force (conceiving and bringing forth)—probably associating Truth with Gnostic images of the Goddess Wisdom (Sophia). The Latin that Nalvage uses to interpret the word—Ignus vera mater—seems to mean the “Fiery Truth of the Mother/Source.”

Also:
Vooan (voo-AN) Truth

Varpax (var-paks) n/a

Note:
See the Five Books, p. 258. Here, Raphael offers a long prayer, the very end of which is, “How great and innumerable are your [God’s] gifts? O remiges varpax. Kyrie eleyson.”
No translation is offered for this phrase, though I wonder if it is perhaps the Angelical for the Latin Kyrie eleyson (Lord have mercy), often used in Catholic prayer.
Note that Varpax may have the -ax suffix, indicating action.
Vasedg (vay-sej) prop. n. 

Note:
See the Five Books, p. 160. (A voice: "Come, O Vasedg.") Kelley is having a vision of the Seven Biblical Days of Creation at this point—where the Seven Ensigns of Creation are revealed. The call to Vasedg is answered by "a woman" who emerges from the darkness—except for her head—and presents a magickal tablet that produces "many things creeping out of it." She is then, temporarily, eclipsed by another woman who creates the Sun, Moon, and stars. When this other woman leaves, Vasedg steps fully into the light—revealing herself as an old crone. She retrieves clay from her tablet and creates birds with it. Finally, she says, "They are multiplied for your use" and exits the vision.

Note:
Compare this name to the name Vasg, an Angel of medicine of the Northern Watchtower.

"Vau" (vah) v. To Work

Compounds:
Vaulzirn (VOL-zern) ["Vau" + "Lzirn"] Work Wonders

Also:
Vaun (von) To Work

Vaulzirn (VOL-zern)* ["Vau" + "Lzirn"] comp. Work Wonders

7.21 ... such as work wonders on all creatures.

Pronunciation notes:
(*Dee—Vául zirn) Two syllables, with an accent on the first syllable. In Early Modern English, the au letter combination produces a short "o" sound (as in the English words auburn and autumn).
Vaun (von)* v.  To Work

3.49 . . . you might work my power . . .

Pronunciation notes:
(*Dee—Vaun) One syllable. In Early Modern English, the au letter combination produces a short “o” sound (as in the English words auburn and autumn).

Also:
"Vau" (vah)  To Work

Ucim (yew-sim)* v.  Frown Not (To Smile)

9.61 Happy is he upon whom they frown not.

Pronunciation notes:
(*Dee—Ucim) Two syllables. The U stands alone. The c should take its soft “s” sound when preceding an i (as in the English words circus and circle.)

Also:
Ulcinin (yewl-sii-nin)  Happy (Is He)

Udl* (yew-del) n.  The Rest

Alternate spelling:
(*Dee 3.13—Vndl It may be VdL or VndL”) This is an alternate spelling for Undl (the rest).

Also:
Undl (und-el)  The Rest

Veh (vay) prop. n.  Letter C/Ch/K
Note:
The name of the Angelical letter for C/K. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter C/K is named Kaph, but Kaph also translates as "fist" or "cupped hand"). However, such translations for the Angelical letters are never given. (See the Five Books, p. 270.)

Vep (vep)* n.

1.62 ... which shineth as a flame ...

Pronunciation notes:
(*Dee—It is called Vep) I assume the e in this word is a phonetic gloss. See the word Vp in Loagaeth.

Note:
Both Vep and Prge (fire) are nouns. For a verb form, see Ialpon (to burn). For an adjective, see Ialpor (flaming).

Compare from Loagaeth:
Vp

Ugear (yew-JEE-ar)* n.

7.15 ... in whom the strength of men rejoiceth ...

Pronunciation notes:
(*Dee—V ge ar) Three syllables. The accent is on the second syllable. Dee originally wrote this word with an initial V—however, it should take the “u” sound, as it precedes a consonant. The g is likely soft, as it precedes an e (as in the English words gentle and gender). Also, the e in the second syllable appears to take a long sound (likely due to the ea letter combination—as in the English words eat and seat).
(*Dee—vgær) See the 48 Claves. The accent is again shown on the second syllable.
Also:

Ugeg (yew-JEJ)  
Become Strong

Ugegi (yew-JEE-jii)  
Waxeth Strong

Note:

Also see Umadea (strong towers), Umplif (strength), and Vohim (mighty). Note how all these words for “strength” begin with U/V. But, also see Micaolz (mighty).

Ugeg (yew-JEJ)* v.  
Become Strong

8.10 ... the Elders are **become strong** ...

**Pronunciation notes:**

(*Dee—V geg) Two syllables. Dee originally wrote this word with an initial V—however, it should take the “u” sound, as it precedes a consonant. The accent on the second syllable is found in the pronunciation notes at Ugear (strength of men). The first g should be soft, as it precedes an e. The final g is indicated as soft in Dee’s phonetic notes for Odugeg (and wax strong).

**Compounds:**

Odugeg (ohd-yew-JEJ) [Od + Ugeg]  
And Wax Strong

Also:

Ugear (yew-JEE-ar)  
Strength (of Men)

Ugegi (yew-JEE-jii)  
Waxeth Strong

Note:

See note at Ugear.

Ugegi (yew-JEE-jii)* v.  
To Wax (Become) Strong

7.48 ... our strength **waxeth strong** in our comforter.

**Pronunciation notes:**

(*Dee—V Ge gi) Three syllables. Dee originally wrote this word with an initial V—however, it should take the “u” sound, as it precedes a consonant. The accent falls upon the second syllable, which Dee capitalized.
(see pronunciation notes for Ugear). The e is likely long. The second g should take the soft "j" sound, as it precedes an i (as in the English words giant and gyrate).

(*)Dee—vgægt) See the 48 Claves. Note the circumflex over the e to indicate its long sound.

Also:
Ugear (yew-JEE-ar) Strength (of Men)
Ugeg (yew-JEJ) Become Strong

Note:
See note at Ugear.

Viiv (vii-iv)* n. Second

2.7 . . . O you the second of the first . . .

Note:
The words O you are not indicated in the Angelical.
Also, this is the word for "second," but not the numeral 2.

Pronunciation notes:
(*)Dee—Vi iv) Two syllables—although, when spoken fluently, they tend to blend together. In Early Modern English, a double i indicated a long "i" sound. (I suspect the second i in Viiv is just a phonetic gloss.)

(*)Dee—vi-iv) See 48 Claves. This note matches the one from TFR.

Also:
Viv (vii-iv) Second

Virq (vir-kwah)* n. Nests

10.13 . . . are 22 nests of lamentation . . .

Pronunciation notes:
(*)Dee—Vir q quu) Two syllables. The q stands alone, and Dee indicates that it should sound like "kwah." (The uu is the same in Early Modern English as our modern w—so Dee's note indicates "quu" or "qw" as the sound of the second syllable.)
Viv (viv) n. Second

Compounds:
Taviv (tay-viv) [Ta + Viv] As the Second
Taviv (tay-viv) ["Ta" + Viv] And(?) Second
Vivialprt (viv-ii-AL-purt) [Viv + "Ialprt"] Second Flame
Vivdiv (viv-DII-vee) [Viv + Div] Second Angle

Also:
Viiv (vii-iv) Second

Note:
This is the word for "second," but not the numeral 2.
Compare this word to the name of the Part of the Earth (and its Angelic Governor) Vivipes.

Vivdiv (viv-DII-vee)* [Viv + Div] comp. Second Angle

4.12 . . . which reign in the second angle . . .

Pronunciation notes:
(*Dee—Vi v di v) Seems to be four syllables. The second and third v's appear to stand alone.
(*Dee—viv-di-v) See the 48 Claves. Here, Dee indicates three syllables instead.
I have adopted the accent from Sdiu (fourth angle).

Vivialprt (viv-ii-AL-purt)* [Viv + "Ialprt"] comp. Second Flame

**16.2 O thou Second Flame . . .

Note:
**The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on TFR, p. 194. However, Illemese gives his phonetic note for this word later, on TFR, p. 200. It also appears in Dee's 48 Claves.
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Pronunciation notes:
(*Illemese—vivi a purt) See IFR, p. 200. Four syllables. The r takes the “ur” sound. Although Illemese dropps the sound of the l, I have retained it in my pronunciation. Also see pronunciation notes for *lalprg (burning flames).
(*Dee—viuiâlprt) See the 48 Claves. Here, Dee placed an accent over the second i—which should be the second syllable. He also placed a circumflex over the a to indicate a long vowel. However, all other versions of “Ialprt,” *lalprg, etc., indicate a short a in the same place. (I have settled upon the short a sound in my pronunciation.)
I have adopted the accent from similar words.

Ul (yewl)* n.

End

1.58 . . . nor *end cannot be . . .

Pronunciation notes:
(*Dee—Call it Ul, with such sound to U as we pronounce yew, whereof bows are made.) It is hard to tell if Dee intended one or two syllables for this word. I have settled upon a single syllable.

Also:
Ul (yewls)

Uls (yewls)

Probable root:
L (el)

First

Note:
The two instances of *end are interesting. L by itself indicates the first or beginning, while its usage here is antonymic. See also I (is/are), which transmutes into its antonym by the addition of the letter p: lp (not)

Ulcinin (yewl-SII-nin)* adj.

Happy

9.59 Happy is he upon whom they frown not.

Pronunciation notes:
(*Dee—Ul ci nin) Three syllables. Dee originally wrote this word with an initial V—but he clearly shows the “u” sound in his phonetic note.
(The \( U/V \) precedes a consonant, so it should take the “u” sound.) The \( c \) should take its soft “s” sound when preceding an \( i \). The first \( i \) should be long, while the second \( i \) is short.

\(*\text{Dee—vclinin}\) See the 48 Claves. Here, Dee placed an accent over the \( i \) in the second syllable.

\textbf{Also:}

\begin{itemize}
  \item Ucin (yew-sim)
\end{itemize}

\textbf{Uls (yewls)* n.}


\textbf{Pronunciation notes:}

\(*\text{Dee—Ul}*) One syllable. Dee originally wrote this word as “Vls”—but his note clearly shows the “u” sound. See the pronunciation note at \( Ul \) (end) for more info.

