

Liber Primus – Notes and Translations

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Page 1

Praeter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec una, maxime usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

Among my other extemporaneous prayers and most fervent outpourings to God: this one was most customarily used. My Morning and Evening Prayer: for wisdom.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen

In the name of God the Father, God the Son and God the Holy Ghost. Amen

“In Nomine Dei Patris...”

Dee implies (here and elsewhere) that he started all his Actions with the prayers on this page. This particular phrase is the standard Western Christian formula for marking the ritual start of an Office, Service, or other ceremony or rite. It is also used within a service to mark a change of focus or as a section boundary. As an example of the former, it is used at the start of the Mass, and after it is said the priest is instructed to ignore anything else going on in the church, even the elevation of the Host at another Mass. As an example of the latter, it is used in the Anglican rite to introduce the sermon or homily.

Omnipotens, Sempiterna, vere, et vive Deus, in adiutorium meum intende: Domine

Dominantium, Rex Regum, Jeovah Zebaoth, ad adiuvandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in saecula saeculorum: Amen.

Almighty, Everlasting, True and Living God, make haste to deliver me. Lord of Lords, King of Kings Jehovah Zebaoth, make haste to help me.

Glory be to God, Father, Son and Holy Ghost: As it was in the beginning, is now and forever, world without end: Amen.

Translator's Note: 'semper et in saecula saeculorum' is generally given in English translations as "forever, world without end" or "for ever and ever." Literally, it is "always, unto an Age of Ages", and is done in imitation of a Hebrew idiom.

“Omnipotens...Amen”

Christian communal life (monastic and secular) was, until the Reformation, built around the Daily (or Divine) Office, a series of eight liturgical services centered on the recitation of psalms and prayers. It was also common for individuals to structure their private devotions around parts of the Office.

Almost every service of the Daily Office opened with the psalm verse “Deus ad adiuvandum me festina”, followed by the lesser doxology. (The exception was Matins, the first service of the day,

where “Deus ad adiuvandum” usually came as the second element.) See the notes below for details of the psalm and the doxology.

The elaboration of the simple biblical “God” to a longer list of names and attributes is a cabbalistic practice, detailed by Reuchlin and Agrippa. See, for example, the works cited in the discussions of PELE and NA later in Liber Primus.

The daily office ended with a simple “Benedicamus Domino” (“Let us bless the Lord.”) Every Action in Liber Primus is closed with a more elaborate blessing (e.g. the doxology, *Soli Deo honor omnis*, “Glorie, thanks, and honor be unto the Almighty Trinitie”, etc.)

Thus, Dee not only marked out his ritual time and space using the same formula a religious service would use (see note on “In nomine” above), but also began the Actions with the standard introductory formula from the daily cycle of prayer and devotion, and ended each one with an elaboration of the traditional closing.

“Ad adiuvandum me festina” – Ps 69:2 (Vulgate), Ps 70:1 (English Bibles)

Vulgate ex Septuaginta: Deus in adiutorium meum intende Domine ad adiuvandum me festina;

Vulgate ex Hebraeo: Deus ut liberes me, Domine ut auxiliieris mihi festina

BCP: Haste thee, O God, to deliver me: make haste to helpe me, O Lord.

Geneva Bible: O god, haste thee to deliver me: make haste to helpe me, O Lord.

KJV: Make haste, O god, to deliver me; make haste to help me O LORD

“Gloria...”

This is the short doxology, generally used after psalms, hymns, and canticles. Generally, though, it begins “Gloria Patri” rather than “Gloria Deo, Patri.”

Recte sapere, et intelligere doceto me, (o rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (o rerum omnium Creator,) et sapientiam tuam in corde meo fige.

Teach me to know aright and to understand (O Creator of all things) for thy wisdom is all that I desire. Give thy word in my mouth (O Creator of all things) and fix thy wisdom in my heart.

“Fige”

Note that *figo* is also the word used for driving nails.

O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patri) humilime tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertiquie, Philosophi auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Divina Majestate requiro, ut ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Michaellem, Gabrielem, Raphaellem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informet et instruant, in cognitione, intelligentiaque

vera et exacta, Arcanorum et Magnalium tuorum (Creaturs omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen.

