

THE ATTRIBUTION OF THE ELEMENTS TO THE WATCHTOWERS

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This essay sets forth to analyze the various attributions of the Watchtowers and their components. It strives to cover all the pertinent material from the Spirit Actions of Dr. John Dee and Edward Kelly, along with subsequent sources that have influenced the Golden Dawn and its successors. It may result in more questions than answers, but it is the hope that sources and logic herein provide sufficient information for serious students of Enochian magick to draw their own conclusions or at least to begin the process of fruitful inquiry into the problems that they pose.

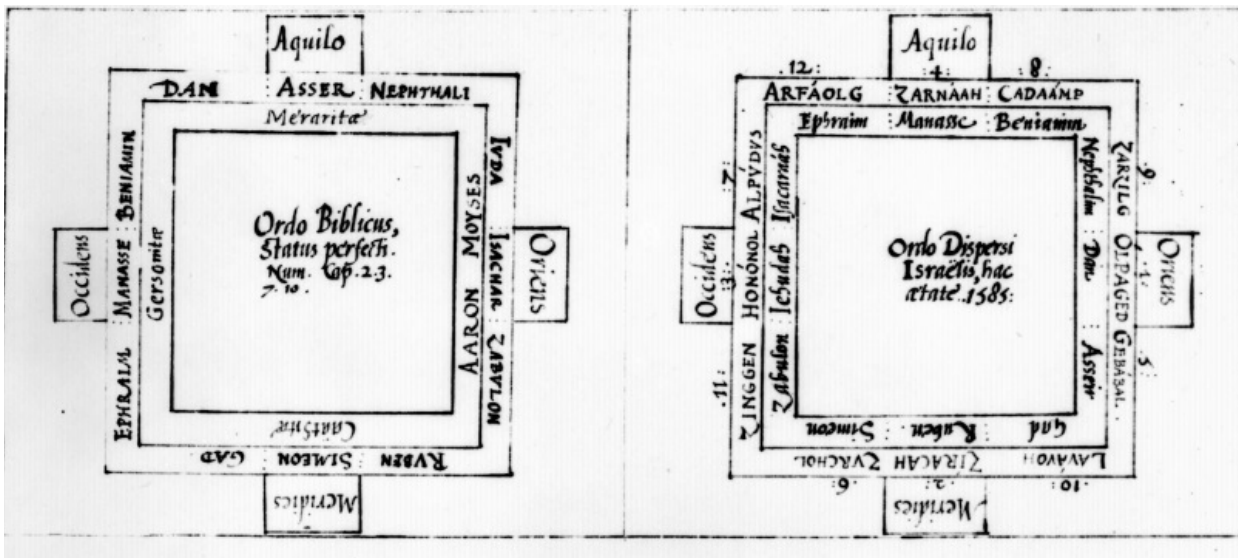


Diagram of the Twelve Tribes of Israel¹

PART ONE – THE FOUNDATION.²³

The right Table (the *Ordo Dispersi*) correlates the 12 Tribes of Israel with the first 12 ordinal values.⁴ This Order is that found in Cornelius Agrippa's "Scale of Twelve"⁵ where it is correlated to the 12 signs of the Zodiac, along with other attributions. Agrippa was the primary source for Dee's sets of attribution, as his numerous marginal notes indicate.

	Scale of 12											
Tribes	Dan	Ruben	Judah	Manasseh	Asher	Simeon	Issachar	Benjamin	Naphtali	Gad	Zabulon	Ephraim
Signs	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓

The first tribe in Agrippa is Dan, Reuben is second, Judah third etc. The Tribes are grouped into sets, each set corresponding to one of the four compass directions. In the *Ordo Dispersi* they are attributed thusly: Fire to the East (as, for example, all the Zodiacal Fire signs: Aries, Leo and Sagittarius are in the East), Earth to

¹ From *Liber Scientiae Auxilii et Victoriae Terrestris*, contained in *Sloane MS. 3191* from – also found in Geoffrey James, *The Enochian Evocation of Dr. John Dee*. (Gillette NJ: Heptangle, 1984 p. 103) and elsewhere.

² Contained in *Sloane MS. 3191*.

³ Contained in *Sloane MS. 3191*.

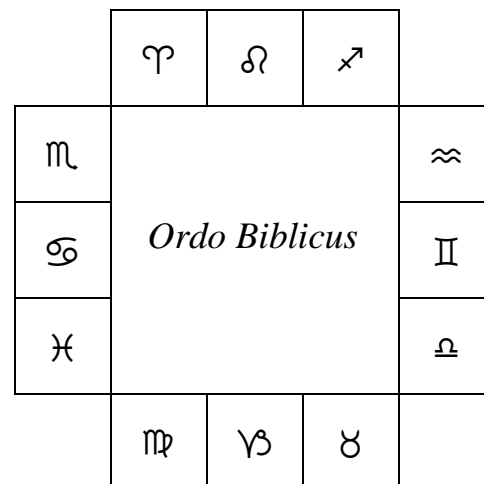
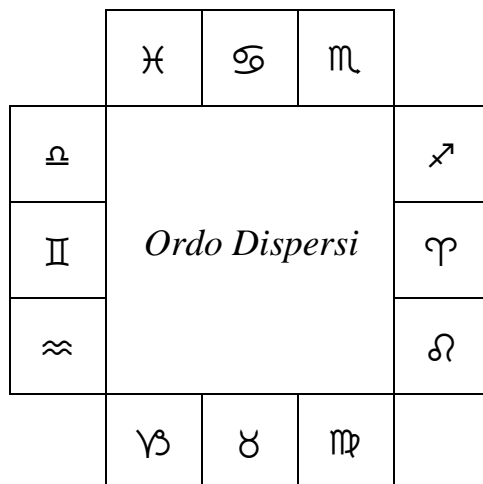
⁴ These numbers and not the names of the specific tribes are what the angels give when communicating the details of the attributions of the Aire or Aethyrs, in the *Cotton Appendix*.