\textbf{Also:}

\begin{itemize}
  \item Ul (yewl)
\end{itemize}

\textbf{Probable root:}

\begin{itemize}
  \item L (el)
\end{itemize}

\textbf{Note:}

See note at \( Ul \).

\textbf{Umadea (yew-MAY-dee-a)* n.}

7.28 . . . \textit{strong towers} and places of comfort . . .

\textbf{Pronunciation notes:}

\(*\text{Dee—V má de a}\) Dee originally wrote this word as “Vmadea.” However, in Early Modern English, a \( v \) followed by a consonant would have to take the “u” sound. (This is further supported by the related word \( Umplif \).) \textit{Umadea} appears to be four syllables, with an accent on the second syllable. The \( V/U \) stands alone. The \( e \) should likely take the long sound, as the \( ea \) letter combination does result in a long \( e \) (as in the
English words reading and seat. I suspect the final a (though it is written by itself) makes a short sound.

(*Dee—vmádēa) See the 48 Claves. The accent is still on the second syllable. The e has a circumflex over it to indicate the long sound.

**Probable shared root:**
Umplif (um-plif)  
Strength

**Note:**
Also see Ugeg (become strong), Vohim (mighty). Note how all these words for “strength” begin with a U/V. But, also see Micaolz (mighty).

**Uml** (um-el)* v.  
To Add

30.135 Add and diminish until the stars...

**Pronunciation notes:**
(*Dee—Vm l) Two syllables. The l stands alone. Dee originally spelled this word with a V—but the pronunciation note indicates that it should combine with the m in a single syllable. If so, then it could make the sound of “vern” or it could simply take the sound of “urn” instead. Since Dee offers no clue, I have opted for the “u” sound instead of “v.”

**Umplif** (um-plif)* n.  
Strength

7.47 ... and our strength waxeth strong...

**Pronunciation notes:**
(*Dee—Umplif) Dee originally wrote this word as Vmplif. However, his phonetic note clearly indicates the “u” sound. Likely two syllables, with short vowel sounds.

**Probable shared root:**
Umadea (yew-MAY-dee-a)  
Strong Towers

**Note:**
Also see Givi (stronger), Umadea (strong towers), Ugeg (become strong), and Vohim (mighty). Note how all these words for “strength” begin with U/V.
Un (und)* prop. n.  

Letter A

\[
\begin{array}{c}
\text{Un} \\
\end{array}
\]

Note:
See the Five Books, p. 270. The name of the Angelical letter for A. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter \(a\) is named Aleph, but Aleph also translates as "ox/bull.") However, such translations for the Angelical letters are never given.

Pronunciation notes:
(*Dee—The sound seemed und.) Likely just one syllable. The \(u\) in Dee's phonetic note could indicate a "yew" sound (as in ubiquitous) or an "uh" sound (as in under). I am unsure which is intended, but I have chosen to go with the "uh" sound.

Compare from Loagaeth:
Un

Unal (yew-NAL)* pron.  

These

\[
\begin{array}{c}
\text{Unal} \\
\end{array}
\]

9.27 These gather up the moss of the earth . . .

Pronunciation notes:
(*Dee—V nal) Two syllables. Dee wrote this word with a "V"—though the letter should take a "u" sound because it precedes a consonant.
(*Dee—Unal) See the 48 Claves. Here, Dee placed an accent over the second syllable. He also confirms the "u" sound for the initial letter.

Note:
The word these can be an adjective (as in "these books"). However, it is used in the Keys as a pronoun, being used in place of the subject noun.

Compounds:
Unalchis (yew-nal-kiis) [Unal + Chis]  

These Are
**Unalah (un-al-ah)** n.

Skirts

3.56 . . . you are become the skirts of justice and truth.

**Pronunciation notes:**

(*Dee—Unalah) Likely three syllables. Dee did not write the U standing alone, which seems to indicate that it combines with the n (making a short “u” sound).

**Note:**

Also see Miinoag (corners/boundaries).


These Are

10.33 . . . these be the Thunders . . .

**Pronunciation notes:**

(*Dee—Unal chis) Three syllables. The initial U stands alone. The ch in the final syllable takes a hard “ck” sound. (See Chis for further pronunciation notes.)

(*Dee—Unal-chis) See the 48 Claves. Here, Dee placed a circumflex over the a to indicate a long vowel sound. The initial V takes the “u” sound.

**Note:**

See note at Unal.

**Unchi (un-kii)** v.

To Confound

30.100 Confound her understanding . . .

**Pronunciation notes:**

(*Dee—Un chi Ki) Two syllables. The ch in the second syllable takes the harder “kh” sound—as in the English word ache.

**Also:**

Oucho (oh-yew-choh) (Let) Confound

Urch (yurk) The Confusers
Note:
It would appear that “uch” serves as a common root between these words.

Undl (und-el)* n. The Rest

3.13 . . . the rest are as sharp sickles . . .

Pronunciation notes:
(*Dee—Vnd L ) Two syllables. Dee originally wrote this word with an initial V. The V likely takes the sound of “u”—because it precedes a consonant. The l stands alone.

(*Dee—und-l) See 43 Claves. Here, Dee confirms the initial “u” sound as well as the stand-alone l.

Also:
Udl (yew-del) The Rest

Unig (yew-nig)* v. To Require

9.73 . . . the time is such as requireth comfort.

Pronunciation notes:
(*Dee—Vinig) Two syllables. Dee wrote this word with an initial V. However, because it precedes a consonant, it more likely takes the “u” sound.

Uniglag (yew-nii-glag)* v. To Descend

3.75 . . . move, descend, and apply yourselves . . .

Pronunciation notes:
(*Dee—Uniglag) I assume three syllables here, with a hard g in the second and third syllables.

(*Dee—vniglag) See the 48 Claves. Dee placed a circumflex over the i to indicate the long sound.
I have adopted the long “u” sound from the similarly spelled Unig (to require).

“Vnph” (unv) n. Anger

Pronunciation note:
Following the n, the ph likely has a soft “v” sound. (See the pronunciation notes for Sonf.)

Compounds:
ivonpovnph (ii-VON-foh-unv) [1 + “Vonpo” + “Vnph”]
Is Wrath in Anger

“Vonpovnph” (VON-foh-unv) [“Vonpo” + “Vnph”] Wrath in Anger

Also:
Vonph (vonv) Wrath
Vonpho (von-foh) (Of) Wrath
“Vonpo” (von-foh) Wrath

Possible shared root:
Vohim (VOH-im) Mighty
“Vonin” (voh-NIN) Dragon
Vonph (vonv) Wrath
“Vovim” (voh-VIM) Dragon
Vovina (voh-VI-na) Dragon

Vohim (VOH-im)* adj. Mighty

10.42 . . . with a hundred mighty earthquakes . . .

Pronunciation notes:
(*Dee—Voh-im) Two syllables, with an accent on the first syllable.
(*Dee—vohim) See the 48 Claves. Here, Dee again indicates the accent on the first syllable.

Possible shared root:
“Vnph” (unv) Anger
"Vonin" (voh-NIN) Dragon
Vonph (von-v) Wrath
Vonpho (von-foh) (Of) Wrath
"Vonpo" (von-foh) Wrath
"Vovim" (voh-VIM) Dragon
Vovina (voh-VII-na) Dragon

Note:
Also see Umadea (strong towers), Umplif (strength), Ugeg (become strong). Note how all these words for "strength" begin with U/V. But, also see Micaolz (mighty).

Compare from Loagaeth:
Voh, Voka

Vomzarg (vom-sarj)* pron. Every One/All

3.36 . . . giving unto every one of you power . . .

Pronunciation notes:
(*Dee—Vomsarg, arg as in barge) Likely two syllables, with a soft g at the end.

Note:
The word all can be an adjective ("all books") or a pronoun ("justice for all"). The word every is simply an adjective—but the word Vomzarg translates as "every one," which is synonymous with all used as a pronoun.

See also Ton, which is "all" used as an adjective.

"Vonin" (voh-NIN) n. Dragons

Pronunciation note:
I have adopted the accent from Vovina (dragon).

Compounds:
Abaivonin (ay-bay-II-voh-nin) ["Abai" + "Vonin"] Stooping Dragons
Note:
Stooping here means "diving," as an eagle stooping for its prey.

Also:
"Vovim" (voh-VIM)  
Vovina (voh-VII-na)  

Possible shared root:
Vohim (VOH-im)  
"Vnph" (unv)  
Vonph (vonv)  
Vonpho (von-foh)  
"Vonpo" (von-foh)  

Vonph (vonv)* n.  

13.7 . . . to stir up wrath of sin . . .

Pronunciation notes:
(*Dee—Vonph) One syllable. I assume the nph is similar to the nf we see in words like Sonf (reign). I have indicated this in my pronunciation with "nv." The v indicates a sound somewhere between a hard f and a very soft v.

Compounds:
Ivonph (ii-VONV) [I + Vonph]  

Also:
"Vnph" (unv)  
Vonpho (von-foh)  
"Vonpo" (von-foh)  

Possible shared root:
Vohim (VOH-im)  
"Vcnin" (voh-NIN)  
"Vovim" (voh-VIM)  
Vovina (voh-VII-na)
Vonpho (von-foh)* n. (Of) Wrath

1.9 . . . the firmaments of wrath . . .
9.9 . . . vials eight of wrath . . .

Pronunciation notes:
(*Dee 1.9—Vonpho)
(*Dee 9.9—Vonpho) Two syllables.

