

## Section of the History of Medicine.

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### The Emerald Table.

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THE transmission of science from the Arabic-writing to the Latin-writing world is one of the most important sections of the history of science. It has to be approached by expert knowledge from two sides, that of the orientalist and that of the mediævalist. In each case the first task is to examine and make accessible such manuscript material as exists, and in due course to subject it to a critical study. The mass of early translations from the Arabic known at present, much of it still unpublished, is not so large as to preclude a certain amount of critical handling, but we are not yet equipped with material sufficient to enable us to judge of the authenticity of the Arabic sources, or to enter on any detailed criticism of their original date or authorship. Oriental scholars like Ruska, Wiedemann, Stapleton, Meyerhof and Holmyard among others, are rapidly filling up this want.

It is not generally known that the translators of the twelfth century turned their attention very early to chemistry: after medicine, astronomy and mathematics, it takes quite an important place. A work attributed to Balinas deals at length with the chemistry of metals, stones, etc. Our tract points, as will be seen, to a developed practical science, while we possess an early dated translation by Robert of Chester (February 11, 1144) entitled "De Compositione Alchemie." Prof. Ruska denies the authenticity of the treatise; the preface may perhaps have been attached to another tract than that translated by Robert,<sup>1</sup> but there is no possible doubt that preface and explicit were written before the beginning of the thirteenth century, since the Spanish era in which it is dated (1182 of the era) went out of use then. Robert alludes to another tract of Hermes, "De substantiarum mutatione," which is not yet identified. Towards the end of the century the great translator, Gerard of Cremona, who died 1187, included among his versions three important classics of alchemy: the *Liber Divinitatis de 70* (printed in part by Berthelot), the *Lumen Luminum* (printed in a corrupt text and attributed to Aristotle in the *Theatrum Chemicum*), and Rhasis, *De Salis et Aluminibus*, of which an account has been given to the Section. Besides these a number of undated translations, among them the *Turba Philosophorum*, must be due to this century.

The subject of our paper is a translation made, probably early in the twelfth century, from an Arabic collection of explanations and commentaries on a document known as the Emerald Table of Hermes. The translation we publish is met with in Latin, sometimes as a whole, sometimes in extracts, and its publication is intended to be a supplement to the masterly study of the Emerald Table in its Arabic and Latin forms recently made by Professor Ruska.<sup>2</sup>

The Emerald Table itself is a brief summary of the principles of change in Nature, the foundation of alchemical doctrine, which purports to have been found on a plaque of emerald in the hands of the corpse of Hermes Trismegistus. There are several

<sup>1</sup> We know of one case in which its first sentences are thus used.

<sup>2</sup> Julius Ruska, *Tabula Smaragdina*, Heidelberg, 1926. See also *Islam*, xvi, "Neuen Materialem . . ." by Dr. Plessner.

forms of it in Arabic, and their divergence is wide enough to make it probable that its ultimate origin must be sought, before the Islamic invasion, in Alexandrian philosophy, when Egypt was still Christian, though with a Pagan element. Kircher, a learned Jesuit of the seventeenth century, suggested that it was compounded of extracts from the Poimander and Æsculapius, Jamblichus and Proclus. But the oldest forms of the text we possess are all in Arabic, and Latin versions come early in the history of the transmission of science, one in the tract of Apollonius *de principalibus rerum causis*, another the central portion of the text here published, still another embedded in the *Secretum Secretorum*,<sup>1</sup> while other forms are found in various later works. We give an English version, somewhat expanded:—

True it is, without falsehood, certain and most true. That which is above is like to that which is below, and that which is below is like to that which is above, to accomplish the miracles of one thing.

And as all things were by contemplation of one, so all things arose from this one thing by a single act of adaptation.

The father thereof is the Sun, the mother the Moon.

The wind carried it in its womb, the earth is the nurse thereof.

It is the father of all works of wonder throughout the whole world.

The power thereof is perfect.

If it be cast on to earth, it will separate the element of earth from that of fire, the subtle from the gross.

With great sagacity it doth ascend gently from earth to heaven.

Again it doth descend to earth, and uniteth in itself the force from things superior and things inferior.

Thus thou wilt possess the glory of the brightness of the whole world, and all obscurity will fly far from thee.

This thing is the strong fortitude of all strength, for it overcometh every subtle thing and doth penetrate every solid substance.

Thus was this world created.

Hence will there be marvellous adaptations achieved, of which the manner is this.

For this reason I am called Hermes Trismegistus, because I hold three parts of the wisdom of the whole world.

That which I had to say about the operation of Sol is completed.

It is no part of our intention to give a definite meaning to these cryptic utterances. Roger Bacon, Albertus Magnus and a host of lesser lights have attempted to expound them. They seem to refer vaguely to the doctrine of correspondences between the heavens and the earth, so that inanimate nature answers to the planets and the heavenly bodies, a doctrine which, in another form, appears as the relation between the microcosm and the macrocosm. The Table passes on to the unity of matter, the dependence of all earthly things on the sun (following the dictum of Aristotle that man is generated from man and the sun), but with a reference to the alchemical theory that silver and gold are powerful agents in the transmutation of metals. It then goes on to some more purely alchemical considerations, the action of the moon upon the earth, the action of fire on a solid body, causing distillation or sublimation and a subsequent solution by a rarer liquid, finishing with an attribution to "thrice-great Hermes."

## § 2. THE CONTENTS OF THE PROLOGUE AND COMMENTARIES.

The tract opens with a short prologue<sup>2</sup> by the translator. He purports to present a translation of an extract of a redaction of the work of Hermes. He tells

<sup>1</sup> For this version, with the commentary of Roger Bacon, see Robert Steele, *Secretum Secretorum*, in Rogeri Baconi opera hactenus inedita, fasc. v, Oxford, 1920.

<sup>2</sup> The Catalogue of Alchemical Manuscripts in Great Britain, by D. W. Singer, records an additional introduction in one MS., Bodl., Digby 119. (See p. 57.)

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us that these precious sentences of Hermes were found by Galienus Alfachim (or the Physician) on a plaque of emerald in a cave, clasped in the hands of the corpse of that mysterious legendary figure, "thrice-greatest Hermes," Hermes Trismegistus. The reader is exhorted to preserve with the strictest secrecy from all except men of goodwill this treasured text, even as Hermes himself had hidden it within the cave. The following words, continues the translator, were written by Galienus at the end of his book and not explained by him. The ensuing introductory phrase is thus put into the mouth of Galienus:—

"When I entered into the cave I received from between the hands of Hermes the inscribed Table of Zaradi, on which I found these words."

Then follows the text of the Emerald Table as above. Thus far is represented as the work of Galienus. The remainder is a set of Commentaries which may be divided into two separate works. The first, attributed to Rhasis, opens with a series of Dicta attributed to names famous in alchemical literature and often quoted by later writers on the subject. The collection of such sayings is a very early form of alchemical literature and remained popular to the end in writings on alchemy. The names cited in early Dicta include both Greek and Arabic writers. Some of the names in our tract are hopelessly changed in the attempt at transliteration from the Arabic and vary in the various manuscripts. Rhasis himself (Abu Bakr Muhammad ibn Zakariya Al-Razi) figures in the text as "Ego Habenbucar Mahumet Misi aben Zachaeria Arahazi Habanocen" and among the citations are "Hermes interpretacio Geber ben Hayen," which recalls the fact that Geber (Jabir ibn Hayan abu Musa) commented on the Table in a work still preserved.