O Lord Jesus Christ (who art the true wisdom of thine eternal and almighty Father), I most humbly beseech thy Divine Majesty, that thou deignest to send me the speedy aid of some pious, wise and expert philosopher for the complete understanding and accomplishing of that which will be of the greatest worth for the increase of thy praise and glory: And if there should be no Mortal now living on earth who might be fitting for this gift, or who by thy divine providence might be assigned to the fulfillment of this my prayer, then equally most humbly, most ardently and most constantly, I request from thy Divine Majesty that thou deignest to send to me from the heavens thy good Spiritual Ministers and Angels, which is to say, Michael, Gabriel, Raphael and Uriel: and (out of thy Divine favor) whatever other true and faithful of thy Angels, who might completely and perfectly inform and instruct in the knowledge and in the true and exact intelligence of thy Secrets and Miracles (concerning all thy Creatures and their natures, properties and best uses) the understanding of which is necessary to us Mortals; to the praise, honor and glory of thy name and to my thorough consolation and (through me) that of many others of thy faithful, and to the confusion and subversion of thine enemies. Amen.

“Spirituales”

“Spirituales” has senses of form (as in spiritual beings – i.e. Angels) and function (as in ‘Spiritual Father’, when applied to a priest.)

Fiat Jeovah Zebaoth: Fiat Adonay,
Fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maxime placebit.
Amen

Let it be so, Jehovah Zebaoth: Let it be so Adonai, let it be so Elohim. Oh Holy and Surpassingly Blessed Almighty Trinity, May you grant me (John Dee) this petition in the way that is most pleasing to you. Amen.

“Fiat”

“Let it be so” is one translation of “Fiat” which may have many translations. This one was chosen for its resemblance to “Fiat Lux” commonly translated “Let there be light”. Alternative translations for “Fiat” are “May it be so” and “Make it so.”

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum

preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suam.
Amen.

From the year 1579, it was done in this way: in Latin and in English; (but around the year 1569 in another and peculiar, particular way: sometimes for Raphael, sometimes for Michael. To pour prayers out to God: this was most pleasing to me. May God bring forth his marvelous mercy in me. Amen.

John Dee His Note (Page 2)

Angelus sive Intelligentia, nunc toti mundo praedominans
The Angel or Intelligence now ruling over the whole world.

“Intelligentia”

In a theological sense *intelligentia* is a ‘a non-corporeal Being or Intelligence’, and is commonly used for angels and spiritual beings. Agrippa, Ficino, and Aquinas use it in this sense. ‘Intelligentia’ can also be a ‘rational activity, rational comprehension’, in a more philosophical than theological way (also used by Aquinas and various neoplatonizing Christians.) Here, it is easy to opt for the former meaning, though in Liber Tertius the choice is not so clear.

“Annael praedominans”

Oddly enough, Trithemius in his De Septem Secundeis (also called Chronologia Mystica) says that Gabriel is the Angel currently (in 1582) presiding over the world. Annael is problematic in other ways as well. (See below.)

Etymologia: {Gratiosa/Afflicta} misericors Dei

Etymology: The Gracious/Afflicted Merciful ... of God.

Translator’s Note: This is a little problematic, since there is no noun here. (The four other Angels in the Note are all described with nouns.) It could be, for instance, the “merciful nature” or “merciful things” of God. “Gratiosa/afflicta” can be explained in Christian terms, in which God’s mercy is both gracious (in many senses of the word) and suffering (because of the Passion and Death of Christ.)

4 Angeli praesidentes 4 Cardinibus Caeli: ut Agrippa notat in scala Quarternarii.

4 Angels presiding over the 4 cardinal points of Heaven, as Agrippa notes in his scale of fours.

“scala Quarternarii”

Note that this reads “scale of fours”, not “scale of four”. This is translated “The Scale of the Number of Four” in James Freake’s edition of 1651. The table can be found in Agrippa, De Occulta Philosophia, II.7

Etymologiae --

Etymologies --

Fortitudo Dei

The Strength of God

Praevalescentia -- sive praepotentia -- sive Fortitudo Praevalesecens -- Dei

The growing strong -- or the great power -- or the Prevailing Strength -- of God

Medicina Dei

The Medicine of God

Lux Dei

The Light of God

Anna, et Annah, obsecrantis, et confitentis particula est. Hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.

Anna, and Annah, is a particule of one beseeching or acknowledging. By this reason, it is seen, not absurdly, to signify praying to and acknowledging God.

