

Bibliographica Enochia

Compiled by Frater Tripudians Stella

1) Manuscripts in institutional collections

(a) Original Dee / Kelly material

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

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

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

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

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

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

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

Some leaves at the beginning of *Secundus* and *Quartus* are missing; many leaves are badly damaged.

The end of *Quinti Appendix* is followed by 61 leaves of notes on the diaries, some in cipher or shorthand, attributed variously to Ashmole and William Shippen; these are not included in either of the typesets.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BODLEIAN MS. ASHMOLE 1790

Contains the record in Dee’s hand (in Latin) of a spirit action from 1586, omitted from Cotton Appendix XLVI. Also some observations and original material by Ashmole re. the Dee spirit actions.

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

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

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

49 *Claves Angelicæ* (ff. 1-13)

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

De Heptarchia Mystica (ff. 32-510)

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

BL. ADD. MS. 36,674

This collection of 16th and 17th century MS. works on magic and witchcraft includes *Compendium Heptarchia Mystica*, an earlier digest by Dee of the Heptarchic material with a number of corrections and crossings out.

(b) Copies, related or derived material

BL SLOANE MS. 3645 – Contains an English translation by Ashmole of the “lost” spirit action from Ashmole MS. 1790. Allegedly this was used by Clay Holden in editing the additional material in the *Magickal Childe* reprint of *TFR*.

BL SLOANE MS. 3677 – A copy of Sloane MS. 3188 by Elias Ashmole
Useful for restoring some text lost in 3188 due to deterioration subsequent to Ashmole’s acquiring it.

BL SLOANE MS. 3678 – A copy of Sloane 3191 by Ashmole

BL SLOANE MS. 2599 – A copy of Sloane 3189

BL SLOANE MS. 78 – contains fragments of material from Sloane 3189

BL SLOANE MS. 2575 – contains fragments of material from Sloane 3189

BL SLOANE MS. 307 – contains an untitled work on the Table of Watchtowers and its use, deriving from *TFR*.

Part of this was copied by the founders of the Hermetic Order of the Golden Dawn, who turned it into the ‘H’ document *Clavicula Tabularum Enochi* (this latter title probably derives from Harley 6482, which was also drawn on by the G.D., one section of which is titled “Clavis Enochi Tabularum”). Possibly it was found by Mathers when working on the Key of Solomon, as it was miscatalogued by the British Library as *Clavicula Salamonis*. Certain aspects of G.D. “Enochian Magic” appear to be traceable to this MS.

BL SLOANE MSS. 3624-3628 – Magical records (1671-1688) by a group trying to contact Dee & Kelly’s Angels.

Alleged in some quarters to have involved Ashmole, or to be in Ashmole’s writing. Clay Holden (cited by Rowe, “Enochian Magic Reference”) states that the writing is not Ashmole’s and there is no evidence he was part of the group.

BL SLOANE MS. 3821 – ff. 1-216 are a copy of Sloane 307 under the title “The Practice of the Tables.”

Or at least, the same text on the Watchtowers as contained in Sloane 307; there were copies besides those which came into the Sloane collection, two of which were used by Skinner and Rankine in their typeset. Various said to be by, or with annotations by, Elias Ashmole.

BL SLOANE MS. 3190 – a copy of *A True and Faithful Relation* (qv infra) with notes by one Wm. Shippen who had collated it with the MS. [This reference number is obsolete, the volume should now be cited by its BL shelfmark.]

BODLEIAN MS. ASHMOLÉ 580 – Ashmole’s copy of *TFR* with copies of Casaubon’s notes and corrections plus some original notes by Ashmole.

BL HARLEY MS. 6482 – One of the “Rudd manuscripts,” a 17th- or 18th-century magical miscellany which was another source for the G.D. Includes elaborations of the Holy Table and Ensigns of Creation, and other borrowings from *TFR*.