⁵ "Scale of Twelve" Cornelius Agrippa, ed. Donald Tyson, *Three Books of Occult Philosophy*. (Woodbury MN: Llewellyn, 2007) pp. 294-295, Francis Barrett, *The Magus*. (New York: Citadel, New York) pp. 138-139.

the South (as all the Earth signs are in the South), similarly Air to the West and Water to the North in the. It should be noticed that the *Ordo Dispersi* represents a traditional assignment of the elements to the cardinal directions, this attribution of the elements can be found in Agrippa's "Scale of Four"⁶ and it is what is used by the Golden Dawn in the Lesser Hexagram Ritual (the so-called Celestial arrangement, as opposed to the Terrestrial arrangement used in the Lesser Pentagram Ritual). This traditional layout represents the astrological conditions of the Vernal Equinox at sunrise when Aries is in the East, Capricorn is in the South, Libra is in the West, and Cancer is in the North.

#	Tribe	Sign	Element
1	Dan	♊	△
2	Reuben	♈	▽
3	Judah	♌	△
4	Manasseh	♍	▽
5	Asher	♎	△
6	Simeon	♏	▽
7	Issachar	♐	△
8	Benjamin	♑	▽
9	Naphtalin	♒	△
10	Gad	♓	▽
11	Zabulon	♈	△
12	Ephraim	♉	▽

In the *Ordo Biblicus* the tribes are rearranged so that their astrological attribution moves the Air signs to the East (as, for example, all the Air signs: Gemini, Libra and Aquarius) are in the East, all the Earth signs are in the South, Water signs are in the West and the Fire signs are in the North. That is, in each diagram all of the signs in a particular elemental Trigon are grouped on the same side, facing the same direction.



The directions of the diagram represent geographical conventions: East is right, West is left, North is top, and South is bottom. This was the standard of Mercator (and others) with whom Dee was acquainted. It has become the standard for most maps, especially those made in the northern hemisphere.

⁶ Agrippa pp. 257-261; Barrett pp. 108-113.

II. THE ELEMENTAL ATTRIBUTIONS OF THE WATCHTOWERS

If the values for the *Ordo Biblicus* are assigned to the Table of 24 Seniors⁷ then the OroibAhaozpi Table is attributed to Air, the MordialhCtGa Table to Earth, the mpharslgaiol Table to Water and the oiPteaapDoce Table to Fire. The values of the *Ordo Biblicus* may be the ultimate source of these correlations; in any case it is the system adopted by the Golden Dawn, Crowley, and the Aurum Solis, (though the directional correlation is not that given here but is instead one inferred from the Reformed Arrangement and the Cloths of Passage).

VIGINTI QVATVOR SENIORVM (de quibus in Apocalypsi Beati Iohannis est mentio) ex Patris, Filij et Spiritus Sancti Imperis, collecta Nomina: Is forū Bonorū Angelorum Munus est, Hoībus, Rerū humanarū. Scientiam, Iudiciūq; impertire, &c.	
	Numen Divinum BATAIVA, sive BATAIVH.
ORIS	Abioro, sive Habiōro Anoxaif Htmorda Haozpi, sive Abaozpi Hipotga Autotar
	Numen Divinum ICZHCA, sive ICZHCL.
MERIDIES	Aisrom, sive Laisrom Aczinor Lzinopo Lbetga, sive Albetga Lbiāsa Ac m fieu b
	Numen Divinum RAAGIOS, sive RAAGIOL.
OCCIDENS	Srahpm, sive Lsrahpm Saitnou Laonxrp Lgaiol, sive Slgaiol Lgdifa Soarxnt
	Numen Divinum EDLPRNA, sive EDLPRNA.
SEPTENT.	Actpio, sive AActpio Adocet Alndood Aphoce, sive Aiphoce Arinnap Anodoin

Table of the 24 Seniors

⁷ Sloane MS. 3191, James p. 121 and elsewhere.

This formula, correlating the Tables to the directions, is applied to the original Great Table and represented in the tables and supplications for the quadrants and Subquadrants that are given in *Liber Scientiae Auxilii et Victoriae Terrestris*.⁸

The Original Great Table

It should also be noted that this directional attribution, that of the *Ordo Biblicus* and the Table of 24 Seniors, had already been shifted from the order in which the Tables were received.⁹ The original order was based on the order in which that Tables were received.¹⁰ It is reflected in the “Great Circle of the Quarters” and the “Fundamental Obesance.”¹¹ In that order, oroibAhaozpi was unchanged in the East, MOrdialhCtGa

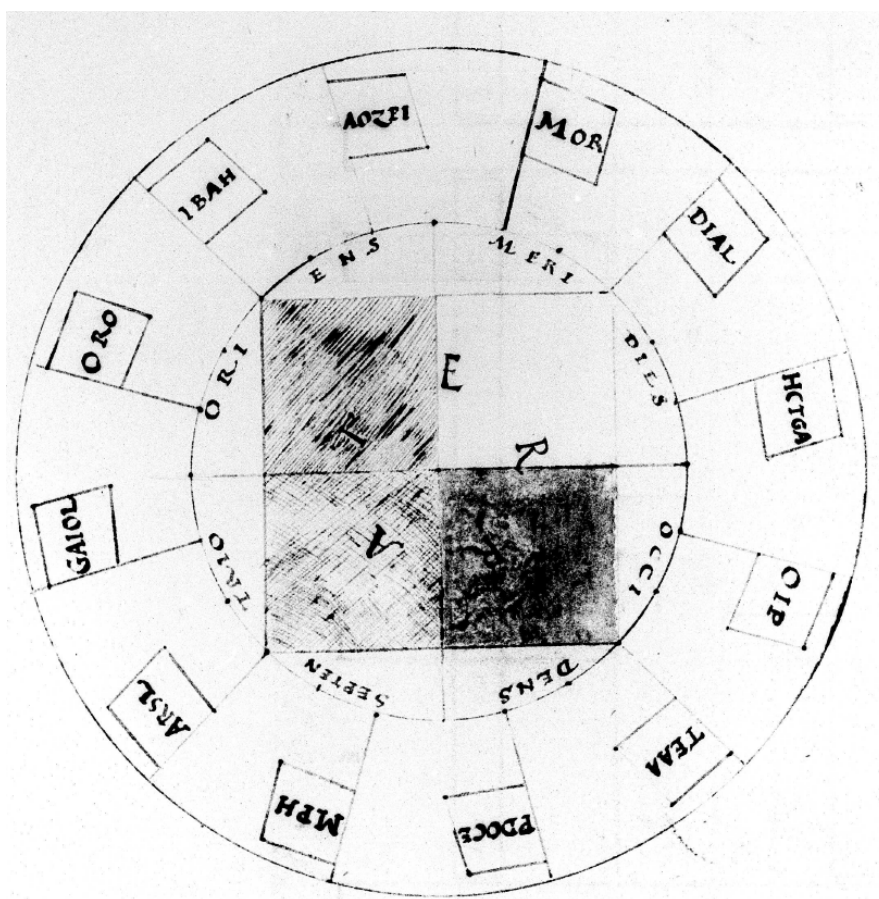
⁸ Sloane MS 3191, James pp. 118 et passim

