

Lexicon of The Golden Chain of Homer

A contextual reading companion to the work of 1723

128 entries

2026

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About these entries

This lexicon explains 128 words, substances, processes, and governing images in *The Golden Chain of Homer*. Its subject is the work in two books published in German in 1723, read through the German text and English translation in the annotated Diotimos edition. The entries show how the book connects the generation of natural things with their dissolution and renewed formation. They are arranged by subject, and alphabetically within each subject; the alphabetical index provides a second route into the whole lexicon.

Each entry follows the structure of the *Lexicon of the Charmides*. At a Glance gives the word, its role in the book, the edition's wording, and a passage at which to begin. Meaning explains the term's range. Use in the book follows its work in particular arguments. Places to read supplies selected passages with a short explanation of their relevance. Forms and phrases identifies German and Latin wording and explains translation distinctions. See also connects related entries. These are contextual entries rather than an exhaustive concordance of every occurrence.

Passage identifiers belong to the annotated edition. B1C03S002 means Book I, chapter 3, passage 2; B2 identifies Book II. PRE identifies preliminary matter, END concluding matter, and B2PREFACE the preface to the second book. A span such as B1C03S001–003 includes the intervening passages. The references to 1723 pages or scans in Places to read reproduce the edition's locators. They do not refer to the pages of this lexicon. A scan number locates an image in the source witness, including matter without ordinary printed pagination.

English words in quotation marks are drawn from the supplied translation where expressly tied to a passage. German and Latin forms retain historical spelling when quoted; a heading may use a familiar English access term for a related phrase. The label *In this edition* concerns the wording and distinctions of the supplied translation, not a claim about every historical edition. Forms and phrases is selective: it explains attested wording without claiming a complete list of inflections or spellings.

The work appeared anonymously. Anton Joseph Kirchweger is its traditional attribution, not a name printed on the original title page. Homer belongs to the title's image and is not the author of this eighteenth century treatise. The original editor speaks of an unnamed author and explains that a proposed third part on metallic transmutation was withheld (PRE01S003–006). This lexicon therefore keeps its explanations within the two books and their preliminary and concluding matter.

The book's claims about creation, elemental change, the generation of minerals, living bodies, and medicines are historical claims. Explaining them

accurately requires preserving their local meaning and distinguishing reported observations from the conclusions drawn from them. Words such as acid, alkali, spirit, sulphur, salt, and mercury do not each identify one modern substance throughout the work. Relations among states, preparations, and degrees often matter more than a single modern equivalent. Therapeutic promises are attributed to the author and are not evidence of established medical efficacy.

The annotated edition explicitly marks a local omission at B1C11S003. References here follow the surviving argument and do not reconstruct the omitted passage. Later editions, later translations, and later symbolic interpretations have their own histories; they do not silently supply missing meanings for the text of 1723. The source note at the end identifies the edition used, the layout model, and two independently checked catalogue records for the original work.

Creation and the images of the world

Anima mundi

Creation and the images of the world · The Golden Chain of Homer
Anima & Spiritus mundi, “soul and spirit of the world”; *Welt-Geist*, “world spirit”; *Anima und Vita*, “soul and life”.

At a Glance

The word. Anima mundi designates the world’s life-giving soul within the book’s vocabulary of spirit, seed and power.

In the Golden Chain. The opening joins soul and spirit closely, while the account of air distinguishes heaven as soul and life from air as spirit and receptacle.

In this edition. The English “soul of the world” follows the source’s Latin-German wording; a uniform technical distinction cannot be imposed on every occurrence.

A place to read. B1C07S001 is the best place to see soul and spirit distinguished within an otherwise shared account of cosmic life.

Meaning

The soul of the world is the life-bearing power active throughout the created order. In the first account of chaotic water, the hidden worker is named Welt-Geist and Anima & Spiritus mundi, alongside universal seed and the power of God. It acts bodily through water and cannot simply be detached from that watery instrument (B1C02S002).

This naming is not identical to a fixed three-part psychology. When the book discusses air, heaven is Anima und Vita, soul and life, while air is spirit and the receptacle of that life. A reader must therefore notice whether the author is listing near-equivalent universal names or distinguishing adjacent degrees within the elements (B1C07S001).

Use in the book

At the cosmological beginning, the world’s soul explains why water is more than inert moisture. The visible water conceals an invisible power; together they make the twofold unity from which particular things arise. The life-language thus belongs within the author’s account of material activity. It does not mean that the world is merely an animated image and bodily change only a symbol (B1C02S001; B1C02S002).

After the original separation, the four elements continuously regenerate a common seed, also called world spirit and soul of the world. This prevents the original Chaos from becoming only a vanished starting point. The same

life-bearing source must be renewed in accessible natural processes, especially the interchange of vapours and the production of rain and dew. Its universality lies in its shared origin and renewed operation, rather than in an isolated celestial residence (B1C05S001; B1C07S004).

The soul-spirit-body triad appears beside volatile, acid and alkali when the author explains successive divisions of one primordial water. Yet a later summary rearranges the descriptive names according to whether spirit is vaporous, half-fixed or fixed. These passages support an ordered family of analogies, but they also warn against extracting a rigid table of soul-substances that would govern every sentence. The most reliable reading follows the current division and the work assigned to each member (B1C03S001; B1C17S004).

Places to read

B1C02S002 (1723 p. 3). The concealed worker in water is named soul and spirit of the world, universal seed and divine power.

B1C03S001 (1723 pp. 6–8). Spirit, soul and body appear among the successive articulations of a single chaotic origin.

B1C05S001 (1723 pp. 16–17). The separated elements must regenerate the world spirit and soul for continued natural change.

B1C07S001 (1723 pp. 25–26). Heaven is soul and life; air is the spirit and receptacle that receives this life.

Forms and phrases

The exact opening formula is *Anima & Spiritus mundi*. “*Anima mundi*” is an appropriate entry heading, but the paired wording matters: the passage does not pause to define soul independently of spirit. The following list intensifies the description of the same hidden worker through several names (B1C02S002).

Anima und Vita in the air chapter gives a more differentiated usage. There “soul” marks heaven’s life, while “spirit” marks the nearer carrier that captures and mediates it. The edition’s English makes this distinction readable without turning the two Latin nouns into invariably distinct substances throughout the work (B1C07S001).

See also

Spiritus mundi; Heaven; Seed; Element; First matter.

Azoth

Creation and the images of the world · The Golden Chain of Homer
Vegetabilia seu Azoth, “plants or Azoth”.

At a Glance

The word. Azoth appears as a name attached to the vegetable position in the preliminary chain diagram.

In the Golden Chain. The book’s fuller argument gives vegetables the middle place between volatile animals and fixed minerals; that is the safest context for the diagram label.

In this edition. The edition translates the Latin label directly. The word does not receive an independent definition or an explicit derivation in this passage.

A place to read. PRE00S003 should be read with B1C19S001, where vegetable mediation is explained in prose.

Meaning

Azoth is a compact diagrammatic label, not a term that the opening prose treats as a new self-sufficient material. The relevant line is *Vegetabilia seu Azoth*: “Plants or Azoth.” It sits between animals and minerals within a sequence descending from confused Chaos through forms of the world spirit to consummate perfection. Its position is therefore part of its meaning (PRE00S003).

The explanatory prose supplies the relevant conceptual distinction: vegetables mediate between animals and minerals, just as acid mediates between volatile and alkali. This supports reading the label through the vegetable middle, but does not establish that every acid or every philosophical solvent elsewhere in the book should be renamed Azoth (B1C19S001).

Use in the book

The preliminary diagram places the term in a highly compressed architecture. The same plate names a volatile incorporeal world spirit, an acid corporeal world spirit and a fixed alkaline corporeal world spirit, then the first matter of sublunary bodies and the three kingdoms. The reader should therefore distinguish the label’s actual inscription from explanations inferred from the diagram’s surrounding order. The plate offers relationships, not a prose definition of each Latin noun (PRE00S003).

The introductory poem reinforces the middle position with a vegetable hermaphrodite, set beside volatile animals and fixed earth and stones. The book later gives the rationale in ordinary prose: plants can be made mineral or animal because they occupy the intervening degree. These passages

illuminate why a special name could be attached to the vegetable place, although neither passage supplies a historical etymology for Azoth (PRE03S003; B1C10S012).

The practical argument matters more than a speculative expansion of the word. A practitioner who wants animal and mineral natures to agree must work through the vegetable middle, and must make their degrees and principles compatible. Later accounts of sweetening minerals repeat that route. Azoth can consequently serve the lexicon as a cross-reference into mediation, hermaphroditic nature and the three kingdoms, while its documented attestation remains the brief preliminary label (B1C22S036; B2C10S004).

Places to read

PRE00S003 (1723 scan 7). The sole defining label joins plants and Azoth within the preliminary chain diagram.

PRE03S003 (1723 scan 14). The vegetable hermaphrodite occupies an intermediate position between animal volatility and mineral fixation.

B1C10S012 (1723 pp. 56–57). Plants stand between animals and minerals in the account of changing fixation.

B1C19S001 (1723 pp. 85–86). The prose argument states why vegetables mediate between the animal and mineral kingdoms.

Forms and phrases

The Latin *seu* means “or” in the printed label. That coordinate wording should be preserved before additional interpretation is attempted. It does not say “the universal solvent,” “quicksilver,” or another later or external definition; none should be silently substituted into this edition’s diagram (PRE00S003).

Azoth’s spelling is attested, but the supplied passage supplies no expansion of its letters and no linguistic derivation. A faithful entry therefore explains what the book lets the reader verify: where the term is placed and which prose arguments clarify that place. Its small textual footprint is itself a reason to keep the entry’s claims precise rather than amply the name into an independent doctrine.

See also

Hermaphrodite; Three kingdoms; Medium; Golden chain; Specification.

Chaos

Creation and the images of the world · The Golden Chain of Homer
Chaos; Chaos confusum, “confused chaos”; Chaos simplum, “simple Chaos”;
regenerirtes Chaos, “regenerated Chaos”.

At a Glance

The word. Chaos names the undivided source from which the elements arise and the common material renewed by their interaction.

In the Golden Chain. The first Chaos is separated once; its operative equivalent is regenerated continually in vapours, rain, dew and the universal seed.

In this edition. The source moves between theological origin, material mixture and a practical designation for rainwater; context decides the scale.

A place to read. B1C03S002–B1C03S003 explains why the original separation requires a continuing common seed.

Meaning

Chaos is the shared beginning before distinct elements and individual bodies. The opening definition of nature calls it the great Chaos or great Nothing, but the following chapter describes the actual created first matter as vapour thickened into water with spirit concealed within it. Chaos should therefore be read within a sequence from divine creation to a materially articulated world, rather than as a loose synonym for disorder (B1C01S001; B1C02S001).

Its second crucial sense is regenerated Chaos: the common vapour and water renewed by the four separated elements. The world cannot literally return to its original undivided condition without destroying its creatures; nevertheless it requires a recurring common seed with the same power and origin. The distinction between primordial and regenerated Chaos is essential (B1C03S002; B1C03S003).

Use in the book

The first division is generated from within. The spirit concealed in primordial water warms it, brings it into fermentation and putrefaction, and separates subtle from coarse. Different numerical descriptions then name the same source: one visible water, two as water and spirit, three as volatile, acid and alkali, four as elements, and five toward perfection. Chaos is not an additional fifth material placed beside the four elements. It is their common source considered before or through differentiation (B1C03S001).

The separated elements renew the source by their exchanges. Heaven and air pour downward; earth and water exhale upward; their vapours unite in air and condense into meteoric waters. Rain and dew consequently receive

the name regenerated Chaos. This terminology connects very familiar occurrences with the author's largest cosmological claim: the daily weather renews the same common material from which particular births can proceed (B1C06S001; B1C07S004; B1C10S002).

The practical analysis of rainwater is presented as a way of bringing this claim before sight and touch. Putrefaction and separation are said to disclose earth, the elements and finally the paired seed nitre and salt. A reader should distinguish those reported demonstrations from modern verification. Within the argument they establish that regenerated Chaos is fruitful and analyzable, and that its bodily forms are not superior merely because a special philosophical name has been bestowed on them (B1C10S003–B1C10S005; B1C10S009; B1C10S013).

Places to read

B1C02S001 (1723 pp. 2–3). The created vapour condenses into the chaotic water from which the world is made.

B1C03S001 (1723 pp. 6–8). The same primordial water is articulated through the book's several numerical divisions.

B1C03S003 (1723 pp. 9–10). The separated elements must generate a common seed that can replace primordial water.

B1C07S004 (1723 pp. 28–29). Air is the region in which the common source is regenerated continually.

B1C10S002 (1723 pp. 46–47). Rain and dew are identified as regenerated universal Chaos in the natural circuit.

Forms and phrases

The preliminary diagram's Chaos confusum is directly translated as "confused chaos." The prose's Chaos simplum belongs to the condition before its fourfold separation. Neither expression by itself supplies a recipe, nor does "confused" imply that the author denies an ordered process within its subsequent changes (PRE00S003; B1C04S001).

Regeneriertes Chaos is an interpretative designation of common natural materials. Its special name is meant to make readers reconsider what they already encounter, especially rain and dew. The author repeatedly objects to obscurity caused by names; a faithful reading keeps the commonplace referent and the cosmological significance together (B1C05S001; B1C10S013).

See also

Chaotic water; First matter; Seed; Element; Generation.

Chaotic water

Creation and the images of the world · The Golden Chain of Homer
Chaotisches Wasser, “chaotic water”; uranfängliche Wasser-Dampf,
“primordial water-vapour”; Primordial-Chaos, “primordial Chaos”.

At a Glance

The word. Chaotic water is the first created material in which visible moisture and invisible active spirit form one twofold unity.

In the Golden Chain. It becomes differentiated into elements and is renewed, in an operative likeness, by the elements’ shared vapours and meteoric waters.

In this edition. The English “water” has a much wider cosmological range here than ordinary liquid water alone.

A place to read. B1C02S001–B1C02S004 gives the fullest initial definition and explains both its unity and its duality.

Meaning

Chaotic water is water as the common source and carrier of the world’s formative power. According to the opening cosmogony, the divine word becomes visible as vapour and mist, which thickens into tangible water. The result contains two aspects: visible water and an invisible spirit hidden within it. The author calls it the beginning from which the world and its inhabitants are made (B1C02S001).

The adjective “chaotic” marks its relation to the undivided source, not simply murkiness or contamination. Indeed the primordial water is initially described as clear, transparent and without particular taste or smell. Turbidity and the appearance of earth belong to its subsequent fermentation and differentiation (B1C03S001).

Use in the book

The twofold description sets the terms for all later analysis. Water is patient, subject and instrument; spirit is agent and worker. Neither side alone supplies the account: powerless water cannot generate, while spirit without a body cannot produce bodily things. The water thus gives a material dwelling to efficacy. This is why the author can call the source both one and two without treating the terms as mutually exclusive answers (B1C02S002; B1C02S004).

The first separation does not abolish the water’s presence. Every element retains water and spirit, whether fluid or dry, dissolved or coagulated. The provocative phrase that earth is fixed heaven belongs to this doctrine of one material in different states. A reader who takes “water” only as the familiar liquid would find the reasoning contradictory; the author instead extends it

to the substance of bodies transformed through fixation and volatility (B1C05S002; B1C07S003).

Regenerated chaotic water is the practical bridge to the present. The elements must reproduce a common seed from their inward powers, and the resulting vapour resolves into rain and dew. Later the book insists that its water is not merely powerless well-water: it contains the four elements, three principles, agents and patients in concord. The historical argument therefore depends on the activity and ordered composition attributed to water, rather than on the bare observation that things become wet (B1C03S003; B1C10S002; B1C17S004).

Places to read

B1C02S001 (1723 pp. 2–3). Chaotic water emerges when vapour from the divine word thickens into a tangible body.

B1C02S002 (1723 p. 3). Visible instrument and invisible worker must coexist for bodily action.

B1C03S001 (1723 pp. 6–8). Originally clear water becomes differentiated through its implanted spirit.

B1C05S002 (1723 pp. 17–18). Water and spirit remain present in every element, even when dry or coagulated.

B1C17S004 (1723 pp. 82–83). The author warns explicitly against confusing the active water with powerless ordinary water.

Forms and phrases

Chaotisches Wasser is not equivalent to every occurrence of Wasser in the book. The cosmological qualification is important, while the author also deliberately recognizes its regenerated likeness in commonplace rain and dew. The same English noun therefore crosses scales and must be interpreted with its local predicates (B1C02S001; B1C03S003).

The source's uranfängliche Wasser-Dampff joins water and vapour in the description of origins. The transition between visible liquid and invisible or near-invisible vapour is central to the demonstration. Neither a modern exact chemical identification nor an exclusively immaterial interpretation captures the work assigned to this vocabulary (B1C03S001; B1C02S003).

See also

Chaos; First matter; Spiritus mundi; Patient; Generation.

Creator

Creation and the images of the world · The Golden Chain of Homer

GOtt, “God”; Schöpffer, “Creator”; Fiat, “Let it be”; Crescite & multiplicamini, “Grow and multiply”.

At a Glance

The word. The Creator is the source of nature and of the powers and commands by which created things act.

In the Golden Chain. God is excluded from the definition of nature, while divine word and ordinance explain nature’s shared material and continuing multiplication.

In this edition. The edition preserves the source’s theological assertions as part of its natural philosophy, without identifying creaturely spirit with God without qualification.

A place to read. B1C01S001 and B1C02S001 separate the Creator from the created order and explain the formative word.

Meaning

The Creator is not one body or element within the natural circuit. Nature is defined as the mass of the visible world and all its creatures, visible and invisible, with God alone excepted. The next chapter grounds its existence in the incomprehensible God’s free will and powerful word. Divine action precedes the natural processes that the rest of the book follows (B1C01S001; B1C02S001).

This distinction does not make theology an ornamental preface. The commands to separate, multiply and regenerate give the elements their continuing order. Their powers are implanted rather than self-originating; even when the same spirit performs all natural operations, the work traces that efficacy back to the Creator (B1C03S002; B1C04S001).

Use in the book

The cosmogony describes Fiat as issuing from the divine mouth, becoming vapour, then water. It thereby links a theological source to the book’s material sequence of thickening and division. The hidden spirit in water is called the all-working power of God. The lexical caution is that the created water-spirit and its efficacy are described through divine origin, while the opening definition has expressly placed God outside nature (B1C02S001; B1C02S002).

The separation of Chaos introduces an order that nature must preserve. Each sphere and creature receives a reproductive virtue; together the four elements must also produce one universal seed. They may not reunite into the original undivided Chaos while the world continues. The author’s

recurring “until” clauses matter: natural processes operate within an appointed duration, ending when God brings the world to its consummation (B1C03S002; B1C03S003; B1C04S001).

Human art has a subordinate but positive place. When discussing the generation of animals, the author says that God creates without pre-existing matter, whereas human imitation must always use already created things. Elsewhere the practitioner learns through nature’s ordered actions. This distinction prevents laboratory imitation from being described as an independent creation from nothing, while allowing the author to present inquiry and useful practice as appropriate responses to the created world (B1C10S007; B1C04S005).

Places to read

B1C01S001 (1723 pp. 1–2). Nature includes creatures but expressly excludes God from its definition.

B1C02S001 (1723 pp. 2–3). Divine free will and Fiat begin the vapour-water sequence of creation.

B1C03S002 (1723 pp. 8–9). Reproductive powers are implanted in spheres and individual creatures by divine ordinance.

B1C04S001 (1723 pp. 10–11). The elements must multiply and regenerate their common source for an appointed duration.

B1C10S007 (1723 pp. 52–53). Human imitation requires created matter, unlike the divine beginning from nothing.

Forms and phrases

The German regularly prints GOtt with emphatic capitals; the English “God” conveys the referent without making typography into an additional doctrine. Schöpffer is rendered “Creator” where the author stresses the originator’s command and order (B1C01S001; B1C04S001).

Fiat and Crescite & multiplicamini are attested Latin command-forms. They function differently: the first begins creation in the cosmogony; the second directs created things to continue multiplying. Quoting these commands does not turn instructions inside the historical treatise into instructions for the lexicon’s reader (B1C02S001; B1C04S001).

See also

Nature; First matter; Generation; Heaven; Seed.

Double abyss

Creation and the images of the world · The Golden Chain of Homer
Abyssus Duplicata, “double abyss”; *Abyssus Superior*, “upper abyss”; *Abyssus Inferior*, “lower abyss”.

At a Glance

The word. The double abyss names the paired upper and lower depths displayed in a preliminary plate.

In the Golden Chain. The plate places volatile above and fixed below; the accompanying poem explains their reciprocal conflict and transformation.

In this edition. The Latin labels belong to the historical illustration. “Abyss” here must be read with its upper-lower organization, not only as a place beneath earth.

A place to read. PRE00S002 and PRE02S001 give the image and its verbal account of reciprocal reversal.

Meaning

The double abyss is a visual name for nature considered through its two opposing directions or conditions. The preliminary plate labels an upper abyss and a lower abyss, with Volatile at the top and Fixum at the bottom. Animals, plants, minerals, sea and earth appear within the same arrangement. The title therefore gathers a differentiated natural order into an upper-lower polarity (PRE00S002).

The poem that follows supplies the dynamic reading. The volatile must become fixed and heavenly become earthly; the fixed must become volatile and earthly rise to heaven. Neither abyss is a self-contained world permanently isolated from the other. Their opposition is productive because they can exchange conditions and thereby disclose quintessence (PRE02S001).

Use in the book

The plate should first be read as a plate. Its short labels are not a continuous sentence and cannot carry every detail of the later theory by themselves. “Double” groups the upper and lower, while the words “volatile” and “fixed” identify the clearest endpoints. The book’s prose then supplies intermediates, degrees and agents that the compressed image does not spell out. The visual pair and the four-element account therefore have complementary, rather than competing, tasks (PRE00S002; B1C04S001–B1C04S003).

The poem dramatizes the same process as a bitter fight and as the mutual killing of volatile and fixed dragons. Its endpoint is not simple victory for

one unchanged pole: heaven must enter earth, earth rise, and both undergo the reversal their initial opposition seems to forbid. Read beside the prose, this is a compressed account of fixation and volatilization, not evidence that the author has abandoned gradual natural operations for an unexplained battle of supernatural beings (PRE02S001; B1C07S003).

The cosmology carefully keeps such changes below the Empyrean, the heaven in which God dwells. Its natural heaven is the subtlest created condition, capable of becoming terrestrial through air and water. Thus the upper abyss should not be equated without qualification with the divine dwelling, and the lower abyss is not automatically a moral hell. The paired image organizes the book's changing material world; its meaning must stay within the boundaries expressly given to natural transformation (B1C09S001; B1C09S005).

Places to read

PRE00S002 (1723 scan 5). The plate supplies the attested double, upper and lower abyss labels, with volatile and fixed endpoints.

PRE02S001 (1723 scan 12). The poem interprets opposition as reciprocal fixation, volatilization and the emergence of quintessence.

B1C04S002 (1723 pp. 11–13). The prose requires intermediates between the most volatile and most fixed extremes.

B1C07S003 (1723 pp. 27–28). Heaven and earth exchange conditions while retaining their common first matter.

B1C09S001 (1723 pp. 32–33). The unchanging divine Empyrean is expressly excluded from the natural heaven under discussion.