The Rudd MSS. (Harley 6479-6486) are a collection of writings on various subjects, including magic, alchemy, and Hebrew pronunciation, dated early 18th century, purportedly copied by “Peter Smart M.A.” from “the sheets of Dr. Rudd.” A. E. Waite, in an account of Harley 6481-6486 (*Brotherhood of the Rosy Cross*, pp. 397-401) came to the conclusion that “Dr. Rudd” was “a figment of the brain of Smart,” noting many instances of brazen plagiarism in this collection but also stating questionably that Smart or “Rudd” derived in part from Dee MSS. not included in *TFR*. There was a Thomas Rudd (1584-1656) who in 1651 included Dee’s Mathematical Preface to Euclid in a book he edited, and who may have suggested the pseudonym to “Peter Smart” (he cannot of course have been the actual author or even scribe of the MSS. Smart copied as he died before several of the books cribbed from were published). Harley 6485 is a compilation, mainly on Alchemical subjects titled “The Rosie Crucian Secrets” represented as being “from the sheets of Dr. Dee.”

Much of Harley 6482 derives from the *Janua Magicæ Reserata*, an earlier copy of which appears in BL Sloane MS. 3825 (bound up with a copy of the *Lemegeton*); the practical part of this is a work on angel-magic with conjurations for the nine orders of angels of pseudo-Dionysius, referred to the Sephiroth, which contains a number of borrowings from *TFR* (phrases from the English of the Calls appear in some of the conjurations, and Dee’s interrogation of Ave is used, without attributing it, as an example of how to ascertain the genuineness of supposed angelic manifestations).

plus various papers in the Bodelian and Ashmolian collections at Oxford, mostly notes, transcripts and observations by Ashmole. Many of these have been photographed and can be bought as microfilm from the institutions in question (largely to minimise the potential for further damage to the originals by repeated handling).

2) Printed works

(a) Typesets of Dee MSS.

Meric Casaubon (editor): *A True and Faithful Relation of what Passed for Many Years Between Doctor John Dee . . . and some Spirits &c. &c. &c.* London, 1659. Reprinted London: Askin, 1974 (introduction by Stephen Skinner). Reprinted New York: Magickal Childe, 1992 (introduction by L.M. DuQuette). Cited as *TFR*.

An typeset of Cotton Appendix XLVI (spelling modernised, and many, many compositor's errors) with a preface by Casaubon arguing that Dee was in contact with evil spirits. The Magickal Childe edition includes an additional fragment of the Dee diaries from the period which had been misfiled for a time (see above, under Ashmole MS. 1790), edited by Clay Holden. A poor quality facsimile of the first edition has also been issued by the Masonic reprint specialist Kessinger. A scaled-down paperback facsimile was issued in 2007 by "Apocryphile Press."

Casaubon's own copy with annotations and corrections is in the Bodleian Library in Oxford. At least two other copies with notes and corrections from collation with the MS. by contemporary writers survive in institutional collections (see above).

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

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

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

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

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

A transcript / translation of Sloane MS 3191; with additional material and notes on the practice of "Enochian evocation." Includes a detailed textual analysis of the Keys. James' Latin translations and editorial treatment of the material have come in for criticism; the first "Book" of this volume, "The Magic of Enoch" is essentially flavour text put together from disparate passages in the workings, his text of the Keys includes many conjectural "corrections" (e.g. 'soba iaod ipam od ul ipamis' for 'soba ipam lu ipamis' in the first), and many of the names of the Parts of the Earth in *Liber Scientiæ* have been silently "corrected." Bob Turner's objection to the title (in *Elizabethan Magic*) is nit-picking, though; James is using the word 'evocation' in its modern sense.

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

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

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

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

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

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

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

[Description by Ben Rowe] Collation of two MS. copies in Sloane MS. 3191 and Additional MS. 36,674; gives Latin text and English translations. The standard Heptarchic source in English, with essential commentary on the Sigillum dei Æmeth and the Holy Table. [Now very rare: can someone please reprint? — T.S.]