Translator's Note: "Confiteor" is more commonly translated "confess", as in "confess the strength of Christ crucified". "Acknowledge" was chosen instead as it might be less ambiguous to a modern reader.

"ratione"

For expanding "roe" to "ratione", see [Dizionario di Abbreviature latine ed italiane](#). Other editors have taken the text as "coe", which has no satisfactory expansion.

First Page of text after prayer (Page 3)

Ad Deum Omnipotentem Protestatio fidelis:

ad pertetuum rei memoriam Anno 1582

A faithful declaration to Almighty God for the perpetual memory of the event(s) in the year 1582.

Translator's Note: In more modern English, this might read "I swear to Almighty God that this is an accurate account of what happened in 1582". Also, the phrase "Protestatio fidelis" might make one think of Dee as a faithful Protestant, but this is a mere hint or interpretation and not a literal rendering.

Si quis autem vestrum indiget sapientia, postulet a Deo etc.

For if any of you is in need of wisdom, let him ask of God, etc.

"Si quis..." – James 1:5

The text in the microfilm of Sloane 3188 may have a dot over the final "a" or it may not. If it does, this would then read "sapientiam", which is also grammatically correct, and the reading in the Vulgate.

Vulgate: si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inoperat et dabitur ei.

KJV: If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

Geneva Bible: If any of you lacke wisdom, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Mittas lucem tuam et veritatem tuam, que me ducant etc.

Send forth thy light and thy truth, which may lead me, etc.

“Mittas lucem...” Psalm 42:3 (Vulgate), Psalm 43:3 (English Bibles)

Though this echoes Psalm 42:3 in the Vulgate (Ps 43:3 in the English Bibles and Psalter), it is not an exact quotation.

Vulgate ex Septuaginta: *emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua*

Vulgate ex Hebraeo: *mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum*

BCP: Oh sende out thy light and thy trueth, that they may leade me: and bring me unto thy holy hill, and to thy dwelling.

Geneva Bible: Sende thy light and thy trueth: let them leade me: let then bring me unto thine holy Mountaine and to thy Tabernacles.

KJV: O send out thy light and thy truth: let the lead me; let them bring me unto thy holy hill, and to thy tabernacle.

Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo, etc.

Teach me to know well and to understand for thy wisdom is all that I desire, etc..

Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige, etc.

Give thy word in my mouth and fix thy wisdom in my heart.

Translator’s Note: “Give thy word in my mouth, and thy meditation in my heart” is used by some traditionally-minded Episcopalian and Anglican priests before officiating at Holy Communion.

Page 4

Castra metatur Angelus Domini, in Circuitu timentium eum,...

The Angel of the Lord measures out his camp, encircling those that fear him,

“Castra metatur” – Psalm 33:8 (Vulgate); Psalm 34:7 (English)

Ex Septuaginta: *vallabit angelus Domini in circuitu timentium eum et eripeit eos*

Ex Hebraeo: *circumdat angelus Domini in gyro timentes eum et eruet eos.*

BCP: The Angel of the Lord tarieth round about them that feare him: and delivereth them.

KJV: The angel of the LORD encampeth round about them that fear him, and delivereth them.

Geneva Bible: The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

Dee’s version is slightly different from either of these. “Metatur” has the sense of surveying or measuring out an area, unlike either ‘circumdat’ or ‘vallabit.’ The more precise word is consonant with the angelically directed mathematical construction and subdivision of the *Sigillum Aemeth* in the second book. It could also be that Dee the mathematician found the surveying term more congenial than the less technical wordings in the Vulgate.

De mirabili potestate Artis et Naturae.

Concerning the miraculous power of Art and Nature.

Facilius (sine comparatione) a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare etc.

Whatever is considered useful to man is more easily (immeasurably so) entreated from God, or from good spirits, etc.

“Facilius....”

The Bacon work is variously titled Epistola Fratris Rogerii Baconis de Secretis Operibus Artis et Naturae, et de Nullitate Magiae or Epistola Rogerii Bacon de Potestae Artis et Naturae. Dee gives yet a third notion of the title. (I have picked and chosen the manuscript variants that most closely match Dee’s text. One of Dee’s copies seems to have embodied a state of the text not otherwise known – see Roberts and Watson, p. 62, and their notes on catalog numbers D4 and DM163. One wonders whether Dee’s text was lacking *de Nullitate Magiae* -- “on the Nullity of Magic”, or whether he suppressed the thought.)

