

Συνεσίου φιλοσόφου πρὸς Διόσκορον
εἰς τὴν βίβλον Δημοκρίτου ὡς ἐν σχολίοις

- 1 Διοσκόρῳ ἱερεῖ τοῦ μεγάλου Σαράπιδος τοῦ ἐν Ἀλεξανδρείᾳ
θεοῦ τε συνευδοκοῦντος Συνέσιος φιλόσοφος χαίρειν.

1. Τῆς πεμφθείσης μοι ἐπιστολῆς παρὰ σοῦ περὶ τῆς τοῦ θείου
Δημοκρίτου βίβλου οὐκ ἀμελέστερον ἔσχον, ἀλλὰ σπουδῇ πολλῇ
5 καὶ πόνῳ ἑμαυτὸν βασανίσας, ἔδραμον πρὸς σέ. Ἐν ᾧ οὖν
πρόκειται ἡμῖν εἰπεῖν τίς ἂν εἴη ὁ ἀνὴρ ἐκεῖνος, ὁ φιλόσοφος
Δημόκριτος, ἐλθὼν ἀπὸ Ἀβδήρων, φυσικὸς ὢν καὶ πάντα τὰ
φυσικὰ ἐρευνήσας καὶ συγγραψάμενος τὰ ὄντα κατὰ φύσιν.
Ἀβδηρα δέ ἐστι πόλις Θράκης· ἐγένετο δὲ ὁ ἀνὴρ λογιώτατος, ὃς
10 ἐλθὼν ἐν Αἰγύπτῳ ἐμυσταγωγῆθη ὑπὸ τοῦ μεγάλου Ὀστάνου ἐν
τῷ ἱερῷ τῆς Μέμφεως σὺν τε πᾶσι τοῖς ἱερεῦσι Αἰγύπτου. Ἐκ
τούτου λαβὼν ἀφορμὰς, συνεγράψατο βίβλους τέσσαρας βαφικὰς,
περὶ χρυσοῦ καὶ ἀργύρου καὶ λίθων καὶ πορφύρας. Λέγω δὴ τὰς
ἀφορμὰς λαβὼν, συνεγράψατο παρὰ τοῦ μεγάλου Ὀστάνου.
15 Ἐκεῖνος γὰρ ἦν πρῶτος ὁ γράψας ὅτι ἡ φύσις τῇ φύσει τέρπεται
καὶ ἡ φύσις τὴν φύσιν κρατεῖ καὶ ἡ φύσις τὴν φύσιν νικᾷ καὶ τὰ
ἐξῆς.

M, fol. 2^r (ubi tit. legitur) + fols. 72^v9-78^r4

V, fols. 79^r4-91^r5. Manus recentior (V^a) fols. 82^r-83^v (nunc deleta sunt) necnon fol. 87^r-v
scripsit

B, fols. 20^r19-31^v13

A, fols. 31^r23-37^v15

CAAG II 56-69

Tit. διόσκορον M (72^v et 2^r) VA : -σκουρον B || εἰς τὴν β. Δ. ὡς ἐν σχολ. M 72^v BVA :
διάλεξις περὶ τῆς τοῦ θείου Δημοκρίτου βίβλου M 2^r || σχολίοις BVA : -εἰσις M || 1
διοσκόρῳ MBV : -ώρῳ A || alt. τοῦ om. BeRu (qui in CAAG II 471 add.) || ἀλεξανδρεῖα
MBV : -έου A || 2 χαίρειν MBV : -ιν A || 8 ἐρευνήσας καὶ συγ- non legit. B || 8-9
-σιν Ἀβδ- non legit. B, sed manus secunda in mg. Ἀβδ- add. || 9 θράκης BVA : -ις M || ὁ
ἀνὴρ non legit. B || 10 ὑπὸ MV : παρὰ BA || ὀστάνου BA : -ους MV ut semper || 11
σὺν τε πᾶσι prop. Scardino («BMCR» 2013.02.55) : σὺν καὶ πᾶσι MV : σὺν καὶ παισι
BA || 13 χρυσοῦ BeRu : ♂ MBVA || ἀργύρου BeRu : ♂ MBVA || 14 παρὰ BA : περὶ
MV || 15 ὁ om. MV

The philosopher Synesius to Dioscorus: Notes on Democritus' Book (= *Syn. Alch.*)

With God's approval, the philosopher Synesius greets Dioscorus, priest of the
great Serapis in Alexandria.

1. I did not neglect the letter you sent me about the book by the divine Democritus;
rather, after having zealously and laboriously questioned myself, I hastened to you.
Therefore we set forth right now to say who was that famous man, the philosopher
Democritus: he came from Abdera and as a natural philosopher he investigated all
natural questions and composed writings about all natural phenomena. Abdera is a
Thracian city, but he became a very wise man when he went to Egypt, and was
initiated in the temple of Memphis along with all the Egyptian priests by the great
Ostanes. He took his basic principles from him and composed four books on
dyeing, on gold, silver, [precious] stones and purple. I stress this point: he wrote
by taking his basic principles from the great Ostanes. For he was the first to write
that nature delights in nature, and nature masters nature, and nature conquers
nature, and so on [Ps.-Dem. Alch. PM § 3, ll. 61-3].¹

¹ TEST. ET LOCI SIMILES 7 Philos. Anon. Alch. CAAG II 425,1-2; Philos. Christ. Alch. CAAG II 395,6; CAAG II 447,12
|| 9-14 Olymp. Alch. CAAG II 102,17-8 (et CAAG II 78,11); Syncell. 297,24-298,1 Mosshammer (= 68 B 300,16
D-K; Bidez-Cumont, *Mages*, vol. 2, 311 fr. A3).

2. Ἄλλ' ἡμῖν ἀναγκαῖόν ἐστι τὰ τοῦ φιλοσόφου ἀνιχνεύσαι
καὶ μαθεῖν τίς ἢ γνώμη καὶ ποία ἢ τάξις τῆς ἐν αὐτῷ ἀκο-
λουθίας. Ὅτι μὲν οὖν δύο καταλόγους ἐποίησατο δῆλον ἡμῖν
20 γέγονεν, λευκοῦ καὶ ξανθοῦ· καὶ πρῶτον μὲν τὰ στερεὰ κατέ-
λεξεν, ἔπειτα δὲ τοὺς ζωμούς, τουτέστι τὰ ὑγρά, καίτοι μηδενὸς
τούτων προσλαμβανομένου ἐπὶ τῆς τέχνης. Αὐτὸς γὰρ μαρτυρεῖ
λέγων περὶ τοῦ μεγάλου Ὀστάνου ὅτι οὗτος ὁ ἀνὴρ οὐκ ἐκέχρητο
25 ταῖς τῶν Αἰγυπτίων ἐπιβολαῖς οὐδὲ ὀπτήσεσιν, ἀλλὰ ἔξωθεν
διέχρησε τὰς οὐσίας καὶ πυρῶν εἰσέκρινε τὸ φάρμακον. Εἶπε δὲ ὅτι
ἔθος ἐστὶν Πέρσαις τοῦτο ποιεῖν· ὁ δὲ λέγει, τοῦτο ἐστίν· ὅτι εἰ
μὴ ἐκλεπτύνῃς τὰς οὐσίας καὶ ἀναλύσῃς καὶ ἐξυδατώσῃς οὐδὲν
ποιήσεις.

30 3. Ἐλθωμεν οὖν ἐπὶ τὴν τοῦ ἀνδρὸς ῥήσιν καὶ ἀκούσωμεν
αὐτοῦ λέγοντος· λέγεται δὲ καὶ τὸ Πόντιον ῥᾶ. Βλέπε τοσαύτην
παρατήρησιν τοῦ ἀνδρὸς· ἀπὸ βοτανῶν ἠνίξατο, ἵνα μηνύσῃ τὸ
ἄνθος· αἱ γὰρ βοτάναι ἀνθοφόροι εἰσίν. Εἶπε δὲ καὶ τὸ Πόντιον
ῥᾶ, ὡς ὅτι ὁ Πόντος καταρρέοιτο ὑπὸ τῶν ποταμῶν· καὶ <γὰρ>
35 πάντες οἱ ποταμοὶ εἰς αὐτὸν καταρρέουσιν. Κατάδηλον οὖν ἡμῖν
ποιούμενος σημαίνει τὴν ἐξυδάτωσιν καὶ ἀχλύωσιν καὶ λεπτυσ-
μὸν τῶν σωμάτων ἥτοι οὐσιῶν.

4. Διόσκορος λέγει. Καὶ πῶς εἶπεν ὅτι ὅρκια ἡμῖν ἔθετο μηδενὶ
σαφῶς ἐκδοῦναι;

40 - Καλῶς εἶπε μηδενί, τουτέστι μηδενὶ τῶν ἀμυήτων· τὸ γὰρ
μηδενὶ οὐ κατὰ παντὸς κατηγορεῖται. Αὐτὸς γὰρ περὶ τῶν <μῆ>
μεμνημένων καὶ γεγυμνασμένον τὸν νοῦν ἐχόντων εἶπεν.

18 ἀρχ in mg. MV : ἀρχή in mg. BA || 21 post λευκοῦ add. γὰρ BA || post ξανθοῦ add.
καταλόγους ἐποίησατο BA || 26 πυρῶν B : -ὄν MVA || 27 post ἐστὶν add. οὕτω BA ||
28 ἀναλύσης MBV : -εις A || ἐξυδατώσης MB et V s.l. : -σεις V : -όσης A || 29
ποιήσεις A : -ης MBV || 31 post δὲ add. πρῶτον A || πόντιον MBVA : Ποντικὸν prop.
BeRu || τοσαύτην BA : -η M : ὅση ἢ V || 32 παρατήρησιν B : -ρεισιν A : -ρησις MV ||
ἠνίξατο MBVA : ἠρξατο Fabr post Pizzim 12²² (*exorsus est*) || 34 καταρρέοιτο ὑπὸ
τῶν ποταμῶν MV : ὑπὸ τ. π. καταρρέεται B : ἀπὸ τοῦ καταρρέων (καταρρεῖν Fabr) τὸ
ὑπὸ τῶν ποταμῶν A et Fabr : *a ponto defluunt flumina* Pizzim 12²⁴ || 34-5 καὶ —
καταρρέουσιν om. B || 34 γὰρ addidi || 35 κατάδηλον MBV : κατάλληλον A || 36
ποιούμενος MV : ποιησάμενος BA || post σημαίνει add. δὲ A || ἀχλύωσιν BA :
ἄχλυσιν MV || post ἀχλ. add. καὶ κατάλυσιν A || 36-7 λεπτυσμὸν MBV : λελεπτυσ-
μένων A || 38 λέγει MV : φησὶν BA || 41 μὴ addidi post Pizzim 12⁴-5 (*de imperitis et*
rudibus dixit) || 42 ἐχόντων τὸν νοῦν BA

2. But it is necessary that we follow in the footsteps of the philosopher and learn
what his doctrine is, and in what order his arguments follow one another. It is clear
to us that he composed two catalogues, on the white [i.e. on silver] and on the yellow
[i.e. on gold]. First he listed the solid substances, afterwards the washes – that is, the
liquid substances – although none of them is taken into account in our Art.² For the
philosopher himself, in speaking about the great Ostanēs, testifies that this man did
not make use of the Egyptian methods for applying and roasting [the substances],
but he used to smear the substances on the outside and heat them to make the
drug sink in. He said that the Persians were in the habit of working thus.³ Here is
what he said: “If you do not make the substances very thin and do not dissolve
and make them watery,⁴ you will not achieve any result.”

3. Let us move on to the words of this man [i.e. Democritus] and listen to him
speaking. He said: “and rhubarb from Pontus [i.e. the Black Sea]” [Ps.-Dem.
Alch. PM § 17, l. 186; Cat. § 2, l. 13]. Look at how perceptive are the remarks of
this man. By speaking of plants he spoke in riddles, in order to indicate their
flower: for plants produce flowers.⁵ But he said “and rhubarb from Pontus,” just
because Pontus is fed by rivers; <in fact,> all the rivers flow into it.⁶ So he made
clear to us and showed how to make the bodies or the substances watery, and
darken and make them thin.

4. Dioscorus says: And in what sense did he say that he [i.e. Ostanēs?] made us
swear not make any clear disclosures to anybody?

– He was right when he said “to nobody,” that is, to no one among uninitiated
people. For “to nobody” is not asserted with a general meaning. He was speaking
about those who have <not> been initiated and who do <not> have a well-trained
mind.⁷

² TEST. ET LOCI SIMILES 20–3 Olymp. Alch. CAAG II 99,20–100,5 ≈ *De lapide philosophiae*, CAAG II 199,25–200,6;
vide etiam infra, Syn. Alch. § 8, ll. 110–2 || 23–7 Philos. Anon. Alch. (Joan. Alch. BeRu) CAAG II 264,19–265,6 ||
28–9 Philos. Anon. Alch. (Zos. Alch. BeRu) CAAG II 131,5–16 ≈ *De lapide philosophiae* CAAG II 203,2–12.