The author next turns from citations to instructions, premising that the alchemical operation must be undertaken under favourable astrological conditions. The instructions open in a manner familiar in other texts. "Take the newly-formed stone named dabessi absolutely pure and untainted with other substance. Grind it small and wash it perfectly. . . ." The whole process is carefully described, and we are assured that the product will convert 1,900 times its weight of mercury into gold. The Dicta from other authors then recommence. After a citation from Rechem Apen, or in some manuscripts Geber Benharem (i.e. Geber), comes a long extract from an alchemical dialogue between Abhazra or Maharin and Fladien. A fairly common alchemical conversation, describing definite alchemical processes, is attributed to these two names, but it differs from the dialogue in our text, which opens with an examination of the pupil as to his proficiency in theory; when the Master is satisfied he says "Custodi que dixero tibi, et scribito sic: Bisim ille alrameni yraymyny," i.e. the invocation to the name of God usual in all Islamic writings. This is a striking proof of the early date of the translation; we know of no other example of its use as an Arabic phrase in Latin works; it is invariably translated. Elaborate instructions follow for the preparation of the philosopher's stone. This first exposition then concludes with the assurance that one penny-weight of the precious substance should be diluted with a thousand times its weight of copper and that this product, diluted again with 500 times its weight, will yield the purest silver.

The second part of the work is a commentary, phrase by phrase, on the Emerald Table. It has an introductory paragraph citing Maharin and others and ends in one of our copies<sup>1</sup> "Hic est editio verborum Hermetis juxta rationem Massillentium."

The earliest Western quotation from and comments on the Emerald Table are to be found in the work of Albertus Magnus, *de Mineralibus*, where he cites verbatim

<sup>1</sup> Oxford, Bodleian, Digby 119. A Venice copy reads "additio."

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the words of our translation,<sup>1</sup> calling it "Secretum Secretissimorum suorum." Arnold of Villanova also uses our version of the Table. Another early exposition goes under the name of Archileus philosophus. The dialogue of Mercher (Maharin) and Fledium is found in a thirteenth century manuscript at Cambridge. Hortulanus, a Franciscan writer of the fourteenth century, writes a commentary on the Table, which is sometimes printed among the works of Raymund Lully,<sup>2</sup> and Richard of Salopia comments on Hortulanus. Another commentator is Emericus de Monteforte, and a late tract under the name of Pope Honorius is also found.

The after fortunes of the Emerald Table may be followed in the pages of Ruska.

## § 3. SOURCES OF THE TEXT.

The name of Hermes, like that of many legendary figures of early chemistry, points back to Egypt; we are told over and over again by early writers that the lore of the Egyptians was preserved on the steles of their temples; indeed the statement that the secrets of Nature were inscribed on columns or steles is almost a commonplace in descriptions of Egyptian learning. A writing on a column is involved in the letter of Harpocraton of Alexandria to his daughter, incorporated in the Greek work usually known as *Kyrannides*, treating of the virtues of beasts and of plants. Again, the recension, usually attributed to Alexius Africanus, of the tract *Concerning the Seven*, naming the herbs attributed to the seven planets according to their influences, is described in the introduction as having been found in the town of Troy, enclosed within a monument with the bones of the first king Kyrannides, while another text similar to the *Kyrannides* is connected with the name of Hermes.

Jamblichus (fourth century) mentions ancient steles of Hermes in which all science was written down, and Manetho, the astronomer (fifth century) speaks of the mysterious steles of the omniscient Hermes.<sup>3</sup> Olympiodorus (sixth century) says that the secret of the mystic art is inscribed on the obelisks in hieroglyphs. No such stele has yet been found (though one with magical formulæ is known), any more than the columns on which Seth, the son of Adam, inscribed the primitive wisdom of the world, columns which, according to Josephus, were still to be seen in the land of Siriad in his time.<sup>4</sup>

The substance of which the Emerald Table is composed was also familiar to Egyptian ears. The term Emerald was used by them and by the Greeks for any green substance, not only the true beryl, but also green granite, and perhaps green jasper. But the emerald vessels of mediæval times were of green glass, like the emerald table of the Gothic kings of Spain, or the "Sacro catino" of Genoa, a great dish taken by the Crusaders at the sack of Cæsarea in 1101, which was said to have been brought by the Queen of Sheba to Solomon, and to have been used at the Last Supper. It was taken to Paris in 1809, and then proved to be of coloured glass. The tradition of its being emerald was due to the fact that the art of making this colour of glass had been lost since Roman times. The name "zaradi," or "çaradi" (ç is often written for z in thirteenth-century manuscripts) seems to be a variant of a Persian word for an underground chamber.<sup>5</sup>

<sup>1</sup> Lapis suaviter cum magno ingenio ascendet a terra in celum: iterumque descendit a celo in terram. Nutrix ejus terra est: et portavit eum in ventre ventus suo. Tract 1, cap. 3, quoted Ruska, p. 187.

<sup>2</sup> A fifteenth century volume, Cambridge, Corpus Christi College, 395, pp. 242-249, gives a version of Hortulanus, attributing the work to Averroes. Ruska prints it in full.

<sup>3</sup> *Apotelesmatica*, v, p. 93, ed. 1832, cited by Berthelot, *Les Origines de l'Alchimie*, p. 38.

<sup>4</sup> Josephus, *Antiquities*, i, cap. 1.

<sup>5</sup> See Ruska, p. 114.

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The Arabic sources of our table have been thoroughly worked out by Professor Ruska,<sup>1</sup> following the indications of De Sacy in 1800<sup>2</sup>. In that paper De Sacy summarized an Arabic work under the name of "Balinas" on the cause of things, and identified Balinas as Apollonius of Tyana. A few years ago an early translation of it by Hugo Sanctallensis,<sup>3</sup> who wrote in the middle of the twelfth century, was described and parts of it published by Nau in the *Revue de l'Orient Chrétien*.<sup>4</sup> The relevant parts of it, including the Table, are quoted by Ruska.<sup>5</sup> In this version the authorship is attributed to Apollonius.

Our text is the only version of the Emerald Table of Hermes to which the name of Galienus is appended, and seeing that it is obviously from an Arabic text similar to that translated by Sanctallensis, there can be no doubt that Galienus is due to a misreading of Balinas—the Arabic form of Apollonius—especially as the name does not occur in any other part of our text.

Galienus, though usually taken as a form of Galen, is, curiously enough, the name of a real though later alchemist; since an annotation in another part of the Paris manuscript 6514 we here use mentions a person of that name, a scribe to a Bishop. Another Galienus is described as having abbreviated or commented on a collection of natural magic known variously as "Liber Vaccaë," "Liber Institutionum activorum" and "Liber Anagenis."

Our text is anonymous, but we identify the translator, with some hesitation, as Plato of Tivoli, one of the earliest to make versions from the Arabic. His known works fall in the second quarter of the twelfth century (1134-45). Our reasons for this supposition are the style, which is very like that of his previously known writings, and seems very early, and that the translator speaks of the work as "ante ab omni latinitate intractata," an expression pointing to early work. As an entirely different version of a similar Arabic text was made about the same period by Hugo Sanctallensis, the claim of being the first translation must imply an early date. A further consideration is that our translation has slightly Hebraized forms of Arabic names, since we know that Plato was assisted in his versions by the Jew, Savasorda.

The differences between the text of Sanctallensis (C), the work translated by De Sacy (B), and our version (A), show that the Arabic used for this last resembled the original of De Sacy more than that of Sanctallensis. Thus, A and B agree that Hermes closed up his cave with a talisman so that no unworthy person could enter it; C misunderstands his text. The differences and resemblances between A and C may be seen by the following extracts:—

A. Et sunt hee littere que fuerunt in fine libri Galieni ipseque inexplanata.

C. Haec autem sunt verba que in fine voluminis Apollonius sine omni expositione descripit.

A. Cum ingredirer in antrum accepi tabulem zaradi que fuit scripta inter manus Hermetis in qua inveni scriptum.

C. Subterraneam criptam ingrediens, tabulam Smaragdinis inter Hermetis manus hac verborum intricata veritate descriptum inveni.

The text of the Table itself is often quite different, *e.g.*—

<sup>1</sup> *Op. cit.*, pp. 124-163.

<sup>2</sup> *Notices et Extraits*, iv, p. 157.

<sup>3</sup> Of whom a full account is given by Haskins in his *Studies in the History of Medieval Science*, pp. 67-81.

<sup>4</sup> II Série, ii, 1907, p. 105.

<sup>5</sup> p. 178.

A. Portavit illud ventus in ventre suo. Nutrix ejus terra est.

C. Ea ventus in corpore suo extollit, terra fit dulcior. (Ruska explains the reason for this and other mistranslations, p. 179.)