Et adhuc erratur, quando per invocationes, et deprecationes, et sacrificia nituntur homines eos placare et adducere pro utilitate vocantium; facilius enim sine comparatione a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini debet utile reputare.

And still it is mistaken, when men strive, through invocations and prayers and sacrifices, to please and persuade them for the benefit of the callers; for it is incomparably easier to obtain from God, or from good spirits, anything which ought to be deemed useful for man.

Whitby (p 202-23) cites a 1659 English translation Frier Bacon his Discovery of the Miracles of Nature, and Magick, about which he notes “This edition bears the notice on the title-page that it has been ‘faithfully translated out of Dr. Dee’s own copy, by T.M.’” The translation could just as well have been made out of the Froben edition of 1618, which also claims to be taken from Dee’s copy – see Roberts and Watson above.

without all question the way is incomparable more easie to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits” (pp.3-4)

Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron.

Reg. 4 cap. 1

Is it not because there is not a God in Israel, that you go to consult Beelzebub, the god of Accaron? II Kings , 1:3

“numquid...” – IV Malachim 1:3 (Vulgate); II Kings 1:3 (KJV, Geneva)

Vulgate: numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron
KJV: Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?

Geneva Bible: Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

Dee is just adding biblical support to the Bacon text – the children of Israel only consult a false god because they no longer know their own God.

Various editions of the Vulgate call the book of Kings ‘Malachim’ (borrowed from the Hebrew) or ‘Regum’ (more strictly Latin.)

Page 5

Anno 1581 Decembris 22. Mane

1581, December 22. In the morning.

In Nomine Jesu Christi, Quis tu es?

In the name of Jesus Christ, who are you?

Potestas omnis, in me sita est.

All power is centered in me.

Quae?

Which?

Bona, et mala.

Good, and Evil.

“Bona, et mala”

Genesis 3:5

Vulgate: et eritis sicut dii scientes bonum et malum

Geneva Bible, KJV: and ye shall be as gods, knowing good and evil

de Thesauris absconditis:

concerning the hidden Treasure:

Ne perturbes: Nam haec sunt Nugae.

Be not troubled: for these are trifles.

Ubi est potestas tua?

Where is your power?

Cur quaeris de potestate aliqua mea?

Why do you inquire of any power of mine?

Cur? Significari, non mihi placet.

Why? Show it, I am not pleased.

“Cur? Significari...”

By attempting to turn divert Dee’s questions back on to Dee himself, and by challenging Dee’s authority, Annael is conforming to the standard recorded behavior of summoned beings from classical times through to the 19th century. Dee does not succumb to the diversion, or give in to the threats.

An bonus aliquis Angelus, assignatus est huic speculo?

Is some good Angel assigned to this mirror?

Etiam.

Even so.

Quis?

Who?

Bonus ne ille Angelus, de quo in scripturis fit mentio

Is it not that Good Angel of whom mention is made in the scriptures?

“in scripturis fit mentio”

There are many scriptural references to Michael the Archangel , e.g. Jude I:9 and Rev. 12:7 . The Michael referred to in the Book of Daniel 10:13, 10:21 and 12:1 is also probably the Archangel, though he is referred to only as a “great prince” (KJV) or “unus de principibus primis” (Vulgate.) See following note on “princeps.”

Maxime.

Most Certainly.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

Can it be that I might see that one and deal with him?

“agam”

"Do" or "have doing" or "traffic" are all possible translations for “agam.” Dee uses “deal” to describe his actions with spirits in other places, e.g. “I have byn long at this time, in my dealing with you” at the end of the last Action in Liber Primus.

Ita.

Yes

Quid per hoc, significare velis?

What do you wish to signify through this?

Alterius Angeli character est.

It is the character of another Angel.

Cur hic, et nunc ostendis?

Why do you show this here and now?

Causam ob magnam.

For a great purpose.

Page 6

“Pray contynually”

I Thessalonians V:17

Gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen

Glory be to the father and to the son and to the holy ghost as it was in the beginning, is now and forever world without end. Amen

“Gloria patri...”

This is exactly the lesser doxology, without the extra *Deo* between *Gloria* and *patri*. See the note on the introduction to the opening prayer.