⁹ Meric Casaubon, *A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits*. (London: D. Maxwell, 1659), reprinted New York: Magickal Childe, 1992 and others. pp. 175-177.

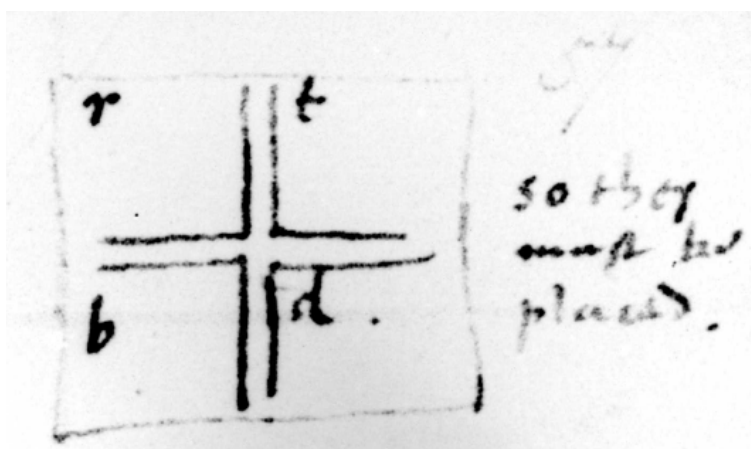
¹⁰ *Ibid.* pp. 175-177.

¹¹ Sloane MS 3191, James pp. 119-120 and elsewhere.

likewise in the South, but oiPteaapDoce was placed in the West, and mpharslgaiol was originally located in North. Both the received order and the orthodox order (i.e. that used in *Liber Scientiae Auxilii et Victoriae Terrestris*) are applied, without directions, to the original two dimensional Great Table.



For convenience, Dee labelled the four Tables according to the letter contained in the upper leftmost corner of each Watchtower. That is the r Table is the oroibAhaozpi Table, the b Table the MOrdialhCtGa Table, the d Table the oiPteaapDoce Table, and the T Table the mpharslgaiol Table.



Towards the end of Dee and Kelly's partnership, the Archangel Raphael corrected or reformed the Great Table.¹² Although a few of the letters within the squares were changed, the vast majority remained the same. The principal reformation was the rearrangement of the four Tables within the structure of the Great Table. As

¹² *The Cotton Appendix, Casaubon* p. 15 (second sequence).

illustrated by Dee's marginal diagram – the r Table remained in the upper left, while the T Table shifted from lower right to the upper right, the b Table from the upper right to the lower left and the d Table from the lower left to the lower right.¹³ This arrangement, usually titled the Reformed or Corrected Great Table, represents the values accepted and used by the aforementioned Golden Dawn, Aleister Crowley and Aurum Solis as well as by many (though not all) Dee purists and various opinions in between.

The image shows a two-page spread from a manuscript, identified as the 'Reformed Great Table'. The left page is marked with a cross symbol in the left margin, and the right page is marked with a cross and the number '15' in the right margin. Both pages contain a grid of letters in a historical script, likely Enochian, arranged in rows and columns. The right page has a small '15' in the right margin.

The Reformed Great Table

¹³ Sloane MS. 3191, James p. 118 and elsewhere.

III. THE DIRECTIONS OF THE WATCHTOWERS

How the various Tables that comprise the Reformed Great Table are assigned to the directions is never explicitly given in the surviving Spirit Actions. The method may reflect the elemental attributions of the Cloths of Passage and their placement:

Four sumptuous and belligerant Castles, out which sounded trumpets thrice.

The Sign of Majesty, the Cloth of passage, was cast forth.

In the East, the cloth red; after new smitten blood.

In the South, the cloth white, Lilly coloured.

In the West a cloth, the skins of many Dragons, green: garlick-bladed.

In the North, the cloth, Hair-coloured, Bilbery juyce.

If this is the case, then Air is in the East, Fire in the South, Water in the West, and Earth in the North.¹⁴ This again, is exactly how they are attributed in the Golden Dawn, by Crowley and in the Aurum Solis. It is unknown whether this provided the underlying logic for their attributions but it is nonetheless consistent.

IV. PRELIMINARY CONCLUSIONS.

It is useful, at this point, to stop and examine the chain of logic that follows from these propositions and the conclusions that can be drawn therefrom. The propositions themselves are largely inferential, and other relationships can be applied. These alternative hypotheses include the proposition that there are less relationships (especially regarding the attribution of elements), even that there are no relationships at all. The arguments that are presented here only demonstrate that a valid chain of propositions leads to a set of conclusions, which demonstrate, up to a point, that the standard model of elements to the Watchtowers and the Watchtowers to the directions has justification within the Spirit Actions, even if these relationships are never made fully explicit.