Christopher Whitby: *John Dee's Actions with Spirits* (2 vols.). New York: Garland, 1988.

Vol. II includes a typed transcript of Sloane 3188. Cited by academic writers in preference to Petersen, but was only printed in an edition of a few hundred most of which wound up in academic libraries. This was Whitby's PhD thesis, submitted in October 1981; copies of the original typed edition may be ordered in printed or electronic form from the British Library. Vol. I. includes a lengthy commentary on the material with descriptions of the manuscript, translations of Latin and obsolete English, &c.

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

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

A typeset of Harley 6482. As noted, only sections relate to the Enochia. McLean speculates that the compiler of this collection was in possession of “a secret tradition about the Enochian tables”; this may be true, but this tradition is most credibly the invention of an individual or group subsequent to the publication of *TFR*. The only “Enochian Tables” treated of are the Table of Practice (perpetuating in part the left-to-right flip of the arrangement of the letters from Casaubon’s printing) and the Ensigns of Creation (“Rudd” calls the latter the “Tablets of Enoch” which name is nowhere applied to them in the Dee MSS. and even reading *TFR* carefully would reveal that the Tables of Enoch are the 12 × 13 letter-tables of the Watchtowers). The Ensigns could easily have been copied from the plate in *TFR* (originally printed folio) prior to being elaborated.

Some material from Harley 6482 (including a few borrowings from *TFR*) was also included in Skinner & Rankine’s *Keys to the Gateway of Magic* (Golden Hoard Press, 2005), a typeset of the *Janua Magicæ Reserata*.

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

A typeset of Sloane MS. 307 collated with Sloane 3821 and two related MSS from the Bodleian. The editors laughably argue that, despite total dependence on *TFR* and perpetuation of errors in Casaubon’s typeset, this MS. tradition derived directly from Dee and represented his “final” re-working of the magic, superceding the Sloane 3191 book of supplications and invocations.

The publisher’s blurb states: “The authors have discovered what happened to John Dee’s most important manuscript, his book of personal angelic invocations which he kept in Latin ...”; they could have discovered this by reading any one of a large number of previously published works on the subject, since the MS. in question was the final untitled ‘book’ of Sloane 3191, which fits this description exactly; “... only a small part of this material reached the Hermetic Order of the Golden Dawn in the 1880s. Even this was then suppressed by the Chiefs of the Order and it did not appear in Israel Regardie’s monumental work on the Order rituals”; ‘H,’ the Golden Dawn instruction edited from Sloane MS. 307 was never ‘suppressed’ except in so far as everything about the Second Order, and *a fortiori* all Second Order MSS., were supposed to be kept secret from members below 5°=6° as much as from the world at large; it was still being circulated in the A & O under Moina Mathers in the early 1920s, for instance. Regardie knew about it, either because it was also being circulated in the Stella Matutina when he joined or because he got a copy from Gerald Yorke; he left it out of *The Golden Dawn* because he thought it “turgid and archaic, for the most part repeating, though not as clearly, the contents of ‘S, the Book of the Concourse of the Forces’ ...” and considered the instruction “typically mediæval and definitely unsound from a spiritual viewpoint”; he was also aware that it was “practically a verbatim duplicate of part of [...] Sloane 307.” (*The Golden Dawn*, i. 85, pp. 43-44 of the one-volume sixth edition).

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

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

Charles “Chic” Cicero et al.: *The Golden Dawn Enochian Skrying Tarot*. Llewellyn, 2004.

An 89-card pseudo-Tarot incorporating G.D. Enochian attributions and Tattwa symbols.

Israel Regardie (ed): *The Golden Dawn Vol IV*. Chicago: Aries Press, 1940. Revised 6th edition in 1 volume, St Paul, MN: Llewellyn 1989, many reprints.