Annael....praepositus orbis veneris

Annael.....in charge over the sphere of Venus

Translator’s Note: “Praepositus” is literally ‘placed over’ or ‘set over’, but can also mean a chief or commander. In classical Latin, it is used for the governor of a province.

Annael

See Trithemius, De Septem Secundeis §2.

In Agrippa, De Occulta Philosophia, this Angel is named Haniel. (See for instance the tables in II.10 and II.12, and III.10 'Of Divine Emanations'.)

Annael/Haniel/Anael is problematic in both primary and secondary sources. The attribution to Venus is constant in Agrippa, and seems likely in Picatrix III.ix.23, but the spelling, derivation, and meaning of the name seem obscure. A Dictionary of Angels claims that Annael and Haniel are synonymous, but gives very different descriptions under the two names. See also the difficulties with the etymology given in "John Dee His Note" above.

Anno 1582 Novembris 20. -- Vide post

In the year 1582, November 20 -- see what follows

Page 7

In nomine Jesu Christi Amen

In the name of Jesus Christ Amen

Marti die .10. hora 11 ¼ Ante Meridiem

In the year 1582 the 10th day of March, 11:15 am.

Aliqui Angeli boni

Some good Angels

Michael est princeps in operibus nostris

Michael is first in our works

Translator's Note: "Princeps" is a heavily loaded word -- "first (in time or in precedence)", "pre-eminent", "leader", "originator", "prince", are all possible renderings.

"Soyga"

Could be seen as 'αγιος (Greek for "holy") backwards.

"my boke, of Soyga"

Dee's Book of Soyga is probably Sloane 8, with the inscription "Aldaraia, sive Soyga vocor"; this *incipit* matches Ashmole's description of Dee's book. It contains astrology and demonology; the 'tables' which so interested Dee are algorithmically generated, and of unknown use. They could be cryptographic, for instance, or for use in generating magical apparatus or rites. Please see Jim Reeds' paper for details.

Ur: Liber ille, erat Adae in Paradiso revelatus per Angelos Dei bonos.

That book was revealed to Adam in paradise by the good Angels of God.

Ur. ...solus Michael illius libri est interpretator.

Only Michael is the interpreter of that book.

Ur. Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi

Ask and invoke our presences with sincerity and humility. And Anchor, Anachor, and Anilos are not to be invoked into this stone.

Ur. Haec maxime respiciunt Michaellem. Michael est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

These things most of all are the concern of Michael. Michael is the Angel who illuminates your steps. And these things are revealed in virtue and truth, not force.

Translator's Note: Here *vis* is "force", to avoid confusion with *fortitudo* ("strength.")

Ur. Omnis hora, est hora nobis.
Every hour is our hour.

(in margin) Libri Quinti Appendice
In the Appendix of the fifth book

Page 8

Sigillum hoc in auro sculpendum ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.

This seal is to be graven in gold for the defense of the body at every time, place and occasion: and is to be worn on the breast.

Δ: Soli Deo Honor omnis, et gloria. Amen.
To God alone all honor and glory. Amen.

Hora 5
At the Fifth Hour

"the Seven psalmes"

The seven penitential psalms are
(Vulgate) 6, 31, 37, 50, 101, 129, 142
(English) 6, 32, 38, 51, 102, 130, 143

Page 9

Sigillum ~~Divinitatis~~ Dei
Seal of the ~~Divinity~~ of God

(in margin) Erronice contra ignorantiam meam vide post
Mistakenly, against my ignorance. see what follows.

"AGLA"

Nortaricon for 'Ateh Gebir Leilam Adonai' – "Thou art mighty forever, O Lord."
See Agrippa, De Occulta Philosophia III.xi.

Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.
Beware: For an angel of darkness intruded himself here as will appear in the appendix of the Fifth book.

(On the table)

	In fronte	
	On the forehead	
A sinistro		A dextro
On the left		on the right
	juxta pectus	
	next to the breast	

Directions regarding the table

These markings make most sense for someone resting or lying on the table. They would work well if one were to kneel before it and then fall forward (in fear, supplication, exhaustion, etc.)

Page 10

Gloria Patri et filio et Spiritui Sancto sicut, etc. Amen.