The argument proceeds from fact that the astrological attribution of the 12 Twelve Tribes of Israel (according to Agrippa) when applied to the Table of the 24 Seniors leads to conclusion that the Watchtowers can be attributed to the elements according to the Table of the 24 Seniors as follows:

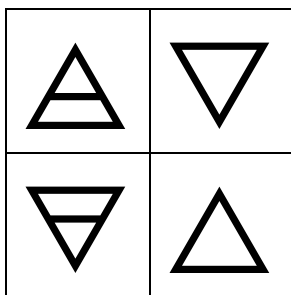
r Table – oroibAHaozpi = Air

T Table – mpharslgaiol = Water

b Table – MordialhCtGa = Earth

d Table – oiPteaapDoce = Fire

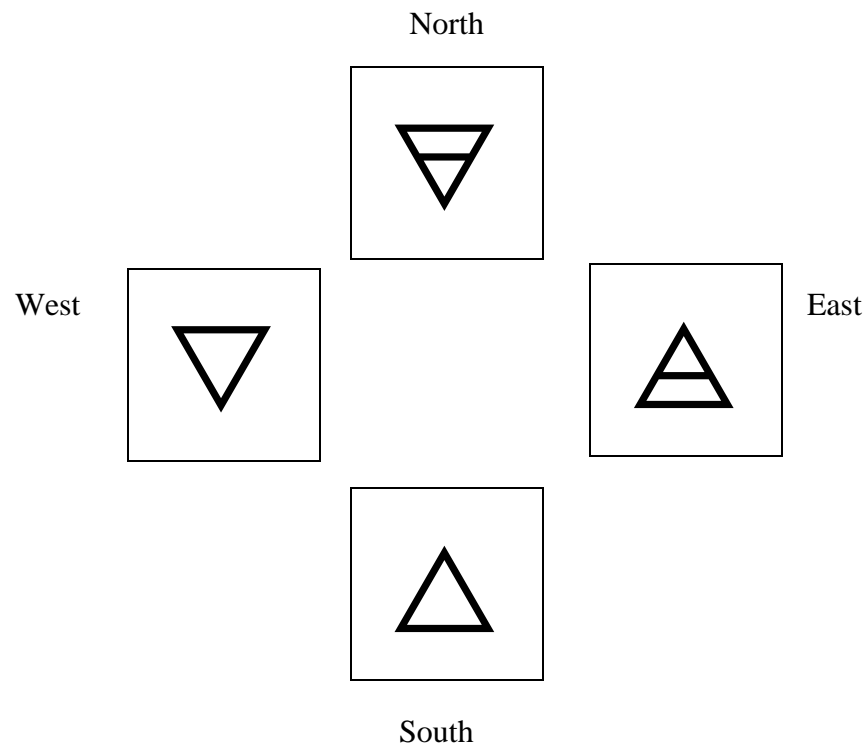
When these values are assigned to the Reformed Great Table the following elemental attributions occurs.



¹⁴ This color schema can be seen as essentially alchemical; but its foundation is taken from the colors of the Four Horsemen of the Apocalypse (Revelation 6). It has been explained in detail in a number of essays, notably: David R. Jones "The System of Enochian Magick, Part III: The Heirarchy of the Watchtowers," *Lion and Serpent* v. 6 n. 5 (Portland OR: Sekhet Maat Lodge OTO, Feb. 1999). www.sekhetmaat.com/uploads/5/8/4/2/58428413/lion_serpent_6-5.pdf

When applied to the Reformed Great Table it correlates to the order of the elements given in *Liber Scientiae Auxilii et Victoriae Terrestris* for the assignment of the elements to the Subquadrants ruling the Angels of the Four Elements: the order Air – Water – Earth – Fire. (left to right and top to bottom).¹⁵

If the individual Tables are then placed into the Cardinal Directions according to the elemental attribution of the Cloths of Passage the geographical locations are thus:



¹⁵ *Sloane MS. 3191*, James pp. 145-153.

V. THE SUBQUADRANTS

The next stage of attribution is the assignment of the subelements to the Subquadrants. This process seems to be original to the Golden Dawn. It was probably done by MacGregor Mathers, as its source appears to be the Golden Dawn instruction: *On the Concourse of the Forces*.¹⁶ As noted previously the order of this assignment may be implied from the ordering of the elements in the conjuration of the Angels of the Four Elements given in *Liber Scientiae Auxilii et Victoriae Terrestris*.

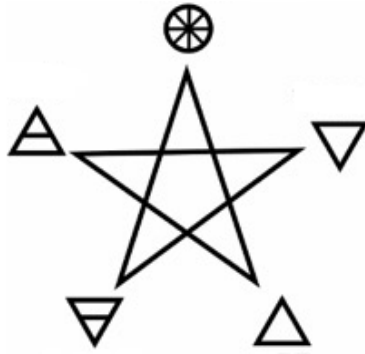
The formula for assigning the subelements within the individual Watchtowers is extrapolated from the attribution of the elements to the Watchtowers, as they are applied in the Reformed Great Table. The upper left Watchtower is assigned to Air and therefore the upper leftmost Subquadrant of each Watchtower is allocated to the airy subelement of the element attributed to the Watchtower itself. The upper right Watchtower is assigned to Water thus all the upper rightmost Subquadrants are watery, the bottom left Watchtower is assigned to Earth so the bottom leftmost Subquadrants are earthy and the bottom right Watchtower is assigned to Fire and therefore the bottom rightmost Subquadrants are fiery.