Contains an edited version of the Golden Dawn version of the Enochia (abstracted from ‘S,’ ‘T,’ ‘X’ and ‘Y’ and omitting ‘H’). Includes the text of the Calls with modernised English spelling, and the G.D.’s complicated system of attributions to Tablet squares. The account of the chess game is rather sketchy.

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

Contains a new edited and rearranged version of the G.D. Enochian documents, plus further details on Enochian Chess, and additional papers by Regardie and other writers on the Sigillum Æmeth, the sigils of the “governors” of the 30 Aires, and Enochian gematria. Gives the Keys in the original Enochian, modernised English translation and phonetic form (based on the Mathers / Westcott pronunciation).

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

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

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

Contains previously unpublished G.D. material (mostly from the New Zealand survival), plus more details on the Sigillum Æmeth, *Liber Scientiæ*, the Heptarchic system, the Round Tablet of Nalvage, brought into the framework of the G.D. magical system. Also repeats a great deal of the material from *Golden Dawn*. This work is riddled with inaccuracies and doubtful assertions, some of which call into question the author’s ability to read (e.g. his account of the Heptarchic lamén) or add up (his comments on the perimeter of the Sigillum Æmeth) and, while referring back to the Dee MSS. on various points (or possibly just to typesets thereof, I am not sure), nevertheless frequently blurs together material from these and G.D. developments. The “second edition” seems to simply be a reprint with a prettier cover and the publisher’s advertisements at the end updated.

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

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

[The G.D. version of the Enochia, while it has a rather tenuous connection to Dee’s original material, was nevertheless the central element knitting together the G.D. and R.R. et A.C. system of magic. The core of it was apparently contained in the following lettered works which circulated in MS. in the R.R. et A.C. (the “Second Order” to the G.D.):

* *Book ‘H’*: *Clavicula Tabularum Enochi*. An edited extract from Sloane MS. 307. Copies survive in various collections, showing some variations. The work was heavily revised in the Alpha et Omega under Mathers after the original Order broke up, incorporating additional passages from Sloane 307, plus some notes by Mathers and extracts from *TFR*. Apparently a typeset of Alan Bennett’s copy of ‘H’ was incorporated in Skinner & Rankine’s *Practical Angel Magic*. Another copy of ‘H’ was typeset in *The Seventh Ray: The Blue Ray* (the journal of the OTA), [not sure on date, late 1990s I think]

* *The Book of the Concourse of the Forces*. Includes MSS. lettered ‘S,’ ‘T,’ ‘X’ and ‘Y.’ As far as can be deduced from information in Regardie’s books, ‘S’ gave the rules on extracting names from the Table of Watchtowers and the complicated system of kabbalistic attributions to the squares of the Table, ‘T’ contained the Angelic Keys, ‘X’ referred various Egyptian Gods to some of the squares of the Tablets and ‘Y’ was an instruction in “Rosicrucian Chess,” a four-handed game which could also be used as a system of divination in which pieces representing Egyptian Gods were moved around boards representing one or other of the angles of the Great Table (with over half the squares omitted to make them the right size, and the remaining coloured according to the elemental attributions).]

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

Aleister Crowley (ed.): *Liber LXXXIV vel Chanokh, A Brief Abstract of the Symbolic Representation of the Universe as derived by Dr John Dee from the Skryings of Sir Edward Kelly*. In: *The Equinox* vol I nos 7 & 8 (London, 1912; reprinted New York, Weiser, 1972, 1974, 1993; Thame, First Impressions, 1992, &c. &c.); *Gems From the Equinox* (St Paul MN, Llewellyn, 1972; reprinted Falcon Press 1982, 1988; Weiser, 2007); L.M. DuQuette & C.S. Hyatt: *Enochian World of Aleister Crowley* (New Falcon, 1990); 1st part only as: *The Symbolic Representation of the Universe*, Seattle: Unicorn, 1976.