Glory be to the Father and to the son and to the Holy Ghost as, etc. Amen

1582 Martii 11 Sunday a Meridie hora 3a circiter

1582 March 11 Sunday from noon about the third hour

Translator's Note: i.e., about 3:00 PM

Page 11

Gloria, Laus, honor, virtus et Imperium Deo immortalis invisibili, et Omnipotenti, in saecula saeculorum. Amen.

Glory, praise, honor, power and Dominion to immortal, invisible and Almighty God, forever and ever. Amen.

Page 12

Marti 11 14 Wensday mane circa horam 9a

March 14 Wednesday, in the morning about the 9th hour.

(in margin) Agrippa hath so, cap. 24, Lib. 3, Occultae Philosophiae

(in margin) Agrippa has so, in chapter 24, Book 3, of The Occult Philosophy

“Nariel”

Agrippa, in De Occ Phil III.24 gives a long compilation of things (mansions of the moon, signs of the zodiac, ages of the world, planets, etc) and the angels that preside over them. In particular, Noriel (qui ab aliis Uriel dicitur) super australem.

Noriel (by others called Uriel) over the south (i.e. wind and quarter.)

Fortitudo Dei, tecum semper est.

The strength of God is always with you.

(In margin) potius erat dicendum Michael: nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus

Perhaps Michael should have been said: for Gabriel is the prevailing of God: and thus, the same strength, but of a higher grade.

Page 13

ANGELVS TVAE PROFESSIONIS.

The Angel of your profession.

Translator's Note: "Professio" is the technical term for a declaration of a vocation, e.g. a profession of faith, as when one takes holy orders. See note on "de Triplici hominis custode" below.

(In margin) vide Agrippam de Triplici hominis custode, Lib 3, cap 22

see Agrippa "On the Three-fold Guardian of Man", Book 3, Chapter 22

"de Triplici hominis custode"

This is the title of Agrippa, De Occulta Philosophia III.22, which begins

Triplex unicuique homini demon bonus est proprius custos: unus quidem sacer, alter geniturae, tertius professionis.

For every man there is a threefold good spirit as a proper keeper: one holy, another of the nativity, the third of profession.

The first spirit is similar to the concept of "guardian angel", the second spirit is like the Classical concept of "Genius" or a person's innate (and astrologically influenced) spirit or potential, and the third is the spirit of one's profession, path, etc. There is happiness when the second and third are in agreement, and unhappiness when they are not.

Book III, chapter 23 of Ficino's De Vita Libri Tres is about making Genius and Profession agree. Dee owned a copy of this work.

Laudate Dominum in operibus suis.

Praise the Lord in his works.

"Laudate..." – Sirach 39: 19 (Vulgate); Ecclesiasticus 39:14 (English)

Vulgate: florete flores quasi liliū date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

KJV apocrypha: And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works

Geneva: And give ye a sweete smel as incense, and bring forth flowres as the lillie: give a smel, and sing a song of praise: blesse the Lorde in all his workes.

(In margin) vide Reuchlinum de Verbo Mirifico, de nomine NA

see Reuchlin "On the Marvellous Word", concerning the name NA

"NA"

Reuchlin de verbo mirifico, II, sig e6v, (Stuttgart facsimile p 72)

Et sequitur: Nequaquam Jacob appellabit nomen tuum sed Israel: quoniam cum deo & homine praevaluisti: Ut est item vocabulum Na: quod in animi molestia

turbationibusque utimur. Sicut Moyses in numeris: Dimitte Na peccatum populi tui: quod vos interpretatum habetis: Dimitte obsecro. Et psalmo centesimo ac decimoseptimo: A na domine salvificia na. A na domine fortunifica na: quod vos elegantius sic: O domine salvum me fac: o domine bene prosperare.

And it follows: No more shall thy name be called Jacob, but Israel: for with god and man thou hast prevailed. And so it is with the name Na: which we use in trouble and disturbances of spirit. For instance Moses in Numbers: “Na, pardon the iniquity of thy people”, which you will have interpreted “Pardon, I beseech thee.” And also in Psalm CXVII “Ah Na, Lord, fortune-giving Na”, which you find more elegantly thus: “Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.”

The psalm is Vulgate 117:25, English 118:25.

‘A Na’ in the context of beseeching is reminiscent of the note on Anna and Annah in ‘John Dee His Note.’