#### (4) MANUSCRIPTS OF THE TEXT.

Our text is founded on a rather late manuscript in the Arundel collection (A) in the British Museum. It is made up of a number of alchemical tracts evidently copied from very early originals, some of them translations made in the twelfth century, such as the *Book of the Seventy*, Rhasis on *Salts and Alums*, etc. Our tract is complete in this MS. and its chapters are in the original order, as is shown by its correspondence with the valuable Paris MS. 6514 (P) as far as this latter goes. The most striking of the agreements is in the list of seven metals, which gives cuprum and auricalchum<sup>1</sup> where all other manuscripts give ferrum and es. (p. 53, l. 8). Arundel also gives the Arabic "Bismillah" where the other group gives the Latin form, "In the name of God pious and merciful." The Paris MS. was evidently copied from a very old but much used original, so that often only a few words of whole sections of the practical part remain, as will be seen from the collation. But enough remains to establish the validity of the order here assumed.

Another manuscript which contains the whole tract, somewhat disarranged, is the Corpus Christi College MS. 125 (S). Here the exposition of the Table (Cap. VI) follows the Table itself (Cap. I), while the section of Dicta takes its place at the end. Another Oxford manuscript, Bodleian, Digby 119, preserves the original order but unfortunately a leaf is missing between p. 47 and p. 52. The manuscript is remarkable in other ways. The Paris MS. is in an Italian hand, the Digby MS. seems to be Southern French, perhaps originating in the neighbourhood of Marseilles. A late copy of the same MS. is in the library of St. Mark's, Venice.<sup>2</sup> As will be seen on examination, the text has been revised and added to, while an entirely new prologue has been prefaced to the original work. It closes with the phrase: "This is the edition of the words of Hermes according to the judgment of those of Marseilles."

Two late manuscripts in the British Museum, Harley 3528 (H) and Sloane 2327 (B), contain only the Table and the Exposition (Cap. I and Cap. VI). They give us a faulty and incomplete text, and seem to represent a very early corruption of the first sentence in the Table: "Verum sine mendacio, certum, verissimum" instead of "certissimum." It will be seen that Arundel wrote "verissimum" first and corrected it to the true reading afterward. They derive from the same original.

Two other fifteenth-century MSS. are at Cambridge: one in the University Library Ii, iii, 17 (C.U.), and one at Trinity College, 1400, iii (T.C.).

- A. London. British Museum. Arundel 164, ff. 155-7 (15th cent.)
- B. London. British Museum. Sloane 2327, ff. 14-14v (15th cent.)
- H. London. British Museum. Harley 3528, ff. 56-58 (15th cent.)
- D. Oxford. Bodleian. Digby 119, ff. 195-7 (14th cent.)<sup>3</sup>
- S. Oxford. Corpus Christi College. 125, ff. 78-80 (late 14th cent.)
- P. Paris. Bibliothèque Nationale, f.1, 6514, ff. 39, a. 1-40 (15th cent.)
- C.U. Cambridge University Library Ii, iii, 17, ff. 133v-135v (15th cent.)
- T.C. Cambridge Trinity College. 1400, iii, ff. 72-5 (15th cent.)

<sup>1</sup> Latten. For this substance see Lippmann, *Entstehung der Alchemie*, p. 572.

<sup>2</sup> Valentinelli, *Bibl. Manuseripta ad S. Marci Venetiarum*, v, 160.

<sup>3</sup> In addition to the St. Mark's Venice copy Steinscheider mentions one at Jena; see Virchow, *Annalen*, Bd. 124, f. 12; Bd. 4, p. 465.

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## [CAP I.]

INCIPIIT liber Hermetis de blehkmkb. . . . Quoniam de opere philosophorum doctissimi desudaverunt, pocius tractare disposuimus atque ante ab omni latinitate intractata quam maris alti natantes, singulariter pelagus investigare censuimus. Dictum Hermetem philosophorum patrem omnium atque magistrum majori diligencia super hoc tractasse, ut in sequenti verborum serie animadverti potest 5 indubitanter, noverimus solis aptationem ex libro Galieni Alfachim, et que ex sententiis ipsius Hermetis senserit in medium deducamus. Hic enim dixit: In libri mei tractatibus, sicut scriptura que inter Hermetis adinventata est manus in antro obscuro continebat, rei tocius radicem explanando exposui. Scripsi namque hoc meis filiis et meo generi omnibus preterea sapientibus. Beate igitur quisquis 10 es ad cujuscumque manus liber iste meus, non absque divino nutu, pervenerit, deprecor et conjuro ne eum nisi viro sapienti qui et in timore dei sit et ydoneus ad id fore videatur proferas sive ostendas. Nam hoc est consilium quod deus creavit in mundo, quodque Hermes omnibus gentibus occultum habuit atque moriens in manu sua reposuit in antro. Fecitque Telesmum super hoc quod nisi 15 sapienti non patebit, qui celet illud sicut fecit Hermes, pater noster, qui noster fuit magister, capudque omnium mundi doctorum. Celate ergo hoc filii mei sicut fecit Hermes, nec ostendatis illud alicui maligno nec insociatis vobis in hoc negotio

1 Expositio Thelesmi Hermetis et Habenbucar. Prologus A. Sequitur hic prologus super declaratione subtilissimi textus Hermetis regis Grecorum et pater philosophorum. Incipit liber Hermetis de transmutatione corporum, etc., H. Incipit liber Hermetis de transmutatione corporum, etc., B. blehkmkb] i.e., alchimia. P. Secundum Geber Buharem. Incipit liber adabessi, quod est lapis de quo fit alchimia sive solis sive lune opere, tam vero quam fantastico, ex arabico in latinum translato D. philosophorum] philosophi D. de opere] in quo S.H.B., de opere alkimico A., de opere alkimico in quo D.

2 desudaverunt] desuadere D. desudavere A.S. atque] atque rem D. ab] hoc D. omni latinitate] in latinitatem D. ante] remanere S.B.

3 intractata] interpretata S. interpretatam A.D.B.H. quam] quasi D.S.A. quamsi B.H. maris] mare D., magis B.H. alti] alte B.H. natantes] vadentes D. pelagus] pelagis S. investigare] o. B.H.

4 dictum] tamen D. cum A.S.B.H.

5 tractasse] tractasset B.H. ut] o. B.H. in sequenti] ex frequenti P. animadverti] o A. potest] patebit A.

6 aptationem] apcionem A.B.H. Alfachim] o. D. Alphacimi A.B.H. et que] atque A. ex] in D.

7 ipsius] suis S. Hermetis] o. B.H. senserit] quid senserit A. senserimus B.H. In] In hujus B.H.

8 tractatibus] tractatione B.H. sicut] sicut inter B, sicut in H. adinventata] inventa A.

9 antro] antro id est, P. tocius] rationis A. explanando] explanabo A.S. namque] quia S., que B.

10 hoc] o. A. Beate] Te A.B.S.H.

11 cujuscumque] cujus A. nutu] intuita B., monitu H. pervenerit] veneret B.H.

12 ydoneus] idoneus H.

13 id] hoc A., illud B.H. est] o. A. consilium] consilium P.

14 atque] et S.

14-15 atque moriens] o. A.

15 P. adds id est secretum post Telesmum. Telesmum] celestinum B.H.

16 qui] quis B.H.

17 mundi] o. B.H. hoc] o. A. filii] filii S.

17-18 sicut fecit Hermes] o. B.S.

18 nec . . . malum] o. B. illud] hac H. insociatis] societis A.H.S., insocietis P. vobis] o.A. negotio] opere B.S.

quempiam malum. Si enim mandatum dum vixeritis tenueritis, super omnem orbem terrarum divites post deum eritis. Et sunt hee littere que fuerunt scripte in fine libri Galieni ipseque inexplanate. Ait enim: Cum ingredirer in antrum, accepi tabulam zaradi que fuit scripta inter manus Hermetis, in qua inveni scriptum:

5 Verum sine mendacio, certum, certissimum.

Quod est superius est sicut quod inferius, et quod inferius est sicut quod est superius.