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

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

A record of AC’s visions of the 30 Æthyrs of *Liber Scientiæ*. Very impressive in places, but has more bearing on Crowley’s own magical career than the Enochia in general. May be more of a hinderance than a help for anyone doing their own work with the Æthyrs, if taken too dogmatically (see below, under “Schueler & Schueler”).

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

Liber Chanokh with detailed commentary and instructions for use. Also contains sex magick techniques for use with the system; partly of the authors’ own devising, partly derived from one of Crowley’s OTO instructions (*q.v*

infra). Excerpts from this text were reproduced in Hyatt, DuQuette and Ford's *Taboo* (New Falcon, 1992). Also includes (as padding, probably; this is a relatively thin book) Regardie's Enochian Dictionary, various figures from *The Golden Dawn* (including the erroneous version of the Sign of Shu), and a selection of Tarot figures by David P. Wilson from Duquette's designs (titled "Sex Magick Symbols").

Frater W.I.T.: *Enochian Initiation: A Thelemite's Magical Journey into the Ultimate Transcendence*, Outskirts Press, 2006 and *Advanced Enochian Magick: A Manual of Theory, Training and Practice for the Novice and the Adept*, Outskirts Press, 2008.

Filed here because (a) the author self-identifies as a Thelemite, (b) the cover of the first book shows a Golden Dawn arrangement of the Table of Watchtowers and (c) a hostile reviewer on Amazon alleges that the former book relies, like Hyatt & DuQuette, on "Liber Chanokh." I have not read either of these; blurbs &c. indicate they are based heavily on the author's own practical work with the system.

(iii) *The Aurum Solis "Enochian System."*

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

Contains in addition to reproductions of the Dee material already noted, the A.S.'s rescension of the system (with, it appears, some major omissions).

The A.S. claims to have been founded in 1897, emerging out of a London "antiquarian society," and to have operated clandestinely until some of their rituals and instruction papers were published in the late 1970s by the then chiefs, Vivian Godfrey and Leon Barcynski, under the pseudonyms of Melita Denning and Oswald Phillips. The A.S. Enochian system as presented by Denning and Phillips incorporates elements of the G.D. rescension such as the main elemental attributions of the Great Table and the ascription of Keys to Lesser Angles, but disregards others, and contains significant elements not found elsewhere such as the approach to the 91 Parts of *Liber Scientiae*.

(iv) *Schueler & Schueler's garbling of Aleister Crowley's working-over of the G.D. "Enochian System."*

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

Enochia for idiots by idiots. Avoid. Note that the two apparent "endorsements" on the back cover of the early editions have nothing to do with this book. Includes an insipid modern English paraphrase of the Calls.

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

More of the same, really. The appendices (assuming they are accurate) are possibly useful as reference material for G.D. Enochia, for those too lazy to work out the attributions or extract names from the Tablets themselves.

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

I haven't read this but someone who has told me it read like a cut and paste job, interspersing chapters from a "popular science" book on quantum physics and relativity theory with waffle about Watchtowers and Æthyrs. Ben Rowe, a rival writer on Enochia and one who did far more credible research, commented that in those chapters which were not plagiarised from Crowley the information content approaches zero. Apparently now out of print.

Gerald and Betty Schueler: *Enochian Yoga*. St Paul, MN: Llewellyn, don't know date and don't really care.

Re-arrange the following into a well-known phrase or saying: Dead, flogging, horse, a.

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

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

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

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

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

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

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

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

From what I have seen, the above were compiled without reference to the original material, being based instead on (a) a highly superficial reading of the G.D. material and Crowley's *Libri LXXXIV* and 418 and (b) the authors' own imagination and Theosophical influences; if they *did* actually work the magic themselves, they give no evidence for it. I could make a number of specific points, but it probably isn't worth it.

(v) *Others*

John DeSalvo: *The Lost Art of Enochian Magic: Angels, Invocations and the Secrets Revealed to Dr. John Dee.* Rochester, VT: Destiny Books, 2010.