³ TEST. ET LOCI SIMILES 33–5 Steph. Alch. II 234,4–27 Ideler; vide etiam imag. in M, fol. 10^r (CAAG I 141–2); Philos.
Christ. Alch. CAAG II 417,8–11.

⁴ TEST. ET LOCI SIMILES 38–9 Isis Alch. CAAG II 29–30; Philos. Christ. Alch. (Pappus Alch. BeRu) CAAG II 27,19–
28,4; vide etiam SyrC, fol. 144^v (translatio in CMA II 326–7) et SyrC, fol. 137^r (translatio in CMA II 320) ||
40–2 Steph. Alch. II 234,35–235,3 Ideler.

5. Βλέπε γὰρ ἐν τῇ εἰσβολῇ τῆς χρυσοποιίας τί εἶπεν ὑδράργυρος ἢ ἀπὸ κινναβάρεως, χρυσόκολλα.

45 Διόσκορος. Καὶ τοιούτων χρεῖα ἐστίν;

Συνέσιος. Οὐχί, Διόσκορε.

Διόσκορος. Ἀλλὰ τίνας ἐστὶ χρεῖα;

— Ἦκουσας καὶ πάλιν ἄκουσον. Ἡ ἀνάλυσίς ἐστι τῶν σωμάτων, ἵνα ἀναλύσῃς αὐτὰ καὶ ὕδατα αὐτὰ ποιήσῃς, ἵνα
50 ρεύσωσι καὶ ἀχλυνθῶσι καὶ λεπτυνθῶσι· τοῦτο δὲ καλεῖται ὕδωρ θεῖον καὶ ὑδράργυρος καὶ χρυσόκολλα καὶ θεῖον ἄπυρον καὶ ὅσα ἄλλα ὀνόματά εἰσιν. Ἡ γὰρ λεύκωσις καὶ οὖσις ἐστὶ, καὶ ἡ ξάνθωσις ἀναζωοπύρησις· αὐτὰ γὰρ ἑαυτὰ καίουσι, καὶ αὐτὰ ἑαυτὰ ἀναζωοπυροῦσιν. Ὁ δὲ φιλόσοφος πολλοῖς ὀνόμασιν ἐκά-
55 λεσεν αὐτά, ποτὲ μὲν ἐνικῶς, ποτὲ δὲ πληθυντικῶς, ἵνα γυμνάσῃ ἡμᾶς καὶ ἴδῃ εἴ ἐσμεν νοήμονες. Εἶρηκε γὰρ ὑποκατιῶν οὕτως· ἐὰν ᾖς νοήμων καὶ ποιήσῃς ὡς γέγραπται, ἔσῃ μακάριος· νικήσεις γὰρ μεθόδῳ πενίαν, τὴν ἀνίατον νόσον. Ἀποδιαπεμπόμενος οὖν καὶ ἀποπερισπῶν ἡμᾶς τῆς ματαιίας πλάνης, ὥστε ἀπαλλαγῆναι
60 ἡμᾶς τῆς πολυύλου φαντασίας· πρόσεχε δὲ ἐν τῇ εἰσβολῇ τῆς βίβλου τί εἶπεν· ἦκω δὴ κἀγὼ ἐν Αἰγύπτῳ φέρων τὰ φυσικά, ὅπως τῆς πολλῆς ὕλης καταφρονήσῃτε. Φυσικά δὲ εἶρηκε τὰ στερεὰ σώματα· εἰ μὴ γὰρ αὐτὰ ἀναλυθῶσι, καὶ πάλιν παγῶσιν, οὐδὲν <ἀν> εἰς πέρας προέλθαι τοῦ πράγματος.

65 6. Καὶ ἵνα νοήσωμεν ὅτι ἐκ τῶν στερεῶν λαμβάνεται τὰ ὕδατα, τουτέστι τὸ ἄνθος, ὅρα πῶς εἶπε· τὰ δὲ ἐν ζωμοῖς κρόκος Κιλίκιος καὶ ἀριστολογία καὶ τὰ ἐξῆς. Τὰ ἄνθη εἰπὼν, ἐδήλωσεν

5. Look at what he said in his introduction to the making of gold: “Mercury that comes from cinnabar, malachite ...” [Ps.-Dem. Alch. Cat. § 1, ll. 1-2].

Dioscorus. And do we really need such substances?

Synesius. We do not, Dioscorus.

Dioscorus. But, what do we need?

— You have listened to me, but listen again. The solution concerns solid bodies, in order to dissolve them and make them liquid [lit. waters]: in this way they flow and are made dark and thin. This is called divine water and mercury and malachite and unburnt sulphur and all the other names that are suitable. Whitening, in fact, consists in a burning process, and yellowing in a further burning [which regenerates bodies].⁵ The bodies burn each other and kindle each other again [by regenerating one another]. The philosopher called them by many names both singular and plural, in order to train us and to see whether we are intelligent. He spoke these words further on in the text: “If you are intelligent and will operate according to what has been written, you will be happy” [Ps.-Dem. Alch. Cat. § 2, l. 20]; “for through this method you will overcome poverty, the incurable disease.” Therefore he prevented and drew us away from being vainly led astray, so that we dismiss the illusion that a plurality of matters exist [Ps.-Dem. Alch. PM § 20, l. 227]. Turn your attention to what he said in the introduction of his book: “I too came to Egypt to deal with natural substances, so that you may turn your mind away from the plurality of matter” [Ps.-Dem. Alch. PM § 4]. He gave to solid bodies the name of natural substances: if they had not been dissolved and made solid again, we would not advance at all towards the end of our practice.”

6. And in order to understand that the waters [i.e. the liquid substances] – that is, the flowers – are obtained from solid substances, look at how he spoke: “These are the substances that fall among the washes: Cilician saffron and

43 Ἀποιίας [i.e. χρυσοποιίας] MBVA || ὑδράργυρος BeRu : D MBVA || 44 κινναβάρεως BeRu : O MBV : O^Y A || χρυσόκολλα BeRu : H MBVA || 45 ἐρω^ε· ἀπ^ω. [i.e. fort. ἐρώτησις· ἀπόκρισις·] in mg. A || 45-7 χρεῖα MBV : χρήα A || 49 ἀναλύσεως MBV : -εις A || pr. αὐτὰ om. BA || ποιήσεως MBV : -εις A || alt. ἵνα MV : καὶ BA || 50-1 ὕδωρ θεῖον BeRu : OX MBV et A qui s.l. θεῖον add. || 51 ὑδράργυρος BeRu : D MBVA : σελήνη Fabr || χρυσόκολλα BeRu : H MBVA || alt. θεῖον BeRu : X MBVA || 51-2 καὶ ὅσα — εἰσιν MV : ἀλλὰ δὴ καὶ ὅσα λοιπὰ ὀνόματά εἰσιν BA || 53 ἀναζωοπύρησις MBV : -ρισης A || 54 ἀναζωοπυροῦσιν MVA : -ζωοπυροῦσιν B || 55 ὅρα πονηρίαν φιλοσόφου (-ων B) in mg. BA || 56 ἴδῃ MBV : εἴ- A || νοήμονες MBV : νοεῖ- A ut plerumque || 57 ποιήσεως MBV : -εις A || 58 post οὖν add. ἦν BA || 62 ἀπ^ω ὧδε in mg. M || 62-3 supra τὰ στερεὰ σώματα add. «^σ [signum incertum] B || 64 ἄν addidi || προέλθαι MV : προσέλθῃ BA : προσέλθαι BeRu || 66-7 κρόκος Κιλίκιος scripsi : -ον -ον MBVA || supra κρόκος et ἀριστολογία add D BA || 67 ἀριστολογία scripsi : -λοχ MV : -χίαν BA

⁵ TEST. ET LOCI SIMILES 48-50 vide supra, Syn. Alch. § 2, ll. 28-9 || 50-2 Zos. Alch. CAAG II 184,5-6; [Zos. Alch.] CAAG II 144,20-1; Olymp. Alch. CAAG II 79,11-2; Philos. Christ. Alch. CAAG II 416,5-8; *De lapide philosophiae*, CAAG II 200,13-4 et 201,10 || 52-4 Zos. Alch. CAAG II 179,12-3 et 183,17-20; Philos. Anon. Alch. CAAG II 441,10-5; Steph. Alch. II 210,6-20 Ideler; vide etiam infra, *De blanchatione* § 2, ll. 4-7 || 56-7 Zos. Alch. CAAG II 233,25-7=I 187-8 Mertens et CAAG II 212,21; Steph. Alch. II 233,23-4 et 235,4 Ideler; Philos. Christ. Alch. CAAG II 414,9-10; CAAG II 285,3; vide etiam infra, Syn. Alch. § 6, ll. 76-7 || 60 Steph. Alch. II 247,9 Ideler.

ἡμῖν ὅτι ἐκ τῶν στερεῶν τὰ ὕδατα λαμβάνεται. Καὶ ἵνα ἡμᾶς
 πείσῃ ὅτι ταῦτα οὕτως ἔχει, μετὰ τὸ εἰπεῖν οἶνον ἄφθορον, εἶπε·
 70 καὶ ὕδωρ ἀσβέστου καὶ ὕδωρ σποδοκράμβης καὶ ὕδωρ φέκλης καὶ
 ὕδωρ στυπτηρίας, καὶ ἐπὶ τέλει εἶπε κυνὸς γάλα. Καὶ δῆλον ἡμῖν
 ἐστὶν ὅτι τὸ ἐκ τοῦ κοινοῦ ἀναφερόμενον. Τὰ γὰρ λυτικά τῶν
 σωμάτων προεῖσήνεγκεν ὕδωρ νίτρου καὶ ὕδωρ φέκλης. Καὶ ὅρα
 πῶς εἶπεν· αὕτη ἡ ὕλη τῆς χρυσοποιίας· ταῦτά εἰσι τὰ μεταλ-
 75 λιοῦντα τὴν ὕλην καὶ μεταλλεύοντα καὶ πυρίμαχα ποιοῦντα.
 Ἐκτὸς γὰρ τούτων οὐδὲν ἐστὶν ἀσφαλές· ἐὰν οὖν ᾗς νοήμων καὶ
 ποιήσης ὡς γέγραπται, ἔση μακάριος.

7. Διόσκορος. Καὶ πῶς ἔχω νοῆσαι, φιλόσοφε; Τὴν μέθοδον
 παρὰ σοῦ βούλομαι μαθεῖν· ἐὰν γὰρ ἀκολουθήσω τοῖς εἰρημέ-
 80 νοις, οὐδὲν ὀνήσομαι τι παρ' αὐτῶν.

– Ἄκουσον, Διόσκορε, αὐτοῦ λέγοντος καὶ ὄξυνόν σου τὸν
 νοῦν, Διόσκορε, καὶ βλέπε πῶς λέγει· ἐκστρεψον αὐτῶν τὴν
 φύσιν· ἡ γὰρ φύσις ἔνδον κέκρυπται.

– ὦ Συνέσιε, τίνα ἐκστροφὴν λέγει;
 85 – Τὴν τῶν σωμάτων λέγει
 – Καὶ πῶς αὐτὴν ἐκστρέψω; Ἡ πῶς φέρω τὴν φύσιν ἔξω;
 – Ὅξυνόν σου τὸν νοῦν, Διόσκορε, καὶ πρόσεχε πῶς λέγει· ἐὰν
 οὖν οἰκονομήσης ὡς δεῖ, φέρεις τὴν φύσιν ἔξω· γῆ Χία καὶ
 ἀστερίτης, καδμία λευκὴ καὶ τὰ ἐξῆς. Βλέπε πόση παρατήρησις
 90 τοῦ ἀνδρός, πῶς πάντα τὰ λευκὰ ἠνίξατο, ἵνα δείξῃ τὴν λεύ-
 κωσιν. Ὁ λέγει οὖν, Διόσκορε, τοιοῦτόν ἐστι· βάλε τὰ σώματα
 μετὰ τῆς ὑδραργύρου καὶ ῥίνισον εἰς λεπτόν, καὶ ἀναλάμβανε
 ὑδράργυρον ἐτέραν· πάντα γὰρ ἡ ὑδράργυρος εἰς ἐαυτὴν ἔλκει.