Ad preparanda miracula rei unius.

10 ab Sicut res omnes ab una fuerunt meditatione unius, et sic sunt nate res omnes hac re una aptatione.

Pater ejus sol, mater ejus luna.

Portavit illuc ventus in ventre suo. Nutrix ejus terra est.

Pater omnis Telesmi tocus mundi hic est.

Vis ejus integra est.

15 Si versa fuerit in terram separabit terram ab igne, subtile a spisso.

Suaviter cum magno ingenio ascendit a terra in celum. Iterum descendit in terram, et recipit vim superiorem atque inferiorem. Sicque habebis gloriam claritatis mundi. Ideo fugiet a te omnis obscuritas.

20 Hic est tocus fortitudinis fortitudo fortis, quia vincet omnem rem subtilem, omnemque rem solidam penetrabit.

Sicut hic mundus creatus est.

Hinc erunt aptationes mirabiles quarum mos hic est.

Itaque vocatus sum Hermes, tres tocus mundi partes habens sapientie.

Et completum est quod diximus de opere solis ex libro Galieni Alfachimi.

1 quempiam] quemquam H. mandatum] mandatum meum A.S.B. tenueritis] teneritis S., servaveritis A. omnem] o. H.

2 que] quia S. scripte] o. A.

3 fine libri] libro S. Galieni] G. in fine S. ipseque] per ipsum B., hic H. inexplanate] sic explanavit A., explanate S.B.H. Ait enim] A. only. ingredirer] ingrederetur A., ingrederer, inquit S.B.H.

4 zaradi] caradi P. inter] in A. in qua] o. S.B. inveni] inveni quod S. scriptum] de facto Hermetis A.

5 certissimum] verissimum B.H.S., corr. to certissimum A.

6 quod<sup>2</sup>] o. H. et quod] Quod est S., et quod est A. est . . . superius l. 7] o. B. et quod . . . superius l. 7 o. H.

8 preparanda] perpetranda A., B.H. perpetranda S.

9 Sicut . . . unius] o. B.H. una] una re S. sic sunt] sicut A.S., sicut sunt B.H. sunt] fuerunt A. sunt nate] servate S.

10 aptatione] apcione B.

13 Telesmi] Thelesi corr. to Thesalini A., telesimi S., Thelesmi H.B. hic] hoc A.

15 separabit] separabis B.H. a] et B.

16 magno] mangno S.

17 recipit] recipiet P.B.H. atque] et B.H. habebis] hebit A. gloriam] o. B.

18 claritatis] totius A., claritatem totius S., claritatem totius B.H. Ideo] Ideoque A.

19 Hic] Hec A.S.B.H. est totius] o.A. est] o. B.

20 omnemque] omnem A.

21 mundus] o. A.

22 aptationes] adaptationes A. mos] modus A.

23 Itaque . . . sapientie] o. B.H.

24 Et] o. A.S.B. solis] solis, id est, P. Alfachimi] alphacimi A. o. S.H.B.



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## [CAP II.]

Dixit Ramazi de lapide de quo debet opus fieri. Arcelphulus ait : "Contemplare altissima montana que sunt a dextris et a sinistris, ibi noster lapis invenitur, et alio monte illis opposito qui defert omne genus pigmentorum." Et simile est quod dixit Maria : "Conscendete altissima montana arboribus consita, quia ibi noster lapis est absconditus." Et dixit Hermes : "Accipite lapidem nigrum, lapidem de 5 montanis Indie : quod est intus mittitur foras et quod foras est mittite intus." Alius vero quidam dixit : "Accipite filium avis mactulatum croceo et albo, et comminite et separate album a croceo." Et dixit Calet Begeन्द्रid rex : "Accipite lapidem benedictum et comminite et lavate bene." De hoc autem adebesi Hermes ait : "Ego qui exaltatus super omnes circulos hujus mundi tres facio naturas uno 10 patre, quarum pars una est in montibus, pars in mari, pars in fossis. Hoc nescit linguam illius, pater earum adjunxit eas sibi ad unum cum se invicem vidissent, locuti sunt uno sermone dicentes : Eamus quesitum quatuor elementorum naturas, quas formice de ventre terre educunt." Quod vero super hoc Alexander Philippi Macedo senserit in medium deducamus. Hic enim ait : "Accipite lapidem quatuor 15 colorum. Hanc post aptationem erit multorum : hic est lapis non lapis, habet animam et sanguinem et corium, simile est ovo." Sicut dixit Hermes interpretatio Gebben Hayen. Dixit Geb : "accipite herbam excelsorum montium Indie." Aristotiles vero sic ait de eodem : "Medicina vero quatuor elementorum est croceum ; minue aquam usquoque sequatur adeps, inde fiat tinctura crocea." 20 Et sciatis quia verba a diversis dicta de eodem lapide dicta fore, licet diversa sint ; et beatus qui ad hujus lapidis scientiam pertingere poterit.

1 Dixit] o. P. to Ostensio p. 50 l. 5. Dixit] o. A. opus] hoc opus S. Arcelphulus] Archel philosophus S.

2 a sinistris] ascende illuc S.

3 alio] in alio S. illis] sibi S. defert] differt S. Et simile] et specierum. Similiter S. quod] et.

4 Maria] Maraym S. conscendete] contemplare S. altissima] alta S.

5 est] invenitur S. absconditas] absconsus S. dixit] o. A. lapidem] o. S.

6 mittitur] corr. from mittite A., mitte S. mittite] mitte S.

7 avis] ovis S. mactulatum] musculatum S.

8 separate] separatum S. Begeन्द्रid] Bengedid S. Calet] i.e., Khalid ibn Jazid.

9 adebesi] adebessi S.

10 super] sum super S. circulos] articulos A. facio] facies S. naturas] naturas vidi S.

11 pars] pars alia S. pars<sup>2</sup>] pars alia S. Hoc] Hic S.

12 adjunxit] junxit S. sibi] o. S.

13 locuti sunt] sicut A. elementorum] elixerorum S.

14 Quod] Quid S.

14-15 Philippi Macedo] rex Macedonum S.

16 Hanc] Hic autem S. aptationem] acceptionem A.

17 est ovo] ovi S.

18 interpretatio] o. S. Gebben] Geber ben S. Hayen] Haren S. Dixit Geb] o. S. montium] o. S.

19 Indie] Inde S. ait] o. A. vero] o. A.

20 fiat] fiet S.

## [CAP. III.]

His pertractatis, ad cetera que sequuntur transitum faciamus, et qualiter philosophi in hac re perfecti senserunt, et hunc lapidem preparari jusserunt, licet diversi diversimodo senserint, ut eorum sententias novimus dicamus. Quorum unus cujus nomen subscriptum est in hoc opere alchimicos orsus est.

- 5 Ostensio aptationis alchimie que facta est ante Benbehediz, quam ego vidi oculis meis. Et hoc est opus diviciarum patris philosophorum Hermetis. Nam sic in carta quam ego, Habenbucar Mahumet Misi ab Ecachaeheria Arahasi Habanocen super hoc opera continetur. Laus sit Deo qui dat sapientiam sapientibus. Ipse est omnium primus cum sit sine principio, cunctorum ultimus cum nullus sit  
10 ei finis. Hic est omnium factor a nullo factus, cujus voluntas ubique rata est, cum non ait qui ei contradicere possit, cujus regnum eternum et cujus opera cuncta bona sunt. Noverit dulcedinis tue clemencie alchimie operis aptationem super quam philosophi summo intentionis studio tractaverunt unimodi fore. Unde qui fecerit ut mando, ad rem perveniet quam optat, et qui aliter fecerit  
15 fallatur pro certo. Istius rei principium erit cum Sol fuerit in sua exaltatione non impeditus, ita dico, si opus facturus es Solis. Si vero Lune, Luna similiter in Tauro fortunetur.