Also:
Vonph (vonv) Wrath
"Vnph" (unv) Anger
"Vonpo" (von-foh) Wrath

Possible shared root:
Vohim (VOH-im) Mighty
"Vonin" (voh-NIN) Dragon
"Vovim" (voh-VIM) Dragon
Vovina (voh-VII-na) Dragon

"Vonpo" (von-foh) n. Wrath

Compounds:
Ivonpovnph (ii-VON-foh-unv) [I + “Vonpo” + “Vnph”] Is Wrath in Anger
“Vonpovnph” (VON-foh-unv) [“Vonpo” + “Vnph”] Wrath in Anger

Also:
“Vnph” (unv) Anger
Vonph (vonv) Wrath
Vonpho (von-foh) (Of) Wrath

Possible shared root:
Vohim (VOH-im) Mighty
“Vonin” (voh-NIN) Dragon
“Vovim” (voh-VIM) Dragon
Vovina (voh-VII-na) Dragon
“Vonpovnph” (VON-foh-unv) [“Vonpo” + “Vnph”] comp. Wrath in Anger

Compounds:
[vonpovnph (i-VON-foh-unv) [I + “Vonpo” + “Vnph”]
Is Wrath In Anger

Vooan (voo-AN)* n.
1.72 . . . the balance of righteousness and truth.

Pronunciation notes:
(*Dee, recording the words of Nalvage—It is Vooan. It may be sounded Vaoan. Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of their sounds. ) Thus, there are two acceptable spellings for Vooan. When working with earthbound or infernal spirits, the word should start with Vo (Vooan)—sounding akin to “voo-an.” However, when working with Angels, the word should start with Va (“Vaoan”)—sounding akin to “vay-oh-an.”
(*Dee—vaoan) See the 48 Claves. Here, Dee uses the “Vaoan” spelling of the word, even though Vooan was given in TFR. (See Odvooan for the accented syllable.)

Note:
(**Dee recording the words of Nalvage—The word is, by interpretation, Ignus vera mater. The vain Philosophers do think it doth beget bodies. But, in truth, it concieveth and bringeth forth.”) See TFR, p. 80. It seems that Nalvage accuses the “vain Philosophers” of regarding Vooan (Truth) as a male force (begetting bodies), but that Truth is in fact a feminine force (conceiving and bringing forth)—probably associating Truth with Gnostic images of Wisdom (Sophia). The Latin that Nalvage uses to interpret the word—Ignus vera mater—seems to mean the “Fiery Truth of the Mother/Source.”

Compounds:
Odvooan (ohd-voo-AN) [Od + Vooan] And Truth

Also:
“Vaoan” (vay-oh-AN) Truth
Vors (vorz)* prep.

3.39 . . . power successively over 456 . . .

Pronunciation notes:
(*Dee—VORS) One syllable. See the pronunciation note for Vorsg.

Also:
Vorsg (vorzh)

Note:
Also see the Five Books, p. 311. Here, several spirits appear and demand of Dee and Kelley, “Vors Mabberan?” Dee records (Vors Mabberan = how now: what hast thou to do with us?) Given the known definition of Vors (over—especially in a hierarchy), I assume this phrase is a challenge as if to say, “What authority do you have over us?” Dee responds by reciting a prayer that sends these spirits fleeing.

Compare from Loagaeth:
Vor, Vors, Vorza, Vorzad, Vorzed

Vorsg (vorzh)* prep.

1.3 . . . I reign over you, sayeth the God of Justice . . .

Pronunciation notes:
(*Dee—Vorsg) It is unclear if Dee intends this word to be one syllable or not. The g may stand alone, or it could combine with the s to make a kind of “zhuh” digraph. I have chosen the latter, and have presented it as “zh” in my pronunciation.

Also:
Vors (vorz)

Compare from Loagaeth:
Vor, Vors, Vorza, Vorzad, Vorzed
“Vovim” (voh-VIM) n. Dragon

Pronunciation note:
I have adopted the accent from Vovina (dragon).

Compounds:
Telocvovim (tee-LOCH-voh-vee-im) [Teloch + “Vovim”] Death Dragon

Also:
“Vonin” (voh-NIN) Dragons
Vovina (voh-VII-na) Dragon

Possible shared root:
Vohim (VOH-im) Mighty
“Vnp” (unv) Anger
Vonph (vonv) Wrath
Vonpho (von-foh) (Of) Wrath
“Vonpo” (von-foh) Wrath

Vovina (voh-VII-na)* n. Dragon

8.32 . . . until this house fall and the dragon sink . . .

Pronunciation notes:
(*Dee—Vo ui na) Three syllables, with an accent on the second syllable. The o and the i should take their long sounds. Dee originally wrote this word with a U in the second syllable. However, the U/V should take the “v” sound when preceding a vowel. (Further supporting this, see the pronunciation notes for Taviv, as well as other versions of Vovina.)

(*Dee—Vovina) See the 48 Claves. Dee again indicates the accent on the second syllable.

Also:
“Vonin” (voh-NIN) Dragon
“Vovim” (voh-VIM) Dragon

Possible shared root:
Vohim (VOH-im) Mighty
“Vnp” (unv) Anger
Vonph (vonv)  
Vonpho (von-foh)  
"Vonpo" (von-foh)  

Wrath  
(Of) Wrath  
Wrath

Upaah (yew-pay-ah)* n.  

Wings

2.2 Can the wings of the winds understand . . .  
9.14 . . . whose wings are of wormwood . . .  
17.4 . . . whose wings are thorns to stir up vexation . . .

Pronunciation notes:  
(*Dee 2.2; 9.14; 17.4—V pa ah) Three syllables. Dee originally wrote this word with an initial V. However, it should take the “u” sound because it precedes a consonant. The second syllable probably has a long a.  
(*Dee 2.2—v-pa-åh) See 48 Claves. Three syllables. Note the circumflex over the second a. This is not the only case where “åh” seems to indicate the short “o” sound (as in the English words father and fall).  
(*Dee 9.14; 17.4—vpåah) See 48 Claves. Here, Dee places the circumflex on the first a instead.

Also:  
Upaahi (yew-pay-hii)

Upaahi (yew-pay-hii)* n.  

Wings

15.5 . . . under whose wings are 6739 . . .

Note:  
The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee’s 48 Claves.

Pronunciation notes:  
(*Dee—vpåahi) See the 48 Claves. Likely three syllables. Dee originally wrote this word with an initial V. However, it should take the “u” sound because it precedes a consonant. He placed an accent over the second a, which is possibly the second syllable. In Early Modern English, a double a should indicate the long “a” sound.
Also:
Upaah (yew-pay-ah) Wings

Ur (owr)* prop. n. Letter L

Note:
The name of the Angelical letter for L. It is likely that these letter
names have translations of their own. (For instance, note the Hebrew
alphabet: the letter L is named Lamed, but Lamed also translates as “ox-
goad.”) However, such translations for the Angelical letters are never
given. (See the Five Books, p. 270.)

Pronunciation notes:
(*Dee—in sound our or ourh.) I would assume this word rhymes with the
English word hour.

Compare from Loagaeth:
Vr

Uran (yew-RAN)* n. Elders

8.8 . . . in whom the Elders are become strong . . .

Note:
This is apparently a direct reference to the twenty-four Elders of the
Apocalypse (see Revelation, chapter 4).

Pronunciation notes:
(*Dee—V rán) Two syllables, with the accent on the second syllable. Dee
shows a V at the beginning of this word—however, in Early Modern
English, a U/V before a consonant should take the vowel (“u”) sound.
(*Dee—Vrán) See the 48 Claves. Again the accent is placed on the second
syllable.

Compare from Loagaeth:
Uran
Urbs (yurbs) v. To Beautify

1.35 . . . which beautified your garments . . .

Also:
Turbs (turbs) In Beauty

Urch (yurk) prop. n. The Confusers

From Corpus Omnium:
Associated with the Tribulation portion of the Table, translated in Latin as Confundantes (The Confusers)—which has a connotation of “to dissolve back to chaos.”

Also:
Oucho (oh-yew-choh) (Let) Confound
Unchi (un-kii) Confound

Note:
It would appear that “uch” is the shared root between these words.

Compare from Loagaeth:
Urchan

Urelp (yer-elp)* n. (A Strong) Seething

2.49 . . . and make me a strong seething . . .

Pronunciation note:
(*Dec—Vrelp) This seems to be two syllables, which means the initial V likely takes its soft “u” sound.

Note:
There have been suggestions that this word should be translated as “seeing,” indicating that the speaker of the Key is asking to be granted visions. I find this unlikely. The speaker of the Key is attempting to “stir up” the Angels, and the English might thus better read “. . . and make (for) me a strong seething.”
Also note that *seething* would normally be an adjective (as in "he displayed a seething anger"). However, in Key Two, it is used as a noun.

**Uta** (yew-tay) prop. n. "The Fourteenth Aethyr"

30.3 ... which dwell in *the fourteenth aethyr* ...

**Note:**
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

*Uta* contains the three Parts of the Earth *Tedoond, Vivipos, and Ooanamb.*

**Uti** (yew-tii) prop. n. "The Twenty-Fifth Aethyr"

30.3 ... which dwell in *the twenty-fifth aethyr* ...

**Note:**
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

*Uti* contains the three Parts of the Earth *Mirzind, Obvaors, and Ran­ glam.*

**UX** (yewks)* 42

13.4 ... which have 42 eyes to stir up ...

**Pronunciation notes:**
(*Dee—Ux) Likely just one syllable. It is unclear if the *U* should be long or short. I have settled upon the long sound.
Note:
This word was not originally given with Key Thirteen. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 193). This seems to have been the case with many of the numbers mentioned in the Keys.
There are no Angelical words (to date) that begin with the letter Pal (X). Usually, a word beginning with an X will take a "z" sound (as in the English words *xylophone* and *xenophobe*). Therefore, I assume that any such word in Angelical would begin with a Ceph (Z) instead.

**Ceph (Z)**

*Za* (*zay*) *prop. n.*

**Pronunciation note:**

(*Dec: Zaa*) Dee spells the Angel Za's name with two a's in a marginal notation (see the note below), which may indicate the long "a" sound.

**Note:**

See *TFR*, pp. 228–29. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system, such as the *Heptarchia* or Great Table (Watchtower) systems. However, Za is one of the few entirely unique Angels that appeared to the two men. It was very late in the Angelic journals, after all of the essential Angelic magick had been transmitted. One day, Kelley saw three little creatures running around the floor of the room. It turned out that they were Angels from the Great Table (Watchtowers), but their names were not derived according to the instructions Ave had previously given to Dee.