Forms and phrases

Abyssus Duplicata is the printed Latin label translated as “Double abyss.” Its form should be reported rather than silently replaced with a reconstructed classical title. Abyssus Superior and Abyssus Inferior are similarly location-words inside the illustration (PRE00S002).

The vocabulary of depth is paired with reversal: what is highest becomes lowest, and what is lowest highest. That local movement explains the image more securely than an external catalogue of abyss symbolism. The edition's translated labels and poem allow the reader to verify the interpretation directly (PRE02S001).

See also

Golden chain; Heaven; Medium; Element; Platonic ring.

Empyrean

Creation and the images of the world · The Golden Chain of Homer
Empyreum, “Empyrean”; Himmel, “heaven”; Auserwehlten, “elect”

At a Glance

The word. The Empyrean is the divine dwelling expressly excluded from the natural changes discussed in the treatise.

In the Golden Chain. The author distinguishes it from the subtle created heaven that circulates, gives influence and becomes terrestrial.

In this edition. “Empyrean” translates the attested Empyreum. Its brief textual role is to establish a boundary for the cosmological argument.

A place to read. B1C09S001 states the exclusion; B1C09S008 locates the highest natural heaven beside that boundary.

Meaning

The Empyrean is the heaven in which God dwells with the elect, exempt from changes and natural operations. The author introduces the distinction to prevent a misunderstanding: his statements about heaven becoming earth concern a natural heaven below this divine dwelling. The explicit restriction is part of the work’s cosmology, even though it receives only brief treatment (B1C09S001).

The term therefore marks a limit rather than another ingredient in the analysis. Nothing in these passages makes the Empyrean one of the four elements, a fraction of distilled rainwater or a stage through which a metal must pass. Those operations belong to the changing created order the author has set beneath it (B1C09S001; B1C10S004).

Use in the book

The first definition of nature already excepts God from the world of creatures under discussion. The Empyrean passage later adds a more precise warning about the word heaven. Without it, readers might take the transformation of heaven into earth to imply transformation within God’s dwelling. The author prevents that inference before continuing his account of earthly exhalations and their ascent (B1C01S001; B1C09S001).

The next reference places the subtlest natural heaven at the upper edge beside the Empyrean. Heaven nearer air is less subtle, just as air nearer water is coarser than upper air. This does not dissolve the boundary: it explains grades within natural heaven while retaining an upper region excluded from their processes. The relevant relation is adjacency, not identity or unrestricted passage into the divine dwelling (B1C09S008).

The distinction also clarifies the book’s claim that all natural things share water and spirit and contain heaven within them. The circulating heaven is

the life-bearing, volatile degree that can be incorporated through air and water. It is that degree which becomes fixed earth and returns toward volatility. The Empyrean is not thereby said to be mixed into every stone, putrefy in a vessel or circulate in rain. Reading the qualification alongside those expansive statements preserves their actual stated scope (B1C05S002; B1C07S003; B1C09S003; B1C09S001).

Places to read

B1C01S001 (1723 pp. 1–2). The definition of nature includes creatures but expressly excludes God.

B1C06S001 (1723 pp. 19–21). Natural heaven is the subtle active water-vapour whose downward influence joins the common seed.

B1C09S001 (1723 pp. 32–33). The Empyrean is exempt from the natural operations and transformations described below it.

B1C09S008 (1723 pp. 40–41). The highest natural heaven borders the Empyrean while remaining internally distinguished by degrees.

B1C10S004 (1723 pp. 49–50). The heaven named in the rainwater analysis belongs to the operative elemental account.

Forms and phrases

Empyreum is the source form translated as Empyrean. The adjacent German Himmel can refer to either heaven, so the qualification is decisive. A heading that merely gathered all occurrences of Himmel without preserving this distinction would merge what the author explicitly separates (B1C09S001).

Auserwehlten is the word rendered “elect” in the description of God’s companions. The passage supplies no extended account of their condition or a detailed map of the Empyrean. This entry accordingly treats the name’s delimiting function, without filling its brevity with an external theology or an unsupported celestial hierarchy (B1C09S001).

See also

Heaven; Creator; Nature; Element; Degrees.

First being

Creation and the images of the world · The Golden Chain of Homer

primum Ens limbi universalis, “first being of the universal limbus”; primum Ens, “first being”; liquor vaporosus primordialis, “primordial vaporous liquor”.

At a Glance

The word. First being is an origin-state recovered by reducing a formed body, with the relevant origin specified by the context.

In the Golden Chain. Animals return toward a saline-nitrous chaotic source; minerals may first return to a vitriolic or vaporous mineral state before further transformation.

In this edition. The expression is relational: the first being of a mineral need not be the absolute first created state of the entire world.

A place to read. B2C09S012 distinguishes the mineral’s remote first matter from a further return that changes its kingdom or specification.

Meaning

“First being” names a beginning regarded as recoverable by return or resolution. In the account of animals, the first being of the universal limbus is glossed as saline-nitrous or chaotic nature, followed by water and vapour and renewed dew and rain. The phrase thus belongs to the argument that formed things can return toward the shared origin from which their matter came (B2C02S001).

Not every origin in the book is equally remote. A mineral can return to a salt, vitriol or vaporous liquor that is first with respect to its mineral formation. Continuing backward may turn it into vegetable, animal or universal matter and thereby change what it is. The reference-point must therefore be stated, not assumed (B2C09S012).

Use in the book

The first book establishes the broad rule: what is born from one source can dissolve toward that source again. Its description of chaotic water makes differences accidental conditions of digestion, volatility and fixation. Later mineral discussions apply the rule to a chain of saline and sulphurous transformations. Such passages supply a genealogy of material conditions; they do not require a hidden, unchanged object lying inside every body waiting to be mechanically extracted (B1C02S004; B1C15S004).

The second book presents destruction as backward passage through the same nature that generated a thing. Animals, putrefying plants and broken trees lose their particular coherence and re-enter a more general circulation. The author regards nitre and salt as especially important recovered forms of

their beginning. These reported processes explain why origin-language occurs in accounts of rotting and dissolution as well as in the opening cosmogony (B2C02S001; B2C03S004).

The mineral example gives the sharpest limit to the phrase. A dissolved ore crystallizes as vitriol, called its remote first matter; further treatment yields a primordial vaporous liquor. Beyond that point the text says alteration and specification into something else must occur. This is a useful guard against claiming that “reduction to first being” always erases every particular identity in a single step. The book tracks stages, and one may remain mineral even when greatly subtilized (B2C09S012; B2C06S007).

Places to read

B1C02S004 (1723 pp. 5–6). Return to a common root underlies the reversibility of outwardly different natural conditions.

B1C15S004 (1723 pp. 74–75). The mineral discussion refers transformations back toward a very first being.

B2C02S001 (1723 pp. 217–218). The animal account explicitly glosses the first being as saline-nitrous or chaotic nature.

B2C03S004 (1723 pp. 225–226). The decaying tree returns toward nitre and salt within the author’s account of natural recycling.

B2C09S012 (1723 pp. 359–360). The mineral’s remote first matter and vaporous origin have a stated boundary before further specification.

Forms and phrases

Primum Ens is Latin for a first being; the full phrase *primum Ens limbi universalis* supplies its universal reference in the animal chapter. The gloss that immediately follows is more reliable than a free-standing metaphysical definition imported from another author (B2C02S001).

Liquor vaporosus primordialis is a description of the later mineral return, not an invitation to make all primordial terms interchangeable. “First being,” “first matter” and “primordial liquor” overlap in the backward argument while emphasizing being, material and condition respectively. Their neighbouring clauses decide their precise scope (B2C09S012).

See also

First matter; Chaos; Specification; Generation; Universal.

First matter

Creation and the images of the world · The Golden Chain of Homer
erste Materie, “first matter”; *Materia prima*, “first matter”; *Materia prima omnium corporum sublunarium*, “first matter of all sublunary bodies”.

At a Glance

The word. First matter is the common originating material before or beneath the particular forms under discussion.

In the Golden Chain. The broadest definition is water and spirit after God; later passages use the phrase relative to sublunary bodies, kingdoms and individual ores.

In this edition. “First” is not always absolute. The edition’s several qualified forms must be read with their local scale and direction of return.

A place to read. B1C02S004 supplies the universal definition; B2C09S012 makes the relative mineral usage particularly clear.

Meaning

First matter is that from which a class of things originates and toward which it can be returned. At the widest cosmological scale, it is chaotic water or vapour resolved into water, always with invisible spirit included. The qualification “after God” keeps this material beginning distinct from its divine origin (B1C02S004; B1C03S001).

The term is not restricted to an absolutely undifferentiated beginning. Nitre and salt may be first matter of sublunary things before specification, while a vitriolic state may be the remote first matter of one ore. The argument continually descends from universals to particulars, and its origin-terms descend with it (B1C23S005; B2C09S012).

Use in the book

The opening use grounds the unity of nature. Everything is water and spirit in different conditions of digestion; return through dissolution restores access to the shared root. The claim is meant to explain why fixed and volatile, sweet and sour, poison and remedy can change into one another. These oppositions are the author’s stated consequences of common matter, not independent proof that the transformations meet modern standards of chemistry or medicine (B1C02S004; B1C05S002).

The preliminary chain diagram names first matter of all sublunary bodies within its ordered descent from world spirit toward the three kingdoms. In the prose, analysis of regenerated Chaos is said to disclose the bodily seed as nitre and salt; the author then denies that specially named philosophical nitre is necessarily different from ordinary nitre of equal purity. First matter is thus brought toward common, tangible materials, rather than reserved

automatically for a unique precious substance known only by an esoteric name (PRE00S003; B1C10S009; B1C10S013).

The return of minerals shows why qualification is indispensable. Reducing an ore to a salt or vitriol reverses its formation without necessarily making it universal Chaos. Further passage yields a vaporous liquor; beyond that, the text says, it undergoes alteration into another specification. A later exhortation defines the desired first saline matter in practical terms as a saltlike mineral condition. A reader should not silently replace these relative mineral beginnings with the water of the absolute cosmogony (B2C09S012; B2C10S026).

Places to read

B1C02S004 (1723 pp. 5–6). First matter of the world after God is chaotic water, understood as water and spirit together.

B1C03S001 (1723 pp. 6–8). The same source can be counted as one, two, three, four or five according to its articulation.

B1C10S013 (1723 pp. 57–59). The author resists a merely verbal distinction between common and philosophical nitre.

B1C23S005 (1723 pp. 164–165). Nitre and salt are called universal first matter before specification or individuation.

B2C09S012 (1723 pp. 359–360). An ore's vitriolic first matter is distinguished from a more remote vaporous condition.

Forms and phrases

Materia prima and erste Materie are the Latin and German forms of the same expression in the work's mixed language. Their modifiers do important work: "of all sublunary bodies," "of that ore," and "after God" cannot be discarded without changing the claim (PRE00S003; B1C03S001; B2C09S012).

The source also calls recolaceous water a seed or spirit still too far in Hyle or first matter, insufficiently disposed for rapid coagulation. Here "first matter" marks relative lack of preparation, not absence of every power. This local usage reinforces the need to read origins through the operation at issue (B2C05S038).

See also

First being; Chaotic water; Chaos; Universal; Seed.

Golden chain

Creation and the images of the world · The Golden Chain of Homer
Aurea Catena Homeri, “Golden Chain of Homer”; *Catenam Homeri*,
“Homer’s chain”.

At a Glance

The word. The golden chain names the ordered connection and reciprocal transformation of nature’s degrees.

In the Golden Chain. Heaven becomes earth through intermediates, earth returns toward heaven, and one creature’s outflow becomes another’s nourishment.

In this edition. The title is explained inside the treatise by these natural circuits; its occurrence does not by itself prove any particular Homeric quotation or line of transmission.

A place to read. B1C07S003 explicitly calls the mutual transformations Homer’s Golden Chain, Plato’s Ring and the Above and Below of Hermes.

Meaning

The golden chain is an organizing image for continuity through difference. The natural order has distinct degrees, yet all share one matter and can pass into one another through suitable intermediates. A chain therefore has both links and an order of linkage: the most volatile and most fixed extremes do not unite simply by ignoring the middle (B1C04S001–B1C04S003; B1C07S003).

The image is also cyclical. Material descends, is incorporated and fixed, then rises again through dissolution and volatilization. The prose places Homer’s chain beside Plato’s ring and the upper-lower formula of Hermes precisely when explaining this return. “Chain” must not be reduced to a rigid hierarchy with no exchange in the opposite direction (B1C06S005; B1C07S003).

Use in the book

The preliminary diagram puts *Aurea Catena Homeri* at its head beside *Annulus Platonicus* and *Superius et Inferius Hermetis*. Its labels arrange confused Chaos, several states of world spirit, sublunary first matter, three kingdoms and concentrated perfection. The diagram gives an economical architecture of the whole work; the prose supplies the transitions that keep the labels from becoming an arbitrary list of mysterious names (PRE00S003).

The first explicit prose explanation is strikingly ordinary. Human excrement fertilizes the field from which human food returns; a tree’s fallen leaves rot into juice that feeds its roots. The author says that careful

observation of such changes reveals Homer's chain and Plato's ring. The significance lies in the reciprocal transformation of one material, not in the prestige of literary names detached from observable natural processes (B1C06S005).

The next explanation translates the image into elemental relations: earth is fixed heaven, heaven volatile earth, air thinned water and water thickened air. These are differences of properties, not separate fundamental matters. The chain's practical force follows: volatile must become fixed, fixed volatile, coagulated dissolved and dissolved coagulated. Yet the work also insists on degrees within each broad element, so a correct understanding of the chain includes patient preparation of each next link (B1C07S003; B1C09S008).

Places to read

PRE00S003 (1723 scan 7). The preliminary diagram presents the chain beside the Platonic Ring and the upper-lower Hermetic formula.

B1C04S003 (1723 pp. 13–14). The orderly sequence through neighbouring degrees produces conjunction and the operation toward quintessence.

B1C06S005 (1723 pp. 24–25). Food, excrement, fallen leaves and renewed nourishment make the chain visible in familiar changes.

B1C07S003 (1723 pp. 27–28). The prose expressly names elemental transformation as Homer's Golden Chain.

B1C09S008 (1723 pp. 40–41). Internal degrees explain how the chain's broad links can actually pass into one another.

Forms and phrases

Aurea Catena Homeri is the attested Latin form; the English title places "Golden Chain" first and retains the attribution to Homer. In the explanatory prose the phrase is a name for a defined operation of nature, not a citation accompanied by a passage reference to a Homeric poem (B1C07S003).

The allied names should be read together without being flattened into mere decoration. The chain stresses connection by links, the ring return, and the upper-lower formula correspondence through transformation. These are explanatory emphases inferred from the local examples; they do not establish an external history of how the three names first became associated (B1C06S005; PRE00S003).

See also

Platonic ring; Medium; Element; Double abyss; First matter.

Nature

Creation and the images of the world · The Golden Chain of Homer
Natur, “nature”; natürliche Dinge, “natural things”; rerum natura, “the nature of things” or “nature”.

At a Glance

The word. Nature is the created world and the ordered activity of the things within it, with God alone excluded from its definition.

In the Golden Chain. The practitioner is to follow nature’s origins, degrees and operations rather than rely on recipes whose reasons remain unknown.

In this edition. The book personifies nature as a teacher and worker, while also defining it materially as the present world’s collected mass.

A place to read. B1C01S001 gives the definition; PRE04S001–PRE04S002 states why knowledge of nature should guide practice.

Meaning

Nature first receives an unusually explicit definition: the mass of the present visible world gathered by the Creator, including its visible and invisible creatures, with God alone excepted. The author declines to base this inquiry on a visible-natural versus invisible-supernatural division, since he traces all things to the created Chaos (B1C01S001).

The word also names the ordered ways in which things arise, persist and return to their origins. The practitioner learns from nature’s operations and imitates their sequence. The personification should therefore be read with the material definition, not as a separate goddess added to the book’s cosmology (PRE04S001; B1C04S005).

Use in the book

The preface makes nature a methodological standard. Blind attachment to prescribed procedures leads to repeated failure because the operator does not know how, why or from what a result occurs. The work promises an elementary order of generation and destruction, to be understood with head and hands. Nature is thus both the object of inquiry and the guide by which the adequacy of practical explanation is judged (PRE04S001–PRE04S004).

The elemental chapters give this standard content: nature works through appropriate grades, measure and intermediates. The author warns that thick and thin may appear confused to sight although their actual separations follow order. Analysis is supposed to reveal that hidden ordering. To “follow nature” consequently means more than admire an ideal of simplicity; it requires seeing how materials are prepared, what each can

receive, and why an extreme cannot skip the intervening degrees (B1C04S003–B1C04S005).

Nature also exceeds the immediate use a practitioner assigns to a material. Excrement becomes nourishment elsewhere, and a portion rejected as useless in one operation may be useful in another. The later account expressly qualifies the language of dregs and uselessness: things are unsuitable to a particular recipient or work, not necessarily condemned in themselves. This economy of transformed uses gives the book's one-matter doctrine practical and ethical force, while its medical and chemical outcomes remain historical claims to be assessed as such (B1C06S005; B2C05S038; B2C05S052).

Places to read

PRE04S001 (1723 scan 15). Knowledge of nature's path is the stated remedy for blind and ruinous reliance on procedures.

PRE04S004 (1723 scan 16–17). Theory should become practical through visible and tangible work.

B1C01S001 (1723 pp. 1–2). Nature is defined as the created world, expressly excluding God.

B1C04S005 (1723 p. 15). Nature observes rule, measure and suitable degrees in dissolution and coagulation.

B2C05S052 (1723 pp. 285–286). What one thing rejects may nourish another; usefulness and contrariety depend on relation and scale.

Forms and phrases

Natur can mean the whole created order or a particular thing's character and mode of acting. Thus "nature" of an acid or mineral is not always the collective Nature that teaches the practitioner. The sentence's subject and operation decide the scope (B1C19S003; B1C01S001).

Expressions equivalent to "in nature" or "in the nature of things" introduce claims that no subject lacks principles and that no actual creature stands outside the shared origin. They are claims made by the treatise, not independent proof from modern observation; the lexicon keeps that attribution visible (B1C19S013).

See also

Creator; First matter; Generation; Medium; Golden chain.

Platonic ring

Creation and the images of the world · The Golden Chain of Homer
Annulus Platonicus, “Platonic ring”; *Annulum Platonicum*, “Plato’s ring”;
per vicissitudines rerum, “through the vicissitudes of things”.

At a Glance

The word. The Platonic ring is a name for the return of natural things through transformation to the source from which they arose.

In the Golden Chain. The book explains it through nourishment, excrement and elemental reversals, beside Homer’s chain and the Above and Below of Hermes.

In this edition. The local evidence identifies the ring’s work in this treatise; it does not establish a citation from a particular Platonic dialogue.

A place to read. B1C06S005 names the ring after the examples of manure feeding crops and fallen leaves feeding the tree again.

Meaning

The Platonic ring is an organizing image of return. Things change into others and, through successive vicissitudes, become again what they were or something like it. The author grounds this recurrence in one common matter: whatever a thing arose from, it must be capable of returning toward (B1C06S005).

The ring is named beside Homer’s chain and the upper-lower correspondence of Hermes. Their conjunction emphasizes that ordered links and reciprocal return belong together. It is not enough to picture a static circle if the intervening dissolutions, coagulations and transformations are omitted (PRE00S003; B1C07S003).

Use in the book

The first prose explanation deliberately begins with familiar material exchanges. Human food becomes excrement; excrement manures the field; new food grows. A tree’s fallen leaves rot and become juice that returns through its root. The author says that observing these cases reveals the ring. Its philosophical force lies in the transformation of the discarded into renewed nourishment, not only in resemblance between a geometrical circle and the shape of the world (B1C06S005).

The elemental account states the same recurrence more generally. Heaven becomes earth, earth heaven, air water and water air, while the common first matter persists through changed properties. Fixation and volatilization, dissolution and coagulation, are the routes of reversal. The author again calls this *Annulus Platonicus*. These are his own explicit

explanations of the name, and they give firmer evidence for the entry than an assumed external source in Plato (B1C07S003).

The account does not abolish every individual boundary in a single undifferentiated cycle. The elements must not re-form the original Chaos outright while created things subsist; instead they continually regenerate its common seed. Particular bodies also require proper middles to pass between their extremes. The ring therefore returns by renewed material and ordered degrees, under the Creator's appointed duration. Its recurrence has structure and conditions, rather than meaning that every state is equally interchangeable at every moment (B1C03S002; B1C03S003; B1C04S002).

Places to read

PRE00S003 (1723 scan 7). The preliminary diagram places the Platonic Ring beside the Golden Chain and Hermetic upper-lower name.

B1C03S002 (1723 pp. 8–9). The original chaotic unity cannot simply be restored without destroying created things.

B1C03S003 (1723 pp. 9–10). A recurring common seed supplies the operative renewal of the divided source.

B1C06S005 (1723 pp. 24–25). Recycled nourishment and fallen leaves explicitly reveal the ring through the vicissitudes of things.

B1C07S003 (1723 pp. 27–28). Elemental reversals are again expressly named the Platonic Ring.

Forms and phrases

Annulus Platicus is the nominative form in the diagram and later explanation; Annulum Platicum is the inflected form in the first prose example. The English “Platonic ring” and “Plato’s ring” render the same attribution rather than two distinct objects (PRE00S003; B1C06S005).

Per vicissitudines rerum is the text’s phrase for successive changes of things. The surrounding qualification that something returns as the same or as something similar deserves attention: the ring is continuity through transformation, not a promise that an individual organism will reappear unchanged. The source gives no dialogue reference for its Platonic attribution here (B1C06S005).

See also

Golden chain; First matter; Generation; Medium; Double abyss.

Spiritus mundi

Creation and the images of the world · The Golden Chain of Homer
Spiritus mundi, “spirit of the world”; *Welt-Geist*, “world spirit”; *Spiritus Mundi volatilis incorporeus*, “volatile incorporeal world spirit”; *Spiritus Mundi fixus alcalicus corporeus*, “fixed alkaline corporeal world spirit”.

At a Glance

The word. The world spirit is the ubiquitous formative worker that acts through water and changes its condition through the natural circuit.

In the Golden Chain. It is universal seed, yet also becomes bodily, acid and fixed; it is renewed from the elements rather than remaining only in a remote upper realm.

In this edition. The source’s spirit can name an invisible power or a distilled and bodily condition; “spirit” does not always mean a substance beyond nature.

A place to read. B1C02S002 establishes its agency; PRE00S003 displays its volatile, acid and fixed forms.

Meaning

The world spirit is the active power hidden in the first water and distributed through the whole created world. The opening list calls it worker, universal seed, soul and spirit of the world, and smith of natural things. It softens, penetrates, generates and destroys through its watery instrument (B1C02S002; B1C02S004).

It is not invariably incorporeal. The preliminary diagram distinguishes volatile incorporeal, acid corporeal and fixed alkaline corporeal world spirit, then a concentrated fixed extract of Chaos. The book’s central project includes making this power bodily and tangible, not simply freeing it from every body (PRE00S003; B1C10S008).

Use in the book

The original spirit-water unity survives all differentiation. The four elements contain it throughout, and every speck of earth or drop of water has its activity in an appropriate fluid or coagulated condition. Its universality explains common matter and possible transformations, while differences of volatility and fixation explain why bodies look and act differently (B1C05S002; B1C09S004).