## [CAP. IV.]

## DE PREPARANDO ADONYIDBO.

- 20 Accipe lapidem qui vocatur debesi recentem absque re omni alia, quem subtiliter comminues lavabisque perfecte, deinde mittetur in olla ubi nichil aque habeatur et in ollam vitreatam absque re omni alia mittes, ibique per diem et noctem fermentari dimittes. Deinde in fimo equi olla bene cooperta inhumetur, et per tres ebdomadas dimittatur, ita tamen ut singulis ebdomadis renovetur

- 1 transitum faciamus] transeamus S.  
2 in] super S.  
3 senserint] dixerint S. novimus] veniremus S.  
4 subscriptum est] suprascriptum S. alchimicos] alkemya sic S.  
5 ostensio] ostensa P., ostenso S. aptationis] opere aptacionis S. aptatione P. Benbehediz] Bengediz S., Benbebie P. quam] quem P.  
6 Hermetis] o. S.  
7 Habenbucar] Abenbucar S. ab] ad S. Ecachaeheria] Haben Zhcariha A., Bendersaria S. Arahasi] Arazi S., Arahazi A.  
8 Habanocen] Alhazen S., Alacachen A.  
9 Ipse] Et hic P.  
10 ei] o. A., eis S. omnium factor] omni factorum A. nullo] nihilo P.  
11 ei] o. A.  
12 dulcedinis] dilectionis A. clemencie] elementa P. *add.* mi dilecti A. alchimie] alchimici A.S.  
13 unimodi] unimodam S.A. fore] esse A.  
14 fecerit] fecit S. rem] id A. quam] quod A.  
15 Istius] illius S. *post* exaltatione P. *adds* hoc est in Ariete.  
16 *post* dico S. *adds* non impeditus. facturus] factus A. similiter] modo simili .A.  
17 in Tauro] o. A.  
19 *sic* P. HIC INCIPIT PREPARATIO DEBESI A. o. S.  
20 qui vocatur debesi] recentem P. debesi] adebessi S.  
21-22 lavabis . . . habeatur] o. P.  
22-23 et in . . . fermentari] S. que olla diligenter operiatur et argilletur et sic triduo fermentari.  
23 fimo equi] equino ventro S.  
23-24 olla . . . per o. S.  
24 tres] tribus S. ebdomadas] ebdomadis S. dimittatur] sublimabis S. ita tamen] et S. singulis ebdomadis] singula ebdomada S. renovetur] renovabis S.

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cenum. Completo tandem dierum numero ponatur olla in vase ereo in quo sit aqua cum cineribus. Et hoc fiat cum lento igne, et distillabis aquam ejus candidam. Tamdiu hoc fiat usque adeps sequatur, qui rubeus sit decoctionis lapidis. Postea apponatur ignis fortissimus deorsum, et aqua que in olla inventa fuerit de lapide egressa, seorsum reponetur in vitreo vase; adipe similiter alias in alio vitreo vase reponito. Tunc abicies ignem cum inde egressus fuerit perfecte adeps cum aqua, remanebitque in olla fex sicca et nigra, quem simul seorsum conservabis. Si volueris cognoscere utrum oleum perfecte sit inde agressum, pone parum de fece que remansit in fundo super carbores, et si emiserit fumum nondum est libera; tamdiu ergo subicias ignem quousque non emittat. Deinde accipies alumen et 10 inhumabis eam in ventre equino per quatuor dies, et distillabis eam, fecemque reservabis in alio vase. Ita facies per tres vices inhumando et distillando fecemque reservando. Iste tria distillationes debet fieri in cinere calido sive aqua. Tunc vero teratur lapis qui relictus est in fundo vasis de alumine. Teris distillata fortiter in aqua in vase vitreato, et conservabis in vase vitreato coopertorium 15 habente. Aline vero illud desuper infundare ita quod illud cooperiat ad extimationem duorum digitorum, claudeturque bene coopertorium circum circa argilla.

Sitque vas illud in fimo molli et calido veteri infodiatur coopertorio, et desuper nudo apparente. Ita diebus 14, fiet tamen quarto in quartum diem fimo mutato. 20 Cum ad 15 dies advenerit, aqua illa similiter colata deorsum reponetur, lapide in vitrea et ampulla posito ad solem vasis orificio cooperto. Iterum teratur sine aqua, mittaturque in vase vitreato ex omni parte argilla circumfuso orificio

1 Completo . . . sit] Postea cum alembic cooperiatur calce et gipso et vitello ovi vel albumine, junctura claudatur. Deinde vas vitreum quod capud canelle recipiat supponatur et sic in cacabo ubi sit. S. Completo . . . candidam l. 2] que olla ponetur in cacabum ubi A.

2 post cineribus S. adds ponatur. hoc fiat cum] o. S. et distillabis] distilletur S. aquam ejus candidam [o. S.

3 usque] usquoque A. usque quo S. sit] erit A.

5 reponetur] reponatur S. adipe] allape A. alio vitreo vase] cocuba A., rotumba S.

6 inde o.] A.

7 fex sicca et nigra] adeps siccus et niger A.S. simul] similiter S. post seorsum S. adds in vase vitreo ad solem posito et cooperto.

7-12 Si volueris . . . . alio vase] Deinde aquam accipies et in ollam mittes bene coopertam et quatuor diebus in ceno humabis, et alembico superjecto in cinere calido distillabis, suamque magnesiā in vitreo vase conservabis ut prius S. Si volueris . . . cinere calido l. 13] Deinde aquam accipies et in ollam mittes, tertio collatam posita eadem aqua in cacabo ubi sint cineres A.

12 per tres vices] tribus vicibus S.

12-13 inhumando . . . reservando] et suam vicem similiter servabis S.

13 Iste . . . sive aqua] o. S.

14 lapis . . . distillata] lapis ille cum aqua tercio distillata S. lapis ille cum aqua supradicta A.

15 aqua] mortario A., mortare S. in vase] o. A.S. conservabis] conservabitur A.S. vitreato] vitres A.S.

16 Aline] aqua A.S. illud] illa A.S. infundare] infundatur A.S. illud o. S. cooperiat] operiat S., cooperiatur S.

17 coopertorium] coopericulum A. circum circa] per girum S.

19 molli et] o. A. veteri] veterique A.S.

20 14] xii A. tamen quarto] de 4 S. A.

21 illa] o. A. reponetur] reponatur A.

22 vitrea et ampulla] vitreis ampullis S., vitreis vasis A. orificio] ortificio P.

23 circumfuso] circa A.

tantummodo aperto. Ardebitque ignis modicus deorsum per 6 horas. Rursus valde teratur cum aqua prenominata usquoque mollissimum fiat. Tunc reducatur in ollam vitreatam, ibique assabitur super ignem diebus 40, et sic fiet album. Postea vero accipies adipem distillatam, cum quo junges tres partes urine infantis  
 5 annorum 12, et miscebitur fortiter et requiescet in olla superiori et distillabitur vel jactabitur, fietque rubeum valde. Reponetur ergo reliquum aute abicies, postea remittetur in eadem olla et in fine valde calido iterum tractetur, eritque album. Quod vero erit in olla rubeum erit, idque caute reponetur in vitreo vase bene cooperto, ne pulvis attingat. Hec enim est radix super quam omnes  
 10 philosophi substantati sunt. Rubeum solis medicina est, album vero lune. De hoc unciam unam pones super 1090 argenti vivi. Si vero purius facere volueris, addes tantum super mille trecentas. Quod si non habueris argentum vivum, set tantum es, junges utinam rei supradicte uncia cum nongentis eris (unciis). Hoc-  
 tam de sole quam de luna dictum esse credito.  
 15 Dixit autem doctor Rechem Apen quod ipse cepit de re superius nominata ad cujus carabie pondus uniturque cum crystallo quatuor denariorum ponderis, quem teruit et fudit, exivitque in mirabile ad instar carbunculi.