69 ἄφθορον MBVA : ἀφθόρου Zur¹ || 70 pr. καὶ om. BA || post ἀσβέστου des. V et inc.
 V² 82^r-83^v, quae autem deleta sunt || σποδοκράμβης MV : σπονδο- BA || tert. ὕδωρ
 BA : ὕ M || 71 στυπτηρίας BeRu : * MBA || 72 τὸ om. BA || 73 προεῖσήνεγκεν
 BA : προσήνεγκεν M || pr. et alt. ὕδωρ A : ὕ MB || 74 ποιίας [i.e. χρυσοποιίας
 BeRu] MBA || 74-5 μεταλλιοῦντα MB : -λιοῦντα A || 77 ποιήσης MB : -εις A || 78
 Διόσκορος om. BA || 79 βούλομαι MB : -ωμαι A || 80 ὀνήσομαι MB : -ωμαι A || 81
 καὶ om. M || σου MA : son B || 82 Διόσκορε M : τοῖς ἐγκειμένοις BA || βλέπε M :
 πρόσχευς BA || 85 τὴν — λέγει M : in mg. BA || 87 πῶς λέγει M : τοῖς εἰρημένοις
 BA || 88 οἰκονομήσης MB : -εις A || χία BA : χεία M || 89 ἀστερίτης BeRu : -ρίτης
 MB : -ρίτς A || 90 τοῦ om. M || τὰ om. B : add. s.l. A || 91 ση (?) in mg. A || supra βάλε
 add. * BA || 92 ὑδραργύρου BeRu : * MBA || ῥίνισον MBA : ῥίνη- BeRu || 93
 ὑδράργυρον BeRu : * MBA || φανερόν (litt. inversae) in mg. MBA || ὑδράργυρος
 BeRu : * MBA

Aristolochia” and so on [Ps.-Dem. Alch. Cat. § 2, ll. 11-2]. By speaking about flowers he showed us that the waters are obtained from solid substances. And in order to persuade us that this is the way things are, after mentioning “pure urine” he said: “and quicklime water, and water of cabbage ashes, and water of lees, and alum water,” and at the end he said “dog’s milk” [Ps.-Dem. Alch. Cat. § 2, ll. 14-7]. It is clear for us that it [i.e. this milk] is what [i.e. the vapour that] rises up from what is common [i.e. from the substances of everyday use].⁹ Before [the dog’s milk] he introduced the substances that can dissolve bodies, i.e. “soda water and water of lees.” And look at how he spoke: “These are the substances for the making of gold; these are the substances that change the matter, that make it possible to mine [metallic bodies]”¹⁰ and make them fire-resisting. Nothing is certain beyond these substances: If you are intelligent and operate according to what has been written, you will be happy” [Ps.-Dem. Alch. Cat. § 2, ll. 18-20].

7. Dioscorus. How can I become intelligent, my philosopher? I want to learn the method from you; for if I try to follow what has been said, I will not have any benefit from that.

– Listen to him speaking, O Dioscorus, and sharpen your mind, Dioscorus. Look at how he says: “Turn their nature inside out: for nature is hidden inside” [Ps.-Dem. Alch. PM § 14, l. 145; Cat. § 3, ll. 27-8].

– O Synesius, what transformation [lit. turning inside out] is he speaking about?

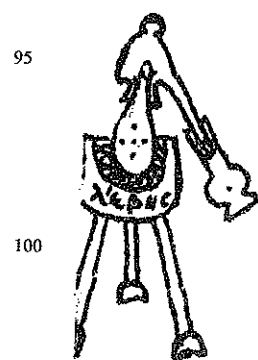
– He speaks about the transformation of the bodies.

– And how can I turn it [i.e. the nature] inside out? How can I lead the nature outside?

– Sharpen your mind, O Dioscorus, and turn your attention to how he speaks: “Therefore if you perform the right treatments, you lead the nature outside: Chian earth and *asteritēs*, white cadmia,” and so on [Ps.-Dem. Alch. AP § 2, ll. 14-5; Cat. § 3, ll. 29-30]. Look at how perceptive are the remarks of this man, how he hinted at all white substances in order to show the whitening process. Therefore this is what he said, Dioscorus: “Mix the bodies with mercury, file them finely and add any other mercury: for mercury attracts everything to itself.”¹¹

⁹ TEST. ET LOCI SIMILES 74-5 Steph. Alch. II 209,6-7 Ideler || 76-7 vide supra, Syn. Alch. § 5, l. 57.

¹⁰ TEST. ET LOCI SIMILES 82-3 Zos. Alch. CAAG II 223,25-6; Philos. Anon. Alch. (Zos. Alch. et Joan. Alch. BeRu) CAAG II 129,12-3 et CAAG II 264,2-3; *De lapide philosophiae*, CAAG II 201,1 || 88-9 CAAG II 18,8-9; Zos. Alch. CAAG II 226,23-5 = IV 68-9 Mertens; Zos. Alch. CAAG II 185,17-8 et 186,4-5; Zos. Alch. (?) CAAG II 159,12-4; *De quattuor elementis*, CAAG II 341,9-13.



95

100

105

Καὶ ἔασον πεφθῆναι ἡμέρας τρεῖς ἢ τέσσαρας·
καὶ βάλε αὐτὴν εἰς βωτάριον ἐπὶ θερμοσποδίας
μὴ ἐχούσης τὸ πῦρ διάπυρον, ἀλλὰ ἐπὶ θερ-
μοσποδίας πραείας [ὅ ἐστι κηροτακίς]. Ταύτη
οὖν τῇ ἀναδόσει τοῦ πυρός, συναρμόζεται τῷ
βωταρίῳ ὑάλινον ὄργανον ἔχον μαστάριον· ἐπὶ
τὰ ἄνω προσέχων, [καὶ] ἐπικέφαλα κείσθω· καὶ
τὸ ἀνερχόμενον ὕδωρ διὰ τοῦ μαζοῦ δέχου καὶ
ἔχε εἰς σῆψιν· τοῦτο λέγεται ὕδωρ θεῖον, αὕτη
ἐστὶν ἐκστροφή· ταύτη τῇ ἀγωγῇ φέρεις ἔξω τὴν
φύσιν τὴν ἔνδον κεκρυμμένην· αὕτη καλεῖται λύσις σωμάτων.
Τοῦτο ὅταν σαπῇ καλεῖται ὄξος καὶ οἶνος Ἀμιναῖος καὶ τὰ
ὅμοια.



8. Καὶ ἵνα θαυμάσης τὴν τοῦ ἀνδρὸς σοφίαν, βλέπε πῶς δύο
καταλόγους ἐποίησατο, χρυσοποιίας καὶ ἀργυροποιίας, καὶ πάλιν
δύο ζωμούς, τὸν μὲν ἓνα ἐν τῷ ξανθῷ, τὸν δὲ ἕτερον ἐν τῷ
λευκῷ, τουτέστιν χρυσῷ καὶ ἀργύρῳ· καὶ ἐκάλεσε τὸν τοῦ
χρυσοῦ κατάλογον χρυσοποιίαν, τὸν δὲ τοῦ ἀργύρου ἀργυρο-
ποιίαν.

94 imag. servat in mg. A || ἡμέρας M : 66 BA || 95 βωτάριον M : βο- BA : in texta Pizzini 13^v12 [i.e. μωτάρια] || 95-6 ἐπὶ θερμοσποδίας (sic) — ἀλλὰ M : om. BA, sed μὴ ἐχούσις (sic) τὸ διάπυρον· ἀλλ' ἐπὶ θερμοσποδίας add. in mg. A || 96-7 θερμοσποδίας πραείας BA : -ίαν -εἶαν M || 97 ὅ ἐστι κηροτακίς (sic M) tamquam ex glossemate seclusi : ὁ δὲ βωτάριον ἐστὶ κηρ. BA || 99 βωταρίῳ M : βο- BA || ὑάλινον BA : ὑέ- M || 100 προσέχων M : -ον BA || καὶ seclusi || ἐπικέφαλα κείσθω M : κατωκάρα κείμενον BA, sed ἦγουν ἐπικέφαλα κείσθω add. in mg. A || 102 εἰς σῆψιν BA : καὶ σῆψιν M || ὕδωρ θεῖον BA : ὕX M || 103-4 ταύτη — κεκρυμμένην om. BA || τὴν φύσιν M : om. BeRu || 105 ἀμιναῖος scripsi : ἀμη- M : ἀμηνέος BA || imag. in ima pagina servat B || 108 ποιίας [i.e. χρυσοποιίας BeRu] MBA || ποιίας [i.e. ἀργυροποιίας BeRu] MBA || 109 τὸν δὲ ἕτερον BA : καὶ τὸν ἓνα M || 110 χρυσῷ Zur¹ : Δ MBA : -ὄν BeRu || ἀργύρῳ Zur¹ : C MBA : -ον BeRu || 111 χρυσοῦ BeRu : Δ MBA || ποιίαν [i.e. χρυσοποιίαν BeRu] MBA || τοῦ M : τῆς BA || ἀργύρου BeRu : C MBA

Let it macerate for three or four days and put it in a vessel [placed] not on hot ashes with a high flame, but in ashes at a milder temperature [this is the *kērotakis*]. During this application of heat, a glass instrument that has a breast-shaped protuberance is fitted onto the vessel. Put it on the top of the vessel and turn it upside down; collect the water going up through the breast and keep it for the fermentation."¹² This water is called divine water, and this is how to turn [the bodies] inside out. Through this method you lead the hidden interior nature outside; this is called the melting of bodies. This water after being macerated is called vinegar and Aminaioi wine and similar names.¹³

8. In order to admire the wisdom of this man, look at how he composed two catalogues – for the making of gold (*chrysopoieia*) and the making of silver (*argyropoeia*) – and how he composed [two catalogues] of washes, the first in the yellow, that is, in [his book on] gold, the second in the white, that is, in [his book on] silver; and he gave to the catalogue of gold the name of “the making of gold,” and to the catalogue of silver the name of “the making of silver.”

¹² TEST. ET LOCI SIMILES 91–103 Zos. Alch. CAAG II 236,2–237,5 = III 1–27 Mertens (ll. 2–20 Mariae Ebraiae tribuendae sunt) et CAAG II 141,3–20 = IX 3–23 Mertens || 98–102 [Zos. Alch.] CAAG II 210,11–2 et 250,18–251,2; Olymp. Alch. CAAG II 105,6; Steph. Alch. II 208,20–1 Ideler; Philos. Christ. Alch. CAAG II 275,10–4 et 278,11–2; Philos. Anon. Alch. CAAG II 439,23–440,4 || 103–4 Zos. Alch. CAAG II 223,24–6; *De quattuor elementis*, CAAG II 338,17–8 et 340,2–3; *De lapide philosophiae*, CAAG II 200,26–7; vide etiam supra, Syn. Alch. § 6, ll. 82–3.

¹³ TEST. ET LOCI SIMILES 107–12 vide supra, Syn. Alch. § 2, ll. 20–3.

- Πάνυ καλῶς ἔφη, ὦ φιλόσοφε Συνέσιε· καὶ ποῖον πρῶτόν
ἐστὶ τῆς τέχνης, τὸ λευκάναι ἢ τὸ ξανθῶσαι;
- 115 Συνέσιος. Μᾶλλον τὸ λευκάναι.
Διόσκορος. Καὶ διὰ τί τὴν ξανθωσιν εἶπε πρῶτον;
- Ἐπειδὴ προτετίμηται ὁ χρυσὸς τοῦ ἀργύρου.
– Καὶ οὕτως ὀφείλομεν ποιῆσαι, Συνέσιε;
- Οὐ, Διόσκορε, ἀλλὰ διὰ τὸ γυμνάσαι ἡμῶν τὸν νοῦν καὶ
120 τὰς φρένας, οὕτω συνετάγησαν. Ἄκουσον αὐτοῦ λέγοντος· ὡς
νοήμοσιν ὑμῖν ὁμιλῶ, γυμνάζων ὑμῶν τὸν νοῦν. Ἐὰν δὲ βούλῃ
τὸ ἀκριβὲς γνῶναι, πρόσεχε εἰς τοὺς δύο καταλόγους, ὅτι πρὸ
πάντων ἡ ὑδράργυρος ἐτάγη, καὶ ἐν τῷ ξανθῷ, τουτέστιν χρυσῷ,
καὶ ἐν τῷ λευκῷ, τουτέστιν ἀργύρῳ. Καὶ ἐν μὲν τῷ χρυσῷ εἶπεν·
125 ὑδράργυρος ἢ ἀπὸ κινναβάρεως· ἐν δὲ τῷ λευκῷ εἶπεν· ὑδράρ-
γυρος ἢ ἀπὸ ἀρσενικοῦ ἢ σανδαράχης καὶ τὰ ἑξῆς.
9. Διόσκορος εἶπεν. Διάφορος οὖν ἐστὶν ἡ ὑδράργυρος;
Συνέσιος. Ναί, διάφορός ἐστι μία οἷσα.
Διόσκορος. Καὶ εἰ μία ἐστὶ πῶς ἐστὶ διάφορος;
- 130 Συνέσιος. Ναί, διάφορος γίνεται καὶ μεγίστην δύναμιν ἔχει.
Ἡ οὐκ ἤκουσας τοῦ Ἑρμοῦ λέγοντος· τὸ κηρίον τὸ λευκὸν καὶ
τὸ κηρίον τὸ ξανθόν;
- Διόσκορος. Ναί, ἤκουσα. Ὅπερ δὲ βούλομαι μαθεῖν, Συνέσιε,
τοῦτο με δίδαξον τὸ ποίημα· πάντως αὕτη τὰ εἶδη πάντων δέχε-
135 ται;
- Συνέσιος. Ἐνόησας, Διόσκορε· ὥσπερ γὰρ ὁ κηρὸς οἶον δ' ἂν
προσλαμβάνη χρῶμα δέχεται, οὕτω καὶ ἡ ὑδράργυρος, φιλόσοφε·