The elements also regenerate a common world spirit through their outflows. Heaven’s influence descends through air, lower vapours rise, and the combined material resolves into rain and dew. The text then claims to disclose bodily seed as nitre and salt. Crucially, it rejects a merely verbal distinction that would make rainwater nitre intrinsically superior to

ordinary nitre of equal purity. The universal spirit is therefore connected with common material practice, although the historical demonstrations require attribution as the author's claims (B1C06S001; B1C07S004; B1C10S009; B1C10S013).

The later discussion complicates any simple opposition of spirit and water. They can never be absolutely separated, and their distinction is often a matter of disposition, concentration and fitness for the operation. Dried spirit is described as asleep until a watery instrument returns; corrosive spirits are intensely active forms that require further transformation for the author's proposed medicines. The spirit's power has no single automatically beneficial effect, since generation and destruction belong to the same worker (B2C05S035–B2C05S038; B2C10S010).

Places to read

PRE00S003 (1723 scan 7). The chain diagram distinguishes volatile, acid, fixed and concentrated states of the world spirit.

B1C02S002 (1723 p. 3). The hidden spirit in water is the all-working agent and universal seed.

B1C05S002 (1723 pp. 17–18). Water and spirit remain present throughout every element in dissolved and coagulated forms.

B1C10S013 (1723 pp. 57–59). The author opposes an unsupported contrast between ordinary and specially named philosophical nitre.

B2C05S035 (1723 pp. 270–271). Spirit or seed cannot be separated absolutely from water, nor water from hidden power.

Forms and phrases

Spiritus mundi and Welt-Geist are the Latin and German names for the world spirit. The preliminary diagram's modifiers are indispensable: volatilis incorporeus and fixus alcalicus corporeus describe very different conditions. A quotation that leaves only "world spirit" can conceal the precise stage being named (PRE00S003).

Elsewhere spirit also names distilled material, including spirits of wine, urine, nitre or salt. Their specific qualities differ from the relatively unmarked universal water. The shared noun does not erase specification; the author expressly contrasts the perceptible sharpness of those spirits with the more neutral universal fractions (B2C05S042).

See also

Anima mundi; Seed; Chaotic water; Active principle; Specification.

Universal

Creation and the images of the world · The Golden Chain of Homer
Universalia, “universals”; *Universal-Subjecta*, “universal subjects”; *Universal-Saame*, “universal seed”; *potentialiter individua*, “potentially individuals”.

At a Glance

The word. A universal is a material or principle common to many kinds before it assumes a particular specified quality.

In the Golden Chain. Rain, dew, snow, nitre and salt supply universal sources in different degrees; they can repair missing principles by taking the recipient’s nature.

In this edition. The work uses “universal” materially and operationally, not only as a logical term for a general idea.

A place to read. B1C19S013 explains universal subjects as potentially individuals and individuals as universal with respect to their origin.

Meaning

A universal is common formative matter considered before a definite animal, vegetable or mineral specification, or as capable of serving many such subjects. The common seed produced by the four elements is the principal universal, while nitre and salt are called the universal first matter of sublunary things before individuation (B1C03S003; B1C23S005).

Universality does not mean that all its forms are equally prepared for every operation. Volatile rainwater, concentrated salts and sharpened spirits have different degrees and uses. The author repeatedly requires the fitting middle and proportion, even where a universal source supplies a missing principle (B1C22S035; B2C08S004).

Use in the book

The cosmological account begins with a common source and then descends to spheres, kinds and individuals. Yet the universal also remains available in the present: regenerated Chaos and its seed renew the particular bodies that receive it. This gives “universal” a practical referent, rather than leaving it a name for an inaccessible original state before the world took shape (B1C03S003; B1C03S004; B1C10S002).

The account of deficient subjects clarifies how this works. If a principle cannot be supplied from the individual or a close homogeneous counterpart, the practitioner can recur to universal materials. They are potentially individuals and can become like the recipient. A small added universal volatile takes the quality of more abundant specified acid, oil and alkali. The universal’s lack of one fixed particular character is precisely what makes its specification possible (B1C19S013; B2C08S004).

The distinction also limits immediate compatibility. All things are homogeneous universally because of their one origin, but animals and minerals can be contrary as actual specified bodies. Vegetable mediation overcomes that distance. Nor does common rainwater already have the concentrated power claimed for a perfected medicine: the author expressly denies that inference. Universality identifies scope and potential; concentration, degree and preparation still determine the particular effect (B2C05S052; B2C05S036).

Places to read

B1C03S003 (1723 pp. 9–10). The four elements generate a common seed while each sphere and individual also receives its own.

B1C19S013 (1723 pp. 97–98). Universals are potentially individuals; individuals are universal with respect to their origin and final resolution.

B1C22S035 (1723 pp. 153–154). Universal subjects are the fallback source when closer materials cannot supply a missing principle.

B1C23S005 (1723 pp. 164–165). Nitre and salt are named universal first matter before specification and individuation.

B2C08S004 (1723 pp. 341–342). A universal addition takes the nature of the specified parts that predominate over it.

Forms and phrases

Universalia and Universal-Subjecta name actual subjects as well as general principles in the argument. The latter phrase is especially helpful: these universals are things that can be handled, separated or combined, not only thoughts about things (B1C19S013).

Potentialiter individua marks a capacity, not an assertion that every universal sample already displays every particular creature within it. The text explains the transition through specification and predominant quality. This distinction keeps its account of all-in-all from becoming an unqualified identity of every state and every effect (B1C19S013; B2C08S004).

See also

Seed; Specification; First matter; Homogeneity; Three kingdoms.

The elements and their circulation

Air

The elements and their circulation · The Golden Chain of Homer
Lufft, “air”

At a Glance

The word. Air is a subtle watery vapour, coarser than heaven.

In the Golden Chain. It gathers upper influences and lower exhalations into the universal seed.

In this edition. “Air” includes vapour, smoke, and mist in the author’s account.

A place to read. B1C07S001: air as the first intermediate and receptacle of life.

Meaning

Air is the second principle produced by the separation of Chaos. It is not an empty interval between substances: it is itself a material degree of primordial water and spirit. As a subtle water-vapour, it is finer than water and thicker than heaven. This intermediate thickness gives it the power to retain a celestial influence that coarse earth cannot capture directly (B1C07S001–002).

Together with heaven, air belongs to the paternal, active side of generation. Yet relative to heaven it receives, contains, and fixes. Its role changes with the relation under examination. The text calls heaven soul and life, air spirit and their receptacle, and thus the vital spirit of the macrocosm. Such correspondences describe the work of a material continuum; they should not be turned into independent beings or a modern account of atmospheric gases (B1C06S001; B1C07S001).

Use in the book

Air performs the book’s central rule that no passage joins the most subtle directly to the coarsest. Heaven reaches earth through air and water. Conversely earth becomes water and then airy vapour before returning to a celestial degree. The four elements are not isolated concentric stores: the text insists that their finer and coarser portions are mingled. Air is therefore both one element in the sequence and the medium through which the whole sequence circulates (B1C04S002–004).

In its sphere, vapours from above and below encounter one another. Continued movement and incoming vapours thicken the mixture until it resolves into dew, rain, snow, and frost. The atmospheric process regenerates

Chaos without undoing creation: it continually supplies a common seed to the creatures already differentiated below. The author's striking description of air as the macrocosm's kidneys or testes makes it an organ of collection and generation. The anatomical image belongs to his analogy between the whole world and its living inhabitants (B1C07S001; B1C07S004).

The analysis of rainwater then claims to recover air experimentally. Vapour rising during distillation is called air with heaven enclosed within it, and the condensed distillate is treated as those elements made watery again. This demonstrates what counts as evidence in the book: observed changes of state are interpreted through an established cosmology. The later explanation of thunder similarly treats nitre and a volatile alkaline counterpart as present within air. These are the author's historical explanations of condensation and weather, not findings established by those observations alone (B1C10S004; B1C11S001–002).

Places to read

B1C04S004 (1723 pp. 14–15). Elemental degrees are mixed rather than stored in separate spheres.

B1C06S003 (1723 pp. 22–23). Vapour, mist, smoke, clouds, and exhalations receive the common name air.

B1C07S001 (1723 pp. 25–26). Air's definition and twofold reception of upper and lower vapours.

B1C07S004 (1723 pp. 28–29). Air as the reproductive organ of the macrocosm.

B1C10S004 (1723 pp. 49–50). Distillation interpreted as the recovery of air and heaven.

Forms and phrases

The German *Lufft* is rendered “air.” Its sense is broader than a present-day distinction between dry air and suspended vapour, since the author explicitly groups visible exhalations under the name. When air is called thinned water or water thickened air, the statement expresses the common origin and reversible degrees of the elements. It does not cancel the need for intermediate preparation that the book repeatedly stresses (B1C06S003; B1C07S003).

See also

Water; Earth; Dew and rain; Snow and hail; Nitre.

Central heat

The elements and their circulation · The Golden Chain of Homer

Central-Hitze, “central heat”; unterirdische Central-Hitze, “subterranean central heat”; calorem centralem, “central heat”.

At a Glance

The word. Central heat is the interior or subterranean heat that drives terrestrial vapours and contributes to mineral formation.

In the Golden Chain. It complements solar warmth, but the author also attributes an implanted warmth to all elements independently of either external assistance.

In this edition. “Central” belongs to the book’s account of earth’s interior; it should not be reduced to a claim about the modern planetary core.

A place to read. B1C09S003 distinguishes implanted warmth from the added action of the sun or subterranean central heat.

Meaning

Central heat is one of the author’s principal explanations for upward movement from earth and water. It drives vapours into the region of air, where they meet the downward heavenly influence. The term is therefore first encountered within a circuit: earth does not simply receive above, but sends material upward through heat and exhalation (B1C02S003).

The book distinguishes this subterranean contribution from the warmth implanted in the elements themselves. In its account, every small body contains heaven and therefore movement; such movement may work imperceptibly even when neither sun nor subterranean central heat is added. “Central heat” is an important agency, but not the sole source of every form of natural activity (B1C09S003).

Use in the book

The cosmological chapters use central heat to explain the restitution of losses. Earth, filled with incoming water, expels surplus moisture as vapour into air. This completes an exchange in which heaven and air descend, while earth and water ascend. The lower heat thus serves the regeneration of Chaos and the continuing nourishment of the four elements, rather than an independent process unrelated to the universal seed (B1C06S004; B1C09S006).

In the mineral account, intensity and duration matter. The author links central heat to the progressive binding, coagulation and fixation of subterranean matter; stronger or weaker digestion gives different results. The source’s model treats ores, sulphurous materials and metals as stages of a

generative process. These are historical explanations within the book, and a lexicon should preserve their sequence without converting the names into a modern account of mineral species (B1C23S012–B1C23S014).

The second book again places heat above and below: the sun acts from above and central heat from beneath, as the author illustrates by winter warmth in cellars. Later the rising mineral vapours are said to lose their strongest corrosiveness before reaching vegetable roots. Central heat thereby helps explain the transition from subterranean mineral activity toward vegetable nourishment. Its role joins cosmology, agriculture and the author's medical preparation theory (B2C03S001; B2C10S002).

Places to read

B1C02S003 (1723 pp. 3–5). Central heat drives vapours from the earth-water sphere upward into air.

B1C09S003 (1723 pp. 34–35). Implanted warmth is distinguished from the supplementary action of sun and subterranean heat.

B1C23S012 (1723 pp. 171–172). Different strengths of subterranean digestion explain stages of mineral fixation in the author's account.

B2C03S001 (1723 pp. 219–220). Solar heat above and central heat below participate together in the destruction of a tree.

B2C10S002 (1723 pp. 366–368). Rising mineral vapours are transformed on their way toward vegetable nourishment.

Forms and phrases

The German Central-Hitze and Latin calorem centralem are forms within a mixed technical vocabulary. “Central” is spatial in the terrestrial passages, indicating an interior source whose vapours move toward higher regions. It should be distinguished from the conceptual “central point” from which the reader proceeds to a circumference in the explanation of first matter (B1C02S003; B1C02S004).

Nor is central heat the same expression as Calor nativus, the native heat said to have departed from a dead tree. Both participate in the book's wider theory of warmth and life, but one names the subterranean contribution and the other an organism's preserving condition. Keeping the expressions separate makes the destruction narrative clearer (B2C03S003).

See also

Motion; Native heat; Influence; Generation; Heaven.

Circulation

The elements and their circulation · The Golden Chain of Homer

Circulation, “circulation”; Circulirung, “circulating movement”; circulatum, “circulated preparation”

At a Glance

The word. A continuing movement through which matter is conveyed, altered, released, and brought into renewed relation.

In the Golden Chain. Circulation connects upper and lower nature, bodily nourishment, and recurring work in the vessel.

In this edition. The named greater circulatum is a preparation within the final solvent discussion, not simply every circulating motion.

A place to read. B2C05S020, where the earth–water–air exchange explains the author’s preferred model of repeated treatment.

Meaning

Circulation is continuing movement through a connected course. The course can be cosmic, bodily, or artificial. Vapours rise, mingle, condense, descend, enter bodies, and leave them again; within a subject, prepared nourishment is conveyed and successively altered. Movement is not an empty repetition: it can make a body more prepared for union, more concentrated, or more differentiated.

The word must be interpreted with the local pathway. The book’s physiological circulation is not automatically a statement of a modern theory of blood flow, and workshop circulation does not always mean manual cohobation. Their analogy lies in repeated communication and transformation, while the particular route and end remain different.

Use in the book

B1C06S001–B1C06S002 describes heavenly and aerial vapours digesting and circulating through continual movement until they are ready for further union. B1C10S001 makes this atmospheric movement part of the regeneration of common seed. The ceaseless arrival of upper and lower outflows thickens the moving vapours into the waters that return toward earth. The author’s cosmological conclusion depends on his theory of common matter; the term circulation alone does not establish the universal powers assigned to that water.

B1C22S007–B1C22S008 applies circulation to bodily nourishment. The author describes prepared juices rising as vapour, condensing, and being carried onward until they become bodily members. B1C22S019 gives another natural course in the competition among plants, salts, rain, solar heat, and central heat. Here circulation joins increases and decreases in a

continuous economy of replacement. These uses explain why the ring and chain images are substantive accounts of dependence rather than mere emblems added to an otherwise unrelated practice.

B2C05S020 uses the macrocosm to justify repeated reception, drying, release, and return in the work of art. It also argues against making one permanently closed vessel the only admissible route. The final chapter changes the grammatical focus: B2C11S001 discusses a circulated Alka Est, while B2C11S004 gives a prepared mercurial water the name greater circulatum. That name belongs to a particular proposed solvent and its penetrating condition. It should be related to the surrounding operations without turning every mention of circulation earlier in the book into a secret reference to that one product.

Places to read

B1C06S001 (1723 pp. 19–21). Movement prepares vapours for further union.

B1C10S001 (1723 pp. 45–46). Atmospheric circulation regenerates common water.

B1C22S007 (1723 pp. 127–128). The author explains bodily distribution through repeated transformations.

B2C05S020 (1723 pp. 257–258). Macrocosmic return provides the artificial model.

B2C11S004 (1723 pp. 403–404). Greater circulatum names a particular mercurial solvent.

Forms and phrases

Circulation, Circulirung, circuliret, and related forms are attested. The Latin circulatum in the final chapter is substantival: a circulated preparation. The English “circulation” generally names the movement, while “circulatum” preserves the historical name of a product. Their connection should not erase this grammatical and material difference.

Cohobation and circulation overlap when separated liquid is repeatedly brought back into contact with a body, but circulation has the wider reach. Imbibition describes the receiving side of a related cycle. Distinguishing the terms allows the author’s analogy among vessel, body, and world to remain intelligible without falsely making their every movement identical.

See also

Cohobation; Imbibition; Distillation; Vapour; Nourishment; Alkahest.

Dew and rain

*The elements and their circulation · The Golden Chain of Homer
Thau, “dew”; Regen, “rain”; Regen-Wasser, “rainwater”*

At a Glance

The word. Dew and rain are familiar waters interpreted as the regenerated universal Chaos.

In the Golden Chain. They join atmospheric circulation to nourishment, putrefaction, and the world-seed.

In this edition. The pair is an access heading for closely associated source terms.

A place to read. B1C10S001–003: the thesis and its proposed analysis.

Meaning

Dew and rain are the chief visible forms through which the Golden Chain makes universal generation accessible. Upper celestial influence and lower watery and earthly exhalation gather in air, thicken, and fall again. They are accordingly called regenerated Chaos, world-spirit, and universal seed, because they are said to contain the powers of all four elements (B1C07S001–004; B1C10S001).

Regeneration here does not mean that the original created world collapses back into undifferentiated matter each time rain falls. Its differentiated members continually exchange exhalations and renew a common seed for their preservation, destruction, and further birth. Dew and rain therefore carry the book’s account of sustained material circulation as much as its account of origins (B1C03S003–004; B1C06S004–005).

Use in the book

The appeal begins with ordinary experience. Peasants and gardeners see growth following moisture more directly than speculative city philosophers, the author says. He extends this relation from plants to animals fed by plants and air, and to minerals formed from water and vapour. That extension is an argument within his cosmology; the fact that plants benefit from rain does not by itself establish all of the mineral and animal claims attached to it (B1C05S001; B1C10S002).

The rainwater analysis is meant to supply the deeper proof. Clear water becomes turbid and yields universal Gur through putrefaction; distillation is interpreted as separating heaven, air, and water from earth; crystallization allegedly displays nitre and common salt as the bodily double seed. The author then denies that these rain-derived salts are superior to ordinary equivalents of equal purity. The combination of universal symbolism with insistence upon common effects is distinctive and should not be obscured

by making the water's origin a guarantee of miraculous power (B1C10S003–013).

Book Two reuses these waters as universal supplements where a specified subject lacks its own moisture or a needed principle. Yet the later solvent critique sharply rejects claims that mere dew or rainwater can effectively dissolve every tightly bound metal. Universal origin is not sufficient: a subject's degree of fixedness still demands an appropriate penetrating condition. This qualification prevents the title world-seed from being mistaken for an unrestricted universal solvent claim (B2C06S005; B2C08S004–005; B2C10S020).

Places to read

B1C06S004 (1723 pp. 23–24). Dew and rain are air's surplus returning toward the lower world.

B1C10S001 (1723 pp. 45–46). The full claim that these waters are regenerated Chaos and universal seed.

B1C10S003 (1723 pp. 48–49). Putrefaction produces the reported universal Gur.

B1C10S013 (1723 pp. 57–59). Rain-derived and ordinary nitre are compared by effect and purity.

B2C10S020 (1723 pp. 390–391). The author limits extravagant claims about dew- and rainwater solvents.

Forms and phrases

Thau and Regen are ordinary German weather-words; Regen-Wasser specifies the collected liquid. Their everyday familiarity is part of the argument: a grand philosophical name can hide what farmers handle continually. The source sometimes includes snow, frost, and hail in the same list, but the particular preference for rainwater in an illustrative analysis does not exclude the others from the universal class. The lexicon keeps the pair together while preserving those material distinctions (B1C05S001; B1C10S001–003).

See also

Water; Air; Snow and hail; Gur; Nitre.

Earth

The elements and their circulation · The Golden Chain of Homer
Erde, “earth”; terra, “earth”; terra damnata, “condemned earth”

At a Glance

The word. Earth is the fixed and bodily degree of the common primordial matter.

In the Golden Chain. It is vessel, mother, attractor, and a material that can return to water.

In this edition. “Earth” may mean an element, soil, or a separated bodily residue.

A place to read. B1C04S004–005: subtle earth and the necessity of degrees.

Meaning

Earth names the coarsest, most fixed of the four elemental divisions, but also the terrestrial globe and particular earths recovered in analysis. These senses are connected by the theory that all bodies originate in water and spirit and differ by degrees of subtlety and fixation. Earth is not created from a nobler or inferior primordial matter than heaven; it is that common matter in a fixed condition (B1C05S002; B1C07S003).

Its comparative fixedness does not make it inactive. Earth attracts and retains moisture and spirit, serves as the vessel of generation, and changes what enters it. In the paired gendered account it belongs with water to the maternal and receptive side. In the threefold account it corresponds to body, salt, and alkali. These are overlapping ways of explaining its work, not exact synonyms applicable to every occurrence without qualification (B1C08S003; B1C17S004).

Use in the book

Earth teaches the need for intermediaries. The coarsest earth cannot immediately capture the subtlest heaven, while water can associate with finer earth before reaching coarser portions. The author illustrates the distinction by the soluble salt drawn from ordinary soil, which he calls a virgin earth. The point is not that any water dissolves any earth indiscriminately: different degrees require matter already made suitable to them (B1C04S002–005).

The rainwater experiment is intended to make earth visible where clear water previously seemed to contain none. Putrefaction produces a brown, spongy, greasy material named universal Gur. The subsequent separation is interpreted as the appearance of elemental earth from the same matrix that carries heaven, air, and water. This remains the author’s interpretation of his

reported observations; it should not be recast as proof that pure water generates mineral matter without another source (B1C10S003–005).

Book Two defends bodily residues against the judgement that they are useless dregs or condemned earth. Charcoal, ash, and the earthy portion of salts can preserve the fixed basis needed for reunion and vitrification. The author argues that throwing this foundation away defeats the desired fixation. The same defence returns in the assertion that the globe consists of coagulated generative matter. Earth thus stands both at the lower endpoint of descent and at the indispensable beginning of a new ascent through dissolution (B2C05S066–070; B2C10S013).

Places to read

B1C04S004 (1723 pp. 14–15). A fine soluble earth differs from the coarse earth left behind.

B1C05S002 (1723 pp. 17–18). The elements share one matter despite different degrees.

B1C08S003 (1723 pp. 31–32). Earth is vessel and mother of regeneration.

B1C10S003 (1723 pp. 48–49). Universal Gur appears as earth in putrefied rainwater.

B2C05S067 (1723 pp. 299–300). The fixed body is defended as fixation's foundation.

Forms and phrases

Erde and terra can denote both the world below and a specific earthy material. The translation preserves that range. Terra damnata is a rejected judgement upon a residue, not the author's final description of nature. Conversely "virgin earth" identifies a subtle prepared degree rather than untouched garden soil. The entry therefore keeps each occurrence attached to its operation and scale, especially when an earth is said to become salt, water, or glass (B1C04S004–005; B2C05S068–070).

See also

Water; Alkali; Gur; Charcoal; Glass.

Effluence

The elements and their circulation · The Golden Chain of Homer

effluvium, “outflow from below”; *Ausfluß*, “outflow”; *influentia*, “influence from above”

At a Glance

The word. An outward flow, particularly the vapour or “sweat” rising from lower bodies and regions.

In the Golden Chain. Lower efflux joins upper influence in the continual regeneration of nature’s common seed.

In this edition. The English also uses “efflux” and “outflow”; directional contrast matters more than one fixed noun.

A place to read. B1C03S003, where effluvium is expressly distinguished from influentia.

Meaning

Effluence is the giving forth of matter and power from a body or region. The decisive passage calls the same generative sweat influence when it comes from above and efflux when it comes from below. The distinction is directional and relational: it tells the reader how an outflow participates in the meeting of upper and lower. It does not establish two independently originating substances.