Za says of himself: "I am the second of the third,* which dwell in the spirit, and power of God in earth.** I have power to scourge them that resist the power, will and commandment of God. And I am one of those that stand, and is perpetual." Dee notes, in Latin: "Zaa—Scourger of resistance to the power, will and commandment of God."

The three Angels, apparently jointly, say, "For even as the father, son, and holy spirit are one, but of themselves and being dilated, is full of power, and many. So are we one particularly in power;*** but separated. Notwithstanding, spiritually of, and amongst, others, and dilated in the will of God, and into the branches of his determinations. But, particularly living, and jointly praising God."
Note:
*Dee notes the Angels are numbering the Watchtowers in an odd fashion. So that in this case, he points out, the numbering should follow: First = eastern, Second = western, Third = southern, and Fourth = the northern Watchtower. Za is found as the last two letters in the upper-left subquadrant of the Southern Watchtower Tablet.

**In Dee's diagram of the Holy City (see Geoffrey James' Enochian Magick of Dr. John Dee, p. 103), the Southern Gates are associated with the zodiacal triplicity of Earth.

(**On the next page Dee notes: The three names make one name of 7 letters-Gazavaa.) I note that all three of these names begin with capital letters on the Great Table (Watchtowers). Also, each one of them terminates once it hits the Great Cross, Black Cross, or the end of the Watchtower. We may have discovered an entirely new Angelic system in the Watchtowers.

(See Ga and Vaa. Also Galvah, Mapsama, Murifri, and Nalvage.)

Zaa (zay) prop. n.

"The Twenty-Seventh Aethyr"

30.3 ... which dwell in the twenty-seventh aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zaa contains the three Parts of the Earth Saziami, Mathula, and Orpanib.

Zacam (ZAY-kam) v.

To Move

6.36 . . . I have talked of you and I move you . . .

Pronunciation notes:
(*Dee—Za cam) Two syllables. I would suggest the a takes a long sound, as it falls as the end of its syllable.

(*Dee—zacam) See the 48 Claves. The accent is placed on the first syllable.
Note:
Remember that both I and you are generally implied in Angelical. Neither of these pronouns is indicated in the word itself.

Also:
Zacar (ZAY-kayr or ZOHD-ay-kayr)

Zacar (ZAY-kayr or ZOHD-ay-kayr)* v. Move

1.73 ... move, therefore ...
2.42 ... move, therefore ...
3.74 ... move, descend ...
4.42 ... move, and show yourselves ...
7.35 ... move, appear ...
12.23 ... move, I say ...
(RFP) ... move, and show yourselves ...
30.142 ... move and appear ...

Pronunciation notes:
(*Dee 1.73—Call it Zacar. E must come after R: but without number, and so it is Zacare) Nalvage was still giving numbers with each letter of the words at this point. However, the letter e was not drawn from the Tables of Loagaeth, so it is “without number.” Instead, it was only appended to the word in Dee’s phonetic note to indicate that the preceding a should be long. It is purely a phonetic gloss.
(*Dee 2.42; 4.42; 30. 142—Zacar )
(*Dee 7.35—Zacar ) This note suggests two syllables.
(*Dee 3.74—Zod a car) Here, Dee indicates that the Z should stand alone, making the “zohd” sound (producing three syllables instead of two). Since this is not indicated in other instances of the word, I suspect the extended Z is a poetic or lyrical gloss, rather than a rule of pronunciation. Finally, note that words 7.35 and 3.74 each indicate a long a in the first syllable.
(*Dee 1.73; 11.RFP—ZACaRe) See the 48 Claves. In these places, Dee placed a lowercase e at the end of the word—supporting the note in TFR, word 1.73.
Finally, I have adopted the accent from the word Zacam (to move).
Note:
Could there be a relationship between this word and the name of Acar, an Angel of fire in the Northern Watchtower?

Also:
Zacam (ZAY-kam) To Move

Zamran (zam-ran)* v. To Appear

1.76 ...move, therefore, and show yourselves...
2.45 ...move, therefore, and show yourselves...
(RFP) ...move, therefore, and show yourselves...**
7.36 ...move, appear, sing praises...
8.47 ...appear to the terror of the earth...
11.35 ...move, therefore, and show yourselves...
12.26 ...move, I say, and show yourselves...

Pronunciation notes:
(*Dee 1.76—Call it Zamran)
(*Dee 2.45—Zamran)
(*Dee 7.36; 8.47—Zam ran) Two syllables

Note:
**The wording of the RFP does change slightly in some of the Keys. See either the Angelical Keys cross-reference (chapter 2) or the Angelical Psalter (in volume I).

Compounds:
Odzamran (ohd-zam-ran) [Od + Zamran] And Appear

Zax (zaks) prop. n. “The Tenth Aethyr”

30.3 ... which dwell in the tenth aethyr ...

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the
name of the appropriate Aethyr. No established definitions were given for these names.

_Zax_ contains the three Parts of the Earth _Lexarph_, _Comanan_, and _Tabitor_.

**Zchis** (zohd-kiis)\* v.  
(They) Are 
\[\text{ZCHIS}\]

5.25 ... _they are_ the brothers . . .  
9.39 . . . _whose iniquities they are_ . . .  
11.27 . . . _as they are_ whose number is 31 . . .

**Pronunciation notes:**

("Dee 5.25; 11.27—Zod chis")

("Dee 9.39—Zod Chis kis") Two syllables. The _ch_ makes the harder "k" (or "kh") sound. See the pronunciation notes for _Chis_ (are) for the long "i" sound.

("Dee 5.25; 11.27—z-chis") See the 48 Claves. Notes two syllables, with the _Z_ standing alone.

**Also:**

Chis (kiis)  
Chis (kiis)  
"Chisda" (KIIS-da)  
Chiso (kiis-oh)  
"Gchis" (jee-kiis)  
"Ichis" (jjay-kiis)

**Zed** (zed)  
n/a

**Note:**

See _TFR_, pp. 34-35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by "a Voice": "Garil zed masch, ich na gel galaht gemp gal noch Cabanladan." No translation or context is offered.
Zen (zen) prop. n.  “The Eighteenth Aethyr”

30.3 . . . which dwell in the eighteenth aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zen contains the three Parts of the Earth Nabaomi, Zafasai, and Yalpamb.

Zid (zid) prop. n.  “The Eighth Aethyr”

30.3 . . . which dwell in the eighth aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zid contains the three Parts of the Earth Zamfres, Todnaon, and Pristac.

Zien (zeen)* n.  Hands

1.28 . . . the palms of my hands . . .

Pronunciation notes:
(*Dee—Zien) I assume there should be one syllable here. The Early Modern English letter combination ie makes a long “e” sound—as in the English words grieve and believe.

Also:
Azien (az-EEN)  (On Whose) Hands
Ozien (oh-ZEEN)  (Mine Own) Hand
Probable shared root:
Ozol (oh-ZOHL) Hands
Zol (zohd-OL) Hands

Zildar (zil-dar)* v. Fly into

11.8 . . . Thunders which flew into the east . . .

Pronunciation notes:
(*Dee—Zil dar) Two syllables. Both vowels appear to take their short sounds.

Possible shared root:
Zylna (zil-na) “Within”
“Zilodarp” (ZII-loh-darp) Stretch Forth / Conquest

Note:
Compare this word to the name of the Part of the Earth (and its Angelic Governor), Zildron. Thus, there is an etymology of “to fly” in his name.

“Zilodarp” (ZII-loh-darp) n. Stretch Forth / Conquest

Compounds:
Madzilodarp (mad-ZII-loh-darp) [Mad + “Zilodarp”] God of Conquest

Note:
I have simplified “stretch forth and conquer” into the obvious: “conquest.” However, based upon the words that might share a root with this word, I suggest that “stretch forth” is the base of “Zilodarp.”

Possible shared root:
Zildar (zil-dar) Fly into
Zylna (zil-na) “Within”
**Zim** (zim) prop. n. “The Thirteenth Aethyr” (Entrance or Territory?)

30.3 ... which dwell in the thirteenth aethyr ... 

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zim contains the three Parts of the Earth Gecaond, Laparin, and Docepax.

**Possible shared root:**
Zimii (ZII-mii) To Enter
Zimz (zimz) Vestures (Territories)

---

**Zimii** (ZII-mii)* v.

5.2 The Mighty Sounds have entered into the third angle ... 

Pronunciation notes:
(*Dee—Zii mii) Two syllables. The first i is likely a long sound. The double i’s in the second syllable would form a long “i” sound in Early Modern English.

(*Dee—zimii) See the 48 Claves. Note the accent on the first syllable.

**Possible shared root:**
Zim (zim) “The Thirteenth Aethyr”
Zimz (zimz) Vestures (Territories)

---

**Zimz** (zimz)* n.

1.23 ... in the midst of my vestures ... 

Pronunciation notes:
(*Dee—Zimz) Probably one syllable.
Note:
The word *vestures* would not have indicated clothing to Dee and Kelley. Instead, it would have indicated property or territories—especially those given by a king. (It is the root of our modern words *investiture* and *investment*.)

Note that the word *garment* in Angelical is given as *Oboleh*, and related to the word *Obloch* (garland)—indicating a wrapping. Also see Qaa (creation).

**Possible shared root:**

- Zim (zim) *The Thirteenth Aethyr*
- Zimii (ZII-mii) To Enter

30.3 . . . which dwell in *the ninth aethyr* . . .

**Note:**
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

*Zip* contains the three Parts of the Earth Oddiorg, Cralpir, and Doanzin.

**Zir (zer)** v.

- Am, Were, Was

2.51 ...I am of him...
3.4 ...I am a circle...

**Pronunciation note:**

(*Dee 2.51; 3.4—Zir*) One syllable.