113 Συνέσιε φιλόσοφε BA || 117 ὁ om. A || χρυσὸς BeRu : Δ MBA || ἀργύρου BeRu :
C MBA || 118-9 καὶ σὺ κὰν δὲ οὐ δοκῇ ὦ διόσκορε add. in mg. A || 119 διὰ om. BA :
διὰ τὸ om. BeRu || ἡμῶν MA : ὁ- B || 121 νοήμοσιν B : -ωσιν M : νοεῖ- A || 121-2
βούλῃ τὸ ἀκριβὲς M (idem in Olymp.): Βου^λ τὸ ἄ. A : βει (sic) τὸ ἀκριβῶς B || 123
ὑδράργυρος BeRu : D MBA || χρυσῷ BeRu : Δ MBA || 124 ἀργύρῳ BeRu : C MBA ||
χρυσῷ BeRu : Δ MBA || 125 ὑδράργυρος BeRu : D MBA || κινναβάρεως BeRu : C
MBA || 125-6 ὑδράργυρος BeRu : D MBA || 126 Λ^{ov} [i.e. ἀρσενίκου BeRu] M : Δ
BA || σανδαράχης BA : σαν^δ M || 127 διάφορος οὖν M : καὶ δ. BA || ὑδράργυρος
BeRu : D MBA || 131 ἡ scripsi : ἡ BA : om. M || κηρίον MB : κῦρ- A || 134 ποίημα
non legit. B || post ποίημα add. ὅτι σὺ ἐπίστασαι A || 134-5 πάντως — δέχεται
Synesio trib. Pizzim 14723-24, qui Συνέσιος. Ἐνόησας Δ. (l. 136) om. || 136 Συνέσιος
A : om. MB || ἐνόησας MB : νόησον A (νόεισον in mg. add.) || ante Διόσκορε add. ὦ
A || 137 supra προσλαμβάνη add. ὁμιλήσι (sic) A (vide *De lap. phil.* CAAG II 199,22
οἶον ἂν χρῶμα προσομιλήσῃ) || ἡ om. A || ὑδράργυρος BeRu : D MBA

- You spoke wonderfully, O philosopher Synesius. What is the first operation of the
Art, whitening or yellowing?
Synesius. Whitening, to be sure.
Dioscorus. So why did he first speak about yellowing?
– Because gold is more valued than silver.
– So must we work following this order, Synesius?
– No, Dioscorus, but he chose this order with the intent of training our mind and
intellect. Listen to him speaking: “I deal with you as intelligent people, by training
your mind.” If you want to obtain accurate knowledge, turn your attention to the
two catalogues: he listed mercury before all other substances, both in the yellow,
that is, in [his book on] gold, and in the white, that is, [in his book on] silver. He
said in [his book on] gold: “Mercury that comes from cinnabar” [Ps.-Dem. Alch.
Cat. § 1, l. 2], and he said in [his book on] silver: “Mercury that comes from orpi-
ment¹⁴ or realgar,” and so on [Ps.-Dem. Alch. *Cat.* § 3, l. 26].

9. Dioscorus said. So is mercury of different kinds?¹⁵

Synesius. Yes, it is of different kinds, although it is only one.

Dioscorus. But if it is only one, how can it be of different kinds?

Synesius. Yes, it becomes of different kinds and it has the greatest power. Did you
not listen to Hermes saying: “The white honeycomb and the yellow honeycomb”?

Dioscorus. Yes, I listened to him. Teach me, O Synesius, exactly this procedure
that I want to learn: does mercury take on entirely the forms of all substances?

Synesius. You did understand, Dioscorus: for as wax takes any colour it receives,
in the same way mercury does also, O philosopher; it whitens all substances, draws

¹⁴ TEST. ET LOCI SIMILES 119–21 Olymp. Alch. CAAG II 103,9–10; Christ. Alch. CAAG II 397,17–8; vide etiam infra,
Syn. Alch. § 7, ll. 289–90 || 121–6 Olymp. Alch. ut monuerunt BeRu (CAAG II 90 n. 15), qui textum non ed. [vide M,
fol. 172^v 14–22; V, fol. 21^v 19–22^v 6; A, fol. 207^v 21–207^v 3] || 124–6 *De lapide philosophiae*, CAAG II 199,19–21.
¹⁵ TEST. ET LOCI SIMILES 127–44 Olymp. Alch. ut monuerunt BeRu (CAAG II 90 n. 15), qui textum non ed. [vide M, fol.
172^v 22–172^v 7; V, fol. 22^v 7–22^v 3; A, fol. 207^v 4–19]; vide etiam Syrl. in CMA II 45–7 (textus) et 82–5 (translatio);
SyrC, fols. 55^v–58^v (translatio in CMA II 242–5) || 131–2 Philos. Christ. Alch. CAAG II 420,4–14 || 136–7 *De
lapide philosophiae*, CAAG II 199,22–4.

αὕτη λευκαίνει πάντα καὶ πάντων τὰς ψυχὰς ἔλκει καὶ ἐφ'
 ἑαυτὴν ἐπισπᾶται. Διοργανιζομένη οὖν καὶ ἔχουσα ἐν ἑαυτῇ τὰς
 140 ὑγρότητας πάντως καὶ σῆψιν ὑφισταμένη, ἀμείβει πάντα τὰ
 χρώματα καὶ ὑποστατική γίνεται, ἀνυποστάτων αὐτῶν ὑπαρ-
 χόντων. Μᾶλλον δέ, ἀνυποστάτου αὐτῆς ὑπαρχούσης, τότε καὶ
 κατόχιμος γίνεται ταῖς οἰκονομίαις ταῖς διὰ τῶν σωμάτων καὶ
 τῶν ὕλων αὐτῶν.

145 10. Διόσκορος. Καὶ ποῖά εἰσι ταῦτα τὰ σώματα καὶ αἱ ὕλαι
 αὐτῶν;

Συνέσιος. Ἡ τετρασωμία καὶ τούτων τὰ συγγενή.

Διόσκορος. Καὶ ποῖά εἰσι τὰ τούτων συγγενή;

Συνέσιος. Ἦκουσας ὅτι αἱ ὕλαι αὐτῶν ψυχαὶ αὐτῶν εἰσιν;

150 Διόσκορος. Καὶ αἱ ὕλαι οὖν αὐτῶν ψυχαὶ αὐτῶν εἰσιν;

Συνέσιος. Ναί. Ὡς περ γὰρ ὁ τέκτων, ἐὰν λάβῃ ξύλον <καὶ
 ποιῇ καθέδραν> ἢ δίφρον ἢ ἄλλο τι, μόνον τὴν ὕλην ἐργάζεται,
 οὕτω καὶ ἡ τέχνη αὕτη, ᾧ φιλόσοφε, ἐπειδὴ ἔτεμεν αὐ-
 τήν. Ἄκουσον, ᾧ Διόσκορε· ὁ λιθοξόος ξέει τὸν λίθον ἢ πρίζει,
 155 ἵνα ἐπιτήδειος γένηται εἰς τὴν χρεῖαν αὐτοῦ. Ὅμοίως καὶ ὁ
 τέκτων τὸ ξύλον πρίζει καὶ ξέει ὥστε γενέσθαι θρόνον ἢ δίφρον,
 καὶ οὐδὲν χαρίζειται ὁ τεχνίτης εἰ μὴ μόνον τὸ εἶδος· οὐδὲν γὰρ
 ἔστιν, εἰ μὴ ξύλον. Ὅμοίως καὶ <ὁ> χαλκὸς γίνεται ἀνδριᾶς ἢ
 ἄλλο σκεῦος, τοῦ τεχνίτου αὐτῷ μόνον τὸ εἶδος χαριζομένου.

160 Οὕτως οὖν καὶ ἡ ὑδράργυρος φιλοτεχνουμένη ὑφ' ἡμῶν πᾶν

138-9 ἐφ' ἑαυτὴν Olymp. Alch. (cods. MV) : ἐψεί (-ῇ A) αὐτὰ καὶ MBA et Olymp.
 Alch. (cod. A) || 140 πάντα BeRu, coll. Olymp. Alch. (cods. MV) : παν^τ M : πάντως BA
 et Olymp. Alch. (cod. A) || 143 κατόχιμος MB : κατόχυμος A || post οικ. ταῖς des. V^a
 et rursus inc. V || 147 post τετρασωμία add. φησὶν Olymp. Alch. (cods. MV) || τὰ
 τούτων σ. V || 149 post ὕλαι add. οὖν A || pr. αὐτῶν om. BeRu || post αὐτῶν εἰσι iter.
 συνέσιος· ἡ τετρασωμία — ψυχὰι αὐτῶν εἰσι (ll. 147-8) B || 150-1 Διόσκορος — ναί
 om. V || 151-2 καὶ ποιῇ καθέδραν addidi, coll. ποιεῖ καθ. Olymp. Alch. : καὶ ποιῇ
 θρόνον add. BeRu || 152 post ἐργάζεται add. καὶ οὐδὲν ἄλλο αὐτῷ χαρίζεται ὁ
 τεχνίτης εἰ μὴ μόνον τὸ εἶδος Olymp. Alch. (cods. MV) || 153-4 αὐτὴν V : αὐ^τ M :
 αὐτὰ BA || 155 ἐπιτήδειος MBV : -διος A || 157 οὐδὲν — εἶδος om. A || post pr.
 οὐδὲν add. ἄλλο BeRu, coll. Olymp. Alch. || post χαρίζεται add. αὐτῷ Olymp. Alch.
 (cods. MV) || post alt. οὐδὲν (VA) add. ἄλλο BeRu, coll. Olymp. Alch. : οὐδὲ MB || 158
 ὁ add. BeRu, coll. Olymp. Alch. || χαλκὸς BeRu : Ϝ MV : δ BA || ἀνδριᾶς BA : -ειᾶς
 MV || post ἀνδριᾶς add. ἡ κύκλος BeRu, coll. Olymp. Alch. || 159 post ἄλλο add. τι
 BeRu, coll. Olymp. Alch. || αὐτῷ scripsi, coll. Olymp. Alch. (cods. MV) : -ὁ MBVA ||
 160 ὑδράργυρος BeRu : Ϝ MVA : non legit. B

to itself and absorbs their souls. Since it is processed with the appropriate tools¹⁶ and holds in itself all the moistures and sustains the macerating process, it takes in exchange all the colours and becomes their support, because they are unsubstantial. Rather, exactly when mercury loses its substance [lit. becomes unsubstantial], then it may be retained [by the metallic bodies] by means of the treatments carried out using the bodies and their matters [i.e. constituents].¹⁷

10. Dioscorus. And what are these bodies and their matters?

Synesius. They are the *tetrasōmia* [lit. the four bodies] and their related substances.¹⁸

Dioscorus. And what are the substances related to these bodies?

Synesius. Did you hear that the matters [i.e. constituents] of these bodies are their souls?

Dioscorus. So are the matters of these bodies their souls?¹⁹

Synesius. Yes, they are. In fact, [just as] when a carpenter takes wood and <makes a chair> or a chariot or something else, he works only upon the matter, so it is with the Art itself, O philosopher, since it cuts the matter. Listen to me, Dioscorus: the stonemason polishes or saws the stone that has to become suitable for his needs. In the same way the carpenter also saws and smoothes down the wood so that it becomes a chair or a chariot, and the craftsman does not confer anything other than the form alone: in fact, there is nothing other than wood. In the same manner copper becomes a statue or a some other object, since the craftsman confers only the form upon it. And likewise, that is how also the mercury that we produce

¹⁶ TEST. ET LOCI SIMILES 145-64 Olymp. Alch. ut monuerunt BeRu (CAAG II 90 n. 15), qui textum non ed. [vide M, fol. 172^v 7-25; V, fols. 22^v 3-23^v 5; A, fols. 207^v 19-208^r 51] || 142-4 Philos. Christ. Alch. CAAG II 276, 16-22; vide etiam Syrc, fol. 55^v 13-21 (translatio in CMA II 243).

¹⁷ TEST. ET LOCI SIMILES 151-9 Pelag. Alch. CAAG 276, 16-22.

εἶδος αὐτὴ ἀναδέχεται καὶ πεδηθεῖσα, ὡς εἴρηται, ἐν τῷ τετραστοίχῳ σώματι ἰσχυρὰ καὶ ἀδίωκτος μένει, κρατοῦσα καὶ κρατουμένη. Διὰ τοῦτο καὶ Πιβήχιος πολλὴν συγγένειαν ἔχειν ἔλεγεν.

165 11. Διόσκορος. Καλῶς ἐπέλυσας, φιλόσοφε· ἐδίδαξάς με, φιλόσοφε. Βούλομαι οὖν ἐπὶ τὴν τοῦ ἀνδρὸς ἀναδραμεῖν ῥῆσιν καὶ ἐξ ὑπαρχῆς ἀναλαβεῖν τὰ ὑπ' αὐτοῦ λελοξευμένα ὡς εἰρημένα· ὑδράργυρος ἢ ἀπὸ κινναβάρεως. Πᾶσα οὖν ὑδράργυρος ἀπὸ σωμάτων γίνεται. Οὗτος δὲ κιννάβαριν εἶπεν, ὡς δῆλον αὐτὴν ἀπὸ
170 κινναβάρεως οὔσαν. Καίτοι γε ἡ κιννάβαρις ὑδράργυρος ξανθὴ ἐστίν, αὕτη δὲ λευκὴ ἢ ὑδράργυρος.