## [CAP. V.]

## DE MATERIA HUIUS OPERIS SECUNDUM MAHARIN.

20 Sententia autem Abhazra ad Fladien habita in medium deducamus. Lapis inquit qui est in hoc opere nostro necessarius de animata re est. Hunc invenies ubique in planicie, in montanis et in aquis omnibus. Habentque eum tam pauperes quam divites. Estque vilissimus estque kermis, lapis non lapis. Avis crescit ex carne et sanguine quam carum quam preciosum scienti vel negocianti,  
 25 Ex illo namque possunt congregari exercitus interfeci reges; ex illo namque

- 1 Ardebitque] Ardeatque S. per] o. S. A. 6] iii A. Rursus] Rursus que D.  
 2 cum] sine A.  
 3 sic fiet] o. D.  
 4 distillatam] o. A.S.D.  
 5 12] 15 d. requiescet] requiescat A., quiescet D.  
 5-6 distillabitur vel] o. S.D.  
 6 jactabitur] tractabitur A.D. Reponetur] Reponatur S. ante] aut D. abicies] abiciatur S., abicietur A.D.  
 7 remittetur] mittatur S., remittatur A.D. tractetur] coquatur D.  
 8 album] valde album A. erit] o. D. idque] illud que S.D., quod A.  
 9 enim o. D.A. omnes] o. A.  
 10 substantati] ostensi A., sustensati S.D. est] est, id est aurum P.  
 11 1090] 1900 D. argenti vivi] mercurii S. Si vero . . . trecentas] o. A. purius] plus S.  
 12 mille] o. S. 1400 D. argentum vivum] mercurium S. habueris] habes A.  
 13 utinam] o. A., unciam S., tunc D. nongentis] 900 D. unciis] unctus P.  
 14 esse, credite] est A. Explicit expositio Galieni supra Hermetem S.  
 15 Dixit . . . carbunculi l.17] o.S. Rechem Apen] Yeberben A., noster Geber Benharen D.  
 16 cujus] minus. carabie] karobie D. uniturque cum crystallo] o. A., junxitque D.  
 17 in] inde lapis admirabile D.  
 19 sic D.  
 20 Sententia . . . deducamus] o. S.P. Abhazra] Abharra A., Maharin D. Fladien] Flandien D.  
 21 inquit] o. S. est] o. S. hoc] o. A. nostro] o. S.D. de animata re est] o. P. re] o. D. Hunc invenies] invenitur P.  
 22 ubique] o. P. locorum A. in] et in D. Habentque . . . michi prius 53 l.5] o. P. Habentque eum] Hic enim D.  
 23 Estque] Est D. estque kermis] et carissimus D.S. non lapsis] o. S. Avis] Avis ideo quod D., ovis S.  
 24 preciosum] preciosum homini D.S. negocianti] cognoscenti D.  
 25 interfeci] et interfici D. namque] o. S.D.

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honorificabis quem volueris et inhonorabis. Laudetur deus et benedictum nomen ejus super omne benedictum qui creavit quod est ex vilissimo.

Dixit autem Fladien : Domine, diu est ex quo cognovi quis lapis iste sit, nunc ergo dic michi si videro personam ydoneam cui dicam. Respondit Maharin : dic michi prius naturas et complexiones septem planetarum, tam superiorum quam inferiorum. Ad quem Fladius : Planete 7 hii sunt, Sol, Luna, Saturnus, Jupiter, Mars, Venus, Mercurius. Inferiorum hii sunt, aurum, argentum, plumbum, stangnum, cuprum, auricalcum, vivum argentum. Hujus natura talis est ut si congelari possit solem vel lunam meliorem constituat quovis altero facto. Inspectis autem superiorum planetarum complexionibus et inferiorum nam facillime patet. Tunc Maharin : hec omnia scis, et membra mercurii spissare nescis. Respondit Fladien : si scivissem, non huc hac de causa venissem. Tunc Maharin : scies, Deo volente, set conjuro te per fedus domini ne ostendas homini malo verbum, vel nescio, vel stolido, aut regi vel potenti. Cui autem Fladius respondisset se contra precepta ejus nichil facturum. Dixit Maharin : Custodi que dixero tibi et scribito sic " Bisim ille alrameni yraymyny."

Accipe lapidem quem supra diximus recentem cum toto sanguine. Et scias de eo quia si non esset nature frigide non precipetur jungi utharit, cujus natura similiter frigida est. Set quia unius sunt complexionis, ideo sibi complectuntur ut nullatenus eos separare precipiat, aut queat ignis. Rem ergo, acceptum, ut comminues valde, sumesque do eo libras tres Bagdedi, de aqua acali clara libras 4, atque de urina pueri libras 4, quam mittes in ollam vitreatam, ibique requiescet

- 1 honorificabis] honorabis S.B. volueris] velis D.  
 1-2 benedictum . . . benedictum] sit benedictus S.  
 2 omne] omne nomen D. quod est] carissimum G., D. *adds* quidem.  
 3 Fladien] F. A., Flandien D., Eladius S. autem] o. S. cognovi] scivi D., cogitavi S. quis] quid D.  
 4 ergo] o. S., autem D. dic] dicito S.D. si] qualiter properetur si S.D. videro] videar S., videor D. personam ydoneam] tibi persona idonea D., idoneus S. dicam] dicas S., dicatur D. Maharin] M. A., Magister S.  
 5 prius] o. D. et] atque S.D. tam . . . hii sunt] o. P.  
 6 Fladius] Eladius S., Flandien D. 7] 7 superiores D., o. superiores S.  
 7 Inferiorum hii sunt] o. P. Inferiorum] Inferiores vero S. sunt] o.D.  
 8 cuprum, auricalcum] ferrum, es. S.D. Hujus . . . yraymyny l. 16] o. P.  
 9 altero] aliter D.S. facto] perfecto D.  
 10 et] o. S.D.  
 11 Maharin] M. A., Magister S. spissare] conspissare S. Respondit . . . M l. 12] o. S.  
 12 Fladien] F. A., Flandien D. scivissem] scivissem D. Maharin] M. A., set. S.  
 13 set conjuro] tamen adjuro S. verbum] verbum meum S.D.  
 14 nescio] nescienti S. vel stolido] vel stulto S. o. D. vel] sive D. Fladien] F.A., Eladius S., Flandien D. respondisset] respondit S.  
 15 Maharin] M. A., Magister S.  
 16 Bisim . . . ] In nomine dei pii et misericordis S.D.  
 17 Accipe] INCIPIT. Accipe D. supra] o. D. diximus] prediximus D. cum] id est, cum P. sanguine] sanguine suo D.  
 18 quia si non] quod nisi D., nisi A.S. precipetur] participetur A. utharit] utharit A., utarit S., attaryt D.  
 19 similiter] o. A.D. ideo] adeo D. o. S.  
 20 precipiat aut] o. D.S.  
 21 libras tres] liber i, D. Bagdedi] Bagdediam id est Babilonensem et S. acali] alkali A.D., alkaly S. clara] circa A.  
 22 atque] et S. urina] lotio S. pueri] o. A., pueri xii annorum S. quam] que D. ollam vitreatam] olla vitreata D.A. et bene coopertatam, S. *adds*. ibique] ut A., ubi S.D. requiescet] quiescat D.A.

spacio 2 dierum duarumque noctium, et postea colabis, reliquias vero abicito. Deinde accipe mediam libram de lixivia primam que saponem facit, cum unciam aluminis pulverizati, que omnia simul cum lapide in olla vitreata mittes, quam omni parte argilla circumduces, a coopertorium similiter. Deinde pones ad solem 5 ubi erit tres diebus et totidem noctibus, aqua tamen mensurata prius. Deinde vero igni modico superponitur quoqueturque quousque minuatur ad medium. Cavebis tamen ne sentias odorem fumi, quia detrimentum fere mortis incurres. Tunc ignis abiciatur et requiescat nocte una. Deinde aperiatur, inveniesque adipem super aquam quem per se separatim repones. Colabisque valde aquam 10 illam, que 7 vicibus distillabitur. Tunc accipe utharit bene emundatum, et pone illud cum aqua prenominata ad ignem modicum semel aut bis, quousque spissetur. De hoc spissato sumes quantum est unius denarii pondus, ponesque super mille eris. Postea vero de hoc composito pones unum super 50 et erit luna perfectissima.