Listed as forthcoming at time of last revision. The publisher's blurb indicates that the main novel feature of this book is the author's study on the phonetics of the Angelic Keys, and it is intended to be sold with an audio CD of how he thinks they should be pronounced. A book by the same author entitled *Decoding the Enochian Secrets: God's Most Holy Book to Mankind as Received by Dr. John Dee from Angelic Messengers* is listed as forthcoming from the same publisher in 2011, the blurb indicating that this is a work on *Loagaeth* (over half the page count apparently comprising a reproduction of the tables, though scaled down to fit the book's stated page size they are likely to be unreadable). The blurbs and author bio do nothing to inspire confidence that either will be anything other than a new-age hack job.

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

Some years after co-authoring a work on G.D. / Crowley style Enochian Magick, DuQuette goes back to the original materials and constructs a system for practical working more directly based thereon. The cover blurb states that the material received by Dee and Kelly comprised "three distinct magical systems" of which the "Enochian Magick" of the G.D. and Crowley was a development of the third. Reprints the appendix from Turner's *Elizabethan Magic* on the Parts of the Earth.

Jason Newcomb: *Practical Enochian Magick* (The New Hermetics Press, 2007) and *The Enochian Magick Toolbook* (The New Hermetics Press, 2007)

I currently have minimal information on these books besides titles and publication details. The cover of the former shows the Great Table in Golden Dawn colours (but with the black cross rather than the Tablet of Union in the centre) with the seals of the Watchmen and the names of the Heptarchic angels arranged around it. The author's other works appear (judging from blurbs and comments on Amazon) to be new-age drek.

Ben Rowe: *Enochian Temples.* Cincinnati: Black Moon, 1988; reprinted with new introduction, Black Moon, 2008.

The author's *The Book of the Seniors* and *The 91 Parts of the Earth* have also been recently reissued by Black Moon. Much of Rowe's writing has also been web-published; with the exception of the "Enochian Magic Reference" it represents a personal synthesis derived from his own research and practical work with the material.

Stephen Skinner: *Enochian Magic.* Unpublished.

This piece of vapourware was first promised in 1974, in Skinner's introduction to the Askin edition of *TFR*, again in a footnote to *Techniques of High Magic* by Skinner with Francis King (1977) and in an introduction (dated 1975) he wrote for Laycock's *Enochian Dictionary* (1978) as well as the bibliography to the same work. According to Skinner's introduction to the 1994 reprint of Laycock's dictionary the manuscript was stolen and subsequently recovered, and he was doubtful about ever publishing it. Instead, some years later, he co-edited *Practical Angel Magic* (*vide supra*).

Donald Tyson: *Tetragrammaton: The Secret to Evoking the Angelic Powers and the Key to the Apocalypse.* St Paul, MN: Llewellyn, 1995. Revised (?) edition as *The Power of the Word: The Secret Code of Creation*, Llewellyn, 2004.

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

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

This book is something of a misnomer; while providing a general overview of the whole series of Spirit Actions and material received, as far as practical advice on working the magick is concerned it seems of little use to beginners. Tyson spends a great deal of space pointing out 'errors' or innovations introduced by the G.D. and Crowley, then fills a great deal of the page count with his own interpretations and speculations, some admitted,

some presented as what Dee, Kelly and the angels really meant. Bonkers speculation aside, Tyson has shown some capacity for solid research in this one (his endnotes indicate he at least skimmed Sloane MS. 3191, although he erroneously stated that *Secundus* was then “unpublished” and most of his quotes from Sloane 3188 are indirect).

(d) Reference – Enochian dictionaries

Israel Regardie: Enochian dictionary. In: *Complete Golden Dawn System of Magic and Enochian World of Aleister Crowley* (q.v. *supra* for publication details of both these)

Enochian-English only. Gives both spelling and pronunciation of words (Mathers-Westcott rules). Was circulating in duplicate typescript for some time prior to publication.