**Note:**
As is most often the case in Angelical, the pronoun (I) is simply implied.

**Compounds:**

- Zirenaiaid (zii-er-NAY-ad) [Zir + Enay + Iad]

I Am The Lord (Your) God
Also:
Zirdo (zer-DOH)  
Zirom (zer-OM)  
Zirop (zii-ROP)

Compare from Corpus Omnim:
Found in the pre-Deluge portion of the Table, in the phrase Zir Moz lad (I am the Joy of God).

Note:
Zir appears to be a form of the verb to be. Compare to I (is/are).
Also compare with the name of the Part of the Earth (and its Angelic Governor) Zirzird. It could be that this name is similar to the biblical Name of God “I Am That I Am.” (Also, the Mother of Angels, Galvah, once introduced herself as “I Am.”)

Zirdo (zer-DOH)* v.

(RFP) ... I am the servant ...

Pronunciation notes:
(*Dee 1.83—Call it Zirdo) I have adopted the accent from Zirop (was).

Also:
Zir (zer)  
Zirom (zer-OM)  
Zirop (zii-ROP)

Zirenaiaid (zii-er-NAY-ad)* [Zir + Enay + Iad] comp.

I Am the Lord (Your) God

4.37 ... For, I am the Lord your God ...

Pronunciation notes:
(*Dee—Zire nai ad) Four syllables. In the first syllable, the final e gives the i its long sound. (“Zire” likely rhymes with the English words fire and desire.) In the second syllable, the Early Modern English letter com-
bination ai (or "ay") makes the long "a" sound—as in the English words dais and day.

(*Dee—Zirendiad) See the 48 Claves. Note the accent on the third syllable.

**Note:**
The e and a in "enay" are phonetic glosses. See Enay (Lord).

**Zirom** (zer-OM)* v.

11.4 . . . they were five thunders . . .

**Pronunciation notes:**
(*Dee—Zir om) Two syllables. Both vowels seem to take their short sounds. I have adopted the accent from Zirop (was).

**Also:**
Zir (zer) Am
Zirdo (zer-DOH) Am
Zirop (zii-ROP) Was

**Zirop** (zii-ROP)* v.

10.77 . . . is, was, and shall be great . . .

**Pronunciation notes:**
(*Dee—Zi rôp) Two syllables. The accent mark is on the second syllable. The i should be long, while the o is likely short.

(*Dee—zirôp) See the 48 Claves. Again shows an accent over the second syllable.

**Also:**
Zir (zer) Am
Zirdo (zer-DOH) Am
Zirom (zer-OM) Were
Zixlay (ziks-lay)* v. To Stir Up

17.7 . . . thorns to stir up vexation . . .

Pronunciation notes:
("Dee—Zix lay) Two syllables. The i is short, but the ay combine to form a long “a” sound.

Note:
Also see Lring (to stir up).

Zizop (zis-op)* n. Vessels

5.20 . . . gave them vessels to water the earth . . .

Pronunciation notes:
("Dee—Ziz op) Appears to be three syllables. Note the second z takes on more of an “s” sound in pronunciation.

Also:
Izizop (iz-is-op) (Your?) Vessels

Note:
Compare this word to the name Sisp (or Siosp), an Angel of Water in the Northern Watchtower. I find it interesting that the name of an Angel of Water is similar to the Zizop (vessels) that are used in Key Five “to water the earth.” Also compare the names Ziza, Izaz, Zazi, and Aziz, the four Angels of Secrets from the Northern Watchtower.

Zlida (zohd-lid-a)* v. To Water

5.21 . . . vessels to water the earth . . .

Pronunciation notes:
("Dee—Zod-lida. It is a Word and a letter. Zod lida. Z lida) There was some confusion at this point in the session, so Dee ended up writing three
distinct phonetic notes for this word. All of them indicate the same thing: the initial Z stands alone ( . . . and a letter)—probably because it is followed by a consonant.

(*Dee—z-lida) See the 48 Claves. This note matches that in TFR.

**Shared root:**
Pilzin (pil-zin) Waters

**Note:**
Zlida is a verb, while Pilzin is a noun.

**Zna** (snay) adj. Motion (Action)

*From Corpus Omnium:*

Found in the post-Deluge portion of the Table, in the phrase *Zna Bab lad* (Moving Dominion of God).

**Pronunciation notes:**
Dee may have intended Zn to make a unified sound akin to “sn” (as in *snake*, *snap*, etc.). See the pronunciation given for Znurza (swore).

**Znurza** (snur-za)* v. To Swear

1.49 . . . you lifted up your voices and swore obedience.

**Pronunciation notes:**
(*Dee—as Znursa) It is difficult to be certain, but it would appear Dee intended for the Zn to make a sound akin to “sn” (as in *snake*, *snap*, etc.). Then, the r takes the “ur” sound when surrounded by consonants with which it can’t combine (in this case, n and Z).

**Also:**
Surzas (sur-zas) Sworn

**Note:**
Also see *Aistro/Isro* (promise of) and *Sibsi* (covenant).
Zol (zohd-OL)* n. Hands

1.11 . . . in whose hands the sun is as a sword . . .

Pronunciation notes:
(*Dee—Zol . . . zod, as ol) Indicates that the Z should possess its extended "zohd" sound. This extension is likely a poetic or lyrical gloss, rather than a grammatical rule. (Note that other versions of the word do not have the extended "zohd" sound.)

(*Dee—z-ol) See 48 Claves. Two syllables, with the Z standing alone.

I have chosen to place the accent on the second syllable for two reasons. First, both Asien (hands) and Ozien (hand) are accented on the second syllable. Second, the extended "zohd" sound is likely a lyrical gloss, and not an inherent part of the word itself.

Also:
Ozol (oh-ZOHL)

Probable shared root:
Azien (az-EEN) (On Whose) Hands
Ozien (oh-ZEEN) (Mine Own) Hand
Zien (zeen) Hands

Zom (zom) prop. n. "The Third Aethyr" (To Encompass?)

30.3 . . . which dwell in the third aethyr . . .

Note:
This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zom contains the three Parts of the Earth Samapha, Virooli, and An-dispi.

Possible shared root:
Zomdux (zom-dooks) Amidst (i.e., "encompassed by")
Zomdux (zom-dooks) prep. Amidst (i.e., “encompassed by”)

1.63 . . . shineth as a flame in the midst of your palace.

Possible shared root:
Zom (zom) “The Third Aethyr”

Note:
Also see Nothoa (Amidst).

Zonac (zoh-nak)* v. Appareled (with)

7.18 . . . and they are appareled with ornaments . . .

Pronunciation notes:
(*Dee—Zo nac) Two syllables. The a is likely long, while the A should take a short sound. I assume the c at the end of a word would take its hard sound.

Zong (zong)* n. Winds

2.3 Can the wings of the winds understand . . .

Pronunciation notes:
(*Dee—Zong)

Also:
Ozongon (oh-zong-on) Manifold Winds

Zonrensg (zon-renj) v. To Deliver

1.43 . . . delivered you a rod . . .

Zorge (zorj)* v. Be Friendly unto Me

(RFP) Be friendly unto me.
Pronunciation notes:
(*Dee 1.RFP—Call it Zorge [Of one syllable]) The final e indicates a soft “g” sound. It probably rhymes with George and gorge.

Zumvi (zum-vii)* n. 

9.48 . . . from their mouths run seas of blood.

Pronunciation notes:
(*Dee—Zum vi) Two syllables. The u should take its short sound. The final i should take a long sound.

Zuraah (zur-AY-ah) n.? 

Note:
(*Dee—Laau Zuraah = Use humility in prayers to God, that is fervently pray. It signifieth, Pray Unto God.) See the Five Books, p. 324. Between lines 46 and 47 of Table One of Loagaeth, some kind of stormy interference erupted in the shewstone. A voice then said the phrase “Laau Zuraah.” The two men then prayed as instructed, and the interference cleared. It would appear that Zuraah indicates prayer to the Highest God.

Pronunciation notes:
The first a of Zuraah is accented in Dee’s journal. The double a should result in a long “a” sound.

Possibly also:
Zurah (zur-AH) n/a 
Zure (zur-AY) n/a 
Zuresch (zur-ESK) n/a 

Compare from Loagaeth:
Zurad, Zuraam, Zurath, Zurcheffa, Zurehoh, Zurecoch, Zuresch, and Zureth 

Zurah (zur-AH) n/a 

Pronunciation note:
I have adopted the accent from Zuraah.
Note:
See TFR, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky’s behalf, which ends with, “Grant this Camascheth galsuagath garnastel zurah logaah luseroth.” (Note the word Zurah.) No translation is offered.

Possibly also:
Zuraah (zur-Ayah)  
Zure (zur-AH)  
Zuresch (zur-ESK)

Compare from Loagaeth:
Zurad, Zuram, Zurath, Zureheffa, Zurehoh, Zureoch, Zuresch, and Zureth

Zure (zur-AH)

Pronunciation note:
I have adopted the accent from Zuraah.

Note:
See the Five Books, p. 276. Here, Kelley is once again convinced the Angels are evil devils sent to lead humans astray. The Archangel Raphael holds his hands to Heaven (in what appears to be exasperation) and exclaims, “Camikas Zurel” No translation is suggested.

Possibly also:
Zuraah (zur-Ayah)  
Zurah (zur-AH)  
Zuresch (zur-ESK)

Compare from Loagaeth:
Zurad, Zuram, Zurath, Zureheffa, Zurehoh, Zureoch, Zuresch, and Zureth

Zuresch (zur-ESK)

Pronunciation note:
I have adopted the accent from Zuraah.
From Loagaeth:
See the Five Books, pp. 288 and 291. This is one of the thousands of untranslated words from the Tables of Loagaeth. I have included it here merely because I have discussed it more than once in the text of this study. It is the first word of Loagaeth itself (Table One, side A, Word 1), and Raphael made a point that it was to be of seven letters.

Possibly also:
Zuraah (zur-AY-ah)  Prayer?
Zurah (zur-AH)  n/a
Zure (zur-AY)  n/a

Compare from Loagaeth:
Zurad, Zuram, Zurath, Zureheffa, Zurehoh, Zureooh, Zureoch, Zuresch, and Zureth

Zylna (zil-na)* prep.  Within (Itself)

30.56 . . . may be always drunken and vexed in itself.