## [CAP. VI.]

15 Expositio verborum Hermetis Magistri philosophorum secundum veritatem nostram. Quoniam ea que M. atque ceteri de quibus mencionem supra jam fecimus tractatum satis difficilem est in alchimia disponentes, videtur ideo michi fecisse ut a rarissimis fieret purum propter operis gravitatem dehortantes ad Hermetis libros ex quibus hic habuerunt atque diversa diversi quique propinacione sua dixit 20 stilum vertamus. Potens namque Spiritus Sanctus qui dividit singulis prout vult, in verba eadem interpretanda, intellectum faciliorem in minoribus tribuens. Hermes enim operis sui efficaciam ostendere volens, sic ait, VERUM SINE MENDACIO, et in conculcatione verborum confirmaret quod dixerat, subsequenter

1 duarumque noctium] naturalium D. et] o. D. colabis] colabis per lintheum vel distillabis S.

2 accipe] R̄ D. mediam libram] di. li. D., libram semis S. lixiviam] lixiviam A.S.D. primam] prima A.D. o. S. cum] et A.S.D. unciam] unciam unam S.

3 pulverizati] plume S.D., computabis A. lapide] adebessi A.S.D. mittes] mitte D.

4 omni] ex omni D. parte] partium D. circumduces] lines D. pones] ponetur A.S.D. solem] P. adds id est inhumabilis in equino utero.

5 tres] tribus A.S.D. et totidem noctibus] naturalibus D.

6 superponitur] supponetur S.D., subponitur A. quoqueturque] et coquetur A., coquaturque D., es quoquaturque S. quousque] usque S.

7 Cavebis] Caveas D., Cave S.A. tamen] o. S. fumi] o. S.D. fere] ferre P., casu S. mortis] mortem S. incurres] incurreres.

9 super aquam] o. A. repones] reponas S. valde] o. D. aquam] o.A.

10 distillabitur] tractabitur A.S.D. utharit] utharit A., utarit S., attarit D. bene . . . et] decoctum in aceto et alnusadis et salis veteris urine distillate S.

11 illud] super illud A.S.D. cum] de A.S.D. prenominata] predicta S., supernominata A. aut] vel S. spissetur] inspissetur D.

12 eris] eris preparati S.

13 luna] o. A. perfectissima] perfectissimum A. Explicit liber Hermetis D. Si quis melius sapit melius dicat. P.

15 Expositio . . . nostram] sic D.

16 M.] Magister S. B.H. Maharin D. jam] o. B. H.

17 tractatum] tractaverint D. difficilem] difficilimam D. est] o. S.D.B. alchimia] alchimia S.D.B.H. disponentes] disputantes D., disponende B.H. ideo] hoc ideo D.

18 rarissimis] racissimis B. fieret] hoc fieret D. purum] pluresque H.S., plerosque D. dehortantes] difficultas impediret D.

19 libros] verba S.D.B. hic] hoc B.H. propinacione] pro opinione D., proporcione S.B.H. quique] que B. H. dixit] dixerunt S.D.B.H.

20 namque] namque est S.B.H. vult] vult, et spirat ubi vult D.

21 in] o. S.D.B.H. tribuens] tribuere S.D.B.H.

22 enim] ideo D. sui] o. D. sic ait] sit A., inquit D.B. volens] volentes B.H.

23 et] et ut D. et in] ut ex B.H. conculcatione] conclusionem D.

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posuit CERTUM VERISSIMUM. Nulli superfluum videatur quod 4 fere verba idem significancia hic posita fuerunt, cum ad sententiam confirmandam adducta sicut sequitur. QUOD EST SUPERIUS EST SICUT QUOD INFERIUS et e contra, id est, lapidis illius de quo opus sit: superiora et inferiora similia sunt, quia utraque dura. AD PERPETRANDA MIRACULA REI UNIUS, id est, lapidis, qui quasi 5 miraculum perpetrat cum rem vilem in preciosissimam transmutat; vel unius, id est, actarii, quod idem est. SICUT RES OMNES AB UNO FUERUNT MEDITATIONE UNIUS, id est, Dei, qui cum sit unus, omnes creaturas exemplum ylos similitudinarius retinens formavit. ET SICUT FUERUNT NATE RES OMNES, id est, create. AB HAC RE, id est, ab hoc deo; qui cum sit deus nec res vocari debeat, quia 10 rerum factor est, quarum nulla pars ipse. Res a philosopho vocatur ne inconueniens videretur si deum aliud quam rem diceret esse, nam per hoc male intelligentibus deum non esse vere videretur. Sequitur UNA APTACIONE, id est, singula miracula. PATER EJUS SOL, id est, prima pars. MATER EJUS LUNA, id est, secunda. Sol namque aurum a philosophis significare dicitur, quod metallum 15 omnibus est preciosius. Luna autem argentum quod post aurum preciosius est. PORTAVIT ILLUD VENTUS IN VENTRE SUO, venter habeto hic aquam. NUTRIX EJUS TERRA EST, cum enim in aqua moretur in terra creatur. PATER OMNIS THELESMI, id est, omnis secreti. Thelesmus namque apud Arabes divinatio dicitur. Est ergo hec divinatio super omnes alias. VIS EJUS INTEGRA EST, acsi 20 deberet nullus opus fantasticum esse putet. Hoc discerne, vel aliter. VIS EJUS INTEGRA EST SI VERSA FUERIT IN TERRA, hoc quasi terra, id est, immobilem efficiatur. SEPARABIS TERRAM AB IGNE, id est auferre hoc quasi spissatam a calore ignis. SUBTILE A SPISSO, id est, aqua qua spissatur hoc opus. SUAVITER

- 1 posuit] ponit D. Nulli] Nulli enim B.H.  
 2 hic] ibi D. sicut] sint S.D., sunt H.  
 3 quod <sup>2</sup>] o. B.H. et e contra id est] o. D.  
 4 opus] hoc opus D.B.H. sit] fit B.H.  
 5 miracula] o. B. Unius] Mundi S.  
 6 preciosissimam] preciosam S.B.H. transmutat] transformat S.B.H. vel . . .] vel re unius, id est, utarit S. vel unius id est attarit D.  
 7 actarii] utharyth B.H. Sicut] sequitur: secundum D. uno] una B.  
 8 id est Dei] fidei B. exemplum] ex ipso D., explevit S.B.H.  
 9 retinens] formarum exemplum D., retinentes D. formavit] creavit D., sicut fuerunt] sic fierunt S. fuerunt] sunt B.H. create] creature S.D.  
 11 ipse] ipse est S.B.H. Res] Res tamen D.  
 12 videretur] videatur S.H. si deum] quod deus deus S. deum] deus deum H. per] propter B.  
 13 non esse vere] nihil fore H.B.S.D. videretur] dicere videretur S.D. aptacione] operatione B. singula miracula] singulari miraculo D., singula in miracula B.H.  
 14 Pater] sequitur Pater B.H.  
 15 secunda] secunda pars D.B.H. namque] significat S. a philosophis] o. D.S. significare dicitur] o.S. dicitur] videtur D.  
 16 preciosius] precelsius D. Luna . . . est] o. S.H.B. autem] vero D.  
 17 Portavit] Sequitur portavit B.H. illud] eum B. venter . . . aquam] o.S. venter] ventum H.D.B. hic] hic per D., hic pro B.H.  
 18 aqua] aquis H.S. moretur] moritur H.  
 19 Thelesmi] Telesmy S. omnis] o. A.D.B.H. Thelesmus] Telesmum S.B.H. namque] o. A.B.  
 20 ergo] enim S. Est] Est, id est, perfecta S.H.B.  
 21 deberet] diceret S.D.B.H. opus] hoc opus D.H.B. Vis] Vis namque B.H.  
 22 terra <sup>2</sup>] terram D.H.B. hoc] hoc est D., id est B.H.  
 23 auferre] auferes H.S.D., auferens B. quasi] quasi terram H.S.D. spissatam] spissatam B.  
 24 aqua qua] aqua per quam D.