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

Includes Crowley’s semi-phonetic spellings from *Liber Chanokh* and *Goetia*, transcripts of the calls and discussion of pronunciation. Prior to publishing this, Askin were negotiating with Regardie to publish his dictionary and asked Laycock to write an introduction for it; Regardie (according to his own account in *Complete Golden Dawn System of Magic*) took offense at something in said introduction and pulled out of the project. This work, while flawed in many respects (e.g. including a number of words of doubtful provenance) is far more thorough than Regardie’s (it suffers slightly compared to Vincey in only giving individual words, taken out of context). The 1994 edition added a new preface by Skinner but was otherwise a paperback reprint (said preface referred to it as a “revised edition” but made no reference to any actual revisions). The 2001 reprint added a new foreword by Lon DuQuette and had a slightly prettier cover than the 1994 edition.

Leo Vinci: *GMICALZOMA! An Enochian Dictionary*. London & New York, Regency, 1976. Second edition London, Neptune, 1992 (limited edition).

A fairly thorough dictionary. Scores slightly over Laycock in giving phrases as well as individual words. The author appears to have been associated with an obscure London-based occult order.

(e) Miscellaneous – works with a tenuous or spurious connection to the Enochia.

Aleister Crowley: *De nuptiis secretis deorum cum hominibus* (Liber XXIV). In: *Secret Rituals of the O.T.O.* (London: C.W. Daniel, 1973) and *O.T.O. Rituals and Sex Magick* (Thame: IHO, 1999).

Chapter 11 (12 in some copies) describes in somewhat cryptic terms a magical technique for calling forth and binding to service “souls of the elements” using the “Keys of Enoch.”

Aleister Crowley (editor): *Goetia*. Inverness: Society for the Propagation of Religious Truth, 1904. Reprinted London: Equinox, 1976; Thame, Oxon: First Impressions, 1993; revised edn New York: Weiser, 1995.

Contains translations of the Conjurations into Enochian. The First Impressions edition also contains transcripts of the First and Second Calls. In the 1995 edition the Enochian conjurations have been analysed and corrected.

Lon Milo DuQuette: *The Tarot of Ceremonial Magic*. Book – New York: Samuel Weiser, 1995; Tarot cards - US Games, 1994.

Unlike Schuler & Schuler’s pseudo-Tarot, this follows the traditional pattern. The Major Arcana are not keyed in to the Enochian scheme, the Aces are each mapped to a whole Tablet, the Court cards to the Lesser Angles, and the number cards to the Great Cross squares, as per Golden Dawn rules (the number cards are also referred to the 72 spirits of the *Goetia*). One of the appendices to the book gives the Calls, with basic instructions in their use.

George Hay (ed): *The Necronomicon: the Book of Dead Names*. London, Neville Spearman, 1978, various reprints.

An infamous literary-occult hoax; its sole connection with the Enochia is that the ‘grimoire’ at the core of this book, actually written by Dee scholar and Enochian magician Robert Turner, is presented as Dee’s translation of an ancient Arabic magical work (possibly the “Arabic boke” which he was anxious to recover?), said to have been deciphered by computer from *Loagaeth*.

David Hulse: *The Key of it All* (vol 2). St Paul MN: Llewellyn, 1994.

Contains a section on various systems of Enochian gematria and numbering.

Anton Lavey: *The Satanic Bible*. Avon Press, 1968; many reprints.

Contains a bastardised version of the Calls (substituting “Shaitan” for “Iaida” throughout and giving a Satanic rewrite of the translations, which does not even manage to be consistent), based on the *Liber Chanokh* semi-phonetic spelling. These are used in CoS rituals, apparently more as psychodramatic tools than anything else.

Peter Mills (“Editor”): *Ordines Descendens*. Privately printed, 2007 (edition of 200 copies), reprinted 2008, 2010.