△ △	▽ △	△ ▽	▽ ▽
▽ △	△ △	▽ ▽	△ ▽
△ ▽	▽ ▽	△ △	▽ △
▽ ▽	△ ▽	▽ △	△ △

Nothing is intrinsically problematic about establishing these relationships within the structures provided by the Spirit Actions of Dee and Kelly. It must be pointed out that these attributions only function properly if one is using the Reformed Great Table as the standard. If applied to the original Great Table, an entirely different set of values would have to be adopted for the Subquadrants. This is due to the fact that in the original Great Table although Air would still be assigned to the upper left, Earth would be assigned to the upper right, Fire to the lower left, and Water to the lower right. This would retain the airy quality of the upper leftmost Subquadrants but change all of the rest, reassigning the upper rightmost Subquadrants to the earthy subelements, the lower leftmost Subquadrants to the fiery subelements and the lower rightmost Subquadrants to the watery subelements. It also has the serious implication of changing the attribution of the points of the Pentagram and thus the mechanics of rituals that use the elemental attribution of those points.

As Chris Monastre rightly discerned, the attributions of the points of the Pentagram are assigned to the points that they are in order that they conform the elemental attributions of the points of the Pentagram to the assignment of the elements to the Watchtowers in the Reformed arrangement of the Great Table: that is the upper left point is ascribed to Air as the upper left Watchtower in Reformed Great Table is assigned to Air, the upper right point is ascribed Water as the upper right Watchtower is similarly assigned to Water, likewise the lower left point is ascribed Earth as the lower left Watchtower is assigned to Earth, and the lower right point is ascribed Fire as the lower right Watchtower is assigned to Fire.

¹⁶ S.L. MacGregor Mathers. "The Book of the Concourse of the Forces (part 1)" in Israel Regardie ed., *The Golden Dawn*. (St. Paul MN: Llewellyn, 1995). pp. 630 *et passim*.



Standard Golden Dawn Pentagram of the Elements

The fact that the attribution of the elements to the points of the Pentagram is based on the placement of the Watchtowers within the structure of the Reformed Great Table can be seen in the Golden Dawn's formula for equilibrating the Spirit. The ritual mechanics of the equilibration have nothing to do with the topmost point, (which is attributed to Spirit), rather they are instead devised around the bottom cross piece lines that form the bottom vertex of the pentagon (that is formed within the pentagram). These lines correlate not to the element of Spirit, located at the apex of the Pentagram, but to the Black Cross of Union that connects and divides the Watchtowers within the Great Table. Again, an adoption of the original values of the Great Table would also necessarily require the adoption of a differently attributed Pentagram.



Pentagram attributed according to the original Great Table

VI. CLAVICULA TABULARUM ENOCHI

The next stage in the development of the Golden Dawn's attributions of the Watchtowers is derived from a 17th century grimoire, the anonymous *Clavicula Tabularum Enochi* or the Key to the Tablets of Enoch, otherwise known as *Sloane MS. 307*.¹⁷ Wynn Westcott redacted this document in the early history of the Golden Dawn, soon if not parallel to the 'decipherment' of the *Cypher MS*, as *Book H* under the same title as given in *Sloane MS. 307*.¹⁸ It was this text that formed the earliest foundation of the Golden Dawn's *Enochiana*, before the elaborations created by Macgregor Mathers that constitute the *On the Concourse of the Forces* instructions.

It is from *Sloane MS 307* that serious deviations from the materials received by Dee and Kelly begin to enter the Enochian system. It is this instruction, in grimoiric form, that was adopted, by the Golden Dawn, as their foundation for working the Watchtower system. To some degree its influence, though often in modified form, can be seen not only the Golden Dawn, but in the methods of the Aurum Solis and Aleister Crowley.

These alterations include widespread innovations and 'expansions' of the nomenclature conventions applied to the names drawn from the Watchtowers. These alterations include changing the names of the Kings of the Watchtowers from the two names of seven letters each (one for knowledge and the other for justice in Dee's method), to a single name of eight letters, with similar alterations in the formation of names of the Seniors. The method of drawing names from the Subquadrants differs in important ways from that given in *Liber Scientiae Auxilii et Victoriae Terrestris* and the *Cotton Appendices* yet is not supported in any of the Dee MSS.¹⁹ One of the more significant innovations is the use of the Tablet of Union to draw letters for prefixing names from the Subquadrant rulers instead of the different method of using the same names from the Black Cross found in *Liber Scientiae* and in *A True & Faithful Relation*.

The *Clavicula Tabularum Enochi* also includes evocations of the Kings and Seniors and the spirits of the Subquadrants that bear a superficial similarity to the analogous evocations found in *Liber Scientiae*, but they are not merely English translations of ones, by Dee, given in *Liber Scientiae* but entirely original to the *Clavicula*, as can be seen by comparing the *Clavicula* evocations with the direct translations from *Liber Scientiae* done by Geoffrey James in this *Enochian Evocation*.

Sloane MS. 307 also marks the first major practice of adding vowels and even full letter names (often completely extraneous) into the naming conventions for the angels and spirits who are said to dwell in the Watchtowers. Its method is not exactly the same as the technique that was finally established by the Golden Dawn and applied to both the names and the words in the Keys, but much of it is the same, Its evolution can be studied in the MSS. of the early Adepti such as Allan Bennett and Frederick Gardner (whose personal copies of *Book H* show slightly different methods and results).²⁰

It is not the purpose of this essay to go into all the details of these innovations, and the problems that arise from this process. A future essay on the Evolution of Golden Dawn Enochian will analyze these issues in detail. A few points do need to be made:

First the contents of the *Clavicula Tabularum Enochi* shows no indication that it has any other source than the material found in *A True & Faithful Relation*, (from which its approaches are not even very faithfully derived). Anyone who has ever tried to extract the Watchtower system from a *True & Faithful Relation* alone will realize, that this is not an easy task. The arguments, to the contrary, made by the editors of this text published as *Practical Angel Magic of Dr. John Dee's Enochian Tables*, Stephen Skinner and David Rankin

¹⁷ Published as Stephen Skinner and David Rankine eds. *Practical Angel Magic of Dr. John Dee's Enochian Tables*. London: Golden Hoard, 2004).