Συνέσιος. Ἐνεργεῖα μὲν λευκὴ ὑπάρχει ἢ ὑδράργυρος, δυνάμει δὲ ξανθὴ γίνεται.

Διόσκορος. Μὴ ἄρα τοῦτο ἔλεγεν ὁ φιλόσοφος· ὦ φύσεις οὐράνιοι φύσεων δημιουργοί, ταῖς μεταβολαῖς νικῶσαι τὰς φύσεις;

Συνέσιος. Ναί, διὰ τοῦτο εἴρηκεν· εἰ μὴ γὰρ ἐκστραφῇ, ἀδύνατον γενέσθαι τὸ προσδοκώμενον, καὶ μάτην κάμνουσιν οἱ τὰς ὕλας ἐξερευνῶντες καὶ μὴ φύσεις σωμάτων μαγνησίας ζητοῦντες. Ἐξεστὶ γὰρ τοῖς ποιηταῖς καὶ συγγραφεῦσι τὰς αὐτὰς λέξεις ἄλλως τε καὶ ἄλλως σχηματίζειν. Σῶμα οὖν μαγνησίας εἴρηκε, τουτέστιν τὴν μίξιν τῶν οὐσιῶν· καὶ διὰ τοῦτο ὑποκατιῶν ἔφη ἐν τῇ εἰσβολῇ τῆς ποιήσεως τοῦ χρυσοῦ· λαβὼν ὑδράργυρον πῆξον τῷ τῆς μαγνησίας σώματι.

161 Ⓞ add. in mg. M || τῷ om. MV et BeRu || 161-2 τετραστοίχῳ MVA : -στίχῳ B || 162-3 κρατοῦσα καὶ κρατουμένη om. BA || 163 Πιβήχιος MBV : Ἐπιβήχιος A || συγγένειαν BeRu, coll. Olymp. Alch. (cods. MV) : ἀγγελίαν MBVA et Olymp. Alch. (cod. A) : εὐγένειαν Zur² || 166 βούλομαι MBV : -ωμαι A || ἀναδραμεῖν MBV : -δρομεῖν A || 167 ὑπαρχῆς ἀναλαβεῖν BA : ἀπαρχῆς εἰδέναι MV || λελοξευμένα ὡς MV : λελοξευμένως BA || 168 pr. et alt. ὑδράργυρος BeRu : Ⓞ MBVA || κινναβάρεως BeRu : Ⓞ MBV : Ⓞ A || 169 κιννάβαριν Zur¹ : Ⓞ MBV : Ⓞ A : -ις BeRu || 170 κινναβάρεως BeRu : Ⓞ MBV : Ⓞ A || κιννάβαρις BeRu : Ⓞ MBV : Ⓞ A || 170-1 pr. et alt. ὑδράργυρος BeRu : Ⓞ MBVA || 172 ὑδράργυρος BeRu : Ⓞ MBVA || 174 ἄρα M : ἄ- BVA || 175 οὐράνιοι MV : -αι A : non legit. B || 177 Συνέσιος om. BA || 178 προσδοκώμενον MBV : -όμενον A || 179 post ἐξερευνῶντες interrogationis signum add. A || φύσεις σωμάτων MBVA : -ιν σώματος prop. BeRu || μαγνησίας BeRu : μῆγ MBV : μῆ A || 181 μαγνησίας BA : μῆγ MV || 182 τουτέστιν om. BA || 183 ὃ [i.e. χρυσοῦ BeRu] B : Ⓞ MVA || 183-4 ὑδράργυρον BeRu : Ⓞ MBVA || 184 μαγνησίας BA : μῆ M : μῆγ V

with art takes any form and remains – as I said – fixed and strictly bound together with the *tetrastoichos* [i.e. the alloy formed by the four elements (metals)], which it masters and by which it is mastered. This is why Pebichios also claimed that mercury has a great affinity [for the bodies].

11. Dioscorus. Your explanation is clear, Synesius, and you have instructed me, O philosopher. Therefore I want to return to the discourse of this man [i.e. Democritus] and take up again, from the beginning, exactly the words he said in an obscure way: “Mercury that comes from cinnabar” [Ps.-Dem. Alch. Cat. § 1, l. 2]. So every mercury is produced from bodies. He said “cinnabar” to make clear that mercury is produced from cinnabar. However, cinnabar is a yellow [kind of] mercury, while this mercury is white.

Synesius. The mercury is white actually, but yellow potentially.²⁰

Dioscorus. Did not the philosopher say these words: “O celestial natures, artificers of natures, which conquer natures with your transformations”? [Ps.-Dem. Alch. PM § 15, ll. 150-2].

Synesius. Yes, he did, and that is why he said: “If you do not turn [the natures] inside out, it will be impossible to reach what is expected; those who examine the matter and do not investigate the natures of the bodies of *magnēsia* wear themselves out in vain.” Indeed, poets and prose-writers are allowed to fashion the same speeches using different figurative expressions. Therefore he said “the body of *magnēsia*,” that is, the mixing of the substances;²¹ which is why he said further on in the introduction to [his book on] the making of gold: “Take mercury and make it solid with the body of *magnēsia*” [Ps.-Dem. Alch. PM § 5, l. 67].

²⁰ TEST. ET LOCI SIMILES 160-3 Zos. Alch. in Olymp. Alch. CAAG II 96,9-14 || 163-4 vide SyrL in CMA II 18 (textus) et 85 (translatio); SyrC, fol. 58^v4-12 (translatio CMA II 245).

²¹ TEST. ET LOCI SIMILES 165-71 vide SyrC, fol. 57^v11-57^v5 (translatio in CMA II 83-4) || 180-2 Zos. Alch. CAAG II 192,19-193,14; Philos. Christ. Alch. CAAG II 397,6-399,2.

185 12. Διόσκορος. Ἴδου οὖν προτετίμηται ἡ ὑδράργυρος.

Συνέσιος. Ναί, διὰ ταύτης γὰρ τὸ πᾶν ἀνασπᾶται· καὶ πάλιν προστίθεται (καὶ κατὰ βαθμὸν ἐκάστης οἰκονομίας τετύχηκεν)· χρυσόκολλα ὃ ἐστὶ βατράχιον· ἐν τοῖς χλωροῖς λίθοις εὐρίσκεται.

190 — Καὶ τίς ἂν εἴη χρυσόκολλα ὃ ἐστὶ βατράχιον, τίς ἡ σημασία ὅτι καὶ ἐν τοῖς χλωροῖς λίθοις εὐρίσκεται; Ἀναγκαῖον οὖν ἡμῖν ἐστὶ ζητήσαι.

— Ὀφείλομεν οὖν εἰδέναι πρῶτον ὅσα ἀπὸ χρωμάτων εἰσὶ χλωρῶν. Φέρε δὴ ὡς ἀπὸ ἀνθρώπου εἰπωμεν· προτετίμηται γὰρ ὁ
195 ἄνθρωπος πάντων τῶν ζῶων τῶν ἐπὶ τῆς γῆς. Λέγομεν οὖν [ὅτι] ὠχρίασαντα τοῦτον χλωρὸν γεγονέναι, καὶ δῆλον ὅτι ὡς ὠχρά τὸ εἶδος μεταβάλλεται, ὃ ἐστὶ ἐπὶ τὸ χρυσίζον. Μᾶλλον δὲ καὶ αὐτό, τουτέστι τὸ λέπος τοῦ κιτρίου τὸ τῆς ὠχρότητος εἶδος. Τοῦτο δὲ καὶ ὑποκατιῶν εἶπεν· ἀρσενικὸν ξανθόν, ἵνα δείξῃ τὸ
200 τῆς ὠχρότητος εἶδος.

13. Ἴνα δὲ εἰδῆς πῶς μετὰ παρατηρήσεως πολλῆς μερικῶς εἴρηκε τοῦτο, πρόσεχε τὸν νοῦν πῶς λέγει· ὑδράργυρος ἡ ἀπὸ κινναβάρεως, σῶμα μαγνησίας· εἴτα ἐπιφέρει τὴν χρυσόκολλαν, κλαυδιανόν, ἀρσενικὸν ὄνομα. Πάλιν ἐπήγαγεν ἀρσενικόν, ἵνα
205 διέλῃ αὐτὸ ἀπὸ τῶν θηλυκῶν καὶ μετὰ τὸν κλαυδιανὸν ἀρσενικόν τὸ ξανθόν, τὰ ξανθὰ δύο προσθεῖς ὀνόματα δύο θηλυκά, ἔπειτα δύο ἀρσενικά. Δεῖ οὖν ἡμᾶς ἐξιχνεῦσαι καὶ ἰδεῖν τί ἂν εἴη τοῦτο, ὡς ἐγὼ κεκίνημαι, Διόσκορε· ἐνταῦθα σήπει τὸν χρυσόν, εἴτα ἐπαναλαμβάνει καδμίαν, εἴτα ἀνδροδάμαντα· καὶ ὁ

185 ὑδράργυρος BeRu : D MBVA || 186 ναί MV : καί BA || 187 κατὰ βαθμὸν BeRu, ex κατὰβαθμὸν (sic) A : καταβαθμὸν MBV || 188 χρυσόκολλα BeRu : B MBVA || ὃ ἐστὶ MBVA : ἦτοι BeRu || post ἐν add. δὲ BA || 188-9 εὐρίσκεται MBA : -ισκόμενον V || 190 χρυσόκολλα BeRu : B MBVA || ὃ ἐστὶ BA : ἦτοι MV || 191-2 ἀναγκαῖον — ζητήσαι Synesio trib. BeRu || 193 ὀφείλομεν MBVA : pr. litt. rubricata BA : ὀφέλ- BeRu || 194 post χλωρῶν add. καὶ V || δὴ MV : οὖν BA || ἀπὸ MBVA : περὶ prop. Zuber (Z 73¹⁸) || 195 ὅτι secl. BeRu || 196 ὠχρίασαντα MBV : ὠχρίω- A || ὠχρά BeRu : ὠχρά MV : ὠχρά BA || 197-8 καὶ αὐτὸ δὲ μᾶλλον BA || 202 ὑδράργυρος BeRu : D MBVA || 203 κινναβάρεως BeRu : C MBV : C A || μαγνησίας BeRu : μῖ MBVA || χρυσόκολλαν BeRu : B MBVA || 205 αὐτὸ om. BA || 206 ὀνόματα BeRu : C MBV : C || fort. leg. ὁμοῦ, coll. CMAG VIII 14,723; 22,1217] A || 207 δεῖ MBA : χρῆ V || ἐξιχνεῦσαι MBVA : ἐπι- Fabr || 208 ἐνταῦθα MBV : ἐνταῦθα A || σήπει MV : σήπει BA || 209 χρυσόν BeRu : B MBVA || καδμίαν MBV : -μία A

12. Dioscorus. Thus it is that mercury has been put before all other substances.

Synesius. Yes; the *pan* [i.e. the whole, everything] is distilled through mercury; and he adds again (and step by step he touched upon every procedure): “Malachite, that is ‘ranunculus’ [lit. little frog]: it is found among the green stones” [Ps.-Dem. Alch. Cat. § 1, ll. 3f.].²²

— And what is the malachite that is ‘ranunculus’? What is the meaning of “it is found among the green stones”? It is necessary that we investigate.

— Therefore we must know first of all what concerns green colours. Let us start by speaking about human beings, for they are the first to be honoured among all living beings on earth. Now then, the one who turns pale is said to have become green, and it is clear that his complexion turns the colour of yellow ochre, a colour that tends to be similar to gold. Or we can put it better this way, that the peel of a citron looks yellowish in appearance [lit. has the notion/idea of yellowness]. And further on in his work he [i.e. Democritus] said “yellow orpiment” in order to indicate the notion of yellowness.²³

13. In order to know how perceptively he explained this point in detail, turn your attention to how he says: “Mercury that comes from cinnabar, *magnēsia*’s body”; then he adds “malachite, *klaudianon*,” a masculine name. He has introduced a masculine substance again, with the intention of distinguishing it from the feminine ones, and after “*klaudianon*” he [added] “yellow orpiment,” and he placed two yellow substances that are referred to by two feminine names closer to [the two yellow substances referred to] by two masculine names [Ps.-Dem. Alch. Cat. § 1, ll. 2-4].²⁴ So we must follow him and know what all this means. I am so excited, Dioscorus: at this point he macerates gold, then he takes up cadmia again, then *androdamas*; *androdamas* and

²² TEST. ET LOCI SIMILES 193-4 Olymp. Alch. CAAG II 102,10-1.

²³ TEST. ET LOCI SIMILES 204-7 Zos. Alch. CAAG II 216,17.