The flowing material is often described as vapour, mist, smoke, or sweat. Those words make an invisible or barely visible exchange imaginable through familiar experiences of breathing, warming, and evaporation. Within the book’s theory, such exchange carries generative power as well as moisture. Effluence is therefore more than a purely geometrical movement, but it is not a separately defined immaterial force.

Use in the book

B1C03S003 derives outflow from continual motion, warming, and the release of surplus. Each of the four elemental regions contributes to a common seed whose purpose encompasses generation, preservation, destruction, and regeneration. The passage deliberately holds two orders together: each thing has a particular seed suited to producing its like, and the four together renew a universal seed. Effluence belongs to this system of exchange rather than to a theory of isolated, self-sufficient bodies.

B1C06S001 applies the directional account. Heaven and air direct their influence downward while earth and water flow upward to meet them. The vapours become suited to union through neighbouring degrees. B1C06S002 then raises an objection: continual giving would exhaust a body unless it also received something. The reply in B1C06S003–B1C06S004 turns effluence

into one phase of a reciprocal economy. What exhales draws in its like again, incorporates what it needs, and releases a further surplus.

Human excretion and nourishment make this exchange tangible in B1C06S005. Matter cast out becomes nourishment again after alteration, just as fallen leaves return through the root. The comparison helps explain why outflow is neither simple waste nor a permanent loss from the world. B1C10S001 carries the shared vapours into the atmosphere, where their thickening yields the waters the author calls regenerated Chaos. The inferential claim that these waters bear universal generative power belongs to his cosmology; it does not follow solely from the ordinary fact that moisture circulates.

Places to read

B1C03S003 (1723 pp. 9–10). The source defines upper influence and lower efflux.

B1C06S001 (1723 pp. 19–21). Upper and lower outflows meet through air.

B1C06S002 (1723 p. 21). The question of depletion requires reciprocal intake.

B1C06S005 (1723 pp. 24–25). Altered outflow becomes nourishment again.

B1C10S001 (1723 pp. 45–46). Common vapours gather into regenerated chaotic water.

Forms and phrases

Effluvium is explicitly attested in B1C03S003 beside *influentia*; *Ausfluß* and related German expressions carry the wider discussion. “Effluence” is a useful entry title, but the English “efflux” is the immediate rendering of the Latin in the defining passage. Retaining the difference between a directional noun and the broader “outflow” avoids multiplying distinct principles merely because the wording changes.

Neither the grammatical singular effluvium nor the imagery of sweating supports a modern particulate identification. The text’s examples connect material emission, heat, and generative function within its own account of water and spirit.

See also

Vapour; Circulation; Excrement; Nourishment; Spiritus mundi; Chaotic water.

Element

The elements and their circulation · The Golden Chain of Homer

Elementa, “elements”; *Feuer oder Himmel*, “fire or heaven”; *Lufft*, “air”; *Wasser*, “water”; *Erde*, “earth”.

At a Glance

The word. An element is one of the four separated degrees of the common chaotic matter: heaven or fire, air, water and earth.

In the Golden Chain. The four differ chiefly by subtlety, volatility and fixation; each contains the others and can change into its neighbouring degrees.

In this edition. The source’s elements are historical cosmological principles, not chemical elements in a modern periodic classification.

A place to read. B1C05S002 explains their common matter, while B1C09S008 gives the gradations within each.

Meaning

The elements are the four principal articulations of Chaos. The first, usually called heaven or fire, is the subtlest; earth is the coarsest and most fixed; air and water occupy the middle. Their difference does not arise from separate origins or different fundamental materials. All consist of the water and spirit present in the first chaotic source (B1C03S001; B1C05S002).

The book also refuses to make them perfectly isolated spatial compartments. Nature has mixed subtle and coarse, air and water, and forced fire into them. Analysis distinguishes what ordinary sight cannot separate; it does not follow that a body is made of one unmixed element alone (B1C04S004; B1C09S006).

Use in the book

The creation account uses elements to connect origin with continuation. God separates the primordial source and gives each sphere powers to produce its like. Together they also generate one common universal seed for the generation, preservation, destruction and regeneration of things. The four are therefore both differentiated parents of particular births and collaborating producers of their renewed common source (B1C03S002; B1C03S003).

Transformation follows adjacency. Heaven cannot become earth without air and water, and earth returns toward heaven through water and air. The author anticipates the objection that these are very large jumps: every element contains its own degrees of subtlety and coarseness. Hence not any water dissolves any earth immediately; the nearest suitable grades are required. “Four elements” names the broad ordering, while the actual work

proceeds through many smaller differences (B1C04S002–B1C04S005; B1C09S008).

The rainwater analysis presents the elements as experimentally accessible. The author assigns the earlier distillate to heaven and air, a further watery fraction to water, and the remaining earth to the fourth element. He then argues for their generative powers through animal, vegetable and mineral outcomes. The lexicon records this as the book's demonstration, rather than treating the fractions as modern chemically pure substances or endorsing the spontaneous-generation claims (B1C10S004–B1C10S007).

Places to read

B1C03S001 (1723 pp. 6–8). The four elements appear as one articulation within the numerical divisions of primordial water.

B1C04S004 (1723 pp. 14–15). Nature mixes thick and thin; analysis discloses degrees hidden from ordinary sight.

B1C05S002 (1723 pp. 17–18). All elements have one matter and retain water and spirit throughout their parts.

B1C09S008 (1723 pp. 40–41). Each element is internally graded, so the fourfold account does not dispense with intermediate conditions.

B1C10S004 (1723 pp. 49–50). The reported rainwater analysis identifies the early volatile fraction as heaven and air together.

Forms and phrases

Elementa and Principium overlap in the descriptions, but their local numbering matters. Water is called the third principle after the separation, and earth the fourth. These should not be confused with the separate threefold list of volatile, acid and alkali, or sulphur, mercury and salt (B1C08S001; B1C09S001; B1C03S001).

Feuer oder Himmel explicitly aligns fire with heaven in the fourfold scheme. Elsewhere fire also names ordinary heating or corrosive activity. Keeping the qualifying phrase prevents every mention of a furnace fire from becoming automatically the highest cosmic element (B1C03S001; B1C04S001).

See also

Chaos; Heaven; First matter; Medium; Three kingdoms.

Fire

The elements and their circulation · The Golden Chain of Homer
Feuer, “fire”; Feuer-Grad, “degree of fire”; Vulcan, “fire or its operative art”

At a Glance

The word. The warming and heating agency whose degree and manner direct material transformations.

In the Golden Chain. Fire appears as elemental heaven, natural heat, and the practitioner’s more or less forceful instrument.

In this edition. The same English word must be read with local contrasts among sun, centre, flame, baths, and furnace.

A place to read. B2C05S074, where gentle natural work is contrasted with violent destruction by the upper Vulcan.

Meaning

Fire is not one uniformly applied agency throughout the book. It can name heaven within the four-element scheme, the heat generated by movement, central terrestrial warmth, solar warmth, or workshop fire. These uses belong to a continuous account of nature, yet their different strengths and modes of contact matter. Calling them all fire does not make every operation equivalent.

Heat acts through the subject’s own powers and through the conditions in which those powers can work. The author repeatedly prefers appropriate degrees to indiscriminate force. Too much heat can drive off a portion meant to remain; too little can fail to open or fix a body. The relevant question is what change the heat enables at a particular stage.

Use in the book

B1C03S001 describes primordial water warming through its implanted spirit until fermentation, putrefaction, and differentiation begin. B1C06S001 similarly connects heaven’s ceaseless motion with heating and the giving forth of vapour. These accounts make warmth an outcome of living or active motion within the author’s cosmology, not only something supplied from an external flame. The heat then promotes further exchanges, so cause and consequence participate in a recurring process.

B2C05S009–B2C05S011 makes the governance of fire central to the interpretation of coagulation. The desired active portions should remain while watery accompaniment leaves. B2C05S046 compares different kinds of workshop heating with the author’s hierarchy of animal, vegetable, and mineral bodies. The claim that harder, drier bodies correspond to stronger fixing heat is part of his explanation of natural grades. It is a historical

classification rather than a modern thermal scale capable of assigning the same temperature to every named degree.

The distinction between art and nature becomes pointed in B2C05S074 and B2C05S078. Nature gently dries and reverberates; workshop violence can make charcoal or ash. Elsewhere that violence has a legitimate analytical use, so the author is not simply forbidding fire. He asks whether a forceful separation serves the selected aim and whether it sacrifices valuable portions. B2C07S010 even distinguishes wood flame from coal heat in discussing reverberation. The reader must therefore track fuel, manner, subject, and purpose instead of treating “fire” as a cipher with one invariant hidden meaning.

Places to read

B1C03S001 (1723 pp. 6–8). Implanted activity produces the first warming and differentiation.

B1C06S001 (1723 pp. 19–21). Heaven’s movement generates heat and outflow.

B2C05S010 (1723 pp. 249–250). Excessive heat can carry away a valued portion.

B2C05S074 (1723 pp. 306–307). Violent burning is distinguished from nature’s gentle course.

B2C05S078 (1723 pp. 310–311). Natural and workshop calcination have different effects.

Forms and phrases

Feuer, Feuer-Grad, and compounds naming different fires occur in the German. Vulcan is the mythological name used to personify operative fire; “Vulcan’s art” in B2C05S001 identifies examination by heat. A reference to upper Vulcan in B2C05S074 is locally critical of violent destruction and should not be converted into a universal claim that all fire is harmful.

“Degree” is a regulated stage within the apparatus and practice described. The edition’s language does not authorize a precise conversion to modern temperatures, nor should symbolic elemental fire automatically be identified with an ordinary visible flame.

See also

Digestion; Distillation; Calcination; Fixation; Coagulation; Heaven.

Heaven

The elements and their circulation · The Golden Chain of Homer

Himmel, “heaven”; Feuer oder Himmel, “fire or heaven”; Anima und Vita, “soul and life”; Primum Agens, “first agent”.

At a Glance

The word. Heaven is the subtlest, most mobile created degree after the separation of Chaos.

In the Golden Chain. It gives life-bearing influence downward, receives prepared vapours upward, and must become bodily to benefit sublunary things.

In this edition. The author expressly distinguishes natural heaven from the unchanging Empyrean where God dwells.

A place to read. B1C06S001 defines natural heaven; B1C09S001 states the exclusion of the Empyrean.

Meaning

Heaven is the highest and subtlest separated condition of the first matter: light, pure, volatile water-vapour, full of life and activity. It is called the first worker and father because it supplies the upper, active contribution to the common seed. Its nature is not a wholly different substance from earth; its difference is chiefly one of degree and condition (B1C06S001; B1C05S002).

The relevant heaven is within natural change. The author explicitly excludes the Empyrean, God’s dwelling with the elect, from these operations. That distinction prevents the book’s statements about heaven becoming earth from being read as assertions that the divine dwelling itself putrefies or is distilled (B1C09S001).

Use in the book

Heaven is most mobile because it is most subtle. Motion warms it and causes its imperceptible vapour or sweat to descend. Air catches the thicker share, while the subtler returns upward until circulation prepares it for retention. The celestial influence therefore has a bodily destination and an ordered route. The account’s invisibility-language acknowledges a limit of ordinary sight while calling for a chymical demonstration in lower materials (B1C05S003; B1C02S003).

Heaven is not depleted by giving. The text models its nourishment on the human body, which takes in air, food and drink, assimilates what it needs and expels surplus. Prepared lower vapours replenish the heavens; further outflow begins again. This reciprocity is central to the work’s chain and ring. Describing heaven only as an inexhaustible emitter would omit the author’s explicit answer to the problem of loss (B1C06S002–B1C06S005).

Every small thing is also said to contain heaven. That presence explains movement and power even in a dried plant or apparently lifeless stone. For sublunary usefulness, however, the extremely volatile heaven must pass through air and water into terrestrial fixation. Heaven consequently names both a highest region or degree and a power concentrated within bodies. The author even allows heaven a fixed part, so the polarity with earth is relative rather than an absolute absence of all terrestrial stability (B1C09S003–B1C09S005; B1C09S012).

Places to read

B1C06S001 (1723 pp. 19–21). Heaven is defined as subtle water-vapour, first worker and source of downward life-bearing influence.

B1C06S004 (1723 pp. 23–24). Prepared lower vapours replace heaven's losses in the reciprocal circuit.

B1C07S001 (1723 pp. 25–26). Heaven is soul and life, while air is spirit and its receiving vessel.

B1C09S001 (1723 pp. 32–33). The natural heaven must be distinguished from the unchanging Empyrean.

B1C09S012 (1723 pp. 44–45). Heaven contains a fixed part; its volatility is relative to earth and other degrees.

Forms and phrases

Himmel can designate the natural celestial degree; Feuer oder Himmel marks its place in the four-element list. Neither expression licenses replacing every "heaven" with the Empyrean or every "fire" with literal furnace flame (B1C03S001; B1C09S001).

The names Primum Agens and Anima und Vita emphasize function: first activity and life. They should be read alongside water-vapour and volatile earth, which preserve the author's insistence on one material despite distinct descriptions. The lexicon keeps both aspects rather than making heaven exclusively a location or exclusively an immaterial principle (B1C06S001; B1C07S001).

See also

Element; Influence; Anima mundi; Motion; Central heat.

Influence

The elements and their circulation · The Golden Chain of Homer
influentia, “influence”; *effluvium*, “efflux”; *Ausfluß*, “outflow”; *himmlischen Einfluß*, “celestial influx”.

At a Glance

The word. Influence is the upper outflow that descends from heaven and is received and prepared through air.

In the Golden Chain. The book pairs influence from above with efflux from below; their conjunction generates the common seed rather than a merely one-way action.

In this edition. The English retains a word whose local sense is a flowing or exhaled contribution, not simply an abstract effect or personal persuasion.

A place to read. B1C03S003 defines the directional pair; B1C06S001 follows the upper contribution into air.

Meaning

Influence is the descent of the subtle heavenly outflow toward lower things. The author explains it as a kind of sweat or vapour, generated by the movement and warmth of the upper sphere. It is invisible to ordinary eyes but has a material role in the world’s formative circuit (B1C03S003; B1C05S003).

The term belongs to a pair: the same general outflow is called *influentia* when it comes from above and *effluvium* when it comes from below. What matters is its direction and place within the circulation. The two contributions must meet, be prepared and become one common seed (B1C03S003; B1C06S001).

Use in the book

The opening account begins from visible vapours rising from earth and water and asks the reader to infer an upper contribution descending to meet them. The macrocosm-microcosm comparison and chymical practice are offered to make the unseen relation intelligible through lower processes. A lexicon should preserve the author’s distinction between what is seen and what he concludes, rather than describe celestial vapours as directly observed in every part of the demonstration (B1C02S003).

Air is the necessary first recipient. The most subtle influence cannot be captured at once by coarse earth, but air’s greater thickness holds it and changes it into an airy condition. Circulation and movement prepare upper and lower vapours for union; when they meet in like degrees they mix readily. Influence therefore does not leap over intermediate matter. Its

efficacy depends on becoming receivable and finally bodily (B1C04S002; B1C06S001; B1C07S001).

The circuit also restores the giver. Heavenly outflow raises the question of depletion, which the author answers through reciprocal intake: lower vapours rise, grow subtler and replenish the higher spheres. Meanwhile rain and dew carry the combined seed downward. Earth is called the centre and vessel of celestial influences, but it is also the source of renewed efflux. The downward gift and upward return together explain the chain's continuing activity (B1C06S002–B1C06S004; B1C09S001).

Places to read

B1C02S003 (1723 pp. 3–5). Visible lower vapours support the inferred conjunction with invisible heavenly outflows.

B1C03S003 (1723 pp. 9–10). Influence and efflux are defined by whether the outflow comes from above or below.

B1C05S003 (1723 pp. 18–19). Heaven's movement, warmth and downward sweat explain the origin of celestial influence.

B1C07S001 (1723 pp. 25–26). Air receives, fixes and mediates the heavenly influence before it can join lower materials.

B1C09S001 (1723 pp. 32–33). Earth receives the celestial influences and common seed as their bodily centre and vessel.

Forms and phrases

Influentia is the Latin form in the explicit definition, opposed to effluvium. "Influence" in the English should keep the concrete implication of an incoming flow in view. The source's Ausfluß supplies the broader category that may become an upper influence or lower outflow according to direction (B1C03S003; B1C06S004).

The author also calls the descending contribution an astral seed. That expression belongs to the same formative account and does not, by itself, authorize a detailed horoscope doctrine or a modern radiation theory. The local explanation is by subtlety, movement, reception and circulation (B1C05S003).

See also

Heaven; Attraction; Spiritus mundi; Seed; Golden chain.

Snow and hail

The elements and their circulation · The Golden Chain of Homer
Schnee, “snow”; Schnee-Wasser, “snow-water”; Hagel, “hail”; Reiff, “frost”

At a Glance

The word. Snow and hail belong to the weather-born forms of the common world-seed.

In the Golden Chain. They illustrate both atmospheric generation and the universality of putrefaction.

In this edition. The heading gathers related forms while preserving their different local roles.

A place to read. B1C16S001: all these meteoric waters undergo putrefaction.

Meaning

Snow and hail belong with dew, rain, sleet, and frost among the meteors formed from circulating vapours. Meteor here denotes an atmospheric phenomenon or product, not specifically a stone arriving from space. These bodies are different visible conditions of waters that the author calls the regenerated common seed, world-spirit, or Chaos (B1C06S003; B1C10S001).

Their inclusion prevents the universal argument from depending solely on warm rain. Snow-water can be used as a universal watery subject, while hail enters the speculative explanation of the violent action of nitre and its counterpart in air. The pair therefore has a common cosmological ground but different emphases in particular chapters (B1C11S001–002; B2C05S002).

Use in the book

The chapter on air traces the thickening of upper and lower vapours into several atmospheric forms. Their fall carries the celestial and terrestrial exchange back to water and earth, where further fermentation and specified generation occur. The introductory poem likewise names frost, dew, snow, and rain as companions of the volatile world-spirit. These associations make winter weather part of the same chain as more obviously fertile spring moisture (PRE03S001; B1C07S001; B1C08S001).

The claim that hail demonstrates nitre and salt in the atmosphere belongs to the author’s historical weather theory. He reasons from apparent parallels between fulminating material action and lightning, thunder, and hail. The explanatory force comes from his assumed common matter and degrees of volatility, not from an analysis that would satisfy present meteorology. A

lexicon can state the inference clearly while avoiding the omitted or dangerous operational material accompanying it (B1C11S001–004).

The doctrine of putrefaction then expressly includes dew, rain, snow, hail, and frost without distinction. Their changes are said to separate subtle from coarse and show at least a faint smell. Book Two permits rainwater or snow-water in the anatomy of regenerated Chaos and uses such waters to supply a missing volatile to dry animal or vegetable parts. Universality does not make each state immediately equally effective upon every body: the final distinctions between volatile and fixed solvents still apply. Snow and hail thus widen the scope of the common seed without suspending the rule of appropriate degrees (B1C16S001; B2C05S002; B2C08S004–005; B2C06S005).

Places to read

PRE03S001 (1723 scan 13). The introductory poem includes snow and frost among the spirit's companions.

B1C10S001 (1723 pp. 45–46). Snow, sleet, frost, and hail join dew and rain as regenerated seed.

B1C11S001 (1723 pp. 59–60). Hail is treated as evidence within the nitre theory of weather.

B1C16S001 (1723 pp. 76–77). The universal claim that these weather-born waters putrefy.

B2C08S004 (1723 pp. 341–342). Snow-water can supply a missing volatile principle.

Forms and phrases

Schnee, Hagel, and Reiff are attested weather-names; Schnee-Wasser specifies the liquid used in the later discussion. The phrase “snow and hail” is an editorial access heading, not a claim that the original establishes one compound technical term. “Meteors” must also retain its historical breadth. The source groups several weather-products by their common origin while continuing to name their distinct forms, which the translation should not flatten into rain alone (B1C10S001; B2C05S002).

See also

Dew and rain; Air; Water; Nitre; Salt.

Vapour

The elements and their circulation · The Golden Chain of Homer

Dampff, “vapour”; Wasser-Dampff, “water-vapour”; Dunst, “vapour or exhalation”

At a Glance

The word. A subtle mobile condition through which matter rises, mixes, circulates, and can condense again.

In the Golden Chain. Vapour links primordial origin, atmospheric exchange, mineral generation, and the author’s account of nourishment.

In this edition. The English uses vapour, mist, smoke, and exhalation according to the source’s closely related descriptions.

A place to read. B1C10S001, where the upper and lower vapours thicken into regenerated chaotic water.

Meaning

Vapour is matter in a subtle, mobile, extended condition. It can rise from lower bodies, pass among regions, mingle with another vapour, and become water by thickening. In the author’s scheme, this condition bears spirit and generative power rather than signifying an empty interval between solid things. Vapour is one of the principal means by which apparent separations within nature remain materially connected.

It also bridges the perceptible and imperceptible. Smoke and mist offer visible analogies, while heavenly outflow can be entirely unseen. The shared terminology should not be converted into one modern definition of gas, aerosol, or steam. The book’s distinctions concern relative subtlety, function, and natural location.

Use in the book

B1C02S002 makes primordial water and spirit initially volatile and unstable, described as vapour, mist, and smoke-water. B1C03S003 then explains the renewed outflow of existing things through warming and sweating. What comes from above and below meets within the common exchanges of nature. In B1C06S001–B1C06S002 the vapours become suited to immediate union through movement and extension. These passages make vapour more than a transport image: its fluid and penetrable condition explains how differences can enter a common seed.

B1C10S001 identifies the thickened atmospheric result as dew, rain, snow, and related waters, which the author calls regenerated Chaos. B1C10S004 turns workshop condensation into an interpretation of heaven and air captured in watery form. The visible event and theoretical identification must be kept distinct. The text reports rising and condensed

material; it infers the elemental identity and universal power from its larger account of origin and return.

B1C22S007–B1C22S008 applies the same model to animal nourishment, claiming that prepared juices are distributed by vaporization and condensation before becoming bodily members. B1C15S003 and B2C05S048 similarly make corrosive subterranean vapours attack rock, become Gur, and enter mineral development. B2C10S002 finally orders the passage of mineral vapours through plants toward animal nature. These are varied historical explanations unified by the same material possibility: what is fixed can be made subtle, conveyed elsewhere, and embodied again. Their analogy is central to the work even where their empirical claims are not modern ones.

Places to read

B1C02S002 (1723 p. 3). Primordial matter is described as volatile vapour and water.

B1C06S002 (1723 p. 21). Prepared vapours join readily.

B1C10S001 (1723 pp. 45–46). Atmospheric thickening regenerates common water.

B1C22S008 (1723 pp. 128–129). The author extends the model to bodily nourishment.

B2C05S048 (1723 pp. 281–282). Corrosive subterranean vapours contribute to mineral formation.

Forms and phrases

Dampf, Wasser-Dampf, Dämpfe, Dunst, Rauch, and Nebel occur in the source. Their English counterparts overlap but should not be collapsed automatically: smoke can emphasize a smoky appearance, mist a dispersed cloud, and vapour the broader mobile condition. The author often places several together to describe a continuity of subtler forms.

Volatile is a related property, not an exact synonym. A volatile portion can be liquid or even dry and coagulated when collected (B1C20S001). Vapour instead names its mobile or expanded condition in the passage under discussion. Keeping the distinction avoids treating every volatile fraction as an invisible gas at all times.