¹⁸ Wynn Westcott, ed. Poke Runyon, "Book H" (*Clavicula Tabularum Enochi*). *The Seventh Ray* bk. 1 Silverado CA: Church of Hermetic Science & OTA, Feb. 1999; is a definitive edition.

¹⁹ Ian Rons details many of these differences in his "Practical Angel Magic: An Updated Review." *Magical Review*, 2009. www.scribd.com/document/99176545/Practical-Angel-Magic-Updated-Review

²⁰ Skinner pp. 271-281.

don't even rise to the level of circumstantial evidence. They do not provide one iota of proof that anything in the *Clavicula* need be derived from any of the Dee MSS, beyond the material found in the *A True & Faithful Relation*. Any theory that the material in *Clavicula Tabularum Enochi* was directly produced by Dee has been amply debunked by Ian Rons.²¹

A summary of the problematic assumptions and conclusions that the editors of *Practical Angel Magic* make in their introduction to the text is important before proceeding:

First there is no separate "Booke of Invocations or Calls," what is described is the bulk *Liber Scientiae Auxilii et Victoriae Terrestris* that proceeds from the beginning of *Liber Scientiae* with the Great Tables and a diagram of the Great Circle of the Quarters and the Fundamental Obesance. The Great Table is then subdivided into the individual Watchtowers with a Table of the 24 Seniors followed by supplications to the angels of each Watchtower. Further, the Watchtowers are then subdivided into the Subquadrants with two set of Supplications of the Spirits for each group of Subquadrants, categorized by function. Ashmole's description is not titular but descriptive, as the context indicates. The text though separately bound does not naturally fall at the end of the *Heptarchia* as Skinner and Rankine imply. Neither Dee nor Ashmole ever divided the books found in *Sloane MS 3191* into anything other than four sections.

Second, the text of the *Clavicula* is not a translation of the supplications found *Liber Scientiae*. It does have a superficial resemblance because it is an attempt to fulfill the instructions given in the *Cotton Appendix* that Dee compose such a book, which he did and is *Liber Scientiae* in *Sloane MS. 3191*.²² For one thing the method of deriving the names and constructing their hierarchies of authority is completely different in the *Clavicula* than it is in *Liber Scientiae*.²³ For another the text of the Invocations in the *Clavicula* are not translations of comparable supplications given in *Liber Scientiae*, as has been said before, a comparison of the text of the *Clavicula* with the translations made by Geoffrey James will indicate this on first sight. Finally, the nomenclature used in the *Clavicula* applies an 'expansion' (adding letters) method of pronouncing the names, which is completely alien to Dee and the text of *Liber Scientiae*.

Nevertheless it is the *Clavicula* and not *Liber Scientiae* that is the source of much of the Golden Dawn's *Enochiana*, particularly their methods relating to the Watchtowers. This is in spite of the fact that Mathers clearly had examined *Sloane MS. 3191*, he chose to reject *Liber Scientiae*'s methods in favor of those of the *Clavicula*. This may have to do with the Golden Dawn's adoption of the Reformed Great Table, since a method for working the angels and spirits is found readymade in the *Clavicula*, whereas using the methods found in *Liber Scientiae* would have required not only translating the text out of Latin but would also have required reworking the supplications and hierarchies of *Liber Scientiae* from the original Great Table and adjusting them to those of the Reformed Great Table.

The most notable impact of *Sloane MS. 307*, regarding the development of the attributions of the Watchtowers, is that this manuscript is the first known place where the Watchtowers are explicitly assigned to the four directions most commonly applied to the Reformed Great Table. It is the same assignment that can be derived from applying the elemental colors as shown above, that is the r or oroibaAhaozpi Table to the East, the T or mpharslgaiol Table to the West, the MOrdialhCtga Table to the North, and the oiPteaapDoce Table to the South.

²¹ *Op cit.* Rons.

²² Casaubon pp. 182-183.

²³ This is laid out in some details in Rons *op cit.*

VII. OTHER SOURCES OF THE GOLDEN DAWN'S ENOCHIAN MAGICK.

It is important to point out that Mathers did not depend solely on *Sloane MS. 307* and *A True & Faithful Relation* for the elaborations he introduced into the Golden Dawn's version of Enochian magick. He had studied in the British Museum Library and he examined and used: *Harley MS. 6482*, *Sloane MS. 3191*, and *Sloane MS. 3188*.

*Harley MS. 6482*²⁴ is another non-Dee MS. (like *Sloane MS. 307*). It is often associated with the 'Secret Tradition' theory that posits the transmission of Enochian magic from John Dee to its reappearance in the Adeptus instructions of the Golden Dawn.²⁵ *Harley MS. 6482* is the source from which the Golden Dawn draws its attribution of the Enochian/Angelic characters to the figures of Geomancy.²⁶

Harley MS 6482 also contains a set of planetary attributions for the Seven Tables of Creation (from Dee's *Liber Tertius*)²⁷ which it titles the *Tabuli Enochi*. It correlates these tables to the Chaldean Order, beginning at the bottom with the Moon. It then attributes the Goetic demons, of the *Lesser Key of Solomon*, to the individual squares that compose the Seven Tables of Creation. Finally, it has a strange rearrangement of the Table of Practice or Holy Table (*Liber Mysteriorum*)²⁸ referred to in the text as the *Tabula Sancta cum Tabulis Enochi* or the Holy Table with the Tables of Enoch. The Golden Dawn did not adopt any of these innovations.

Sloane MS. 3191, this is Dee's Enochian Grimoire. Mathers took the Golden Dawn's Angelic Keys or Calls from this text; he did not extract them from *A True & Faithful Relation*.²⁹ This includes the incorporation of the list of the 30 Aires or Aethyrs. The Golden Dawn's Watchtowers also demonstrate that the Watchtowers in *Liber Scientiae* were compared to Watchtower diagrams in *A True & Faithful Relation*; this accounts for some of the multiple letters in many of the squares used by the Golden Dawn. There is no evidence that Mathers or Westcott derived anything else from *Sloane MS. 3191*.