Pronunciation notes:
(*Dee—Zyl na) Two syllables. Remember the y could also be written as an i—so the word could also appear as Zilna.

Possible shared root:
Zildar (zil-dar)  Fly into
"Zilodarp" (ZII-loh-darp)  Stretch Forth/Conquest
An English to Angelical Dictionary

If you are using this Lexicon to create new prayers and invocations (or to convert existing texts into Angelical), then you are likely to begin here. Simply look up the English word you wish to translate, and you will find the Angelical word, all of its alternate versions, and reference pointers to similar, related, or synonymous words. Decide which version best fits your intent, and then look up the word in the Lexicon itself to see how it is properly used—and much more.

This dictionary is expanded. Because of the fluid definitions associated with Angelical words, I was able to use a thesaurus to generate a larger pool of interrelated words and concepts. This makes it more likely that you will find the word you are looking for, or at least something closely related.

Tips on Translating English into Angelical

Based on my overall study of the language, I would like to offer some basic tips on translating English texts into Angelical. First of all, write out the text as it exists in English. Then follow these steps:

- Mark out articles (a, an, and the). Articles do not exist at all in Angelical. The word of is also unnecessary most of the time, although there does exist an Angelical word for it (De), so it can be used if you feel it is unavoidable.

- Mark out most adjectives. You can check the English to Angelical to see if your adjective—or something similar—exists. If it does not, you can drop the adjective, and consider it implied in the Angelical. As an example, if you want to translate the words a bitter sting, you would only need to look up the word sting. There is no Angelical word for bitter, but that adjective is implicit in the Angelical word Grosb (bitter sting). The same word might translate as “horrible sting,” “painful sting,” “poisonous sting,” and so forth.

- Also remember that Angelical compounds are often formed between nouns and the possessive adjectives (his, her, their), demonstrative and relative pronouns (which/that, this, those), conjunctions (and, or, but), and the forms of to be (is, are, were) that indicate them. Therefore, try
linking these words together in the English text, and see if they form natural compounds in Angelical.

• You can take most noun phrases and verb phrases and reduce them to their basic concepts. For instance, consider the sentence *He was running swiftly.* The verbal phrase *was running swiftly* might be represented sufficiently by the Angelical for "to run." Thus *He was running swiftly* could be represented with the single Angelical word *Parm.* Or, another example: *The great sea of the western region* would become just three words: *Drilpa zumvi soboln* ("great sea west"). (Especially look at column 4 of the Angelical cross-reference, to see how simple Angelical translates into elaborate English.)

• If you've written something for which there is no (current) Angelical translation, try re-wording your text. Endeavor to say the same thing in a different way, and see if the Angelical exists for such alternate wording. (A thesaurus can be a big help in this process.) At the same time, you can browse through this English-to-Angelical section for alternate words that might fit your intent.

These are just a few simple suggestions that will allow you to convert English text into a format easily translatable into Angelical. I also strongly suggest that you study the "Angelical Linguistics" chapter, in order to get a better feel for how Angelical grammar works. With these tools at your disposal, you should have little trouble writing and translating Angelical texts.
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A (Un)

Abide
Casasam (Abiding)
See also Continue, Dwell, Remain

Able
See Can

Abound
See Flourish

Accomplish
See Execute

According
Marb (According to)

Achieve
See Execute

Action
Sor (Action, especially that taken by a king)
Zna (Motion, Action)
See also Move, Motion, Rest Not, Stir

Add
Uml (To Add)
See also Increase

Administer
See Apply

Admiration
Grsam (Admiration)
See also Adoration, Glory, Praise

Adoration
Adgmach (Glory, Adoration, Praise)
See also Glory, Praise, Admiration

Adornment
See Garnish

Advance
“Ar” (To Advance Upon)

Aeon
See Age

Affix
See Bind, Fasten, Truss Together

Afflict/Affliction
See Torment

Age
Homil (Ages)
Homin (Age)
See also While, Period, Season, Time

Agony
See Torment

Ahead
See Before

All
Tofglo (All Things)
Ton (All)
See also Every One

“All Powerful”
Iaidon (the All Powerful God)
See also God, Lord

Always
Paid (Always)

Am
Zir (I Am)
Zirdo (I Am)
See also Are, Is, Was, Were
Amidst
Nothoa (Amidst)
Zomdux (Amidst/Encompassed by)
*See also* Among, Center

Among
Aai (Amongst You)
Aaf (Amongst)
Aaiom (Amongst Us)
Aao (Amongst)
Eai (Amongst)
Oai (Amongst)
*See also* Amidst, Center

Amplify
*See Magnify*

And
Ds (And?)
Od (And)
Ot (And)

And Another While
Odcacocasb

And Appear
Odzamran

And Are
Odchis

And Continuance
Odmiam

And Destroy
Odquasb

And the Dwelling Place
Odfaorgt

And Fourth
Odes

And Has
Odbrint

And Liveth
Odapila

And Powers
Odlonshin

And the Praise
Odecrin

And the Second
Taviv (?)

And Shall Not See
Odipuran

And Truth
Odvoooan

And Wax Strong
Odugeg

Angels/Angelic Orders
(It is unclear if these are Angelic Orders or simply different Angelical words for Angel.)
Avavago (Thunders of Increase)
 Const (Thunders)
Coraxo (Thunders of Judgment and Wrath)
Ialpurg (Burning Flames)
Lang (Those Who Serve)
Luas (Those Who Praise, or The Triumphant)
Pir (Holy Ones)
Sach (The Establishers/Supporters)
Sapah (Mighty Sounds)
Urch (The Confusers)
*See also* Divine Names, Spirits. (Also see Star, a common biblical term for an Angel.)
### Anger

"Vnph" (Anger)

*See also* Fury, Wrath

### Angle

Div

### Animal

*See* Beast, Creature

### Another

Asymp (Another)

"Smnad" (Another)

Symp (Another)

### Any

Droln (Any)

### Apparel

Zonac (Apparelled with, Cloathed)

*See also* Garment, Garland

### Appear

Zamran (To Appear)

*See also* Arise

### Appendage

*See* Member

### Apply

Imuamar (To Apply unto)

### Are

Chiis (Are)

Chis (Are)

"Gchis" (Are)

Geh (Are / Art)

I (Is, Are)

"Ichis" (Are)

Zchis (They Are)

*See also* Is, May Be, Shall Be, Was, Were

Are as

Chiista

Are as the Third

Chistad

Are Become

Inoas

Are Measured

Chisholq

Are Mighty

Chismicaolz

Are Not

Gchisge (Are Not)

Ichisge (Are Not)

Are There

"Chisda"

Arise / Rise

Torgu (Arise)

Torzu (Arise)

Torzul (Shall Rise)

Torzulp (To Rise)

*See also* Lift Up, Appear

Ark

Erm (Ark)

*See also* Harbor

Arrogance

*See* Pomp

Arrow

"Mal" (Thrust, Arrow, Increase)

Art

*See* Are
As
“Ca” (As?)
Ta (As)

As Bucklers
Talolcis

As Comforters
Tablior

As the First
Talo

As Many
Plosi (As Many)
See also Many

As is Not
Tage

As Olives
Taqanis

As the Second
Taviv

As Sickles
Tapuin

As the Third
“Tad”

Assortment
See Variety

Asylum
See Ark, Harbor

Athanor (Alchemical Furnace)
Rlodnr (Alchemical Furnace or Heat)

Attach
See Bind, Fasten, Truss Together

Attend
See Apply, Appear

Attire
See Apparel, Garment, Garland

Attractive
See Beauty

Authority
See Dominion

“Avoidance of Earthly Things”
See “Earth-Fleer”
B (Pa)

Balance
Piap (Balance)

Bane
See Torment

Barb
See Thorn

Barrier
See Buckler

Be
See Am, Are, Become, Is, Let There Be, Not, Shall Be, Was, Were

Bear
See Bring Forth

Bear Witness
O (Come and Bear Witness)
Oh (Come and Bear Witness?)

Beast
Levithmong (Beasts of the Field)
See also Creature

Beauty
Turbs (Beauty)
Urbs (Beautified)

Because
Bagle (For, Wherefore, Because)
Baglen (Because)
See also For, Therefore, Wherefor

Become
Inoas (Are/Have Become)
Noaln (May Be)
Noan (To Become)
Noar (Has Become)

Noas (Have Become)
Noasmi (Let Become)

Become Strong
Ugeg (Become Strong)
Ugegi (Become/Grow Strong)
See also Strong

Bed
Tianta (Bed)

Before
Aspt (Before, In Front)
See also Precede

Be Friendly unto Me
Zorge (Be Friendly unto Me)

Beginning
Acroodzi (Beginning)
Amgedpha (I Will Begin Anew)
Croodzi (Beginning of Things)
Iaod (Beginning)
Iaodaf (In the Beginning)
Nostoah (It Was in the Beginning)

Begotten
Iusmach (Begotten)

Behold
Micma (Behold)
See also Look, See

Be It Made with Power
Chramsa
See also Let There Be

Beneath
Oroch (Under)
Orocha (Beneath)
See also Under
An Encyclopedic Lexicon of the Tongue of Angels

Between
See Amidst, Among

Bind
Alar (To Settle, To Place)
Allar (To Bind Up)
See also Set, Settle, Place, Plant

Blood
Cnila (Blood)

Boil
See Seethe

Bolt
See Arrow

Born
See Begotten

Boundaries
See Corners

Branch
Lilonon (Branches)

Breath
Gigipah (Living Breath)

Brightness
Luciftian (Ornaments of Brightness)
Luciftias (Brightness)
See also Light, Shine

Bring Down
Drix (To Bring Down)
See also Cast Down

Bring Forth
Yolcam (To Bring Forth/Bear)
Yolci (To Bring Forth)

Brother
Esiasch (Brothers)

Buckler
"Lolcis" (Bucklers)

Building
Orscatbl (Buildings)
Trof (Building)
See also House, Dwelling

Bulwark
See Buckler

Burn
Ialpon (To Burn)
Ialpor (Flaming)
See also Fire, Flame, Shine

Burning Flame
Ialprg (Burning Flame)
Ialpurg (Burning Flames)

But
Crip (But)
“Crp” (But)
Oq (But/Except)
See also Except

But One
Crl
C (Veh)

Call
“Jum” (Is Called)
Jumd (Is Called)

Can
Adgt (Can)

Cannot
“Pamis” (Cannot)
Ipamis (Cannot Be)
See also No/None, Not

Carry Out
See Execute

Cast Down
Adrpan (Cast Down)
See also Bring Down

Cause
Gru (To Cause, Bring about, Result)

Cave/Cavern
Tabges (Caves)

Celebrate
See Rejoice

Center
Ovoars (Center)
See also Amidst

Chamber
Ooge (Chamber)

Characteristic
See Quality

Christ in Hell
Jurekoh (What Christ Did in Hell)

Churn
See Mingle, Seethe

Circle
Comselh (Circle)

Classify
See Separate Creatures

Clothed
See Apparel, Garment, Garland

Coat
Mabza (Coat)

Come
Carma (Come Out)
Niis (Come Here)
Niisa (Come Away)
Niiso (Come Away)

Come and Bear Witness
O (Come and Bear Witness)
Oh (Come and Bear Witness?)