- 210 ἀνδροδάμας καὶ ἡ καδμία ξηρά εἰσι καὶ δείκνυσιν τὴν ξηρότητα
τῶν σωμάτων. Καὶ ἵνα εὐδηλον αὐτὸ ποιήσῃ, ἐπήνεγκε στυπ-
τηρίαν ἐξηλωθεῖσαν. Βλέπε πόση σοφία τοῦ ἀνδρός, ἵνα καὶ οἱ
ἐχέφρονες νοήσωσι, πῶς αὐτοὺς ἐδίδαξεν εἰπὼν στυπτηρίαν
ἐξηλωθεῖσαν· τάχα δὲ τοῦτο καὶ τοὺς ἀμυήτους ὥφειλε πείθειν.
215 Ἴνα δὲ καὶ βεβαιότερά σοι γένηται, εὐθέως ἐπήγαγε θεῖον
ἄπυρον, ὃ ἐστὶ θεῖον ἄκαυστον, τὸ πᾶν, τουτέστι τὰ ξηρανθέντα
εἶδη (κάτω, ὃ ἐστὶ τὰ σώματα ἐν γεγονότα, θεῖον ἄκαυστον
κέκληκεν). Καὶ μετέπειτα ἐπιφέρεται πυρίτης ἀπολελυμένος,
μηδέν τῶν ἄλλων ἀπροσδιορίστως ἐπιβεβαιῶν. Τοῦτο ἀληθές
220 ὑπάρχει ὅτι τὰ ἀπομείναντα ξηρά· καὶ ταῦτα ἀποδιαίρων ἐπιφέ-
ρει σινωπὶν Ποντικήν· μεταβάς ἀπὸ τῶν ξηρῶν ἐπὶ τὰ ὑγρά
σινωπὶν εἴρηκεν, ἀλλὰ [διὰ] τὴν Ποντικήν· εἰ γὰρ μὴ ἦν προσθεῖς
τὸ Ποντικήν, οὐκ ἂν ἐν ἐπιγνώσει ἐγένετο. Ἐπιβεβαιούμενος δὲ
ἐπήνεγκεν ὕδωρ θεῖον ἄθικτον, τὸ ἀπὸ μόνου θεοῦ θεῖον.
225 14. Δίοςκορος. Καλῶς ἐπέλυσας φιλόσοφε, ἀλλὰ πρόσεχε πῶς
εἶπεν· ἐὰν ἀπολελυμένως, τὸ δι' ἀσβέστου.

Συνέσιος. ὦ Δίοςκορε, οὐ προσέχεις τὸν νοῦν· ἡ ἄσβεστος
λευκή ἐστὶ, καὶ τὸ ἀπὸ ταύτης ὕδωρ τὸ ἀπ' αὐτῆς λευκὸν ἐστὶ
καὶ στυφόν· καὶ τὸ θεῖον θυμιώμενον λευκαίνει. Σαφηνείας οὖν
230 χάριν εὐθέως ἐπήγαγε θεοῦ αἰθάλην. Οὐχὶ δὴλα ἡμῖν ταῦτα
ποιεῖ;

Δίοςκορος. Ναί, καλῶς εἴρηκας· καὶ μετὰ τοῦτο σῶρι ξανθὸν
καὶ χάλκανθον ξανθὸν καὶ κιννάβαρις.

Συνέσιος. Τὸ σῶρι καὶ ἡ χάλκανθος ξανθά; Πῶς; Οὐκ ἄγνοεῖς

cadmia are dry and they indicate the dryness of the bodies. And in order to make it
clear, he added “dried out alum” [Ps.-Dem. Alch. Cat. § 2, ll. 13-4].²⁵ Look at how
wise this man was who enabled prudent people to understand as well. Look at how
he instructed them by saying “dried out alum”: perhaps this might have persuaded
even those who had not been initiated. In order to make it even more certain, right
after these words he inserted “unburnt sulphur,” that is, the incombustible sulphur,
the *pan* [lit. the whole], that is, the dried up species (further on in the text he gave the
name of incombustible sulphur to what comes from the bodies reduced to unity).
Afterwards he adds “pyrites” in a general sense [i.e. without further qualification],
while he does not add in confirmation [of his argument] any other name of a sub-
stance without qualifying it. It is proven that the rest of the substances are dry:
and in order to draw a distinction between these substances he adds “Sinope's
earth from Pontus.” Switching from dry to moist substances he said “Sinope's
earth,” but [specified] “from Pontus”: for if he had not added “from Pontus,” he
would not have been understandable. And intending to confirm it, he added
“untouched water of sulphur, the divine [water] produced only from sulphur.”

14. Dioscorus. Your explanation is clear, O philosopher. Turn your attention,
however, to how he said: “if [you understand water] in a general sense, it is [the
water] produced with quicklime” [Ps.-Dem. Alch. Cat. § 1, ll. 6-8].²⁶

Synesius. O Dioscorus, you do not pay attention. Quicklime is white and the
water that is produced from it is the water made white and astringent by this very
substance. Sulphur, furthermore, when it is turned to vapour, has a whitening
power. Therefore, in order to be clear he immediately introduced “sulphur
vapour.” So has he not made these questions clear for us?

Dioscorus. Yes, you spoke well. And thereafter [Democritus says]: “yellow *sōri*
and yellow copper flower and cinnabar” [Ps.-Dem. Alch. Cat. § 1, ll. 8-9].

Synesius. Are *sōri* and copper flower²⁷ yellow? How is that possible?

211 ποιήσῃ MBV : -ει A || 211-2 στυπτηρίαν BA : * MV || 212 ἐξηλωθεῖσαν MV :
ἐκσηλωθεῖσαν * BA || σοφία MV : παρατήρησις B : -ρεισις A || καὶ om. BA || 213-
4 πῶς — ἐξηλωθεῖσαν om. A, sed in mg. add. || 213 στυπτηρίαν BeRu : * MBV et A in
mg. || 214 ἐξηλωθεῖσαν MV : ἐκσηλωθεῖσαν B et A in mg. || τάχα δὲ om. BA || post
τοῦτο add. γὰρ BA || 215 γένηται MV : -οῖτο BA || 216 post ἄπυρον des. V atque rursus
inc. V^a || ξηρανθέντα BV^a : -ραθέντα MA || 217 ἐν om. BA || 218 κέκληκεν MV^a :
-ται BA || 220 ὅτι MBA : ὁ V^a || ἀποδιαίρων MV^a : ὑπο- BA || 221 σινωπὶν (sic)
MV^a : σίνο- BA || 222 διὰ secl. BeRu || μὴ γὰρ BA || 226 ἀπολελυμένως MBV^a : -ος
A || 228 pr. ἀπὸ BA : ἐκ MV^a || τὸ ἀπ' αὐτῆς om. BA || 229 στυφόν (sic) BV^aA :
στυφόν M || θυμιώμενον BA : -οῦμενον MV^a || 231 ποιεῖ prop. BeRu : ποιῶν MB
V^aA || 233 κιννάβαρις scripsi : ⊙ MV^aB : ⊙ A : -ιν BeRu || 234 σῶρι BV^aA : σωρι
(sic) M || χάλκανθος MV^a : * B : -άνθη A || ξανθά BA : ξανθ^θ M : om. V^a || πῶς
Dioscoro tribuere prop. BeRu

235 ὥς χλωρὰ εἶη. Αἰνιττόμενος οὖν τὴν τοῦ χαλκοῦ ἐξίωσιν ἦτοι
ἐξίσχνωσιν, μᾶλλον δὲ τὴν τοῦ παντός, ὥς ἀπὸ χρωμάτων τοῦτο
εἶρηκεν· καὶ πάλιν ἐπιβεβαιούμενος ἐπὶ τοῦ τέλους ἐπήγαγε·
μετὰ γὰρ τὴν ἀφαίρεσιν τοῦ ἰοῦ, ἥτις καλεῖται ἐξίωσις, τότε
ἐπιβολῆς τῶν ὑγρῶν γενομένης, γίνεται βεβαία ξάνθωσις. Καὶ
240 ὄντως ἡ ἀφθονία τοῦ ἀνδρός ἐνταῦθα ἀπεδείχθη.

15. Ὅρα γὰρ πῶς εὐθέως συνῆψε τῷ διορισμῷ χρησάμενος
καὶ εἰπὼν· τὰ δὲ ἔν ζωμοῖς εἰσι ταῦτα· κρόκος Κιλίκιος, ἀριστο-
λοχία, κνήκου ἄνθος, ἀναγαλλίδος ἄνθος τῆς τὸ κυάνεον ἄνθος
ἐχούσης. Τούτου πλεον τί εἶχεν εἰπεῖν ἢ καταλέξει, ἵνα πείσῃ
245 ἡμῶν τὰς καρδίας, εἰ μὴ διὰ τὸ εἰπεῖν ἄνθος ἀναγαλλίδος; Θαυ-
μάσαι γὰρ μοι· οὐ μόνον ἀναγαλλίδος, ἀλλὰ καὶ ἄνθος εἶπε· τὸ
γὰρ ἀναγαλλίδος ἐμήνυσεν ἡμῖν τὸ ἀναγαγεῖν τὸ ὕδωρ· διὰ γὰρ
τοῦ ἄνθους τὰς τοῦτων ψυχὰς ἀναγαγεῖν, τουτέστι τὰ πνεύματα.
Εἰ μὴ γὰρ ταῦτα οὕτως ἔχοι, οὐδὲν ἐστι βέβαιον. Καὶ μάτην
250 δυστυχήσαντες οἱ τάλανες εἰς τὸ πέλαγος τοῦτο ὑπορριπιζό-
μενοι πολλοῖς κόποις καὶ μογεροῖς ἐμπεσόντες, ἀνόνητοι καθε-
στῶτες ἔσονται.

16. – Καὶ τί πάλιν ὁ ἀφθονος φιλόσοφος τε καὶ καλὸς δι-
δάσκαλος ἐπήγαγεν ῥᾶ Ποντικόν;

255 – Βλέπε ἀφθονίαν ἀνδρός· ῥᾶ εἶπεν αὐτό, καὶ ἵνα ἡμᾶς πείσῃ,
εὐθέως ἐπήγαγε τὸ Πόντιον. Τίς γὰρ ἀνδρῶν φιλοσόφων οὐκ
οἶδεν ὅτι ὁ Πόντος κατάρρους ἐστὶν ἐκ τῶν ποταμῶν πάντοθεν
περικλυζόμενος;

– Ἀληθῶς, Συνέσιε, ἔφρασας καὶ ἡὑφρανάς μου τὴν ψυχὴν
260 σήμερον· οὐκ ἔστι γὰρ μέτρια ταῦτα. Τοῦτο δέ σε παρακαλῶ, ἵνα

235 χαλκοῦ BeRu : ♀ MV^a : ♀ BA || 236 ἐξίσχνωσιν scripsi : -ίχνευσιν MBA :
-ίχνευσιν V^a || ὥς om. BA || 239 γενομένης BV^aA : γι- M || 240 ὄντως MB : ὄν V^a :
ὄντος A || 241 τῷ διορισμῷ BA : -ὄν -ὄν MV^a || post διορ. des. V^a atque rursus inc.
V || 242 * Ⓢ [i.e. σημείωσαι BeRu] in mg. M : Ⓢ in mg. V || εἰσι BA : ἐστὶν MV ||
supra κρόκος add. Ⓢ BA || 243 κνήκου BeRu : κνί- MBVA || 243-4 ἐχούσης ἄνθος
V || 244 τούτου MBVA : pr. litt. rubricata A || καταλέξει MV : κατὰλέξιν (sic) B :
καταλέξιν A || 246 post μοι add. ὅτι V s.l. || ἀναγαλλίδος BA : -λιδ MV || 247
ἀναγαλλίδος BA : -λιδ M : -λιδ V || alt. γὰρ MBVA : δὲ prop. BeRu || 249 ἔχοι MV :
-ει BA || 251 μογεροῖς BA : μογι- MV || 253 pr. καὶ MBVA : pr. litt. rubricata BA ||
τε om. BA et BeRu || 256 εὐθέως om. MV || πόντιον MBVA : Ποντικὸν BeRu || ante
πόντιον add. ῥᾶ A s.l. || 259 ἡὑφρανὰς MV : εὔ- BA

You know that they are green! Therefore he has made this claim as if to deal with
colours, intending to hint at processes for removing rust from copper (*exiōsis*) –
rather than from every metal – or for making it thinner (*exischnōsis*).²⁸ In order
to confirm this point further, he added at the end [of his work]: “in fact, after the
rust has been taken away, a process that is called *exiōsis*, then yellowing will be
assured, if moist [or liquid] substances are laid on [metallic bodies].” On this
point the man has clearly displayed his generosity.

15. For look at how he immediately referred to the distinction [i.e. between dry
and moist/liquid substances] he had made, and said: “These are the substances
that fall within washes: Cilician saffron, *Aristolochia*, Carthamus flower, flower
of the Anagallis that has blue blossoms” [Ps.-Dem. Alch. Cat. § 2, ll. 11-3]. What
more than “flower of Anagallis” should he have said or listed in order to persuade
our hearts? What a wonder! He did not just say “of Anagallis,” but also “flower”:
for the expression “of Anagallis” discloses to us how to distil water; and by saying
“flower” he has indeed disclosed how to distil the souls of these substances, that is,
their spirits.²⁹ If this is not the case, nothing is certain, and the wretched people who
were so unlucky as to throw themselves in vain into this sea, and to fall into many
painful troubles, will be in no condition to gain any advantage from it.