Sloane MS. 3188, Mathers examined the *Sigillum Dei Aemeth* in *Liber Secundus*.³⁰ He did not use the enciphered mechanics of the *Sigillum* to extract and produce the system of planetary magic that it encodes. Instead, he seems only to have used the letters and numbers of the circumference to produce his tortured and (in one case) demonstrably erroneous naming conventions for the four seals attached to the Watchtowers.³¹ There is no evidence that Mathers or Westcott derived anything else from *Sloane MS. 3188*.

²⁴ Published as *A Treatise on Angel Magic*. Adam McClean ed. (Kilbirnie UK: Magnum Opus Hermetic Sourceworks, 1990).

²⁵ The Secret Tradition hypothesis, particularly regarding *Harley MS. 6482*, is convincingly debunked in Dr. Egil Asprem's "False, Lying Spirits and Angels of Light: Ambiguous Mediation in Dr. Rudd's Seventeenth-Century Treatise on Angle Magic." *Magic, Ritual, and Witchcraft*, v. 3, n 1. (Univ. of Pennsylvania, Summer 2008) pp. 54-80.

www.academia.edu/232270/False_Lying_Spirits_and_Angels_of_Light_Ambiguous_Mediation_in_Dr_Rudds_Seventeenth_Century_Treatise_on_Angel_Magic and Angels of Light

²⁶ This relationship is analyzed in detail in David R. Jones' chapter IX "Geomantic Correspondences," in volume 0, the Introduction to *The Vision and the Voice*. (Purple Mountain/Lulu, 2020). pp. 189-213. www.academia.edu/43199614/Geomantic_Attributions

²⁷ Cf. Joseph H. Peterson's *John Dee's Five Books of Mystery*. (York Beach ME: Weiser, 2003). pp. 149-165.

²⁸ *Ibid.* pp. 373-379 *et passim*

²⁹ The difficulty of extracting the Keys or Calls in their final and finished form from *A True & Faithful Relation* is akin to the problem of extracting the system of the Watchtowers. Attempting either process is an interesting exercise for the serious student of Enochian.

³⁰ *Ibid.* pp. 83-149.

³¹ The capital T (with four flames proceeding from its top) is associated the 4T that begins the sequence of letters and numbers on the circumference of the *Sigillum*. Compare Peterson (p. 93 *et passim*) with Casaubon (p. 173) in which the connection is made explicit. This sigil is attributed to the 'Air' r or oroibAhaozpi Watchtower in the Dee material. This T represents the name Thaaoth in the hierarchy of the *Sigillum* and is associated with the Tetragrammaton. Probably an allusion to the Greek spelling of the Thoth and thus connecting it to Hermetic tradition. The Golden Dawn (REGARDIE pp. 657-6 59), on the other hand, titles this figure Tahaoellog from the letters Thaalg, and instead titles the Black Cross, attributed to the Earth Table, Thahaaothe from the letters Thaaoth. The details of the identification and naming of the Sigils that are associated with the four Watchtowers can be studied in Jones *The System op cit*.

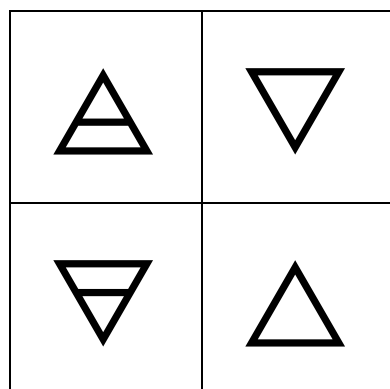
VIII. THE SUBQUADRANTS AND THE CALLS OR KEYS IN THE GOLDEN DAWN SYSTEM

It is now necessary to return to the Golden Dawn's extrapolation of the Subquadrants into their subelemental attributes. As noted previously, this specific explication, though almost certainly original to MacGregor Mathers is not without logical justification in the Spirit Actions. In the Golden Dawn system of Enochian magick, the subdivision and attribution of the Subquadrants to subelements the provides a baseline for correlating other subelemental systems into the framework of the Watchtowers, specifically it provides the basis for their use and interpretation of the Hindu Tattvas, the particulars of Rosicrucian Chess and the attributions of the Court Cards of the Tarot.

It is also important to mention that, in attributions below the level of the Subquadrants the Golden Dawn began to replace the order of the elements given in the Dee material (that is Air – Water - Earth – Fire) with the elemental order that they associated with the formula of Tetragrammaton or Yod He Vau He (that is Fire – Water – Air – Earth). This affected not only the attributions of the various names that are derived from the letters of the Subquadrants but also the attributions of the squares themselves that compose the Subquadrants.

The Keys or Calls are attributed to the Watchtowers and their Subquadrants in the following manner. There are a total of 19 Keys (not counting the Call associated with the Round Table of Nalvage, which is often numbered zero). The 19th Call is the Key of the Aires, it has 30 forms, depending on the name of Aire that is inserted into the Call.³² The 19th Key is therefore removed from arithmetical formula, leaving 18 Keys. The First and Second Calls are attributed to aspects of the Spirit and are also eliminated from arithmetical formula, leaving 16 Keys. Since 4 (elements) times 4 (elements) yields a product of 16 this value corresponds precisely to the 16 subelements and the 16 Subquadrants.

The Golden Dawn attributes the first four of the remaining 16 Keys (the 3rd, 4th, 5th and 6th) to the four elements as assigned to the Watchtowers yielding the following result.



3	4
5	6

³² This interestingly enough makes 49 Keys (7 X 7) an important formulary value in the Heptarichial system and to the keys of Logaeth.

The pure elements (that is each subelements of the same element): Air of Air, Water of Water etc. are assigned the same Keys as the element of the Table. So that Air of Air is the 3rd Key, Water of Water is the 4th Key, Earth of Earth is the 5th Key and Fire of Fire is the 6th Key.