See also

Volatile; Circulation; Chaotic water; Distillation; Nourishment; Effluence.

Water

The elements and their circulation · The Golden Chain of Homer

Wasser, “water”; aqua, “water”; aqua recolacea, “recolaceous water” or phlegmatic watery vehicle

At a Glance

The word. Water is primordial matrix, an element, and the instrument of spirit.

In the Golden Chain. All generation and reduction depend upon its graded conditions.

In this edition. The text repeatedly distinguishes active spirit-bearing water from mere wateriness.

A place to read. B1C17S003–004: water is necessary, but its condition must be understood.

Meaning

Water has several connected senses. Primordial water with its implanted spirit is the first created matter from which the elemental divisions arise. Elemental water is then one of those divisions, between air and earth. Ordinary waters, rain, distillates, prepared spirits, and phlegmatic moisture occupy different specified conditions within that common origin (B1C03S001; B1C05S002; B1C08S001).

The book’s assertion that everything is water must consequently be read with its qualification: water and spirit. Mere powerless well-water is not said to accomplish all the work by itself. Spirit acts through a watery instrument and can make that instrument subtler or more fixed. The one material origin permits differences of present state, power, and degree rather than making every water interchangeable (B1C17S003–004; B1C21S006).

Use in the book

As an element, water is the first patient and female seed of the macrocosm, paired with earth as mother. It receives air already bearing heaven, incorporates their powers into earth, and permits generation in suitable matrices. Its middle position explains why heaven does not become earthly through air alone. Conversely, earth can rise toward air only through an appropriate watery degree (B1C04S002–004; B1C08S001–003).

Dew and rain supply the book’s visible regenerated Chaos. The author interprets their formation from circulating upper and lower vapours as the continual renewal of a common seed without the destruction of the differentiated world. Their analysis is meant to reveal all four elements and the double saline seed. This is a historical explanatory programme: observations of turbidity, deposits, vapour, and crystallization are

interpreted through the author's cosmology rather than constituting a modern analysis of pure water (B1C10S001–010).

The treatment of phlegm clarifies the limits of watery matter. Recolaceous moisture is called an unripe seed and a vehicle that awakens the implanted spirit to action. It is separated when stable quintessence is sought, but should not always be discarded: the separated water can carry the subject's powers and act as its own vehicle. The final medical discussion likewise requires mobility suitable to digestion rather than either complete fixedness or excessive volatility. Water remains necessary throughout, but its amount and material relation are decisive (B2C07S004; B2C10S024).

Places to read

B1C03S001 (1723 pp. 6–8). The primordial water contains spirit and unfolds into several numbered divisions.

B1C08S001 (1723 pp. 29–30). Elemental water is the female seed and second intermediate.

B1C17S004 (1723 pp. 82–83). The water intended is not powerless water alone.

B1C21S006 (1723 pp. 119–120). Spirit acts through water in a suitable proportion.

B2C07S004 (1723 pp. 323–325). Separated phlegm can still serve as a subject's own vehicle.

Forms and phrases

Wasser and aqua are ordinary names given a wide technical range. Aqua reolacea designates the watery vehicle discussed with phlegm; the translation's unusual adjective prevents its reduction to mere dirt or waste. Likewise "a water" can mean a prepared liquid spirit rather than a sample of ordinary water. The local distinction between bodily salt dissolved in water and salt made spiritual is especially important in mineral discussions, where the author assigns them different powers (B1C23S020–022; B2C07S004).

See also

Air; Earth; Dew and rain; Gur; Salt.

Principles powers and relations

Acid

Principles powers and relations · The Golden Chain of Homer
acidum, “acid”; sauer, “sour”; Spiritus Mundi acidus corporeus, “acid
corporeal spirit of the world”

At a Glance

The word. Acid names sourness and a middle degree between the volatile and the fixed.

In the Golden Chain. It mediates conjunction and becomes either more volatile or more alkaline.

In this edition. The English retains “acid,” with “sour” for the perceptible quality.

A place to read. B1C20S001: the explicit definition and its mediating function.

Meaning

Acid in this work is both an experienced quality and a position in a transformative order. Its sourness makes it perceptible, but its philosophical importance is that it stands between the supremely volatile and the fixed alkali. It is accordingly called a middle nature and a hermaphrodite. These descriptions are functional: acid can associate with either neighbour and make a conjunction possible that the two extremes cannot achieve directly (B1C19S001; B1C20S001).

The term does not identify a modern class by composition or a measured scale of acidity. The author classifies substances by their behaviour in dissolution, distillation, coagulation, and fixation. Nitre serves as the acid among universal subjects; vinegar as an important vegetable acid. In the mineral kingdom even substances called spirit and oil can both belong to the acidic degree (B1C20S001–004).

Use in the book

The first account of Chaos already includes acid within a threefold division: volatile, acid, and alkali; spirit, soul, and body. This overlays the four elements rather than replacing them with three unrelated substances. Later the same matter receives different names according to its present condition. Acid is therefore one manifestation of the world-spirit becoming bodily, rather than an independent original creation (B1C03S001; B1C17S004).

The long nineteenth chapter explains change through competing proportions and powers. Acid attracts the volatile and assimilates it; earth takes up acid and makes it more fixed. When earth predominates, volatile matter passes through the acid degree toward alkali and stone. With sufficient volatile matter the movement reverses. The account makes acid an active mediator, but also something acted upon. The metaphors of magnetic attraction and eating oneself to death describe reciprocal alteration rather than a permanently unchanged solvent (B1C19S003–005).

The apparent contradiction between a contracting acid and an acid that volatilizes receives an explicit answer. A little acid with abundant earth produces binding and astringent bodies; greater supplies can produce more fusible or volatile ones. The author makes quantity, degree of heat, and fixation decisive. His medicinal conclusion also prefers a middle condition rather than either extreme: a preparation should have the mobility of an acid degree while becoming sweet through the prescribed historical transformation. This is his therapeutic theory, not a modern recommendation (B1C23S045–046; B2C10S024).

Places to read

B1C19S001 (1723 pp. 85–86). Acid as intermediary, hermaphrodite, and chymical tongs.

B1C19S003 (1723 pp. 87–88). The volatile becomes acid, and acid becomes bodily through earth.

B1C20S001 (1723 pp. 110–112). Acid as the middle principle in analysis and conjunction.

B1C23S045 (1723 pp. 201–202). Why acid can both constrict and promote volatility.

Forms and phrases

The Latin *acidum* and German *sauer* connect a technical designation to sourness of taste or smell. Yet the edition also records acids that have become sweet or fixed. Readers should therefore retain the distinction between an origin or operative degree and a present sensory quality. The phrase “acid corporeal spirit of the world” on the preliminary diagram marks a stage of embodiment, while the later discussions differentiate universal, animal, vegetable, and mineral acids (PRE00S003; B1C20S002–004).

See also

Alkali; Nitre; Vinegar; Water; Sulphur.

Active principle

Principles powers and relations · The Golden Chain of Homer

Agens, “agent”; wirkende Theil, “active part”; das wahre Agens, “the true agent”.

At a Glance

The word. An agent is that which works upon a receptive subject; the book distributes this role at several scales.

In the Golden Chain. Spirit acts through water; heaven and air are agents in relation to water and earth, while nitre receives the corresponding place among salts.

In this edition. The translation keeps “agent” beside the explanatory “active part”; neither expression identifies a modern chemical reagent.

A place to read. B1C02S002 and B1C04S001 place the same distinction within primordial water and among the four elements.

Meaning

The active principle names a function within a relation, rather than a separate substance that could act without a body. In the opening account, water is the instrument, dwelling and subject, while its hidden spirit is the worker. The author immediately insists that spirit without water has no bodily subsistence and cannot produce substantial effects. Agency therefore requires its patient: activity is not disembodied omnipotence (B1C02S002).

The division is repeated after Chaos separates. Heaven and air occupy the active, paternal side; water and earth the receptive, maternal side. These four are also two because the author is grouping their operations, not replacing the fourfold scheme with another inventory of independent materials (B1C04S001).

Use in the book

The opening definition gives agency a broad reach. Spirit softens, penetrates, generates and destroys through water. Destruction is therefore not evidence that a different evil agent has displaced the good one: the same power has different effects according to its condition and operation. The immediately following account says that water and spirit continually generate, preserve, destroy and regenerate things. Reading “active principle” only as a principle of life misses half its office (B1C02S002; B1C02S004).

In the four elements, action follows degrees. The most subtle heaven cannot simply seize coarse earth; air and water must mediate. The agent is effective when it has become appropriately bodily, and ineffective when its volatility lets it escape. The account consequently joins masculine and feminine imagery to a practical argument about retention, mixture and

gradual transformation. Its sexual vocabulary does not remove the need to explain the intervening changes (B1C04S001–B1C04S003).

The nitre-and-salt table compresses these relations into paired names: universal agent and patient, male and female seed, steel and magnet, hammer and anvil. The table identifies correspondences within the author's system; it does not establish that "agent" always means nitre wherever the word occurs. Later the account makes acid an intermediary between volatile and fixed, so successful agency remains a matter of proportion and mediation, not the unlimited rule of one member (B1C10S011; B1C19S001).

Places to read

B1C02S002 (1723 p. 3). The active spirit requires the watery instrument through which it carries out bodily effects.

B1C02S004 (1723 pp. 5–6). Agent and patient jointly account for birth, preservation, destruction and renewed birth.

B1C04S001 (1723 pp. 10–11). Heaven and air are grouped as the active, paternal pair after the separation of Chaos.

B1C10S011 (1723 p. 56). The nitre-and-salt table aligns agent and patient with a series of other paired relations.

Forms and phrases

Agens is the Latin agent-word embedded in the German exposition; *wirkende Theil* explains it as the working or active part. The adjacent *Patiens* or *leidende Theil* is its receptive counterpart. "Patient" here does not principally mean a sick person. The grammatical and practical relation is the key to both terms (B1C04S001).

The opening *das wahre Agens* belongs to a sequence that also names spirit the universal seed and the smith of natural things. These are coordinated descriptions of its efficacy, not a license to substitute every name mechanically for every other. The text itself relocates active and receptive roles as it descends from primordial water to elements and salts (B1C02S002; B1C10S011).

See also

Patient; *Spiritus mundi*; Heaven; Medium; Seed.

Alkali

Principles powers and relations · The Golden Chain of Homer
alkali, “alkali”; alcalisch, “alkaline”; alcali universale, “universal alkali”

At a Glance

The word. Alkali is the relatively fixed, bodily principle and a power of attraction.

In the Golden Chain. It receives acid and volatile matter, but can itself be made volatile.

In this edition. The edition preserves an expansive historical use of “alkaline.”

A place to read. B1C20S001: fixed character is distinguished from outward form.

Meaning

Alkali is the third and last principle in the usual order of analysis: volatile, acid, alkali. The author defines its fixedness comparatively, by greater endurance in fire than preceding portions. Its appearance need not be dry or solid; it may be coagulated, spirituous, or liquid. The name follows its action and degree rather than a single visible state (B1C20S001).

The universal alkali is salt, contrasted with nitre as universal acid. Earth, body, female, patient, and magnet are further correspondences. The author’s patient is not inert: it attracts, retains, and transforms what comes to it. Alkali and acid thus name both materials and relational functions. Their range exceeds present chemical classifications, especially where spirit of salt and sal ammoniac are called alkaline within a theory of mineral dissolution (B1C17S004; B2C10S014–017).

Use in the book

The early cosmogony derives alkali from primordial water as it becomes fixed and bodily. The later analysis of putrefied water offers the same sequence in miniature. Volatile water, nitre, and alkaline salt appear as distinguishable parts, while the most fixed earth is recovered through the treatment of the residue. The author regards these separations as evidence of a shared origin and of different degrees within one matter (B1C03S001; B1C18S001; B1C20S002).

Alkali participates in reciprocal conversion. Acid dissolves earth and loses its corrosive sharpness upon it; earth takes up acid and fixes it. Where fixed matter predominates, the acid becomes alkaline and draws further volatile matter through that same route. Where volatile matter predominates, alkali can be led back through acid toward volatility. This makes alkali an end of

one movement and a possible beginning of another, not an ultimate matter incapable of further change (B1C19S003–008).

The practical discussions repeatedly expose errors caused by confusing possession of a fixed salt with successful conjunction. Salt of tartar and spirit of wine are extremes; vinegar supplies the missing middle. Elsewhere common table salt compensates for the small yield of fixed salt from animal matter, because universal alkali can become specified toward an individual. Such claims belong to the book's programme of producing quintessences and historical medicines. They do not establish that substances called alkali here share modern properties or are suitable for consumption (B1C19S015–016; B2C07S013).

Places to read

B1C17S004 (1723 pp. 82–83). Earth, body, magnet, female, salt, and alkali as corresponding names.

B1C19S004 (1723 pp. 88–89). Predominant earth or volatile matter determines the direction of change.

B1C20S001 (1723 pp. 110–112). The formal definition allows liquid and spirituous alkalis.

B2C07S013 (1723 pp. 335–336). Universal alkali can supplement the animal kingdom.

B2C10S017 (1723 pp. 386–387). The unusually broad range of the term alkali is explicitly acknowledged.

Forms and phrases

The spelling alcali is retained in many Latin and mixed-language phrases; the English normally gives “alkali.” “Alkalized” is equally important: it describes the process by which an acid becomes more earthy and fixed. Thus calling gold an alkalized body says something about the author's genealogy and dissolution tests, not that metallic gold is an alkali in current chemistry. The book also warns that the name can include both fixed and volatilized alkaline salts (B1C23S037; B2C10S017).

See also

Acid; Salt; Salt of tartar; Earth; Gold.

Archeus

Principles powers and relations · The Golden Chain of Homer

Archeus, “Archeus”; Archeum humanum, “human Archeus”; Archeum stomachi, “Archeus of the stomach”; morbose Archeus, “diseased Archeus”

At a Glance

The word. The Archeus is the inward formative and assimilating agency by which a living subject converts nourishment into its own substance.

In the Golden Chain. It appears in digestion, specification and the author’s account of a medicine strengthening nature against disease.

In this edition. The historical name is retained; its local actions should be explained without identifying it with one modern organ or substance.

A place to read. B2C10S024 shows why the stomach’s Archeus must receive a medicine in a condition it can assimilate.

Meaning

The Archeus is an inward agent of bodily transformation. The human Archeus makes incoming air, food and drink volatile and changes them into human substance; even what is expelled has been altered from its former nature. Its work explains assimilation, rather than simply the mechanical conveyance of food into an otherwise unchanged body (B1C06S004).

The book does not offer one isolated definition followed by a complete anatomical location. It instead identifies the agency by what it accomplishes: making vegetable nourishment animal, distributing a body’s character through what it takes in, and restoring order when disease has overcome its powers (B1C08S003; B2C05S050).

Use in the book

The early human example supports a larger cosmological analogy. Just as the human Archeus turns nourishment into human matter, heaven and the other elements receive suitable vapours, transform them and release surplus. The term therefore makes bodily assimilation a model for the world’s continuing exchanges. It does not mean that a single human digestive organ is literally present within every element (B1C06S004).

The argument about an ox becoming human clarifies the change involved. Eating beef removes bovine specification and makes its matter human; the author regards retention of an unchanged ox within the eater as absurd. The animal-generation account likewise says that each creature’s own Archeus turns its foods into flesh, blood, head and bone. Particular nature is actively remade in nourishment (B2C04S010; B1C21S002).

The medical passages depict the diseased Archeus as overcome but capable of resuming rule when appropriately strengthened. The proposed

quintessence is supposed to assist this remaining natural power. Yet the later passage demands a suitable middle degree: an excessively fixed preparation burdens the stomach's Archeus with preliminary volatilization, while an excessively volatile one passes through too quickly. These are claims of the author's historical physiology; they show why promised medicinal power must be related to assimilation, not inferred from the name quintessence alone (B2C05S050; B2C05S051; B2C10S024).

Places to read

B1C06S004 (1723 pp. 23–24). The human Archeus changes incoming nourishment into human substance and supplies a model for elemental assimilation.

B1C21S002 (1723 pp. 115–116). An animal's own Archeus makes its food into the parts needed for growth and maintenance.

B2C04S010 (1723 pp. 236–237). The conversion of beef explains the loss of bovine specification in human nourishment.

B2C05S050 (1723 pp. 282–284). The diseased Archeus is supposed to regain its rule through medicinal assistance.

B2C10S024 (1723 pp. 394–396). The stomach's Archeus requires a suitably prepared medicine rather than an inaccessible fixed body.

Forms and phrases

Archeus is directly attested, while *Archeum humanum* and *Archeum stomachi* are inflected Latin expressions embedded in German. Their qualifiers identify the human and stomach contexts. The English can preserve the name while explaining its function, without inventing a literal translation or an etymology not supplied here (B1C06S004; B2C10S024).

Morbose Archeus names the same inward power in a diseased condition. Disease and recovery are represented as contest and renewed dominion, not as evidence for a distinct second Archeus. That distinction preserves the continuity between ordinary nourishment and the proposed medical restoration (B2C05S050).

See also

Microcosm; Specification; Nourishment; Native heat; Universal medicine.

Attraction

Principles powers and relations · The Golden Chain of Homer
attrahiren, “attract”; an sich ziehen, “draw to itself”; Magnet, “magnet”.

At a Glance

The word. Attraction is the drawing of suitable material into a body or principle that assimilates it.

In the Golden Chain. Heaven, acid, salts and vegetable roots attract; their attractions belong to the circulation and transformation of shared matter.

In this edition. The vocabulary describes selective nourishment, capture and conversion; the book gives no general mathematical theory of attractive force.

A place to read. B1C19S003 shows acid attracting the volatile and converting what it receives into its own nature.

Meaning

Attraction names a movement toward, followed by reception or assimilation. It is one of the operations that keep the author’s world from being exhausted by outflow: whatever exhales also seeks to draw in its like. A body’s intake replaces its loss, while its surplus feeds another stage of the natural circuit (B1C06S003; B1C06S004).

The model is selective rather than merely spatial. Material is attracted because it is suitable, related in origin, or capable of being prepared into the receiving thing’s nature. Attraction therefore works with alteration, digestion and fixation. Drawing something near is not by itself the complete explanation of a durable union (B1C05S003; B1C19S003).

Use in the book

In the descent of heavenly influence, air retains the coarser part while the subtle part rises again through heaven’s attraction. Repeated circulation gradually prepares what was too subtle to stay below. The account links upward return and downward capture within the same process; it does not tell a story of uninterrupted one-way emanation from a source that never receives anything (B1C05S003; B1C06S002–B1C06S004).

The clearest close analysis appears in the discussion of acid. As the implanted spirit works, acid attracts the volatile, nourishes itself on it and converts it into acid. In turn, as acid dissolves earth it becomes more alkaline and fixed. Which member predominates then determines the direction of further transformation. Attraction is therefore inseparable from the changing balance of volatile, acid and alkali; it is not a permanent property assigned to one immutable pole (B1C19S003; B1C19S004).

The vegetable account locates this same selective action in the root. The edition's printed corrections explicitly restore the description of the root as the vegetable magnet drawing nourishment from earth and incoming rain. That local example should be read alongside the broader assertion that each element is the other's magnet. The image scales from roots to elements because all participate in the same account of receptive and transforming matter (END02S007; B1C09S007).

Places to read

B1C05S003 (1723 pp. 18–19). Heaven's attraction returns the subtler outflow while circulation prepares it for retention in air.

B1C06S003 (1723 pp. 22–23). Intake compensates for exhalation; the human example explains the elements' reciprocal nourishment.

B1C09S007 (1723 pp. 38–40). The elements are magnets to one another in dissolving, thickening and fixing.

B1C19S003 (1723 pp. 87–88). Acid draws the volatile into itself and changes it into an acid nature.

END02S007 (1723 scan 448–449). The printed correction identifies the root as the vegetable magnet for earth-nourishment and rain.

Forms and phrases

The source uses attraction-language alongside everyday drawing-in and the noun Magnet. In these contexts “attract” often includes taking up nourishment and making it one's own. Retaining that wider sense prevents the word from becoming an unsupported reference to a particular modern physical force (B1C06S003; B1C19S003).

The maxim that like joins like does not require that both members already look alike. The text often explains preparation by intermediates: a volatile is made suitable to acid, or heavenly vapour suitable to air. Their common matter underwrites this possibility, while differences of degree determine the actual route (B1C04S002; B2C05S030).

See also

Magnet; Influence; Medium; Homogeneity; Seed.

Fixed

Principles powers and relations · The Golden Chain of Homer
fix, “fixed”; Fixum, “the fixed”; Fixität, “fixity”

At a Glance

The word. Comparatively stable, collected, and enduring when exposed to the conditions that release subtler portions.

In the Golden Chain. The fixed is one pole of the great exchange and one source of the power to retain the volatile.

In this edition. The adjective describes a relative condition, not a modern class of permanently immovable substances.

A place to read. B1C20S001, where the author explains why he calls alkali fixed.

Meaning

Fixed describes a material that persists where another portion passes off, rises, or disperses. The comparison is often made in relation to fire, but the wider sense includes bodily retention and the stability of an established condition. It is opposed to volatile without implying that either pole is wholly absent from a given subject.

A fixed thing need not be visibly dry. The author can speak of fixed liquid, spirituous, or coagulated material because its operative behaviour, rather than a simple liquid/solid division, determines the name. Nor does fixed mean incapable of change. Bringing fixed matter back toward a volatile condition is one of the book’s recurring demonstrations of its common origin.

Use in the book

The opening diagram places fixed at the lower pole opposite volatile (PRE00S002). In B1C05S002 earth and water sink as fixed while heaven and air rise as subtle and volatile. Yet B1C09S012 corrects an absolute reading of that opposition: heaven has an earthly stability, and earth has its own volatility. The same natural subject can be described differently depending on the comparison. Thus the poles organize a scale of relations rather than divide nature into two mutually exclusive substances.

B1C20S001 defines the more fixed third principle through endurance in fire and allows it several appearances. B1C20S002 goes further: ash is the most fixed part, followed by salt, while both enter the argument about glass. This ranking explains why the author resists treating a residue as automatically worthless. What remains can carry the ability to hold less enduring parts. B2C05S057’s defence of charcoal gives this material claim a

polemical edge against practitioners who burn away or discard what he considers the fixed tincture.

The book also qualifies the value of fixity by purpose. B2C05S031 says a fixed spirit is concentrated and sleeping until like moisture awakens it. B2C10S024 argues that an excessively fixed medicine may pass through the body without the desired effect if the stomach's Archeus cannot open it. These passages do not cancel the praise of stability; they distinguish permanence from accessibility. A careful reading asks fixed relative to which earlier portion, under which conditions, and for what intended use.

Places to read

PRE00S002 (1723 scan 5). The preliminary image places fixed opposite volatile.

B1C09S012 (1723 pp. 44–45). Each pole contains a comparative share of the other.

B1C20S001 (1723 pp. 110–112). Fixed alkali may appear in several physical conditions.

B1C20S002 (1723 p. 112). Ash and salt are ranked by endurance.

B2C10S024 (1723 pp. 394–396). Excessive fixity can frustrate the proposed medical aim.

Forms and phrases

Fix, Fixum, and Fixität are attested source forms. Capitalized Fixum can serve substantively as “the fixed,” a portion or condition considered opposite the volatile. That grammatical convenience should not become proof of an independent elementary entity detached from the body's history.