16. – So once again why has this generous philosopher and good master intro-
duced “rhubarb from Pontus”?³⁰

– See this man's liberality: he did say “rhubarb,” but he immediately introduced
“from Pontus,” in order to persuade us. Who among the philosophers does not
know that Pontus is full of streams since [the country] is washed by rivers on
all sides?

– You have spoken truly, Synesius, and today you have delighted my soul: these
topics, in fact, are not ordinary. But, please, teach me more: why did he say “yellow

²⁸ 14 TEST. ET LOCI SIMILES 235-40 Agathod. Alch. CAAG II 115,7-8 (= CAAG II 167,13-5); Zos. Alch. CAAG II 161,24-6; Zos. Alch. (?) CAAG II 223,23-5 ≈ *De lapide philosophiae*, CAAG II 200,24-6; Pelag. Alch. CAAG II 254,15-6; Steph. Alch. II 204,29-30 et 205,19-21 Ideler; Philos. Anon. Alch. (Zos. Alch. BeRu) CAAG II 127,19-20.

²⁹ 16 TEST. ET LOCI SIMILES 255-8 Steph. Alch. II 234,4-27 Ideler; vide etiam imag. in M, fol. 10^r (CAAG I 141-2); Philos. Christ. Alch. CAAG II 417,8-11.

ἐπιπλεῖόν με διδάξης· διὰ τί ἄνω εἶπε χάλκανθον ξανθὴν, ὧδε δὲ ἀπροσδιόριστως μετὰ τῆς κυανοῦ χάλκανθον ἐπήγαγεν;

265 – Ἀλλὰ ταῦτα, ὦ Διόσκορε, τὰ ἄνθη μηνύουσιν· χλωρὰ γὰρ ὑπάρχουσιν. Ἐπειδὴ οὖν τὸ ἀνερχόμενον ὕδωρ δεῖται πῆξεως, εὐθέως ἐπήγαγεν· κόμμι ἀκάνθης. Εἴτα ἐπάγει· οὖρον ἄφθορον, καὶ ὕδωρ ἀσβέστου, καὶ ὕδωρ σποδοκράμβης, καὶ ὕδωρ στυπτηρίας, καὶ ὕδωρ νίτρου, καὶ ὕδωρ ἀρσενικοῦ καὶ θείου. Βλέπε πῶς πάντα τὰ λυτικά καὶ διαφορεῖν δυνάμενα προήνεγκεν, οὕτω δηλονότι διδάσκων ἡμᾶς τὴν ἀνάλυσιν τῶν σωματίων.

270 17. – Ναί, καλῶς εἴρηκας. Καὶ πῶς ἐπὶ τέλει εἴρηκε· κυνὸς γάλα; <H> ἵνα σοι δείξῃ ὅτι ἀπὸ τοῦ κοινοῦ τὸ πᾶν λαμβάνεται;

275 – Ὅντως ἐνόησας, Διόσκορε. Πρόσεχε δὲ πῶς λέγει· αὕτη ἡ ὕλη τῆς χρυσοποιίας ἐστὶ. Ποία ὕλη; Τίς οὐκ οἶδεν ὅτι πάντα φευκτά ἐστίν; Οὔτε γὰρ ὄνειον γάλα οὔτε κυνὸς γάλα πυριμαχῆσαι δύνανται· τὸ γὰρ ὄνειον γάλα, ἐὰν ἀποθήσῃς ἐν <θερμῷ> τόπῳ ἱκανὰς ἡμέρας, ἀφαντοῦται.

280 – Τί δὲ καὶ τὸ εἰπεῖν ταῦτά εἰσι τὰ μεταλλοιοῦντα τὴν ὕλην, ταῦτα καὶ πυρίμαχα ποιεῖ, φευκτῶν αὐτῶν ὄντων. Καὶ τὸ ἐκτὸς τούτων οὐδὲν ἐστὶν ἀσφαλές;

– Ἵνα νομίσωσιν οἱ τάλανες ὅτι ἀληθῆ εἰσι ταῦτα. Ἀλλὰ πάλιν ἄκουσον αὐτοῦ, τί εἶπεν καὶ ἐπιφέρει· ἐὰν ᾗς νοήμων, καὶ

copper flower” previously, when at this point, after “azurite,” he introduced “copper flower” without qualifying it?

– But these substances, O Dioscorus, indicate the flowers: for they are green. Then he immediately introduced “acacia gum,” since the distilled water needs be made solid. Then he adds: “pure urine, and quicklime water, and water of cabbage ashes, and alum water, and soda water, and orpiment water, and sulphur water” [Ps.-Dem. Alch. Cat. § 2, ll. 13-6]. Look at how he has brought up all the substances that can dissolve and evaporate bodies: in this way he has clearly taught us how to dissolve them.

17. Yes, you have spoken well. And in which sense did he say at the end: “dog's milk”? [Ps.-Dem. Alch. Cat. § 2, ll. 16-7].³¹ <Perhaps> in order to show that the *pan* [lit. the whole] comes from that which is common [i.e. from substances of everyday use]?

– You have understood well, Dioscorus. Turn your attention to how he says: “These are the substances for the making of gold” [Ps.-Dem. Alch. Cat. § 2, l. 18]. Which substances? Who does not know that all these substances are unstable? In fact neither jenny's milk nor dog's milk can resist fire; in fact, if you put jenny's milk in a <warm> place for enough days, it disappears.

– But why did he say also: “these are the substances that change the matter, these can make [the substances] fire-resisting, although they are unstable”? And also: “Nothing is certain beyond these substances”? [Ps.-Dem. Alch. Cat. § 2, l. 19].

– In order that wretched people acknowledge that his words are true. But listen to him again, to what he added by saying: “If you are intelligent and operate according

261 ἄνω MV : ἄνωθεν BA || χάλκανθον BVA : -αν^θ M || ξανθὴν MBV : -όν A || ὧδε MV : ἐνταῦθα BA || δὲ MBVA : om. BeRu || 262 κυανοῦ MBVA : -νέας prop. BeRu || χάλκανθον Tannery, “Études sur les alchimistes,” 287 n. 22 : -καν^θ MV : -άνθου BA || 265 * Ⓢ [i.e. σημείωσαι BeRu] in mg. M : * Ⓢ in mg. V || κόμμι scripsi : κόμη MV et B a.c. : κόμι A et B p.c. || ἐπάγει MV : ἐπήγαγεν A et B qui s.l. * add. || 266 pr. ὕδωρ BVA : Ⓢ M || alt. ὕδωρ BA : Ⓢ MV || 266-7 ὕδωρ στυπτηρίας BeRu : Ⓢ * MV : ὕδωρ * BA || 267 pr. ὕδωρ BA : Ⓢ MV || νίτρου BeRu : Ⓢ MBA : Ⓢ V || alt. ὕδωρ BA : Ⓢ MV || ἀρσενικοῦ BeRu : Ⓢ MBVA || tert. καὶ om. V || θείου BeRu : X MBVA || supra πῶς add. ταῦτα A || 268 πάντα MBA : ἅπαντα V || τὰ om. BA || οὕτω Zur¹ : τοῦτο MBVA || 270 ναί MV : om. B : καὶ A || 271 ἡ addidi post BeRu qui prop. ἡ || 273 ὄντως MBVA : pr. litt. rubricata BA || ἐνόησας MV : ἐννόη- B : ἐννόει- A : ἐννοεῖς Fabr || 274 ποιίας [i.e. χρυσοποιίας BeRu] MBVA || 274-5 ποία — φευκτά ἐστίν om. A, sed in mg. add. || 274 ποία ὕλη Dioscoro trib. BeRu || οἶδεν MBV : οἶδα in mg. A || 275 ἐστὶν MBV : εἰσὶ in mg. A || 275-6 πυριμαχῆσαι MBV : πυριμαχῆ A : -εἶν Fabr || 276 ἀποθήσῃς M : -εις BA : ἀποθῆς V || θερμῷ addidi post Fal : ἐν τῷ πυρὶ prop. BeRu : post τόπῳ add. τινὶ Garzya || 277 ἀφαντοῦται MBVA : ἀφανιοῦται Fabr || 282 τί εἶπεν Dioscoro tribuere prop. BeRu

³¹ TEST. ET LOCI SIMILES 278-80 Zos. Alch. CAAG II 168,15-7 et 196,13-4; Philos. Anon. Alch. (Joan.. Alch. BeRu) CAAG II 264,5-11 || 283-4 Zos. Alch. CAAG II 233,25-6 = 1186-8 Mertens; Steph. Alch. II 235,3-5 Ideler.

ποιήσης ὡς γέγραπται – ἀντὶ τοῦ ἐὰν ᾗς σοφός, καὶ διακρίνης
τὸν λογισμὸν ὡς δεῖ κεχρησθαι – ἔση μακάριος.

285 – Καὶ τί ἀλλαχοῦ εἶπε τοῖς ἐχέφροσιν ὑμῖν λέγων;

– Δεῖ οὖν ἡμᾶς γυμνάζειν τὰς φρένας ἡμῶν καὶ μὴ ἀπα-
τᾶσθαι, ἵνα καὶ τὴν ἀνίατον νόσον τῆς πενίας ἐκφύγωμεν, καὶ
μὴ νικηθῶμεν ὑπ' αὐτῆς, καὶ εἰς ματαίαν πενίαν ἐμπεσόντες
δυστυχίσωμεν, ἀνόνητοι καθεστῶτες. Γυμνάζειν τοίνυν τὰς φρέ-
290 νας ὀφείλομεν καὶ ὅξυν ἔχειν τὸν νοῦν.

18. – Διὰ τί οὖν ἐπιφέρει τὸ ἐπιβάλλειν;

– Οὐ διὰ <...> λέγει τὰ προλεγόμενα, ἀλλὰ τὰ ἀπὸ τοῦ νοός.
'Αλλὰ πάλιν λέγει· ποτὲ μὲν χρυσὸν διὰ τὸν χρυσοκόραλλον,
ποτὲ δὲ ἄργυρον διὰ τὸν χρυσόν, ποτὲ δὲ χαλκὸν διὰ τὸν χρυσόν,
295 ποτὲ δὲ μόλυβδον ἢ κασσίτερον διὰ τὸ μολυβδόχαλκον. Ἴδου
αὐτὸς ὑπὸ τοὺς βαθμοὺς τῆς τέχνης ἀνήγαγεν ἡμᾶς, ἵνα μὴ
κενεμβατοῦντες εἰς βόθρον ἐμπέσωμεν τῆς αὐτῆς ἀγνοίας τῶν
σημαιομένων παρ' αὐτοῦ. Πολλὴ γὰρ ὑπάρχει τῷ ἀνδρὶ ἡ σοφία·
μετὰ γὰρ τὸ εἰπεῖν αὐτόν· αὕτη ἡ ὕλη τῆς χρυσοποιίας εἰρήσθω,
300 ἐπιφέρει λέγων· φέρε δὴ καθεξῆς καὶ τὸν τῆς ἀργυροποιίας λόγον
ἀφθόνης ἐξείπωμεν, ἵνα δείξῃ ἡμῖν ὅτι δύο ἐργασίαι εἰσὶ· ὅτι καὶ
ἡ ἀργυροποιία πρὸ πάντων προτετίμηται καὶ προτερεύει, καὶ
χωρὶς αὐτῆς οὐδὲν γενήσεται.

283 ἦς BA : ἦ M : ἦ V || 285 τί om. B : add. s.l. A || 286-90 Dioscoro trib. BeRu
(incuria?) || 286 ἡμᾶς BA et Garzya : ὡμᾶς MV et BeRu || ἡμῶν V et Garzya : ὡμῶν
MBA et BeRu || 287 νόσον τῆς πενίας BA : πενίαν τῆς νόσου MV || ἐκφύγωμεν
scripsi ex A (-ομεν) : -οιμεν MBV || 289 δυστυχίσωμεν MBV : δυστοι- A ||
γυμνάζειν τοίνυν V : τοῦ γυμνάζεσθαι M : τὸ -εσθαι BA : διὸ -εσθαι Zur¹ || 291
ἐπιβάλλειν MV : -βάλλειν BA || 292 καλὸν (litt. inversae) add. in mg. M || post διὰ
lacunam ind. MB : διὰ τοῦτο V : διαλέγει A : οὐ διὰ<φορα> λ. <παρὰ> prop. BeRu,
coll. [Plut.] *Prov.* I 12,3 || τοῦ om. BA || 293 χρυσὸν BeRu : Δ MBVA || Δκόραλλον
[i.e. χρυσοκόραλλον BeRu] MBV : Δκόραλον A || 294 ἄργυρον BeRu : C MBVA || pr.
et alt. χρυσόν BeRu : Δ MBVA || χαλκὸν BeRu : Φ MV : Ξ BA || 295 δὲ om. MV ||
μόλυβδον BeRu : Η MBVA || κασσίτερον BeRu : Ψ MV : Ω BA || τὸ MV a.c. : τὸν
BAV p.c. || μολυβδόχαλκον BeRu : ΩΨ MV : ,ΙΩ B : ΩΩ A || ἰδου MBV : -οὐ A ||
296 post αὐτὸς add. ἐστίν s.l. A || ὑπὸ MV : ἐπὶ BA || ἵνα Zur¹ : καὶ MBVA || 297
βόθρον MBV : βάραθρον A || 298 σημαιομένων MBV : σημε- A || αὐτοῦ scripsi, coll.
Pizzim 17²⁰ (*apud ipsum*) : -ῶν MBVA || 299 αὐτόν MBV : -ήν A || Δποιίας [i.e.
χρυσοποιίας BeRu] MBVA || 300 λέγων MBV : -ον A || Cποιίας [i.e. ἀργυροποιίας
BeRu] MBVA || 301 ἐξείπωμεν MBV : -οιμεν A || ὅτι δύο non legit. B || εἰσὶ om.
BeRu || 302 Cποιία [i.e. ἀργυροποιία BeRu] MBVA || πρὸ non legit. B

to what has been written – equal to ‘if you are wise and discern what kind of
reasoning we must make use of’ – you will be happy” [Ps.-Dem. Alch. Cat. § 2,
l. 20].