Comfort
“Bigl” (Comforter?)
Bigliad (In Our Comforter)
“Bliard” (Comfort)
Blior (Comfort)
Bliora (Comfort)
Bliorax (To Comfort)
Bliorb (Comfort)
Bliors (Comfort)
“Bliort” (Comfort)
Pibliar (Places of Comfort)

Command
See Dominion, Government

Conceit
See Pomp
Conclude
Iaial (To Conclude, Judge)
See also Judgment

Conflict
See Differ, Discord

Confound
Oucho (Confound)
Unchi (To Confound)
Urch (The Confusers)
See also Confuse

Confuse
Urch (The Confusers)
See also Confound

Connect
See Fasten, Truss Together

Conquer
See Stretch Forth/Conquest

Conquest
See Stretch Forth/Conquest

Consistent/Constant?
See “In One Number.” Always

Container
See Cup, Vessel, Vial

Continue
Miam (Continuance)
“Mian” (Continuance)
Pild (Continually)
See also Successive, Abide, Remain

Corner
Miinoag (Corners—Boundaries)
See also Skirt

Corrupt
See Rotten

Count
See Number (especially “Numbered”)

Countenance
See Face

Couple
Pola (Two, together/Couple)
See also Together, Two, Wedding

Course
“Elzap” (Course)
“Lzar” (Courses)

Covenant
Sibsi (Covenant)
See also Promise, Swear

Cover
Ethamz (To Cover)

Creation
Qaa (Creation/Garments)
Qaan (Creation)
Qaaon (Creation)
Qaaas (Creation)
See also Creator

Creator
Qaal (Creator)
Qadah (Creator)
See also Creation
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D (Gal)

 Damn/Damned
 See Curse

 Dark
 Ors (Darkness)

 Dart
 See Arrow, Fiery Arrow/Dart

 Daughter
 Pasbs (Daughters)

 Dawning
 See Beginning

 Day
 Basgim (Day)
 See also Midday

 Death
 Teloah (Death)
 Teloch (Death)

 Death Dragon
 Telocvovim (Death Dragon, "Him That Is Fallen")
 See also Devil, Lucifer, Satan

 - Decorate
 See Garnish

 Deep
 See Sea

 Deface
 Tonug (To Deface)
 See also Destroy

 Defense
 See Buckler

 Deliver
 Zonrensg (To Deliver)
 Obelison (Pleasant Deliverer, the Angel Befafes)
 Obelisong (Pleasant Deliverers)
 See also Bring Forth

 Demand
 See Require

 Depths of My Jaws
 Piadph (Depths of My Jaws)

 Descend
 Uniglag (To Descend)
 See also Fall, Sink, Stoop

 Destroy
 "Quasb" (To Destroy)
 See also Deface

 Devil, The
 Coronzom
 Githgulcag
 Telocvovim (Death Dragon, "Him That Is Fallen")
 See also Satan, Lucifer

 Devoid
 See Empty

 Diamond
 Achildao (Diamond)

 Differ
 Dilzmo (To Differ)

 Diminish
 Prdzar (To Diminish)

 Discord
 Osf (Discord)
Dispose
Lrasd (To Dispose, To Place)

Dive
See Sink, Stoop, Fall

Diversity
See Variety

Divide
Poilp (Divided)
Yrpoil (Division)
See also Separate

Divine Names
Baeovib (Righteousness)
El (The First)
Enay (Lord)
Gahoachma (I Am That I Am)
Galsagen (Divine Power Creating the Angel of the Sun)
Galvah (The End/Omega)
Gelad (Lord and Master)
Gohed (One Everlasting, All Things Descending Upon One)
Iad (God)
"Iadoias" (Eternal God)
Iadpil (Unto Him)
Iaida (The Highest)
Iaidon (The All Powerful)
Ia-isg (Everlasting One and Indivisible God)
Idoigo (Him Who Sits upon the Holy Throne)
Ioiad (Him That Liveth Forever)
L (The First, One)
NA (The Trinity, Lord)
See also Angelic Orders

"Divine Power Creating the Angel of the Sun"
Galsagen

Divine Throne, The
See Mighty Seat

Division
See Divide

Do/Does (Doth)
Gnay (Doth)

Dominance
See Dominion

Dominion
Bab (Dominion)
See also Government, Kingdom

Doth
See Do/Does

Dragon
"Vonin" (Dragons)
"Vovim" (Dragon)
Vovina (Dragon)

Dress
See Apparel, Garment, Garland

Dross
See Moss

Drunk
Orsba (Drunken)

Dry
Orscor (Dryness)

Dwell/Dwelling
Faonts (To Dwell within)
"Faorgt" (Dwelling Place)
Fargt (Dwelling Places)
"Praf" (To Dwell)
See also Living Dwellings, Building, House
E (Graph)

Eagle
Važir (Eagle)

Earth
Caosg (Earth)
Caosga (Earth)
Caosgi (Earth)
Caosgin (Earth)
Caosgo (Of the Earth)
Caosgon (Unto the Earth)

“Earth-Fleer”
Naļvage (Earth-Fleer, or Avoidance of Earthly Things)

Earthquakes
Gizyax (Earthquakes)

East
Raas (East)
Rassy (East)

Elder
Uran (Elders)

Empty
Affa (Empty)

End
Ul (End)
Uls (Ends)
See also Omega

Endure
See Abide

Enigma
See Mystery

Enjoyment
See Pleasure, Joy

Enlarge
See Magnify

Enter
Zimii (To Enter)

Eon
See Age

Equal
Parach (Equal)
See also Same

Era
See Age

Essence
See Marrow

Establish
Sach (The Establishers)

Eternal God
“Iadoias” (Eternal God)
See also Everlasting, Him That Liveth Forever, God, Lord

Even
Nomig (Even as)

Everlasting
Ia-isg (Everlasting One and Indivisible God)
Gohed (One Everlasting...)
See also God, Eternal God, Him That Liveth Forever, Lord

Every One
Vomzarg (Every One/All)
See also All
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F (Or)

Face
Adoian (Face)

Faith
Congamphlgh (Faith/Holy Ghost)
Gono (Faith/Trust/Loyalty)

Fall
Dobix (To Fall)
Loncho (To Fall)
See also Descend, Sink, Stoop

Fashion
See Frame

Fasten
Amipzi (To Fasten)
See also Truss Together

Face
See Providence

Fear God
Hexmarch (To Fear God)
See also Those That Fear God

Feet
Lasdi (Feet)
Lusd (Feet)
Lusda (Feet)
Lusdan (Feet)

“Fervency”
Lua (Fervency/Humility—an attitude in prayer?)

Fiery Arrow/Dart
Malprg (Through-thrusting Fire, Fiery Arrow)
Malpurg (Fiery Arrows)
See also Fires of Life and Increase

Fire
“Pirgi” (Fires)
Prge (Fire, Flame, Flames)
Prgel (Fire)
See also Burn, Flame, Light

Fires of Life and Increase
Malpirgi
See also Fiery Arrow, Through-thrusting Fire

Firmament
Calz (Firmaments)
See also Heaven, Firmaments of Waters

Firmaments of Waters
Pilzin (Firmaments of Waters)
See also Firmament, Heaven, Water

First
El (The First, God)
“Elo” (The First)
Ili (The First)
L (One, The First, God)
La (The First)
Lu (From One)

First Flame
Lialpirt

First Glory
“Pirgah” (The First Glory)
See also Flame, Fire

Flame
Ialpirt (Light, Flame)
Ialpof (Flaming)
“Ialpirt” (Light, Flame)
“Prg” (Fire, Flame, Flames)
Prge (Fire, Flame, Flames)
“Purg” (Fire, Flame, Flames)
Vep (Flame)
See also Burn, Fire, Light

Flames of the First Glory
Ialpirgah

Flourish
Cacacom (To Flourish)

Flower
Lorslq (Flowers)

Fly Into
Zildar (Fly into)
See also Within

Foot
See Feet

For
Bagle (For, Wherefore, Because)
Lap (For)
See also Therefore, Wherefore, Because

Forget
Bams (To Forget)

Form
See Frame

Fourth
"Es" (Fourth)
S (Fourth)

Fourth Angle
Sdiv

Frame
Izazaz (To Frame, To Form)

Friendly
See Be Friendly unto Me

Front
Aspt (Before, In Front)
See also Face

Frown Not
Ucirn (Frown Not)
See also Happy

"Furious and Perpetual Fire
Enclosed for the Punishment of
Them That Are Banished From the Glory"
See Hellfire

Furnace
See Athanor (Alchemical Furnace)

Furnish
Toot (To Furnish)
See also Provide

Fury
Bagie (Fury)
Baltirn (Fury, or Extreme Justice)
See also Anger, Wrath
G (Ged)