“Fixed” can stand close to “alkaline” in the tripartite sequence, but the source also discusses volatile alkalis. B2C10S017 explicitly broadens alkali beyond fixed salts and earths. The two words therefore must not be equated mechanically wherever either occurs. The author's own explanation of relative predominance should govern the reading.

See also

Fixation; Volatile; Alkali; Charcoal; Recolaceum; Quintessence.

Homogeneity

Principles powers and relations · The Golden Chain of Homer

Homogeneum, “a homogeneous counterpart”; *homogenea*, “homogeneous things”; *per Homogenea*, “through homogeneous things”; *Heterogeneum*, “a heterogeneous thing”.

At a Glance

The word. Homogeneity is the compatibility that permits things to associate, nourish or transform one another in a lasting union.

In the Golden Chain. All things share one origin, yet specified bodies may remain immediately contrary and require preparation through appropriate middles.

In this edition. The word does not simply mean visually uniform mixture; the source uses it for a relation that can be created by transformation.

A place to read. B2C05S052 explicitly distinguishes universal inward homogeneity from immediate contrariety between particular kinds.

Meaning

Homogeneity is sameness or kinship of nature sufficient for useful conjunction. The book often explains it by the maxim that like joins like: volatile with volatile, acid with acid and alkali with alkali. Yet related origin alone does not guarantee an immediate successful mixture of every material with every other (B1C19S013; B1C22S036).

The decisive distinction is between universality and specification. Considered in their common essence, all creatures are homogeneous because they spring from one first matter. Considered as particular kinds or individuals, mineral and animal can be contrary and mutually unsuitable. The intervening vegetable degree makes the transition possible (B2C05S052).

Use in the book

The practical problem often begins with failure to unite. A missing middle or missing principle is to be supplied first from the subject's own nature, then from a suitable related subject, and ultimately from universal materials. This sequence does not treat substitutions as arbitrary. The author proposes a widening field of related sources, justified by their ability to assume the recipient's quality and complete its operative principles (B1C22S034; B1C22S035).

The text is careful about levels of likeness. Animal and vegetable principles can be paired, but not animal volatile indiscriminately with vegetable alkali. First join corresponding kinds of principle, then join the

combined volatile to acid and afterward to fixed alkali. Homogeneity therefore includes the right degree and functional place, as well as membership in a natural kingdom. The rule requires reasoning about the materials before acting (B1C22S036).

The mineral-medical discussion gives the strongest transformation of the term. Untreated mineral corrosiveness is declared contrary to animal nature; dulcification through vegetable and animal means is described as making that heterogeneity homogeneous. The author regards the resulting medicine as changed in nature, not merely a poisonous mineral covered by a pleasant name. This is the historical explanation of the preparation's intended compatibility, not evidence that the alleged medicines are safe or effective by current standards (B2C09S015; B2C09S016).

Places to read

B1C08S002 (1723 pp. 30–31). Middles must be homogeneous; vegetable materials can link the animal and mineral kingdoms.

B1C19S013 (1723 pp. 97–98). Corresponding principles readily join, and universal subjects can replace a missing principle.

B1C22S036 (1723 pp. 154–155). The same principle must first meet its counterpart before the larger conjunction proceeds.

B2C05S052 (1723 pp. 285–286). Immediate particular contrariety is distinguished from common inward homogeneity.

B2C09S016 (1723 pp. 364–365). Dulcification is explained as a change of mineral nature toward vegetable and animal compatibility.

Forms and phrases

Homogeneum can mean the suitable counterpart itself, not only an abstract quality. Thus a reader may encounter the instruction to seek a homogeneous thing when a volatile or other principle is lacking. The English should preserve this practical, relational sense rather than suggest only an evenly mixed liquid (B1C22S034; B2C08S004).

Per Homogenea identifies the means by which regeneration proceeds. Its opposite, heterogeneous, is not always absolute: the work expressly allows particular contraries to share a universal origin and to become compatible through definite middles. Apparent contradictions usually require attention to that change of scale (B2C05S016; B2C05S052).

See also

Medium; Specification; Universal; Three kingdoms; Attraction.

Magnet

Principles powers and relations · The Golden Chain of Homer

Magnet, “magnet”; *magnetische Quantität und Qualität*, “magnetic quantity and quality”; *Mutter attractionis*, “mother of attraction”.

At a Glance

The word. A magnet is a thing considered as attracting, receiving and transforming a suitable counterpart.

In the Golden Chain. The elements are magnets to one another; acid draws the volatile, salt fixes incoming seed, and roots receive vegetable nourishment.

In this edition. The noun often describes a natural relationship rather than a piece of lodestone or a modern magnetic field.

A place to read. B1C09S007 explicitly applies the magnet-name to every element in its reciprocal operations.

Meaning

The magnet is the receiver that draws and holds another thing through an appropriate relation of nature. In the broadest explanation, each element is the other’s magnet: one dissolves and subtilizes, another thickens and coagulates. The term gathers attraction and transformative reception into one image (B1C09S007).

It is not reserved for a single fixed substance. The nitre-and-salt table sets steel against magnet, placing salt on the receiving side, while the prose gives acid a magnetic power over the volatile. The referent depends on which relation and stage is being considered (B1C10S011; B1C19S003).

Use in the book

The elemental passage is especially important because it describes reciprocal operations. Heaven subtilizes air, air water and water earth; in the reverse direction earth thickens water, water air and air heaven. Calling each the other’s magnet means that each can draw, dissolve, coagulate, volatilize or fix through its suitable neighbour. The image therefore includes both directions of the chain and cannot be reduced to a permanently passive lower pole (B1C09S007).

Acid is a magnet when it takes nourishment from the volatile and converts it into its own nature. As it also dissolves earth, it becomes increasingly fixed and alkaline. The changing proportions then determine whether the mixture proceeds toward volatility or fixation. A magnetic relation is consequently part of a process that changes the receiving member too; the magnet is not an unaffected instrument outside the material circuit (B1C19S003; B1C19S004).

The vegetable account gives a competition for seed. Plants seize nitre from rain and dew, while salt attracts the same volatile contribution and tends to fix it into salt. The author says this increases salt's magnetic quantity and quality, which must again be replenished as plants take nourishment away. The printed correction describing the root as a vegetable magnet locates the same model in an organ of intake. These are text-specific forms of the image, not evidence for an unspecified occult sympathy acting without material passage (B1C22S019; END02S007).

Places to read

B1C09S007 (1723 pp. 38–40). Every element can be called the other's magnet through reciprocal transformation.

B1C10S011 (1723 p. 56). The table aligns salt with magnet and nitre with steel among its paired analogies.

B1C19S003 (1723 pp. 87–88). Acid magnetically takes the volatile as nourishment and makes it acid.

B1C22S019 (1723 pp. 138–139). Salt and plants compete for volatile seed in an account of ongoing magnetic increase and loss.

END02S007 (1723 scan 448–449). The corrected text calls the root the vegetable magnet for incoming nourishment and rain.

Forms and phrases

Magnet is an attested source-word, but its surroundings determine whether literal magnetic material or an analogy of attraction is meant. In the elemental and vegetable explanations, the author spells out reception and transformation; no separate physical magnet need be supplied to make the sentence intelligible (B1C09S007; B1C22S019).

Mutter attractionis describes salt as a mother of attraction, fitted to the male-female language of nitre and salt. It should be compared with the steel-magnet row rather than treated as proof that the table fixes every occurrence of Magnet to salt alone (B2C04S002; B1C10S011).

See also

Attraction; Patient; Medium; Homogeneity; Seed.

Medium

Principles powers and relations · The Golden Chain of Homer

Mittel, “middle” or “means”; Medium conjungendi, “means of conjunction”; Mittel-Mann, “middleman”; Sequester, “intermediary”.

At a Glance

The word. A medium is the fitting intermediate that allows opposed degrees or natures to unite and transform.

In the Golden Chain. Air and water mediate heaven and earth; vegetables mediate animal and mineral; acid mediates volatile and alkali.

In this edition. The source moves between a middle position and an operative means. English “medium” must retain both senses.

A place to read. B1C19S001 brings the several scales together and calls acid the uniter and chymical tongs.

Meaning

A medium is what stands between extremes and makes their conjunction possible. The book presents the inability to pass directly from one extreme to another as a central philosophical axiom. Opposites are not simply thrown together: one must be made suitable to the next through a related intermediate condition (B1C04S001; B1C04S002).

The term is relational rather than the proper name of one universal substance. Air is a first medium between heaven and the lower world, water a second; vegetables lie between animals and minerals; acid stands between volatile and alkali. In every case the middle must possess a degree of compatibility with both sides (B1C07S001; B1C08S001; B1C19S001).

Use in the book

The elemental account explains the practical failure that makes mediation necessary. The most volatile escapes when merely joined to the most fixed. Air first catches heaven, water receives the prepared upper material, and earth then incorporates it. The author adds that the broad elements contain finer internal degrees, so “one middle” may be shorthand for a series of preparations. Gradation is the operative content of the axiom (B1C04S002–B1C04S004).

The practitioner’s difficulty supplies another test. If the work separates into layers or reacts violently without union, the author asks for a fitting medium, and allows two or three if one does not suffice. But they must be homogeneous and placed in the proper order. The advice is not that any third ingredient will solve any failed mixture; the middle has to answer the specific gap between the materials at hand (B1C08S002; B1C22S034).

At the three-principle level, acid is the middle nature. It can take up the volatile and also join the fixed alkali; its own transformation then carries the mixture toward whichever side predominates. At the kingdom level, the vegetable performs a comparable office between mineral and animal. Later accounts of sweetening minerals repeat this order, so the middle explains both the cosmological chain and the author's intended preparation of medicine. The medical result remains his claim, while the mediating logic is directly stated in the text (B1C19S001; B1C19S004; B2C10S004).

Places to read

B1C04S001 (1723 pp. 10–11). The axiom bars immediate passage from one extreme to the other without an intermediate.

B1C04S002 (1723 pp. 11–13). The escape of the volatile from the fixed explains why elemental mediation is required.

B1C08S002 (1723 pp. 30–31). Failed conjunction calls for one or more fitting homogeneous media.

B1C19S001 (1723 pp. 85–86). Acid and vegetables are related examples of a middle that reconciles opposed sides.

B1C22S034 (1723 pp. 152–153). The missing joining middle is to be sought through close consideration of the actual subject.

Forms and phrases

Mittel can be both a middle and a means, a useful double sense in this work. The phrase *Medium conjungendi* expressly defines it by function: a means of joining. Mittel-Mann and Sequester personify the same role as a middleman or intermediary (B1C19S001; B1C19S013).

“Acid” names the medium in the three-principle discussion, but it must not erase the other scales. The air that mediates heaven and water is not thereby ordinary vinegar, and the vegetable kingdom is not a single acid preparation. The analogy concerns ordered relations, with different materials and degrees in each case (B1C07S001; B1C19S001).

See also

Homogeneity; Hermaphrodite; Element; Three kingdoms; Golden chain.

Motion

Principles powers and relations · The Golden Chain of Homer

Bewegung, “movement” or “motion”; Circulation, “circulation”; unablässliche Bewegung, “unceasing motion”.

At a Glance

The word. Motion is the activity through which the subtle spirit warms bodies, produces outflow and drives continuing transformation.

In the Golden Chain. Heaven is most mobile; its action passes through air and water toward earth, while no natural thing is wholly without inward operation.

In this edition. The text includes imperceptible motion and warmth, so stillness to ordinary sight is not equivalent to absence of action.

A place to read. B1C09S002–B1C09S004 explains the chain from movement to warmth and the presence of moving spirit in every small body.

Meaning

Motion is the means by which the author connects spirit with heat, alteration and life. The more subtle a thing, the more mobile and spirit-filled it is; movement produces warmth, and increased movement produces greater heat. Heaven occupies the strongest degree of this relation and moves its neighbours in succession (B1C05S003).

The account includes action too small or subtle to be perceived. Earth and apparently lifeless bodies contain heaven and the other elements, and therefore have inward movement and effects even where visible locomotion is absent. The author’s motion is broader than a body visibly changing its position (B1C09S003; B1C09S004).

Use in the book

The cosmological circuit begins when the four elements’ implanted agents and patients bring them into movement, lukewarmness and heat. Surplus is exhaled as vapour, becomes the upper influence or lower efflux, and joins the common seed. Motion is therefore not an isolated first push followed by passive matter. It explains continuous regeneration and the renewed exchange of substance throughout the world (B1C03S003).

The author illustrates the graded transmission with wind, waves and water carrying sand and stones. Heaven moves air, air water and water earth, each more slowly and weakly than its predecessor. He then distinguishes perceptible warmth in land animals from the little warmth felt in aquatic creatures, concluding that warmth may be imperceptible. These are the historical steps of his argument; the lexicon should not turn them into an

unqualified modern proposition that all observed motion produces life in the stated way (B1C09S002).

Motion also explains why spirit cannot simply sit inactive in available water. It works, warms, ferments and separates, first making volatile material increasingly bodily and later changing fixed material through further degrees. In the acid discussion this motion nourishes a dynamic balance among volatile, acid and alkali. Circulation prepares materials for union and enables recurrence, while fixation gives the spirit a bodily condition rather than necessarily abolishing all its power (B1C06S002; B1C10S012; B1C19S003).

Places to read

B1C03S003 (1723 pp. 9–10). Movement produces warming and outflow in the generation of a common universal seed.

B1C05S003 (1723 pp. 18–19). Subtlety, spirit, motion and heat are linked in a graded cosmological account.

B1C06S002 (1723 p. 21). Circulation prepares vapours so that their eventual meeting can produce immediate union.

B1C09S002 (1723 pp. 33–34). Wind, water and moving earth illustrate the transmission of motion through the elements.

B1C09S003 (1723 pp. 34–35). Imperceptible operations explain the activity attributed even to dried plants and small bodies.

Forms and phrases

Bewegung is the ordinary motion-word, rendered “movement” or “motion” as the sentence requires. Circulation names recurring movement through which materials are prepared, exchanged or returned. The words are related, but not every occurrence of movement describes a literal circular path (B1C05S003; B1C06S002).

The phrase unabläßliche Bewegung emphasizes continuing activity in the passage from volatile toward acid and alkali. In that setting motion belongs to spirit acting in water, not to an independently measured mechanical speed. Its meaning comes from the sequence of warmth, fermentation, separation and altered degree (B1C19S003).

See also

Heaven; Central heat; Native heat; Influence; Generation.

Native heat

Principles powers and relations · The Golden Chain of Homer

Calor nativus, “native heat”; *humidum conservans*, “preserving moisture”; *Lebens-Geist*, “life-spirit”.

At a Glance

The word. Native heat is the inward preserving warmth whose departure leaves a dead tree exposed to destructive heat, moisture and cold.

In the Golden Chain. The tree narrative places it beside vegetative spirit, attractive nourishment and radical moisture, while distinguishing outside heat from the body’s former preserving condition.

In this edition. The phrase is explicitly attested in Latin. Its local function is clearer than an imported general theory of innate heat.

A place to read. B2C03S002–B2C03S003 shows the loss of preserving action before external weather completes the tree’s decay.

Meaning

Native heat is the preserving warmth belonging to a living subject. The phrase occurs in the explanation of a dead tree: cold can now attack it because its *Calor nativus* has departed. The author contrasts this lost internal condition with sun, rain and cold that continue working upon the abandoned body (B2C03S003).

It is therefore not simply the heat measured from any warm object. Solar heat can remain powerful after the tree is dead, and indeed helps open and split it. Native heat belongs to the former organization of life and resistance, while external warmth now assists the contrary process of dissolution (B2C03S002; B2C03S003).

Use in the book

The narrative begins with the death of vegetative spirit. The root loses attractive power, no longer draws nourishing sap and cannot separate subtle from coarse; leaves fall and internal putrid vapours soften the tree. The author says the balsamic spirits and preserving nourishment have gone, so the principles enter their contrary action. Native heat should be read as part of this account of lost preservation, not as the sole isolated cause of death (B2C03S002).

Outside agencies then cooperate. Sun dries and opens the pores; rain penetrates and putrefies within; repeated wetting carries decay farther. Cold is said to work still more strongly once native heat has departed, and the author describes subsequent warming and water in the tree’s core as continuing the rot. The passage’s mechanism belongs to its historical natural philosophy. Its lexical importance is the contrast between living resistance

and the same body's new susceptibility, rather than a modern endorsement of every physical explanation offered (B2C03S003).

The wider book connects life and warmth through moving spirit in all elements, distinguishing perceptible from imperceptible warmth. But that universal presence does not make every dead body biologically alive: the tree can lose its vegetative and preserving organization while still containing powers that ferment, dissolve and regenerate its material elsewhere. This distinction prevents the claims that "nothing is without spirit" and "the life-spirit has departed" from being treated as simple contradictions (B1C09S002–B1C09S004; B2C03S001–B2C03S003).

Places to read

B1C09S002 (1723 pp. 33–34). Perceptible and imperceptible warmth belong to the author's general account of motion and life.

B1C09S003 (1723 pp. 34–35). All small bodies retain inward powers even when ordinary appearance suggests inactivity.

B2C03S001 (1723 pp. 219–220). Implanted spirit, solar heat and central heat continue to transform withered vegetable material.

B2C03S002 (1723 pp. 220–221). The dead root loses attraction, nourishment and preserving organization before the larger body decays.

B2C03S003 (1723 pp. 221, 225). *Calor nativus* is explicitly said to have departed, leaving the tree exposed to destructive cold.

Forms and phrases

Calor nativus is translated directly as "native heat." The source also speaks here of *humidum conservans*, preserving moisture; this should not be collapsed into the heat-word. The two belong to the same account of maintenance but name different aspects of the tree's former condition (B2C03S003).

Native heat is also distinct from Central-Hitze, the earth's subterranean contribution. A tree may have lost the former while the latter and the sun still promote its decay. The shared vocabulary of warmth requires attention to whose heat, from where, and with what effect the author is speaking (B2C03S001; B2C03S003).

See also

Motion; Central heat; Nature; Generation; *Spiritus mundi*.

Patient

Principles powers and relations · The Golden Chain of Homer

Patiens, “patient”; leidende Theil, “receptive part”; Subjectum oder Corpus, “subject or body”; Instrument, “instrument”.

At a Glance

The word. A patient is the receptive counterpart through which an agent brings about substantial effects.

In the Golden Chain. Water is patient in relation to spirit; water and earth form the lower maternal pair; salt occupies the corresponding side of the paired-seed table.

In this edition. The term primarily belongs to action and reception here, although the work also speaks separately of sick people and medicines.

A place to read. B1C02S002–B1C02S004 establishes that the active spirit requires a bodily instrument.

Meaning

The patient is what receives action and gives it a bodily field. In the opening water-spirit distinction, water is subject, body, dwelling and instrument; spirit is worker. This does not make water an optional wrapping. Without it spirit has no subsistence for producing bodily or substantial things (B1C02S002).

The same relation is restated as water the patient and spirit the agent. Together they generate, preserve, destroy and regenerate every thing. The patient is therefore a necessary term of natural efficacy, not an inert leftover that a purified operation could discard without consequence (B1C02S004).

Use in the book

After separation, the four elements form two functional groups. Heaven and air are active and paternal; water and earth receptive and maternal. Water is the first patient and the female seed or menstruum of the macrocosm; earth is the second patient and mother of sublunary births. Their reception is generative: the lower members fix and incorporate the higher influence through appropriate intermediates (B1C04S001; B1C08S001; B1C09S001).

The nitre-and-salt table translates the relation into another scale. Nitre and salt are aligned with agent and patient, male and female seed, hammer and anvil, steel and magnet. These pairs elucidate roles, but their analogical order should not be mistaken for an exhaustive dictionary in which one replacement always works in every sentence. In the prose the elements receive and act upon one another, and acid itself changes as it mediates (B1C10S011; B1C09S007; B1C19S004).

The later account of dried bodies makes the instrument's necessity vivid. When moisture is removed the spirit is described as asleep or as though dead; the return of a suitable watery vehicle awakens its action. This helps explain why fixed concentrated spirit is not simply an immaterial essence freed forever from material conditions. Its power depends upon a renewed medium in which it can act, and the effect varies with preparation and application (B2C10S010; B2C05S037).

Places to read

B1C02S002 (1723 p. 3). Water gives the hidden active spirit a subject, dwelling and instrument for bodily work.

B1C02S004 (1723 pp. 5–6). Agent and patient are jointly responsible for the whole cycle of natural change.

B1C08S001 (1723 pp. 29–30). Water is the first receptive part and female seed of the macrocosm.

B1C10S011 (1723 p. 56). The table aligns salt with universal patient and several other receptive analogies.

B2C10S010 (1723 pp. 378–379). A dry body's spirit resumes action when an appropriate watery instrument returns.

Forms and phrases

Patiens is glossed by leidende Theil. English “receptive part” helps prevent the modern medical meaning of “patient” from obscuring the active-passive relation. The work's sick person is a different local use of reception and cure, even though its medical theory also depends on these principles (B1C04S001).

Subjectum and Corpus emphasize that the patient has bodily standing, while Instrument emphasizes its role in the agent's action. None of these labels requires total powerlessness in every respect: the same water contains spirit, and the elements are mutually operative. What is patient in one relation can contribute activity within another (B1C02S002; B1C09S007).

See also

Active principle; Chaotic water; Magnet; Medium; Spiritus mundi.

Three principles

Principles powers and relations · The Golden Chain of Homer

Principia, “principles”; *Volatile, Acidum & Alkali*, “volatile, acid and alkali”; *Mercurius, Sulphur, Sal*, “mercury, sulphur, salt”; *Spiritus, Anima, Corpus*, “spirit, soul, body”

At a Glance

The word. The three principles articulate one common material into related operative parts, most explicitly volatile, acid and alkali.

In the Golden Chain. The text places this triad beside mercury, sulphur and salt and spirit, soul and body, while warning against literalizing their names.

In this edition. Three principles is an English organizing heading; the attested lists require local interpretation rather than a rigid universal substitution table.

A place to read. B1C20S001 explains the analytical order and mediating function that distinguish volatile, acid and alkali.

Meaning

The three principles are a way of analysing one originating matter, not three substances created independently of it. Primordial water becomes three when it separates into volatile, half-volatile and half-fixed, and fixed conditions. The author places volatile, acid and alkali beside spirit, soul and body in that explanation, within a larger sequence that also counts the material as one, two, four and five (B1C03S001).

The clearest operational triad is volatile, acid and alkali. The volatile is obtained first, acid occupies the middle, and alkali remains more enduring in heat. These relative positions and actions distinguish the members even when each appears in a liquid, dry, coagulated or spiritual condition (B1C20S001).

Use in the book

The analysis chapter shows that a threefold scheme need not produce exactly three bottles or visible residues. The volatile may carry phlegm and a subtle oil; acid may include a thicker oil; the charcoal-like fixed part yields salt and ash. The author groups these portions by relations of concentration and fixity. Finer subdivisions are compatible with the triad because the list organizes principal conditions rather than denying all internal variation (B1C20S002–B1C20S004).

Acid supplies the triad’s mediating logic. The most volatile will not join the fixed directly; the middle links them and allows either direction of transformation. Depending on relative quantity and power, the mixture

becomes more volatile or more fixed. The principles are therefore not permanently unchanged ingredients whose proportions alone mechanically describe the original body: they can alter one another into new conditions (B1C19S001; B1C19S004; B1C19S008).