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	6										

The left over Keys (7-18) are then applied sequentially to the remaining Subquadrants, one Watchtower at a time filling the unattributed Subquadrants in turn, left to right and top to bottom in each remaining Subquadrant.³³

3	3	7	4
	8	9	
5	13	14	6
	5	15	
3	10	4	4
	11	12	
5	16	17	6
	18	6	

The Keys to the Subquadrants in the Golden Dawn System

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The Subelements to the Subquadrants, and therefore to the Keys, in the Golden Dawn System

³³ Regardie 371-373.

IX. PROBLEMS WITH ATTRIBUTING THE CALLS TO ASSIGNED DIRECTIONS IN THE GOLDEN DAWN

This method would seem to be provide an elegant solution to the problem of attributing the subelements to the Subquadrants, but it becomes suspect when the actual text of the keys and the compass directions to which they refer are practically compared to this correlation.

Examining the relationships between the Calls and the compass directions they are assigned to generates these issues:

It is important to point out that the *oroibAhaozpi* Air Watchtower has always remained in the East (relative to the direct assignments of the elements to the Watchtowers). It was first and East in the order of Reception, it was first and East in the orthodox order that forms the bulk of the supplications in *Liber Scientiae* and it remains first and East in the Reformed arrangement. This placement thus functions as the point of orientation for the rest of the Watchtowers. This orientation would therefore assign the 3rd, 7th, 8th, and 9th Keys to the East and/or first in the ordinal references in the Calls themselves. The 3rd Key has no direct reference to any compass direction but does refer to ordinal position: “in the first.” The 7th makes specific reference to both compass direction and to ordinal position: “The East is . . .” and “. . . of the first glory.” Problems begin to occur with the 8th Key. To reiterate, the Air Watchtower is always in the East and yet the 8th Key has the following directional and ordinal indicators. It begins with “The midday” which almost certainly refers to the South, then “the first,” which appears unproblematic since the eastern angle is the first angle of subdivision in the compass circle. It then proceeds to “the third heaven” which may, but probably doesn’t have reference to directionality.³⁴ The 9th Key poses even more difficulties since it refers to the West: “have settled their feet in the west” and of course the Air Watchtower is never located in the West.

The 4th Key refers to the North: “in the North.” The Water Watchtower is in the West not the North in the Reformed arrangement and in the orthodox arrangement of *Liber Scientiae*, yet it is in the North in the order of reception reflected in the Great Circle of the Quarters. The 10th Key also refers to the North “in the North.” The 11th Key refers to the East: “. . . flew into the East.” The Water Table is never located in the East in any arrangement. The 12th Key refers to the South: “. . . reign in the South.” The Water Table is never in the South in any arrangement.

The 5th Key makes no direct reference to a compass direction, though it does refer to an ordinal angle, “the third angle.” In Euclidian circular division going clockwise this would be the West (1st angle = East, 2nd angle = South, 3rd angle = West, and 4th angle = North). The Earth Table is never in the West in any arrangement. The 13th Key refers to the South “. . . of the South.” Earth is placed in South in both the order of reception of the Great Circle of the Quarters and the orthodox arrangement found in *Liber Scientiae*; it is even South in the *Ordo Dispersi*. It is not South, however, in the Reformed arrangement. There is no indication of direction in the 14th Key whatsoever; and the 15th Key only makes reference to ‘first’ as a descriptor of the “first flame . . .”

The 6th Key again makes no direct reference to compass direction, but it does continue identification with the order of the angles. It identifies with the 4th angle (. . . ye 4th angle) and references it in relationship to the 2nd and 3rd angles. The 4th angle, in reference to the Euclidean division of the circle into four 90° sections would indicate North, in clockwise rotation from the East. The Fire Watchtower is in the North in orthodox arrangement of *Liber Scientiae*, but not in either the Received or the Reformed arrangements. The 16th, 17th and 18th Keys make no explicit references to directions, though they do continue the ordering of the ‘flames’ through to the 17th Key (16th Key = “second flame” and 17th = “third flame.”

³⁴ II Corinthians 12

As can be seen from this analysis, the relationship between the Watchtowers, their Subquadrants and the assigned directions in the Golden Dawn's system of Enochian magick is, at best, convoluted in some places, and outright contradicted in others.

There are also various references to the elements themselves throughout the Calls, these should be compared to the elemental and subelemental attributions of the Tables and Subquadrants to which they are attributed. Applying the Golden Dawn's attribution of the Keys to the directions assigned to the elemental Tables simply does not generate a consistent or orderly relationship to any of the various assignations of those Tables to the compass directions given in the Calls. This problem is especially glaring if the Reformed Great Table is taken as the standard.

The main problem is that the directional references, within the text of the Calls themselves, do not generally correlate to the directions assigned to the Watchtowers and therefore, as well, to the Subquadrants which compose those Watchtowers. This problem was independently discovered by David R. Jones,³⁵ Donald Tyson³⁶ and Scott Stenwick.³⁷ Each author has a somewhat different solution to resolving this problem, but usually depend on assigning the Calls, not primarily to the elements and subelements, but instead to a rotation through the compass directions. Students of Enochian magick are encouraged examine each of these solutions and draw their own conclusions.

David R. Jones – for Enochian Studies 26 March 2021 *era vulgaris*.

³⁵ David R. Jones, "On the Correlation of the Enochian Keys to the Watchtowers and the Elements." (Usenet: alt.magick, 1 Oct. 2002). groups.google.com/g/alt.magick/c/jw6MxHjKxc/m/Lzkh4bHnHLAJ?pli=1

³⁶ Donald Tyson *Tetragrammaton: The Secret to Evoking Angelic Powers and the Key to the Apocalypse*. (St. Paul MN: Llewellyn, 1995); and *Enochian Magic for Beginners*. (St. Paul MN: Llewellyn, 1997).

³⁷ Scott Michael Stenwick, *Mastering the Great Table*. (Los Angeles CA: Pendraig, 2013).