Also, see Agrippa De Occulta Philosophia III.11

Et est nomen Dei Na nun-aleph, in perturbationibus et molestiis invocandum. – p 428, Brill edition

And the name of God Na is to be invocated in perturbations and troubles. –p. 474, Tyson edition.

(In margin) vide Reuclini librum de verbo mirifico de nomine PELE
see Reuchlin’s book On The Marvellous Word concerning the name PELE

“PELE”

Reuclin, De verbo mirifico II, sig e2r, (p 63 in the Stuttgart facsimile)

Quoque vos legitis in eo Iudicum loco: Nomen meum quod est mirabile. Sed tenet non eandem hic significationem quomodo in psalmo octavo: Domine dominus noster Quae admirabile est nomen tuum in universa terra: id est admiratione dignum & gloriosum: quod vocabulum Adir significat: hic vero peli: quod est miraculorum operator.

Also, you read in that place in Judges: My name which is wonderful. (But this does not have the same significance as in the eighth psalm: O Lord our Lord, how wonderful is your name in all the earth: that is, “worthy of admiration” and “glorious”: which the word Adir signifies.) here truly peli: which is “worker of miracles“

Agrippa , De Occulta Philosophia III.11

Origenes, splendidissimis quibusque philosophis non inferior, adserit contra Celsum in quibusdam divinis verbis mirandam latere virtutem; et in libro Iudicum ait Dominus: “Nomen meum quod est Pele (Peh Lamed Aleph), quod interpretatur apud nos ‘miraculorum operator’ sive ‘efficiens mirabilia.’

Origen, not inferior to the most brilliant philosophers, asserts against Celsus that wondrous virtue lied hidden in certain divine Words. And in the book of Judges the Lord says “My name which is Pele”, which signifies to us “a worker of miracles” or “bringing forth wonders.”

Page 14

(In margin) De sigillo Emeth vide Reuclini Artem Cabalisticam lib 3 et Agrippam lib 3

cap 11

On the seal of Emeth, Reuclin's "The Cabalistic Art", book 3, and Agrippa book 3, chapter 11

"Emeth"

The Seal of Emeth has a long history. The sources Dee cites are:

Agrippa De Occulta Philosophia III.11

nomen Emeth, quod interpretatur 'veritas' est, et est sigillum Dei.

the name Emeth, which is interpreted 'truth' and is the seal of God

Reuchlin, De Arte Cabalistica III, fol. LXIIr (p 284 in Bison Book edition)

Ehieh sigillat per Emeth, hoc est essentiam per veritatem. Sicut nobilis ille dictator ait Eliezar Haklir AMTh ChRTMD, Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicaverimus Ehieh per Ehieh surgent quadringenta quadraginta & unum, Quae simul sunt AMTh hoc est verum seu veritas, sicut Adonai Shalom – Domini Pax.

Ehieh seals through Emeth, that is though essential truth. As that excellent teacher Eliezar Haklir says "Emeth is his seal." Arithmetic reasoning proves this; for if we in such a way multiply Ehieh by Ehieh, four hundred forty one will arise, which is at once Emeth, that is 'true' or 'truth' and Adonai Shalom "Peace of the Lord."

ibid, fol. LXVIr (p 300 in Bison edition)

Ubi post Tetragrammaton repitur YHV quod est symbolum ipsius Ehieh, hoc est entis per aequalitate numeri....Est enim sigillum Dei YHV quo Ehieh sigillavit mundum, et dicitur AMTh, id est verum, quippe quod in se ipsum arithmetice multiplicando nascitur.

And after the Tetragrammaton is found YHV which is a symbol of that Ehieh, which is "Being", by equality of number....And YHV is a Seal of God, by which Ehieh has sealed the world., and it is called Emeth, that is "truth", since it is born by multiplying it arithmetically by itself.

SIGILLUM DEI

The Seal of God

Valete

Farewell

Soli Deo omnis honor Laus et Gloria Amen.

To God alone, all honor praise and glory. Amen.

"Soli Deo..." I Timothy 1:17

Vulgate -- regi autem saeculorum immortalis invisibili soli Deo honor et gloria in saecula saeculorum amen

KJV--Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

Geneva – Now unto the King everlasting, immortal, invisible, unto God onely wise, be honour and glorie for ever and ever, Amen.