CUM MAGNO INGENIO ASCENDIT A TERRA IN CELUM, ITERUMQUE DESCENDIT IN TERRAM, ordinem facit preposterum, cum enim prius de modo dicere debuisset per quem aqua tracta autharit spissum reddit; quod operi finem facit in subsequentibus illud commemorat. ET RECIPIT VIM SUPERIOREM ATQUE INFERIOREM  
 5 id est, planetarum superiorum ac inferiorum. SICQUE HABES GLORIAM TOCIUS CLARITATIS, IDEOQUE FUGIET A TE OMNIS OBSCURITAS: id est, inopia. HEC EST TOCIUS FORTITUDINIS FORTITUDO FORTIS; trina tribus referantur fortitudinis, id est mundane felicitatis, fortitudo id est, efficacia, fortis que falli non potest. QUIA VINCET OMNEM REM SUBTILEM; id est, omnem preciosam excellit. Vel  
 10 aliter, omne metallum per ignem fusile factum quod prius spissum erat, vincit, et in naturam sui convertet. Et hoc est quod consequenter insinuare videtur cum adjungit OMNEM REM SOLIDAM PENETRABIT: hoc est duram, prius post ignem subtilem factam, hec est quasi quoddammodo mollem cum penetravit ad naturam sui transformatam atque unitam perducet. SICUT HIC MUNDUS CREATUS EST: id est,  
 15 in mundo ipsa elementa, licet adinvicem diversa sint, tamen quibusdam proprietatibus diversum conficit. HINC ERUNT APTACIONES MIRABILES: id est, magna de quibus mirandum est. QUARUM MOS HEC EST: id est, modus suprapositus secundus. ITAQUE VOCATUS SUM HERMES TRES TOCIUS MUNDI PARTES HABENS SAPIENCIE: ethica, loyica, phisica. Qui melius sapit melius dicat.

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## PROLOGUE FROM BODLEY, DIGBY 119.

*Liber Hermetis.*

In nomine dei pii et misericordis. Incipit liber Hermetis de arte alkymie prologus. Valde mentem meam suis garulantium mendaciis quasi quodam

2 prius] primo H.B. modo] modis B.H.S., modis generationis id est sustentationis D. dicere] dicitur D.

3 per] post S.B.H. quem] quos D.B. o. H. tracta] tactum S.B.H., coctum D. autharit] utharyth H.B.S., attarit D.

3-4 subsequentibus] sequentibus B.H.

4 illud] o. S.H.B. Recipit] Recipiet D.

5 ac] atque S. et D.H. Sicque] Sequitur sic B.H. Habes] habebis D.H.

6 Claritatis] Claritatis mundi, id est, diviciarum, Ideo S.H.B. fugiet] fugiat B.H. inopia] omnis inopia D.H.

7 trina] terra D. referantur] reservatur D., refrenantur H.

8 mundane] mundi S. que] id est quia S. id est B.H.

9 omnem] omnem rem. S.D.H.B.

10 metallum] o. B. erat] fuerat S. et] id est D. vincit] vincet B.H.

11 in] o. B. sui] suam D. Et hoc . . . naturam sui l. 14] o. S. consequenter] o. D., subsequenter H.B.

12 post] tamen per H.D.B.

13 hec est] et hanc cum D., et hoc B., et per hoc H. cum] o. H.D.B. penetravit] penetraverit D.B.H.

14 sui] suam D. transformatam] formata B. atque] o. H.B. unitam] de unitam S.

15 in] sicut in D.S.B. ipsa] o. B. sint] sunt H.

16 post proprietatibus. D. adds igitur concordia constituunt, sic illud cum diverse nature esse videatur corpore a sua complecione quibusdam proprietatibus diversum conficit. diversum] diversa H. B. conficit] conficiunt S.H.B. Hinc] Sequitur Hinc H. B. Hinc] hic B. erunt] erat B.

17 magna] magisteria H.S.D.B. mirandum] satis est mirandum H.D.B., satis narrandum est S. Quarum . . . est] o. B. hec est] est hic H.

17-18 suprapositus secundus] operandi datus est hic H.

18 secundus] sequitur D. o. S. secundus . . . phisica] o. B.

19 ethicam logicam phisicam A. o. H. D. adds Hoc est editio verborum Hermetis juxta rationem Massillencium. Qui melius sapit melius dicat. editio] additio Venice MS.



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tempestuoso mari vexatam et emulantium lingue detranentes scripturarum mearumve sententiarum, quid ultro utile commendare atque scruputando incassum fatigari cum non premium sive laudem aliquatenus ex inde assequi videar, jamdudum vero immerito deartantur. Me namque suis temporibus aliquid eis incognitum scire cernentes non solum in meis libris erudiri appetunt verum etiam que a me dicta sunt velud ignominiose prolata aut malignitate plena satis egre ferentes, tam vituperare quam modis omnibus impugnare cum per se tum quosvis alios, quia per se palam nequeunt nocte dieque non cessant, acsi ludeas in meo sanguine conjuratos me eis necis quid indignum commisisse affirmes. Scio autem et constat quia cum sapientiores quique mea scripta evolvere curaverint eaque absque detrahendi intencione relegerunt subtiliter. Hoc in libro sciencium omni plenarie fore positam certissime cognoscere poterunt. Si quis enim stellarum cursus et potestates nosse atque par eas boni et mali re operari noticiam non habuit huc docendus accedat. Si quis vero curam de hiis non habuerit atque diucius redundare preoptauerit, sicut post eas jam fere totum declinasse mundum comperi, cum absque eis veniet sapientem, veniet probum, veniet veneracione dignum, sed eis solis bonam famam sapienciam omneque bonum stulti mundi alique amatores estiment, ad me erudiendus festinet. Adeo namque si sapienter libri hujus paginas venerit, dives effici poterit, ut nullum regum ducumve sibi preferri posse patenter sciat. Quid adhuc ultra lege abutencium infecunda facundia et quorumdam non re sed nomine, cum dialeticorum garulitas jactando obiciat, aut insaniendo respondeat. Censeat ergo de cetero etsi hic legere voluerint, aut legentes non intellexerint, hanc scienciam alkymiam suam ad eam transferentes, detraccionibus lacerare suis immerito eos pudeat, ne autem longius in hiis inmorando materia mea oberrem, ad ea de quibus me tractatarum spero transmeare. Hanc absurdum reor uerborum capere meorum primorum dic quandoque lectorem libri istius moneo et hortari cupio, ne eum omnibus ostendere curam habeat, sed pro suis viribus occultare studeat. Per hanc namque librum si voluerit, et ut est intellexerit assui voluntatem per omnia suppellere dum hec vita comes fuerit quodlibet. Quibus autem modis fieri debeat non est meum in presenciarum serie detegendo reserare. Imperitos enim nullam hic proporcionem habere volo. Unde nec doceo sapientes, aut quia satis percipere per se que hic continentur valebunt, quibus id concessi supervacuum fore si doceam arbitror. Testes autem esse poterunt atque invidentibus affirmare meis nullum temporibus si hec plure perpendere contenderint latinorum ad similem devenisse sentenciam. Illud quippe omitendum reum causa, credo hoc opus esse phisicum partim, partim uero astronomicum atque phisicum, ideoque sine dubio efficac asservisse, unde cum sapiens qui in hoc studere affectas moneo ut solis opus incepturus, Solem in Ariete esse cognoscas, Luna vero cum in Scorpione ascendens de rectis dispones, hoc est a capite Cancri usque ad capud Capricorni. Horum scilicet duorum alterum Virginem sive Sagittarium, sintque illius ejusdem domini et in aliis Libri, nec Sol nec Luna sint eis oppositi neque male aspiciant, aut Cauda Draconis ascendente subsiste nec sit ascendentis dominus cadens aut combustus vel retrogradus. Immo in aliqua suarum dignitatum fortunetur, neque sit in aspectu iii · vi · vel · viii · aut · xij · sed in x<sup>o</sup> vel xi<sup>o</sup>. Explicit prologus. quod dixit Geber Benharen hujus operis magister.