The traditional mercury-sulphur-salt language requires particular care. The author rejects the inference that the corresponding signs mean running quicksilver, yellow burning sulphur and common table salt in every animal or plant. He also refuses to infer original natural composition simply because such products can be made artificially from a metal. The triads are genuine source vocabulary, but their exact equivalences are controlled by the current subject and analytical scheme (B1C23S041–B1C23S043; B1C17S005).

Places to read

B1C03S001 (1723 pp. 6–8). The threefold articulation belongs to several complementary numerical accounts of primordial water.

B1C19S001 (1723 pp. 85–86). Acid mediates volatile and alkali, making ordered conjunction possible.

B1C20S001 (1723 pp. 110–112). Analytical sequence and relative endurance explain the members of the operative triad.

B1C20S002 (1723 p. 112). Oil, charcoal, salt and ash are grouped within broader principal parts.

B1C23S042 (1723 pp. 198–199). Traditional principle-signs must not be reduced everywhere to familiar materials with the same names.

Forms and phrases

Principia is the attested Latin plural. The three displayed lists are also attested, but their neighbouring explanations matter more than a detached alignment of columns. Spiritus, Anima, Corpus can elucidate a threefold division without establishing that “soul” has one invariable material equivalent throughout the book (B1C03S001; B1C17S005).

Volatile is used substantively as well as adjectivally, acid names the middle, and alkali the more fixed member. “Principle” here denotes an operative constituent or condition within the author’s analysis. It does not certify a modern elementary substance or a final chemically pure fraction (B1C20S001–B1C20S004).

See also

Volatile; Acid; Alkali; Mercury; Element.

Volatile

Principles powers and relations · The Golden Chain of Homer

Volatile, “the volatile”; volatil, “volatile”; flüchtig, “volatile or fugitive”

At a Glance

The word. Readily mobile or separable compared with the more enduring portions that follow it.

In the Golden Chain. The volatile stands at the upper pole of the chain yet can be retained, fixed, and made bodily.

In this edition. The word describes comparative behaviour and can apply to collected liquid, dry, or coagulated portions.

A place to read. B1C20S001, the explicit definition of volatile, acid, and alkali.

Meaning

Volatile identifies the subtler and more readily mobile portion of a subject, particularly what comes first in its fiery anatomy. It is opposed to fixed without forming an absolute separation. The author’s elemental scheme treats heaven as volatile earth and earth as fixed heaven: one original matter occupies different conditions of mobility and retention.

The collected volatile is not necessarily a gas. The defining passage allows it to take liquid, dry, or coagulated form. Nor is volatility uniformly beneficial. It can bring quick penetration and rapid action, but excessive mobility can carry a preparation away before it has the sustained effect the author desires. The operative value depends on the body and the intended end.

Use in the book

PRE00S002 places volatile at the upper pole of the preliminary image, opposite fixed below. B1C05S002 explains the separation of heaven and air from heavier water and earth through this contrast. B1C09S012 then insists that each pole contains something of the other. Relative to heaven, earth’s mobility counts as fixity; relative to earth, heaven’s stability counts as volatility. The term therefore cannot be interpreted accurately without asking what comparison the author is making.

B1C20S001 defines the volatile by its early appearance and extreme subtlety in analysis. B1C20S002 gives universal water as a clear, bright, tasteless example, while animal and vegetable analyses yield more specifically marked portions. B2C07S006 and B2C08S004 qualify the expectation that every analysis must yield an identical volatile: hard dried parts treated without prior putrefaction may lack the ordinary first fraction, because the

author says it has partly departed or changed into acid. Preparation and material history affect which portion receives the name.

The medical argument prevents making volatility an unqualified goal. B2C10S024 says an excessively volatile preparation can pass too quickly through and out of the body, while an excessively fixed one may remain inaccessible. The desired middle must be transformable and retentive enough for the author's proposed therapeutic end. Similarly, B2C08S007's claim that many poisons are immature and volatile belongs to his theory of ripening; it does not make every volatile subject poisonous or establish that fixation alone makes a substance safe. The defining category and the medical valuation must be kept distinct.

Places to read

PRE00S002 (1723 scan 5). The upper pole is labelled volatile.

B1C09S012 (1723 pp. 44–45). Volatility and fixity are relative conditions.

B1C20S001 (1723 pp. 110–112). The author defines the earliest and subtlest portion.

B2C07S006 (1723 pp. 326–327). Dry treatment can lack the ordinary volatile fraction.

B2C10S024 (1723 pp. 394–396). Excessive volatility can thwart the intended medicinal effect.

Forms and phrases

Volatile, volatil, flüchtig, Volatilität, and Latin inflections are attested in the source. The substantive “the volatile” can name a separated fraction or a general pole within a scheme. It should not be taken to imply one independently existing substance shared unchanged by all subjects.

B2C08S006 explicitly says different names arise as one matter is made volatile or fixed. Its discussion of a delicate oil accompanying a volatile spirit also cautions against a rigid list of entirely exclusive fractions. The name follows relative condition and predominance, while local specification continues to matter.

See also

Fixed; Fixation; Vapour; Distillation; Acid; Putrefaction.

Generation and the three kingdoms

Animal kingdom

Generation and the three kingdoms · The Golden Chain of Homer
Animalia, “animals”; *Regnum animale*, “animal kingdom”; Thier,
“animal”

At a Glance

The word. Animals are the most volatile and mobile of the three terrestrial kingdoms.

In the Golden Chain. Their generation, nourishment, and decay reveal spirit acting through water.

In this edition. “Perfect animals” marks the stated scope of the principal generation chapter.

A place to read. B1C21S002–008: generation, mobility, life, and putrefaction.

Meaning

The animal kingdom is one of three great specifications of universal matter, alongside vegetables and minerals. Its distinction lies chiefly in abundant volatile spirit and greater mobility, not in a separate primordial substance. The author argues from visible locomotion and from the strong volatile products obtained in his chymical analysis (B1C10S012; B1C21S003–004).

The account of generation expressly concerns “perfect animals.” It begins with male and female seed as viscous watery matter or animal Gur and follows coagulation through membranous, fleshy, cartilaginous, and bony formation. This is a historical embryology organized by increasing bodily firmness. It supports the book’s general proposition that a single watery beginning can yield progressively harder bodies (B1C21S001–003).

Use in the book

Animal nourishment exemplifies specification. Food from animal and vegetable sources is changed by an individual archeus into flesh, blood, and bone. Death reverses the apparent stability of the living form: putrefaction returns the body to moisture and slime, which enter the vegetable realm and become nourishment again. The cycle joins an account of digestion to the Golden Chain’s wider circulation; it does not claim that a dead individual is simply restored with the same identity (B1C08S003; B1C21S002–003).

The author distinguishes spirit from its watery instrument. Spirit acts, while water permits its movement and mixtures; excess water can impede

rather than strengthen life. His assertions about longer-lived animals, exercise, dry flesh, and decay belong to this physiological theory. They should be attributed to him, especially where they resemble advice. What matters for the argument is the right relation of active spirit to moisture, not a rejection of water as unnecessary (B1C21S005–006).

Rapid animal putrefaction becomes an interpretive key for chymistry. The author treats volatile animal salts as powerful agents of opening and alteration, yet insists that animals and minerals are opposite kingdoms and require the vegetable middle. Book Two then separates liquid and dry animal parts, discusses different yields, and carries their reunion toward quintessence. Even apparently hard parts remain of the same matter, though their volatile portion may have escaped or become acid. The animal kingdom is thus both a field of observed differences and a source of analogies for the whole work (B1C21S007–008; B2C07S001–006).

Places to read

B1C21S001 (1723 p. 115). The tree of animal generation begins with animal Gur.

B1C21S003 (1723 pp. 116–117). Embryonic formation and the relative abundance of volatile parts.

B1C21S006 (1723 pp. 119–120). Spirit acts through water, with proportion decisive.

B1C21S008 (1723 pp. 121–122). Rapid putrefaction and the need for vegetable mediation.

B2C07S005 (1723 pp. 325–326). Hard animal parts and the hierarchy of representative subjects.

Forms and phrases

Animalia and Regnum animale are the Latin collective and kingdom names; Thier is the ordinary German animal. The term includes human beings within a broader comparative physiology. In this context “animal spirit” means a vital or operative spirit belonging to animal nature, not a zoological species. Human material is given a privileged representative place as a concentrated centre of animal powers, an assertion within the author’s macrocosmic and microcosmic scheme (B2C07S005; B2C08S005).

See also

Vegetable kingdom; Mineral kingdom; Gur; Water; Balsam.

Generation

Generation and the three kingdoms · The Golden Chain of Homer

Gebährung, “generation” or “bringing forth”; *generiren*, “generate”; *Wiedergebährung*, “regeneration”; *Crescite & multiplicamini*, “Grow and multiply”.

At a Glance

The word. Generation is the bringing forth of a body, seed or kind from matter endowed with formative power.

In the Golden Chain. The same common material generates, preserves, destroys and regenerates; difference of operation determines the outcome.

In this edition. The English follows a vocabulary that moves between birth imagery and laboratory transformation. It does not imply that every reported generation has been scientifically verified.

A place to read. B1C03S002–B1C03S003 distinguishes generation by particular kinds from the elements’ common production of universal seed.

Meaning

Generation is the formation of something determinate from a source capable of bringing it forth. The opening cosmogony treats the world’s first creation separately, then gives created elements and creatures the power to multiply. Each sphere produces its kinds, each individual its like, while the four together renew a common seed for all (B1C03S002; B1C03S003).

The book couples generation with destruction so consistently that neither should be isolated. The agent and patient responsible for birth also preserve and dissolve the resulting thing, according to different conditions and manners of working. Every body carries its own coagulator and dissolver; the same source is both life and death in a continuing circuit (PRE04S005; PRE04S006; B1C02S004).

Use in the book

The emergence of the elements supplies the first process-model. The implanted spirit warms the original water, which ferments and putrefies, separates into degrees and produces earth. Subtle rises before coarse according to an internal order. Thus putrefaction is generative: the dissolution of a former simple condition prepares the appearance of new distinctions. The author’s natural order is an account of transformations through stages, not merely a catalogue of completed forms (B1C03S001).

The universal seed must become bodily for bodily generation. The author identifies it with forms disclosed from regenerated rainwater, then argues that different proportions of volatile and fixed yield animal, vegetable or mineral outcomes. The reported production of small creatures and

mineral traces belongs to the historical demonstration and should be attributed as such. What the argument requires is the relation between degrees of volatility and the kind of body generated, rather than an unqualified modern endorsement of spontaneous generation (B1C10S006–B1C10S008; B1C10S012).

Generation also includes assimilation across the kingdoms. The example of an ox becoming human means the conversion of eaten beef into human substance; the reverse requires putrefaction into earth, vegetable growth and consumption by cattle. By explaining this route explicitly, the author makes transmutation a sequence of material passages rather than the instantaneous metamorphosis of one intact animal into another. The vegetable middle is crucial wherever direct nourishment cannot bridge the extremes (B2C04S010; B1C19S001).

Places to read

PRE04S006 (1723 scan 17). Every thing carries the means of its preservation and dissolution in the same material economy.

B1C03S001 (1723 pp. 6–8). Fermentation and putrefaction generate distinctions within the first water.

B1C03S003 (1723 pp. 9–10). Universal seed and the seeds of spheres and individual creatures belong to one ordered multiplication.

B1C10S012 (1723 pp. 56–57). Different degrees of fixation are said to determine animal, vegetable and mineral generation.

B2C04S010 (1723 pp. 236–237). Assimilation and the vegetable middle explain otherwise startling claims of animal transmutation.

Forms and phrases

Gebährung and Wiedergebährung carry birth-language into the account of natural and chymical change. “Generation” and “regeneration” preserve that breadth without requiring the English reader to treat every subject as an organism in the modern biological sense (B1C04S001).

Crescite & multiplicamini is the command of multiplication imposed after separation. It explains the continuance of created powers, whereas Fiat belongs to the initial act of creation. Keeping these acts distinct also makes sense of the author’s statement that human art must use already created matter (B1C04S001; B1C10S007).

See also

Seed; Creator; Specification; Three kingdoms; First being.

Hermaphrodite

Generation and the three kingdoms · The Golden Chain of Homer
Hermophrodit; Hermaphrodit; Mittel-Ding, “intermediate thing”; mittlere Natur, “middle nature”.

At a Glance

The word. A hermaphrodite is a middle nature capable of joining the two opposed sides it stands between.

In the Golden Chain. Vegetables mediate between animal and mineral, while acid mediates between volatile and alkali; a later universal solvent is sought as a similarly two-sided subject.

In this edition. The spellings vary in the source. The figure explains double compatibility rather than identifying a separate biological species.

A place to read. B1C19S001 calls acid the hermaphrodite and the chymical tongs that unite the extremes.

Meaning

The hermaphrodite is the book’s image for a mediating nature that can associate with both extremes. It is neither as volatile as the upper nor as fixed as the lower. In the central explanation, acid has this place and can join volatile to alkali, allowing each to change through it (B1C19S001).

The figure is functional and relative. A vegetable can be called the middle between animal and mineral, acid the middle between volatile and alkali, and a sought solvent hermaphroditic because it must act on acidic and alkaline subjects alike. These are related uses of two-sided compatibility, not necessarily names for one numerically identical substance (PRE03S003; B1C19S001; B2C11S001).

Use in the book

The introductory poem places the vegetable hermaphrodite between volatile animals and fixed earth and stones. The prose then explains that vegetables are the required middle through which animal and mineral natures become one another. The image is therefore attached to an ordered account of the three kingdoms: the intermediate can move toward either neighbour, while the extremes cannot simply skip over it (PRE03S003; B1C08S002; B1C19S001).

Acid receives the most explicit development. It can take nourishment from the volatile and dissolve earth; depending on which side predominates it helps make the whole more volatile or more fixed. The book calls it a middleman, arbitrator and chymical tongs. Its mediating identity does not mean that it remains untouched: it is itself converted as it joins the others. The hermaphrodite is consequently an active participant in transformation,

not a neutral container standing outside the operation (B1C19S003; B1C19S004; B1C20S001).

The final chapter extends the requirement to a solvent that can dissolve both acidic and alkaline subjects. Ordinary corrosives are described as limited by their particular opposition; the philosophers therefore seek a hermaphroditic subject and select among mercurial materials. This search shares the earlier logic of mediation but changes the practical problem. The text must be allowed its local specifications, rather than turning “hermaphrodite” into a universally interchangeable code-word for any solvent (B2C11S001; B2C11S002).

Places to read

PRE03S003 (1723 scan 14). The vegetable hermaphrodite is placed between animal volatility and mineral fixation in the poem.

B1C19S001 (1723 pp. 85–86). Acid is the hermaphrodite that mediates volatile and alkali as chymical tongs.

B1C19S004 (1723 pp. 88–89). Which side predominates determines how acid and the entire mixture are transformed.

B1C20S001 (1723 pp. 110–112). The middle nature is explained through its place in analytical sequence and its capacity for either side.

B2C11S001 (1723 pp. 400–401). A hermaphroditic subject is sought for the distinct problem of dissolving acidic and alkaline materials alike.

Forms and phrases

The source has both Hermaphrodit and Hermaphrodit. Reporting the variation is preferable to deriving separate doctrines from spelling. *Mittel-Ding* and *mittlere Natur* are its own explanatory phrases and give the clearest local gloss (B1C19S001; B1C20S001).

The English “hermaphrodite” retains the historical figure while “middle nature” explains its argumentative work. The book’s idiom of bearing on both shoulders indicates a capacity to support either side. It should be related to the stated degrees and proportions, rather than expanded into an unsupported history of gender symbolism (B1C19S001; B1C19S004).

See also

Azoth; Medium; Three kingdoms; Homogeneity; Specification.

Microcosm

Generation and the three kingdoms · The Golden Chain of Homer
microcosmo, “microcosm”; microcosmi, “of the microcosm”; centrum
concentratum, “concentrated centre”; macrocosmo, “macrocosm”

At a Glance

The word. The microcosm is the smaller world through which the great world's operations are understood; a later explicit use identifies it with human material.

In the Golden Chain. Human intake, assimilation and discharge illuminate elemental circulation, while the human being is treated as a concentrated representative of the animal kingdom.

In this edition. The term's scale must be established locally; it is not an invitation to import every traditional microcosmic correspondence.

A place to read. B2C07S005 directly glosses microcosm as human material and explains the asserted concentration of animal powers.

Meaning

The microcosm is the smaller world considered in relation to the macrocosm or great world. Early in the book the maxim that what occurs in one occurs in the other connects chymical observation with a cosmology of vapours. The concept is operational: lower, accessible events are used to understand processes not directly visible on the larger scale (B1C02S003).

Later the referent is explicit: microcosmic material means material from the human being, regarded as the concentrated centre of the entire animal kingdom. That special representative status is the author's claim, not a modern biological identification or proof that every animal property is clinically present in a human preparation (B2C07S005).

Use in the book

The opening vapour argument moves among atmospheric clouds, water heated at a hearth, the sweat of a field worker and condensation in a distilling head. Their common pattern supports the claim that vapour becomes water and water vapour. The macrocosm-microcosm maxim gives those small-scale observations a larger interpretative reach, but the passage still distinguishes the visible transformations from the inferred heavenly contribution (B1C02S003).

The human body then supplies a detailed model of mutual replenishment. Air, food and drink enter; the Archeus alters them into human substance; surplus leaves through different outlets. Heaven and the elements similarly receive their like, assimilate what is needed and expel surplus. This correspondence gives the cosmic circuit a physiology, while the

subsequent example of manure returning as food shows that the small and great worlds also exchange material directly (B1C06S003–B1C06S005).

The second book uses the human microcosm as a source when an animal subject needs related principles. It compares this representative place with wine among vegetables and nitre with its vitriolic Gur among minerals. The argument is therefore about concentrated powers and homogeneous supplementation, not merely resemblance of outward shapes. The relevant scope is the animal kingdom, and the wider universal fallback remains rainwater and the common seed where a closer counterpart cannot supply what is lacking (B2C07S005; B1C22S034; B1C22S035).

Places to read

B1C02S003 (1723 pp. 3–5). The macrocosm-microcosm maxim links common vapour observations with the account of heavenly and earthly circulation.

B1C06S003 (1723 pp. 22–23). Human intake and excretion explain how continued outflow can be compensated by renewed nourishment.

B1C06S004 (1723 pp. 23–24). The Archeus's assimilation becomes the model for the elements making their intake their own.

B1C22S034 (1723 pp. 152–153). Human material is presented as a concentrated source for missing animal principles.

B2C07S005 (1723 pp. 325–326). Microcosm is explicitly glossed as human material, the concentrated centre of animal powers.

Forms and phrases

Microcosmo and macrocosmo are inflected Latin forms in the opening maxim; microcosmi occurs in the later practical discussion. The English nominative “microcosm” is the entry heading, while the listed forms are those actually printed in the supplied text (B1C02S003; B2C07S005).

Centrum concentratum explains the human being's representative role. It should not erase the distinction between the human microcosm, the macrocosm's universal seed and the particular animal being treated. Their relation makes substitutions conceivable within the author's system; it does not make all their qualities immediately identical (B2C07S005; B1C22S035).

See also

Archeus; Nourishment; Homogeneity; Universal; Spiritus mundi.

Mineral kingdom

Generation and the three kingdoms · The Golden Chain of Homer
Mineralia, “minerals”; *Regnum minerale*, “mineral kingdom”; *mineralisch*, “mineral”

At a Glance

The word. Minerals are the more fixed, earthy, and strongly digested terrestrial bodies.

In the Golden Chain. Their formation and reduction provide the longest test of material degrees.

In this edition. The category includes ores, metals, stones, salts, and intermediate matters.

A place to read. B1C23S001 and B2C09S001–003: generation and reduction.

Meaning

The mineral kingdom is one of three specifications of the same universal matter. Compared with animals and plants, its subjects are more thoroughly fermented, dried, coagulated, and fixed. Their apparent opposition to living bodies follows from degree and condition, not from an unrelated first substance (B1C08S002–003; B2C09S001).

Its membership is broader than modern mineralogy alone. The account includes vitriol and alum, sulphur and arsenic, marcasites and metals, earths, stones, and vitrified bodies. Universal nitre and salt are a special case: the author contests their confinement to the mineral kingdom merely because they are dug from earth, since they occur throughout all three kingdoms and universal waters (B1C23S001; B1C23S006–007; B2C09S002).

Use in the book

The mineral genealogy begins with a corrosive, saline vapour arising within the earth, not with a ready-made metal. The vapour condenses, dissolves earth, and becomes vitriolic or aluminous Gur; further alteration produces sulphur, arsenic, marcasite, and metal. Differences of earth, supplied acid, heat, and duration account for different outcomes or arrested stages. The author repeatedly distinguishes remote from proximate first matter to prevent a broad ancestry from being mistaken for an immediate recipe of composition (B1C23S008–016; B1C23S033).

Minerals also exemplify the maxim that a thing must be reduced through that from which it arose. Book Two argues that dry fixed subjects require a penetrating moisture appropriate to their own origin; when their own moisture is insufficient, universal spirits can awaken their specified spirit. Yet a newly dissolved mineral remains mineral and corrosive. The author makes

vegetable and animal mediation necessary before the imagined medicinal transformation becomes homogeneous with a human body. These are historical medical claims whose appearance in the text does not establish their safety or efficacy (B2C09S003–006; B2C09S013–016).

The difference between natural ore and processed metal is a methodological warning. Smelting removes vitriolic, sulphurous, arsenical, marcasitic, and stony portions. A refined sample can therefore obscure the genealogy that an ore is supposed to display. The author's comparisons treat these removed parts as nourishment and principles of life within the mineral body. His larger objection is to an inquiry that looks only at a finished product, then invents its beginning without examining the intermediate degrees (B1C23S023; B1C23S037–038; B2C09S012).

Places to read

B1C23S001 (1723 p. 161). The mineral tree supplies the sequence and its qualified final stage.

B1C23S006 (1723 pp. 165–166). Nitre and salt are not simply mineral by virtue of location.

B1C23S013 (1723 pp. 172–173). Earth, acid, and digestion produce different mineral outcomes.

B2C09S002 (1723 pp. 346–348). Unprocessed natural subjects must be distinguished from altered materials.

B2C09S015 (1723 pp. 363–364). Medicinal dulcification is described as transformation of kingdom.

Forms and phrases

Mineralia and Regnum minerale are broad historical classifications. “Mineral” can qualify a vapour, spirit, acid, salt, or final body, according to its specification and place in the sequence. It does not always mean a solid specimen. “Ore” often provides the more precise reference where the source concerns a body taken from the mountain; “metal” names a later or more fixed product. Keeping those distinctions avoids making the whole kingdom interchangeable with refined metallic substances (B1C23S004; B2C09S001–003).

See also

Animal kingdom; Vegetable kingdom; Gur; Metals; Vitriol.

Nourishment

Generation and the three kingdoms · The Golden Chain of Homer
Nahrung, “nourishment”; Nutriment, “nutriment”; Speise, “food”

At a Glance

The word. What a body attracts, transforms, and incorporates to sustain and increase its own nature.

In the Golden Chain. Nourishment makes the golden chain tangible through the mutual dependence of bodies and kingdoms.

In this edition. The English distinguishes incoming food from its successive transformations within the recipient.