A grimoire purporting to give the Satanic “descending hierarchy” corresponding to the Angels of the Table of the Earth, complete with the Infernal Watchtowers (the small crosses all being inverted, naturally) and thirteen

“Descending Clavicles” in Enochian. Represented as having been copied from an edition privately printed for Francis Dashwood of Hellfire Club infamy and his mates, and to derive ultimately from Dee MSS. which became separated from Sloane 3191 &c. prior to Ashmole’s acquisition of the latter. Manifestly a modern pseudo-epigraphon, though the author apparently made more effort to make his Satanic Calls consistent with the pieces of the language recorded in the Dee MSS. than Lavey did.

Bill Whitcomb: *The Magician’s Companion*. St Paul MN: Llewellyn, don’t know date.

This is a massive reference work for an incredible variety (35 according to a publisher’s advert) of magical systems from around the world. It suffers generally in that its treatment of any particular tradition or system is of necessity somewhat superficial, and particularly in the case of the Enochia by treating Schueler as a reliable source of information on the subject.

3) Internet and multimedia resources.

[only a few more notable websites are mentioned.]

Clay Holden: *The John Dee Publication Project* (john-dee.org)

Clay Holden is one of the more serious Dee scholars out there. Last I checked, this site had PDF transcriptions of *Liber Mysteriorum* I-III plus a high-quality redrawing of the Sigillum Dei Æmeth and notes / Latin translations of *Primus*, and has apparently not been updated since 1999. Rumour had it that Holden was angling for a publication contract and had been deliberately holding off posting transcriptions of *Quartus*, *Quintus* and *Quinti Appendix* but the whole thing fell through (he stated in an introduction to DuQuette (2008) that he lost interest in the whole subject for some years and never completed the transcripts).

Steve Nicholls: *Enochian Chess*. Leeds, privately published CD-ROM; ca. 1998.

“Rosicrucian Chess” rendered as a computer game. The CD contains other material on G.D. Enochia but is too diffuse to be of much use. Also has recordings of the Calls being read (English only) in a droning voice that makes Crowley’s rendition (on the CD *The Great Beast Speaks*) sound good. Steve Nicholls claims that he is no longer human and also that “the Abyss is where me and the G.D. parted company.” He runs a number of scams of which this CD is but one.

[The above remarks are somewhat dated but left in for amusement value. Nicholls is still flogging the chess game online as a download, and apparently is also selling the boards and pieces printed on cardstock.]

Joseph Peterson: *Twilit Grotto – Esoteric Archives* (www.esotericarchive.com)

Massive archive of magical and Hermetic texts. Includes most of the material from Sloane 3191 plus a contents list from the published edition of Sloane 3188 and a transcript of the earlier version of the Heptarchia. Peterson also sells a CD containing the material from the site plus transcripts of the tables of *Liber Loagaeth*.

Ian Rons: *The Magickal Review* (themagickalreview.org)

Hosts *TFR* as a PDF of page images, and images from the BL microfilms of Sloane MSS. 3188, 3189 and 3191 plus Cotton Appendix XLVI. Rons was for some time working on a new typeset of the Dee MSS. to include all the above MS. material, but announced in May 2010 that he had abandoned the project, having come to the conclusion that the entire series of Spirit Actions was “a rich and imaginative work of creative writing by Edward Kelley, with direction and additional input from John Dee.” Also hosts some hostile book reviews and a piece of modern ritual showing G.D. influences.

Ben Rowe: *Norton’s Imperium*. (hermetic.com/browe-archive/ and hermetic.com/browe/)

Includes a general reference work (*Enochian Magick Reference* which was some assistance in compiling the present bibliography), a copy of the Calls with intralineal Angelic / English text and several short papers, rituals and magical records by the author from his own original work on the Enochia.

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Doubtless the above is woefully incomplete. It was initially compiled ca. 2000 and left to gather dust for a while, being revisited April 2010. In particular there are doubtless many, many websites relating to the Enochia not mentioned above, some of which might actually be some use.