Garb
See Apparel, Garment, Garland

Garland
Obloc (Garland)
See also Garment

Garment
Oboleh (Garments)
Qaa (Garments/Creation)
See also Apparel, Garland

Garnish
Gnonp (To Garnish)

Gather
Aldi (To Gather)
Aldon (Gird Up, Gather Together)
See also Gird, Harvest

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An Encyclopedic Lexicon of the Tongue of Angels

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See Amidst, Among
Swear
Surzas (To Swear)
Znrza (Swore)
See also Covenant, Promise

Sword
Napeai (Swords)
Napta (Two-edged Swords)
Nazpsad (Sword)
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T (Gisg)

Talk
Brita (To Speak of, Talk about)
See also Speak, Say

Tartar
Lulo (Tartar, Mother of Vinegar)

Temple
Staion (Temple)

Territories
See Vestures

Terror
Ciaofi (Terror)

That
Ar (That)
Ds (Which/That)
See also Which, These, Those

That Govern
Artabas

That Increase
Arcoazior

That Understand
Dsom

Thee
See You

Them
Par (Them)

There
“Da” (There)
Geta (There)

Therefore
“Ca” (Therefore)
Darsar (Wherefore, Therefore)
See also For, Because, Wherefore

These
Unal (These)
See also This, Those

These Are
Unalchis

They
See Them

Third
D (Third)

Third Angle
Duiv

Third Flame
Dialprr

This
“Oi” (This)
See also That, These, Those

This House
Oisalman

Thorn
Nanba (Thorns)

Those
Priaz (Those)
Priazi (Those)
See also That, This, These
Those That Fear God
Anzes ("Those That Fear God")
See also Fear God

Thou
See You, Yourself

Thought
Angelard (Thoughts)

Thousand
Matb (One Thousand)

Throne (of God)
See Mighty Seat

Through-thrusting Fire
See Fiery Arrow

Thrust
"Mal" (Thrust, Arrow, Increase)

Thunder
Avavago (Thunders of Increase)
Const (Thunders)
Coraxo (Thunders)
Sapah (Mighty Sounds)

Thy
Aqlo (Thy)
"YI" (Thy)
See also You, Yourself

Time
Acocasb (Time)
Capimaon (Number of Time)
Cocasb (Time)
Cocasg (Times)
Qcocasb (Contents of Time)
See also Age, Period, Season, While

To
See Unto

Together
Pola (Two, together/Couple)
See also Couple, Two, Wedding

Torment
Mir (Torment)
See also Vex

Torture
See Torment

Tower
See Strong Towers, Pillar

Train
Fafen (Train, Intent)

Treasure
Limlal (Treasure)

Trinity
NA (Lord, Trinity)

Triumph
Luas (Those Who Praise or The Triumphant)
Toh (To Triumph)
"Toha" (Triumph)

Troop
See Guard

"True Measure of the Will of God in Judgment, Which is by Wisdom"
Miketh

True Worshiper
Hoath (True Worshiper)

Truss Together
Commah (To Truss Together/Join)
See also Fasten, Bind
Trust
See Faith

Truth
“Vaoan” (Truth—Higher)
Vooan (Truth—Lower)

Twice
See Two

Two
Pala (Two-separated)
Pola (Two-together, Couple)
Olani (Two Times, Twice)
See also Second
U (Van)

Undefiled
See Pure

Under
Oroch (Under)
Orocha (Beneath)
See also Beneath

Understand
Om (To Understand/Know)
“Oma” (Of Understanding)
Omax (To Know)
“Omp” (Understanding)
See also Knowledge

Unspeakable
Adphaht (Unspeakable)

Until
Cacrg (Until)

Unto
Pambt (Unto Me)
Pugo (As unto)
Tia (Unto Us)

Upon
Mirc (Upon)
V (Van)

Vacant
See Empty

Van
"Ar" (To Van, i.e., to Advance Upon)

Van the Earth
Arcaosgi (To Van the Earth)

Vanity
See Pomp

Variety
Damploz (Variety)

Vessel
Izizop (Your Vessels)
Zizop (Vessels)
See also Cup, Vial

Vestment
See Apparel, Garment, Garland

Vesture
Zimz (Vestures, Territories)
See also Garment

Vex
Dodpal (To Vex)
Dodrmni (Vexed)
Dods (To Vex)
Dodsih (Vexation)
See also Torment

Vial
Efafafe (Vials)
Ofafafe (Vials)
See also Cup, Vessel

Victory
See Triumph

Vinegar, Mother of
See Tartar

Virgin
Paradiz (Virgins)

Visage
See Face

Visit
Ef (Visit)
F (Visit)

Visit in Peace
Fetharzi

Visit the Earth
Fcaosga

Visit with Comfort
Fbliard

Voice
Bia (Voices)
Bial (Voice)
Bien (My Voice)
Bahal (Cry with a Loud Voice)
Faaip (Voicings—as in Songs or Psalms)
Farzem (Uplifted Voices)

Void
See Empty

Vomit
Oxex (To Vomit)
Walk
"Inst" (To Walk)

Want
See Require

Was
Zirop (Was)
See also Am, Are, Is, Were

Water
Pilzin (Waters)
Zlida (To Water)

Wax Strong
Ugeg (Become Strong)
Ugegi (Become/Grow Strong)
See also Strong

Wealthy
See Rich

Weave
"Oado" (To Weave)

Wedding
Paracleda (Wedding)
See also Couple, Together

Weed Out
Fifalz (Weed Out)

Weep
Raclir (Weeping)

Were
Zirom (They Were)
See also Am, Are, Is, Was

West
Soboln (West)

Wherefore
Bagle (For, Wherefore, Because)
Darsar (Wherefore, Therefore)
See also For, Because, Therefore

Wherein
Quiin (Wherein)

Which
Ds (Which/That)
Dst (Which Also)
See also That, This

Which Are
Dschis

Which Dwell
Dsprafl

Which Have
Dsbrin

Which Is
Dsi

Which Is Called
Dsium

Which Prepared
Dsabramg

Which Reign
Dsonf

Which Remain
Dspaox

Which Walkest
Dsinsi

Which Weave
Dsoado
While
"Cacocasb" (Another While)
"Capimao" (While)
See also Age, Period, Season, Time

Whom/Whose
Asobam (On Whom)
Casarm (Whom)
Casarma (Whom)
Casarman (Whom/Under Whose)
Casarmg (In Whom)
Casarmi (Under Whom)
"Saba" (Whose)
Soba (Whose)
Sobam (Whom)
Sobca (Whose)
"Sobha" (Whose)
"Sobo" (Whose)
Sobra (Whose)
"Sola" (Whose)

Whore
See Harlot

Whose Continuance
Solamian

Whose Courses
Sobolzar

Whose Eyes
Sabaooaona

Whose God
Sobaiad

Whose Works
Sobhaath

Why
See Wherefore

"Why Didst Thou So?"
Gascampho

Wicked
Babalon (Wicked)
See also Curse

Widow
Rior (Widow)

Will
See Your Will Be Done

Wind
Ozongon (Manifold Winds)
Zong (Winds)

Window
"Como" (Window)

Window of Comfort
Comobliort

Wine
Roxtan (Rectified Wine)

Wing
Upaah (Wings)
Upaahi (Wings)

Winnow
See Van

Wisdom
See Secret Wisdom, Knowledge, Understand

"With Humility We Call Thee, with Adoration of the Trinity"
Argedco

Within
Zylna (Within Itself)
Woe
Ohio (Woe)
See also Sorrow, Lamentation

Wonder
Sald (Wonder)
"Lzirn" (Wonders)
See also Glory

Work
"Aath" (Works)
"Vau" (To Work)
Vaun (To Work)

Work of Man
Conisbra (The Work of Man)
See also Man, Mankind

Workmen
Canal (Workmen)

Work Wonders
Vaulzirn

Worker of Wonders
PELE (Worker of Wonders)

Peleh (Worker of Wonders?)
See also God

World
See Earth

Wormwood
Tatan (Wormwood)
See also Poison

Worship
See True Worshiper

Worthy
Naghezes (To Be Worthy?)

Wrath
Vonph (Wrath)
Vonpho (Of Wrath)
"Vonpo" (Wrath)
See also Anger, Fury

Wrath in Anger
"Vonpovnph"
X (Pal)

There are no Angelical words in Dee’s records that translate into English words beginning with the letter X.

Y (Gon)

You (sing.)
Bolp (Be Thou)
Yls (Thou)
Ylsi (Thee)

See also You (pl.), Yourself, Thy

Yes

Yell

See Cry

Yes

Noib (Yea, Yes)

You (pl.)

Nonca (You)
Noncf (You)
Nonci (You)
Noncp (You)

See also You (sing.), Yourself

Your

See Thy

Your Loins

Daxil

Yourself

Amiran (Yourselves)

See also You (sing.)

Your Will Be Done

Gemeganza

Z (Ceph)

There are no Angelical words in Dee’s records that translate into English words beginning with the letter Z.


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available online at http://www.madimi.com/syntint.htm (accessed March 1, 2010).


A Specimen of the Tables or Book of Enoch. Online at http://www.geocities.com/peripsol/Enoch/5SampleTable.html.


**Original Manuscripts**

The following manuscripts are included for reference. All of these manuscripts can be found, under the manuscript numbers given here, at the British Museum in London:

- **Cotton Appendix 46, parts 1–2** (Published as *A True and Faithful Relation...*, Casaubon.)
- **“Sloane MS 3188”** (Published as *John Dee’s Five Books of Mystery*, Peterson.)
- **“Sloane MS 3189”** (Kelley’s handwritten copy of the *Book of Loagaeth*. See Peterson and *The Magickal Review*.)
- **“Sloane MS 3190”** (A copy of *A True and Faithful Relation...*, unpublished.)
- **“Sloane MS 3191”** (Dee’s grimoire. Published as *The Enochian Magick of Dr. John Dee*, James.)

**Further Reading**

These texts also come highly recommended in the study of general Enochiana and the occult world of Dr. John Dee and Sir Edward Kelley:


