

# **The Angelical Language**

**Volume 2: An Encyclopedic Lexicon of the Tongue of Angels**

[IMAGE 20??]

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## Introduction to Volume 2

The work you now hold in your hands is volume two of a massive study into the Angelical Language as recorded by Dr; John Dee and Edward Kelley- two magicians who lived during the early years of the Elizabethan era of England (the late 1500s through the early 1600s CE). In the introduction to volume one, 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, whose 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 *seances* 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 (though some obscure details about it can be found in volume one 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 over 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 *The Five Books of the Mysteries, 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 48 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*, Geoffery James' *The Enochian Magick of Dr. John Dee* and even Donal Tyson's *Enochian Magick 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 where 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 had 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 break-down 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 *Cnoqod* (unto his servants) into *C Noqod*. In his dictionary section, one can find an entry for *Noqod*, but none for the actual Angelical word *Cnoqod*. Meanwhile, there is no indication in Dee's records that *Cnoqod* 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 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 *Iad* (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 Iad* is combined by dropping the "Y"<sup>1</sup> and forming the compound



*Zirenaiad*. Such compound words must be preserved if we want to understand how Angelical works.

There are even several cases where the authors have added words into the Keys where they seemed necessary. This mostly involved things like 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 Golden Dawn made up their own system based loosely on modern Hebrew pronunciation- and Crowley followed suit. (Some today consider this “Golden Dawn Liturgical” Angelical.) 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 (syllables) that actually make up the words. Not only this, but the given pronunciations were based upon modern English, with some inclusions from modern Queen's English, Italian and other languages. Laycock does not appear to have drawn from early-Modern (or “Shakespearian”) 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 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.<sup>2</sup> 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*- though we are fortunate to have a much larger sample of Angelical than 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, the latter of 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 re-discovery of Dee's documents to this very day, 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 explanation 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 grass-roots 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 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 48 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.<sup>3</sup> Their results do not always agree with my own, as there are several places in the text left open in *A True and Faithful Relation...* and we (and even Dee himself) came to various opinions on what should be the correct wording.<sup>4</sup>

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 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 persevered 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 and early-Modern English, and the influence these transitional languages 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 48 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 English speaker.)

As added features, this volume includes the "Angelical Keys Cross-Reference" (containing a fully corrected version of the 48 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 48 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 *The 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*, 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 the Mysteries" ("Five Books" or "5Books") are drawn from Joseph Peterson's outstanding work entitled *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 Yeers Between Dr. John Dee...and Some Spirits*. Finally, any reference to Dee's personal grimoire ("Sloane MS 3191") will point to Geoffery James' *The Enochian Magick of Dr. John Dee*. See the Bibliography for further information on sources and manuscripts.

I sincerely hope that you will find this text to be as invaluable a resource as I have myself. 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

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- 1 Both “T” 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 (2006), some of this work can be found on Callisto Radiant’s *Enochian Linguistics* website at [members.aol.com/AJRoberti/enochlng.htm](http://members.aol.com/AJRoberti/enochlng.htm)
- 4 I used the *48 Claves Angelicae* as my secondary reference in these cases.