Page 15

Martii 15. Thursday. Hora 1 1/4 a meridie
March 15. Thursday. From midday 1 1/4 hours.
Translator's Note: 1:15 PM

Invoke nomen Domini, et agnoscetis eum.
Invoke the name of the Lord, and you will know him.

“Invoke....agnoscetis”

Invoco/agnosco is a nice pair of synonyms for *obsecro/confiteor*, the words used for the etymology of Annael in “John Dee His Note” above.

Deus misereatur nostri, et benedicat nobis&c.
May God be merciful unto us and bless us, etc.

“Deus misereatur...” -- Psalm 66:1 (Vulgate); Psalm 67:1 (English)

Vulgate ex Septuaginta: Deus misereatur nostri et benedicat nobis illum vultum suum super nos et misereatur nostri DIAPSALMA

Vulgate ex Hebraeo: Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos SEMPER

BCP: God be merciful unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

KJV: God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.”

Geneva Bible: God be merciful unto us, and blesse us, and cause his face to shine among us. Selah.

(In margin) Of Salamian you may read in the call Diei Dominicae in Elementis Magicis Petri de Abano.

Of Salamian you may read in the call of Sunday in “Magical Elements” of Peter of Abano

“Salamian”

De Elementis Magicis (attributed to Peter of Abano) is part of De Occulta Philosophia Liber Quartus.

per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stellæ, quæ est Sol, et per signum, & per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: et per nomen Adona, Dei Israel, qui creavit mundum et quicquid in eo est, quod pro me labores, et admoleas omnem meam petitionem, juxta meum velle & votum meum, in negotio et causa mea.

By the names of the holy Angels, who rule in the fourth company, and serve before the face of the most powerful Salamia, a great and honored Angel, and by the name of the star, which is Sun, and by the sign and unfathomable name of the living God, and by all the aforesaid names, I summon thee, great angel Michael, who art placed over the Lord's Day, and by the name Adonai, the God of Israel, who created the world and whatsoever is in it, that thou labor for me, and undertake all my petitions, according to my will and my desire, in my business and cause.

“admoleas” – Translator's Note:

This word is not to be found in any of the dictionaries cited in the bibliography. Here, it

is taken as *admolior*, turned non-deponent, and made 3rd instead of 4th conjugation. This is a not unreasonable medievalism. It is also a plausible scribal or transcription error (medieval or later.)

Page 16

(In margin) De OCH vide in libello Arbatel in (sol sign)

About OCH, see Arbatel's little book, under Sun.

“OCH”

In Arbatel de Magia Veterum (printed as part of De Occulta Philosophia Liber Quartus) Och is the spirit of the Sun. Raphael confirms this two lines later when he says OCH is “mighty in the sonne beames.” OCH is also associated with gold and wealth.

I am Fortitudo Dei

I am the Strength of God.

Fortitudo Dei

This is what Dee calls Michael in ‘John Dee His Note’; this, combined with all of the solar references immediately preceding (see the note on OCH), makes Dee's conclusion that this angel is Gabriel pretty inexplicable. The angel neither confirms nor denies Dee's assertion about the visitor's identity.

See page 16 for another example of potential Michael/Gabriel confusion.

“What thow hast written, that hast thow written”

cf Pilate's words “What I have written, I have written.” (John 19:22, Geneva Bible and KJV.)

“POLIPOS”

Mi: Dost thow understand it?

Dee: No, God knoweth.

In De Occulta Philosophia, III.34, Agrippa gives the Hebrew names of the twelve apostles, including quartus PEH-VAU-LAMED-YOD-PEH-VAU-SHIN Polipos, quem nuncupamus Philippum.

The fourth Polipos, whom we call Philip.

Dee may be missing the significance of the name, not the immediate reference, but it seems out of character for him not to have added a marginal note in such a case.

(In margin) It is in Elementis Magicis Petri de Abano, printed with Clavis Agrippae

It is in Peter of Abano's “Magical Elements”, printed with the “Key” of Agrippa.

Page 17

“I lived with Esdras”

Uriel appears in books 4-13 of II Esdras in the Apocrypha, where he leads Esdras through dreams about the mystery of human destiny and visions of the Last Days.

“I lived with Tobie: Tobie the younger”

Tobias' adventures with Raphael are found in Chapters 4-12 of the apocryphal Book of Tobit.