– And why did he say elsewhere: “I am addressing those of us who are prudent”?

– Because we must train our minds and not deceive ourselves, in order to escape the
incurable disease of poverty, and to not be overcome by it by being so unlucky as
to fall into vain poverty without receiving any profit. So we are required to train
our minds and cultivate sharp thoughts.

18. – So why does he add “to throw upon [metallic bodies]”?

– He does not say what has been mentioned above with <...>, but he makes judicious
statements. And he says again: “now [throw upon] gold for [making] gold coral,
now silver for [making] gold, now copper for [making] gold, now lead or tin for
[making] *molybdochalkon* [i.e. lead-copper alloy]” [Ps.-Dem. Alch. Cat. § 2, ll.
20-3].³² You see, he has led us through the various steps of the Art, so that we do
not take a false step and fall into the abyss of ignorance over that which he has
explained. In fact, great knowledge belongs to this man, for after saying: “These
are the substances for the making of gold, let this suffice,” he adds the words:
“Next let us speak without envy also on the subject of making silver,” in order to
show us that there are two procedures: and the making of silver is preferred to all
[the other procedures] and comes first, since nothing will be accomplished without it.

³² TEST. ET LOCI SIMILES 286-90 Olymp. Alch. CAAG II 97,5-7 et 103,9-10; Philos. Christ. Alch. CAAG II 397,17-8;
vide etiam supra, Syn. Alch. § 5, ll. 56-7.

19. Ἀκουσον αὐτοῦ πάλιν ἐνταῦθα λέγοντος· ἡ ὑδράργυρος
 305 ἢ ἀπὸ ἀρσενικοῦ ἢ θείου ἢ ψιμυθίου ἢ μαγνησίας ἢ στίμεως
 Ἰταλικοῦ. Καὶ ἄνω μὲν οὖν ἐν τῇ χρυσοποιίᾳ· ὑδράργυρος ἢ ἀπὸ
 κινναβάρεως· ἐνταῦθα δέ· ὑδράργυρος ἢ ἀπὸ ἀρσενικοῦ ἢ ψιμυ-
 θίου καὶ τὰ ἐξῆς.

— Καὶ πῶς ἐνδέχεται ὑδράργυρον ψιμύθιον γενέσθαι;

310 — Ἄλλ' οὐκ ἀπὸ ψιμυθίου ὑδράργυρον εἶπεν ἵνα λάβω-
 μεν, ἀλλὰ τὴν λεύκωσιν τῶν σωμάτων, εἴτ' οὖν ἀνάκαμψιν
 αἰνιττόμενος εἶρηκεν· ὧδε γὰρ τὰ λευκὰ πάντα εἶπεν, ἐκεῖ δὲ τὰ
 ξανθὰ, ἵνα νοήσωμεν. Ὅρα πῶς εἶπεν· σῶμα μαγνησίας, χρυσο-
 κόραλλον· ἐνταῦθα δὲ σῶμα μαγνησίας μόνον ἢ στίμεως
 315 Ἰταλικοῦ. Καὶ ταῦτα μὲν πρὸς βραχὺ τι αὐταρκές ὑμῖν εἰρήσθω.
 Προγυμνάζεσθαι δὲ τὸν νοῦν χρή, ἵνα διαγιγνώσκωμεν τὰς τῆς
 φύσεως ἐνεργείας περὶ τῶν σπουδαζομένων τῇ τοῦ θεοῦ
 συνεργείᾳ. Δεῖ οὖν ἡμᾶς γινώσκειν, <ὅτι> ταριχεύεσθαι δεῖ τὰ
 εἶδη πρῶτον καὶ ταῖς χω<νεύ>σεσιν ὁμόχροα ἀποτελεῖσθαι εἰς
 320 ἐν χρώμα· καὶ τὰ μὲν δύο ὑδράργυρα ὑδραργυρίζονται καὶ εἰς
 σῆψιν ἀποχωρίζονται. Θεοῦ δὲ βοηθοῦντος ἄρξομαι ὑπομνημα-
 τίζειν.

304 post ἀκουσον add. τοῖνυν V || αὐτοῦ πάλιν non legit. B || λέγοντος om. B : supra ἐνταῦθα
 add. λέγοντος A || ὑδράργυρος BeRu : D MBVA || 305 ἀρσενικοῦ BeRu : Δ MBVA || θείου
 BeRu : X MBVA || ψιμυθίου MV : non legit. B : ψιμυ- A : ψιμυ- BeRu || μαγνησίας BA : μῖ
 MV || στίμεως scripsi post BeRu (στίμμεως) : -ίμη M : -ίμης V : -ίμμεος BA || 306 ἰταλικοῦ A :
 ἰτα' M : -ης V : non legit. B || ἐν τῇ ποιίᾳ [i.e. χρυσοποιίᾳ BeRu] MBV : ἡ τῆς ποιίας A ||
 ὑδράργυρος BeRu : D MBVA || 307 κινναβάρεως BeRu : Θ MBV : Θ A || supra ἐνταῦθα add.
 λε' atque sub ἐντ. add. λεύκωσι A || δὲ om. BA || ὑδράργυρος BeRu : D MBVA || ἀρσενικοῦ
 BeRu : Δ MBVA || 307-8 ψιμυθίου MV : ψιμυ- BA : ψιμυ- BeRu || 309 ὑδράργυρον BeRu :
 D MBVA || ψιμύθιον MV : non legit. B : ψιμυθί A : ψιμύ- BeRu || 310 ψιμυθίου MV : ψιμυ-
 BA et BeRu : ψιμυ- Garzya || ὑδράργυρον BeRu : D MBVA || 310-1 λάβωμεν MBV : -ομεν
 A || 312 ὧδε MV : ἐνταῦθα BA || pr. τὰ om. A || 313-4 σῶμα — ἐνταῦθα δὲ om. BA, sed post
 μόνον add. χρυσοκόραλλον (sic) ἐνταῦθα δὲ σῶμα μῖ [i.e. μαγνησίας]· μῖ [i.e. μαγνησίαν] μόνον
 A in mg. || 313 μαγνησίας BeRu : μῖ MV || κόραλλον [i.e. χρυσοκόραλλον BeRu] MV :
 χρυσοκόραλλον add. in mg A : *chrysocollam* Pizzini 18^f110 || 314 μαγνησίας BA : μῖ MV : post
 μαγνησίας add. μαγνησίας BeRu (vide ll. 313-4 A in mg.) || στίμεως MV : στίμη- B : στίμμεος
 A || 318 συνεργεία A : -ία MBV || pr. δεῖ MV et B ut vid. δ[.] : χρεῖ A || 318 ἡμᾶς MVA : ὁ-
 B || ὅτι add. BeRu || ταριχεύεσθαι MBA : -χεύειν V || alt. δεῖ om. V || 319 χωνεύσεσιν BeRu :
 χώσεσιν MBVA || ὁμόχροα BA : -χρούς MV || 320 ὑδράργυρα BeRu : D MBV : CC [i.e.
 ἄργυροι] A || ὑδραργυρίζονται MBA : -ειν V || 321 ἀποχωρίζονται MBA : -ειν V || 321-2
 ἄρξομαι ὑπομνηματίζειν MV : τὸ πᾶν τοῦ λόγου τετέλεσται BA, sed ἄρξομε (sic) δὲ
 ὑπομνηματίζειν add. A in mg.

19. Listen to him who says again on this point: "Mercury that comes from orpi-
 ment, or from sulphur, or from white lead, or from *magnēsia*, or from Italian stib-
 nite" [Ps.-Dem. Alch. Cat. § 3, ll. 26-7]. And above, in the making of gold:
 "Mercury that comes from cinnabar" [Ps.-Dem. Alch. Cat. § 1, l. 1]; here, on the
 contrary: "Mercury that comes from orpiment, or from white lead" [Ps.-Dem.
 Alch. Cat. § 3, l. 26] and so on.

— But how is it possible that white lead becomes mercury?

— Yet he did not say "Mercury that comes from white lead" in order that we should
 try to extract it, but by these obscure words he has hinted at both the whitening of
 [metallic] bodies and their restoration³³ from one to another. Here he mentioned
 all white substances, there all yellow substances, in order to make us understand.
 Look at how he spoke [previously]: "*magnēsia*'s body, gold coral;" at this point,
 on the contrary, he [said] only: "body of *magnēsia* or body of Italian stibnite."
 And this short explanation should be enough for you.³⁴ We must train our
 minds to understand the powers of natures related to that which we zealously
 pursue with God's aid. Therefore we must know <that> species first must be
 macerated, melted and made uniform in colour in order to produce a single
 colour;³⁵ and the two mercuries are 'mercurized'³⁶ and separated for their
 maceration. With God's aid we shall start our commentary.

Περὶ λευκώσεως

- 1 1. Γινώσκειν ὑμᾶς θέλω ὅτι πάντων ἐστὶν κεφάλαιον ἡ
 λεύκωσις· μετὰ δὲ τὴν λεύκωσιν, εὐθὺς ξανθοῦται τὸ τέλειον
 μυστήριον.
2. Ἡ λεύκωσις καὶσις ἐστίν· ἡ δὲ καὶσις ἀναζωοπύρωσις·
 5 αὐτὰ γὰρ ἑαυτὰ καίουσιν καὶ ἀναζωοπυροῦσι, καὶ αὐτὰ ἑαυτὰ
 ὀχεύει, καὶ ἐγκυοποιεῖ καὶ ἀποτίκτει τὸ ζητούμενον ζῶον κατὰ
 τοὺς φιλοσόφους.
3. Ἐὰν λευκώσης, εὐκόλως βάψεις· εἰ δὲ καὶ ἰώσεις ἡ κιννα-
 βαρίσεις, μακάριος ἔσῃ, ὦ Διόσκορε· τοῦτο γὰρ ἐστὶν τὸ λυτρού-
 10 μενον πενίας, τῆς ἀνιάτου νόσου.

M, fol. 118^r2-14B, fols. 90^v18-91^r9A, fol. 92^r16-26A^a, fol. 14^v20-30A^b, fol. 250^v13-21

CAAG II 211,3-11

1 ante γινώσκειν add. δεῖ AA^a et χρεῖ A^b || κεφάλαιον ἐστὶν BAA^a || 2 τελιὸν μυ-
 φησὶ (sic) add. in mg. M || 3 post μυστήριον add. :- [i.e. signum discriminis] MBAA^a ||
 4 pr. ἡ rubricatum AA^a : om. B (rubricator deest) || ἀναζωοπύρωσις scripsi, post ἀναζωο-
 πυρώσεις M : -ζωοπύρωσις BA : -ζωοπυρίσεις A^aA^b || 5-6 αὐτὰ γὰρ —
 ὀχεύει MBAA^a : καὶ αὐτὰ ἑαυτὰ ὀχεύουσι καὶ ἀναζωοπυροῦσιν A^b || 5 ἀναζωο-
 πυροῦσι BAA^aA^b : ἀναζωο- M || 6 ἐγκυοποιεῖ M : ἐγγυο- BAA^aA^b || ζῶον M : ζῶην
 BAA^aA^b || 7 post φιλοσόφους add. :- MBAA^a || 8 ἐὰν MBAA^aA^b : pr. litt. rubricata
 AA^a || λευκώσης MBA : -εις A^a : -ις A^b || βάψεις εὐκόλως BAA^a || ἰώσεις MA^a : -ης
 B : -ις AA^b || 9 κινναβαρίσεις MA^a : κινναβαρίσης BAA^b || διόσκορε BAA^aA^b : -ωρε
 M || 9-10 post λυτρούμενον add. ἐκ A^a s.l. || 10 post νόσου add. :- MBA : add. :- τέλος
 A^a

On whitening

1. I want you to know that whitening is the main point of all the procedures; after
 whitening, the perfect mystery immediately yellows.
2. Whitening consists of a burning process; and burning in a further burning
 [which regenerates bodies]. In fact, the bodies burn each other and kindle each
 other again [by regenerating one another], and they couple with one another and
 bring to birth the living being we are seeking, according to the teaching of the
 philosophers.
3. If you whiten, you will easily dye; if you accomplish the *iōsis*, that is giving the
 colour of cinnabar, you will be happy, O Dioscorus. For this is what frees us from
 poverty, the incurable disease.