A place to read. B1C22S005–B1C22S008, the extended comparison of roots, animal digestion, and the macrocosm.

Meaning

Nourishment is not merely the arrival of matter at a body. It involves attraction, preparation, transformation, and selective incorporation. What was external becomes the recipient’s own nature through its particular powers. The remainder is expelled. This relation makes nourishment a useful model for the whole book: apparently different materials participate in one world while acquiring different specifications in the bodies that receive them.

The model operates at universal and particular levels. Dew, rain, nitre, and salt provide the general account of what sustains natural growth; a particular organism determines how such nourishment is selected and changed. The author’s claim of common original matter therefore does not erase the distinctions among immediate foods or the need for suitable preparation.

Use in the book

B1C06S003–B1C06S005 pairs replenishment with loss. Continual outflow would exhaust a body unless it drew its like inward again. The human body supplies an accessible example: food and drink restore what is spent, become human through transformation, and yield excrements that can support future crops. Matter must change before it becomes nourishment again. The circulation of manure and fallen leaves thus serves the author as an observable expression of the golden chain, not only an image of circularity.

B1C22S005–B1C22S006 assigns attraction to the root and to the salts involved in the earth’s fertility. The root receives nourishment and, through digestion, makes it into a clear spirit and vapour capable of entering narrower parts. B1C22S007–B1C22S008 extends that claim to animals,

interpreting bodily distribution through a sequence of liquefaction, vaporization, condensation, and coagulation. These historical physiological assertions explain why the author insists that heavy liquid nourishment cannot be understood only as fluid being lifted unchanged through the body.

The medical discussion makes compatibility decisive. B2C05S051–B2C05S052 says that a stone or mineral poison is not ordinary human food, while suitable animal and vegetable materials are homogeneous with people. B2C10S002 presents plants as the stage through which mineral vapours become acceptable to animal nature. B2C10S024 then says medicines likewise need a condition the stomach's Archeus can transform and distribute. The book's proposed therapeutic consequences remain historical claims, but their logic is clear: neither universal ancestry nor high fixity alone replaces the recipient's power to assimilate what it receives.

Places to read

B1C06S005 (1723 pp. 24–25). Altered excrement becomes nourishment again.

B1C22S005 (1723 pp. 125–126). The root attracts and conveys food.

B1C22S007 (1723 pp. 127–128). Animal preparation supplies a parallel to vegetable digestion.

B2C05S052 (1723 pp. 285–286). A recipient's immediate food is distinguished from universal kinship.

B2C10S024 (1723 pp. 394–396). The proposed medicine must be accessible to bodily transformation.

Forms and phrases

Nahrung, Speise, and the Latin-derived Nutriment are attested. Their overlap should not conceal the difference between a food as supplied and nourishment as incorporated. The source's repeated turning of one thing into another explains that distinction more precisely than a single modern equivalent such as nutrient.

The physiological vocabulary of vapour, spirits, and Archeus belongs to the author's explanatory world. It should be retained as his account rather than silently translated into modern blood chemistry, nutrition, or cellular metabolism. The textual comparison of plant, animal, and macrocosm is a structured analogy grounded in that world.

See also

Root; Excrement; Digestion; Vapour; Native heat; Circulation.

Regeneration

Generation and the three kingdoms · The Golden Chain of Homer

Wiedergebahrung, “regeneration”; Regeneratio, “regeneration”; regenerierten Chaos, “regenerated Chaos”; Regeneration in Quintam Essentiam, “regeneration into quintessence”

At a Glance

The word. Regeneration is renewed formation from material that has passed through an earlier condition, separation or destruction.

In the Golden Chain. The elements regenerate common Chaos continually, while art seeks a special regeneration into an enduring quintessence.

In this edition. The shared word joins different scales of renewal; it does not make renewed rainwater identical to every perfected preparation.

A place to read. B2C05S050 distinguishes the practitioner’s intended regeneration from ordinary generation of another corruptible body.

Meaning

Regeneration is formation anew, not necessarily the reappearance of an individual with all its former characteristics. The elements renew their common source after the original Chaos has separated; decayed bodies provide material for other births; the practitioner reunites separated principles toward a new degree of permanence. Context determines which renewal is meant (B1C03S003; B1C17S001; B2C05S008). The continuity is material and operative; the former individual need not retain its earlier specification through return.

The book couples regeneration with generation, preservation and destruction. The same active spirit carries the entire circuit and begins again in another subject when a former body has ended. Renewed formation follows the changing use of one matter rather than an unrelated intervention from outside nature (B1C17S001).

Use in the book

The cosmological sense answers a problem of continuity. God has separated the original water into elements, and their complete reunion would destroy created things. Instead, the four send out vapours that join and become a common water with the original source’s operative properties. Rain and dew are therefore regenerated Chaos: familiar materials newly understood as a continuing formative source (B1C03S002; B1C03S003; B1C07S004).

The general anatomy in Book Two gives regeneration a more concentrated practical aim. Putrefaction, separation and rectification

prepare the principles for reunion, coagulation and fixation. The intended result is not merely a second sample of crude rainwater, but quintessence, magistery or arcanum. The sequence also explains why discarding charcoal as worthless would remove a portion needed for that renewed bodily unity (B2C05S001; B2C05S008).

The author then distinguishes this goal from nature's ordinary renewed growth. Art seeks a permanent, penetrating spiritual body and corporeal spirit, allegedly able to strengthen a diseased Archeus. These medical promises remain historical assertions. Even within the book, the intended permanence is qualified by application: a mineral quintessence can remain corrosive and require further transformation, and a medicine must be prepared for assimilation rather than made inaccessible through excessive fixation (B2C05S050; B2C06S007; B2C09S013; B2C10S024).

Places to read

B1C03S003 (1723 pp. 9–10). The separated elements produce a renewed common seed that can stand in place of primordial water.

B1C07S004 (1723 pp. 28–29). Chaos is regenerated continually within the atmospheric conjunction of upper and lower contributions.

B1C17S001 (1723 pp. 78–79). The restless spirit forms another thing from a body whose appointed term has ended.

B2C05S008 (1723 pp. 247–248). Practical regeneration follows separation and rectification and aims at quintessence or magistery.

B2C05S050 (1723 pp. 282–284). The practitioner's special regeneration seeks concentrated endurance and penetrating medical action.

Forms and phrases

Wiedergebahrung is the German renewal-of-birth word; Regeneratio and the longer Latin phrase occur within the same mixed register. They preserve a birth metaphor even when the subject is water, mineral matter or a chymical preparation (B1C04S001; B2C05S050; B2C05S051).

Regenerirten Chaos identifies renewed common matter, whereas Regeneration in Quintam Essentiam specifies a desired perfected result. Their common verb-family should remain visible, but the complements must also remain: what is regenerated, and into what condition, determine the actual claim (B2C05S001; B2C05S051).

See also

Generation; Chaos; Quintessence; Archeus; Transmutation.

Root

Generation and the three kingdoms · The Golden Chain of Homer
Wurtzel, “root”; Wurtzeln, “roots”; radicans, “rooted”

At a Glance

The word. The plant’s attracting organ, and by extension an originating or sustaining relation within a subject.

In the Golden Chain. Literal roots explain nourishment; figurative rootedness explains common origin and the joining of powers.

In this edition. The English preserves “root” where its physical and relational meanings help one another.

A place to read. B1C22S005, where the plant’s root is called its magnet.

Meaning

Root first names the plant organ through which nourishment is attracted and conveyed. The author emphasizes its active function rather than treating it as a passive anchor. It draws from earth and arriving moisture and prepares what can enter the narrower parts of the growing plant. This makes the root a meeting place between the vegetable and the mineral world below it.

Root also serves a wider explanatory vocabulary. Things can spring from one root, remain rooted in a kingdom, or acquire a rooted volatile through union with more fixed principles. These uses are related by origin, nourishment, and retained attachment. Their force should be explained locally rather than replaced everywhere by a single abstract equivalent such as cause or essence.

Use in the book

B1C22S005 calls the root the plant’s magnet and places it within a larger account of nourishing moisture, subterranean vapours, nitre, and salt. B1C22S006 says that it attracts dissolved principles and makes them through digestion into a clearer spirit and vapour. B1C22S010 then gives the root a selecting function: it does not indiscriminately take every coarse watery portion. The differences the author attributes to plant pores help him account for varying moisture and durability. These are his historical explanations of growth rather than modern botanical measurements.

B2C03S002 reverses the relation in the account of a dead tree. The root loses attractive power, no longer supplies nutriment, and cannot perform the former separation of subtle from coarse. The body’s decay can thus be narrated as the failure of a sustaining root relation. B2C05S033, however, says the practitioner need not always dig the root from the ground, because leaves, flowers, seeds, and exudates can contain the plant’s powers. Literal

importance in life does not imply that the whole root must be destroyed to obtain every useful preparation.

Figuratively, B1C02S004 makes a single root the common origin of natural differences. B1C19S018 speaks of a rooted volatile whose upper and lower principles have been joined through a middle. B2C09S012 gives a mineral liquor a root remaining within mineral nature while its head reaches toward the vegetable. Such passages do not describe literal subterranean organs. They use the plant's structure to articulate connection, degree, and the continuing specification of a material whose condition has changed.

Places to read

B1C22S005 (1723 pp. 125–126). The root attracts nourishment as a magnet.

B1C22S010 (1723 pp. 130–131). Its selection excludes excessive coarse moisture.

B2C03S002 (1723 pp. 220–221). Loss of attractive power marks vegetable decline.

B2C05S033 (1723 pp. 268–270). Useful plant powers need not require uprooting.

B2C09S012 (1723 pp. 359–360). Root and head express relations between kingdoms.

Forms and phrases

Wurtzel and Wurtzeln are the attested German forms. The Latin participle *radicatus* appears in the account of rooted acid and volatile (B1C19S018); its sense is explained through the joining of principles rather than a separate botanical operation. “Radical” in radical moisture similarly belongs to a root or foundational relation, but it is not automatically identical with every use of root.

The metaphor does not make every claim interchangeable. A literal root attracts food, a common root explains shared origin, and a mineral root marks continuing membership in a kingdom. Preserving these differences allows the recurrent image to illuminate the argument without turning it into an unverified universal code.

See also

Nourishment; Radical moisture; Magnet; First matter; Homogeneity; Three kingdoms.

Seed

Generation and the three kingdoms · The Golden Chain of Homer Saame; Samen, “seed”; Universal-Saame, “universal seed”; Sperma Universi, “seed of the universe”; semen macrocosmi, “seed of the macrocosm”.

At a Glance

The word. Seed is formative material with the power to generate and renew, used at universal, kingdom and individual scales.

In the Golden Chain. The universal seed is regenerated from the four elements, becomes bodily, and takes particular qualities as it nourishes specified bodies.

In this edition. The vocabulary extends beyond reproductive grains or animal semen; its force depends on the level at which the author is speaking.

A place to read. B1C03S003 sets out the universal, spherical and individual seeds within one ordered account of multiplication.

Meaning

Seed names the material bearer of reproductive or formative power. In the opening list of names, the hidden working spirit is the universal seed and sperm of the universe. Later the same language is distributed: the elements together produce a common seed, each sphere has its own, and individual creatures bring forth their like (B1C02S002; B1C03S003).

The universal seed must not be imagined as effective only when wholly invisible. The book insists that what generates bodily things below must itself become bodily and tangible. It calls the concentrated visible seed semen macrocosmi and identifies its paired forms, in the reported rainwater analysis, as nitre and salt (B1C10S008; B1C10S009).

Use in the book

The cosmological problem is how the separated world retains a common source. Since the original Chaos cannot simply reassemble without destroying created things, the four must generate a replacement with the same origin and operative power. Their upper and lower vapours join and resolve into water. Seed is the term that connects these exchanges with continued births, rather than letting meteorology stand apart from animal, vegetable and mineral life (B1C03S002; B1C03S003; B1C07S004).

The universal becomes particular by specification. The same nitrous-saline source takes different natures in animals, vegetables and minerals; relative amounts of volatile, acid and alkali help explain the resulting differences. Thus common seed does not mean that the foods, medicines or solvents of all creatures are immediately interchangeable. The formed recipient can determine the quality of incoming universal material, but

suitable degrees and middles remain necessary (B1C15S001; B1C19S008; B2C08S004).

The later discussion of recolaceous water clarifies the material relation. Seed or spirit cannot be absolutely separated from water, and even the most insipid fraction retains some hidden power. Nevertheless concentrated, salty seed coagulates more readily and is more useful to the particular work than dilute moisture. The distinction is functional and relative, not a claim that one substance alone exists physically while the other is mere illusion (B2C05S035; B2C05S038; B2C05S039).

Places to read

B1C02S002 (1723 p. 3). The hidden worker in primordial water is named universal seed and seed of the universe.

B1C03S003 (1723 pp. 9–10). Common, spherical and individual seeds are distinguished within the Creator's order of multiplication.

B1C10S008 (1723 pp. 53–54). Bodily generation requires a bodily seed, not a wholly ungraspable volatile power.

B1C19S008 (1723 pp. 92–93). Differences of principle and predominance explain the move from universals to individuals.

B2C05S035 (1723 pp. 270–271). Seed and water cannot be separated absolutely, even when their operative concentrations differ.

Forms and phrases

The spelling varies between Saame and Samen; Latin sperma and semen share the generative register. The lexicon preserves the range of meaning without equating universal seed with a modern gene, cell or single chemical constituent. None of those exact identifications is established by the cited passages (B1C02S002; B1C10S008).

Semen macrocosmi emphasizes the great world rather than one organism. The author also uses male and female seed for nitre and salt and other active-receptive pairs. The individual member's seed and the world's common seed are therefore analogous in power and origin, while differing in their degree of specification (B1C03S003; B1C10S011).

See also

Spiritus mundi; Universal; Specification; Generation; Chaotic water.

Specification

Generation and the three kingdoms · The Golden Chain of Homer
specificiren, “specify”; specification, “specification”; specifica & individua,
“specifics and individuals”; a potiori fit denominatio, “the denomination
comes from the predominant part”.

At a Glance

The word. Specification is the acquisition of a determinate kind or quality by matter that can otherwise serve universally.

In the Golden Chain. Universal seed becomes animal, vegetable or mineral; a particular subject can give its character to an added universal principle.

In this edition. The term is broader than modern biological speciation and is used for assimilation and chymical transformation as well as kinds of creature.

A place to read. B2C08S004 explains specification by the predominance of the receiving acid, oil and alkali over an added universal volatile.

Meaning

Specification is the move from a common or universal material toward a determinate nature. The author says that nitre changes quality as it becomes animal, vegetable or mineral, and that differences of predominance among volatile, acid and alkali produce specifics and individuals. The common matter remains; the operative form and quality become particular (B1C15S001; B1C19S008).

This is a dynamic process, not merely the assignment of a label to an unchanged thing. Universal material can be assimilated to a specified recipient, while a specified body can return toward universality or pass through other kingdoms. Naming follows the dominant nature and the actual transformation the author believes has occurred (B1C19S013; B2C08S004).

Use in the book

The first account moves from greater to lesser: a common seed gives rise to particular seeds in descending order. The later explanation of principle proportions makes the differentiation more concrete. One subject has more volatile, another more alkali, another more acid; these differences establish quality. The two explanations work together: the universal source underwrites common matter, while predominance explains determinate operation (B1C03S004; B1C19S008).

The treatment of missing principles gives the clearest example. If a subject lacks a volatile part, a universal volatile from rainwater can be added. Its relatively small quantity is mastered by the recipient's more abundant acid, oil and alkali and takes their quality. The maxim *a potiori fit denominatio* summarizes why the resulting thing receives the name of the stronger specified nature, rather than remaining a mere accidental mixture of unrelated materials (B2C08S004; B2C08S005).

Assimilation and medical preparation extend the same concept. Beef loses bovine specification when converted into human substance; a mineral that is dulcified through vegetable and animal means is said to change into their nature. Conversely, a mineral brought back beyond its vaporous mineral origin undergoes specification into another condition. These examples show that specification is not always a one-time descent from universal to fixed kind: it can also name a lateral or returning transformation through the book's ordered middles (B2C04S010; B2C09S012; B2C09S015).

Places to read

B1C03S004 (1723 p. 10). Particular seeds depend upon the common universal seed through an ordered descent.

B1C15S001 (1723 pp. 70–72). The universal nitrous source changes quality as it becomes animal, vegetable or mineral.

B1C19S008 (1723 pp. 92–93). Predominance and differences of quantity explain how specifics and individuals arise.

B2C04S010 (1723 pp. 236–237). Digestion is said to remove bovine specification and make the material human.

B2C08S004 (1723 pp. 341–342). An added universal principle assumes the recipient's quality because the specified parts predominate.

Forms and phrases

Specifica and *individua* are the source's distinctions within its descent from universal toward particular subjects. They should not automatically be mapped onto the ranks "species" and "individual" in a current biological taxonomy; minerals and preparations are included in their scope (B1C19S008; B2C08S004).

A *potiori fit denominatio* is not just a rule for convenient vocabulary. In the author's explanation, the predominant parts convert the weaker addition into their nature; the name then follows that dominance. Preserving the relation between transformation and naming avoids making specification only a verbal convention (B2C08S004).

See also

Universal; Homogeneity; Seed; Three kingdoms; First being.

Three kingdoms

Generation and the three kingdoms · The Golden Chain of Homer
Regna animalia, vegetabilia & mineralia, “animal, vegetable and mineral kingdoms”; Animalia; Vegetabilia; Mineralia.

At a Glance

The word. The three kingdoms are animal, vegetable and mineral forms of sublunary nature.

In the Golden Chain. They differ by characteristic degrees of volatility and fixation, with vegetables serving as the required middle between the extremes.

In this edition. The scheme includes transformations by nourishment, decay and preparation; it is not identical to a current biological classification.

A place to read. B1C19S001 states the mediating vegetable position, and B2C04S010 shows how transmutation can proceed through ordinary assimilation.

Meaning

The three kingdoms organize the principal bodily subjects studied after the universal cosmology: animals, plants and minerals. All come from the same matter, but animals are characteristically more volatile, minerals more fixed, and plants occupy the intervening degree. These broad tendencies do not mean that any individual kingdom lacks the other principles (B1C10S012; B1C19S013).

The kingdom scheme is operational. It explains which materials can nourish, dissolve or agree with which others, and why passage between animal and mineral requires vegetable mediation. Its classifications therefore work with degrees and transformations rather than simply assigning permanent names to unrelated kinds (B1C08S002; B1C19S001).

Use in the book

The preliminary chain diagram places Animalia, Vegetabilia seu Azoth and Mineralia within the descent from Chaos toward concentrated perfection. The prose supplies the generative rationale: rainwater and its separated fractions are said to produce different kinds according to their volatile and fixed proportions. These reported results are part of the historical demonstration, while the conceptual point is that one common source can yield different kinds through different dispositions (PRE00S003; B1C10S006; B1C10S007; B1C10S012).

Passage between kingdoms is ordered, not arbitrary. The book says minerals are fixed plants and plants volatile minerals, while plants are fixed animals and animals volatile plants. It then insists that corresponding

principles be joined first: animal volatile to vegetable volatile, acid to acid, and so forth. Common origin permits possible conversion, but the particular degree and middle determine the workable route (B1C08S002; B1C22S036).

The ox-human example makes the mechanism especially clear. Beef becomes human substance when eaten; human remains can become vegetable nourishment and then be consumed by cattle. Similarly the mineral-medical account treats dulcification as a change toward vegetable and animal nature. These examples should not be collapsed into a claim that an intact ox instantly changes shape into a human, or that an untreated mineral is suitable food. The text's actual sequence of decay, growth, consumption and alteration is the evidence (B2C04S010; B2C09S015; B2C10S002).

Places to read

PRE00S003 (1723 scan 7). Animals, plants or Azoth, and minerals appear as three kingdoms within the preliminary diagram.

B1C08S002 (1723 pp. 30–31). The kingdoms are linked through greater or lesser volatility and fixation.

B1C10S012 (1723 pp. 56–57). Plants are expressly placed between animals and minerals in the generative account.

B1C22S036 (1723 pp. 154–155). Kingdom transitions require corresponding principles and a proper sequence through the vegetable middle.

B2C04S010 (1723 pp. 236–237). Assimilation explains the specific example of animal material becoming another animal's substance.

Forms and phrases

Animalia, Vegetabilia and Mineralia are Latin plurals used within the German prose. The English conventionally renders them as animals, plants and minerals, but their kingdom sense includes materials and preparations from those domains as well as visibly growing individual creatures (B1C22S036).

Regna is the kingdom-word; the source also writes the adjectives animal, vegetable and mineral as qualities acquired through specification. A thing may thus be “made animal” in the account of digestion or preparation. That use describes assimilation of nature, rather than merely transferring an unchanged item to another category (B2C05S042; B2C04S010).

See also

Specification; Medium; Azoth; Generation; Universal.

Vegetable kingdom

Generation and the three kingdoms · The Golden Chain of Homer
Vegetabilia, “plants”; *Regnum vegetabile*, “vegetable kingdom”; *vegetabilisch*, “vegetable”

At a Glance

The word. Plants occupy the middle between animal volatility and mineral fixedness.

In the Golden Chain. The vegetable kingdom mediates nourishment, transformation, and historical dulcification.

In this edition. “Vegetable” means belonging to plant nature throughout these entries.

A place to read. B1C22S001–004: the tree, Janus image, and vegetable Gur.

Meaning

The vegetable kingdom is the intermediate of the three terrestrial kingdoms. It can become animal through nourishment and decay, or mineral through further fixation and stony transformation. The author accordingly calls it a hermaphrodite and Janus, looking toward both neighbours. This middle condition is a material and operative relation rather than simply a botanical classification (B1C08S002–003; B1C22S003).

Plants nevertheless have their own specified generation. A dry seed becomes moist, swollen, and slimy in a nitrous and saline earth; this vegetable Gur develops root, stalk, leaves, flower, and finally a hardened seed. The tree of generation organizes the development by successive bodily formations, while the prose connects them to relative volatility and fixation (B1C22S001; B1C22S004).

Use in the book

Nourishment extends the Golden Chain through the plant. Roots act as magnets, taking the suitable portions of earth, water, atmospheric supplies, and subterranean vapours. The author explains their passage through stalk and leaves by subtilization and vapour, comparing plant nutrition with the human digestion of food. Different pores and different mixtures of spirit and watery matter account for unequal durability. These explanations belong to his historical physiology, not modern plant science (B1C22S005–013).

The vegetable middle is also indispensable to medicinal harmony. The text claims that mineral matter cannot become homogeneous with animal nature by an immediate leap. Vegetable acid and volatile spirit provide intervening degrees, while animal participation completes a further

transformation. The kingdom is therefore called sweetening even though its individual plants may be bitter or poisonous. The quality assigned to a kingdom's function does not erase differences among its members (B1C22S002; B1C22S029–031; B1C22S036; B2C09S015–016).

Book Two follows plant subjects through separation and reunion in parallel with animals. Their main difference lies in the quantities and character of their principles: the vegetable volatile is a burning spirit, the animal volatile urinous. Hard and succulent plant parts require different treatment; a deficient principle can be supplied from a related individual or from universal matter. Wine and grain receive representative status for the kingdom. Even a volatile oil is not a foreign essence to be rejected, because all the parts remain one matter under changing degrees (B2C08S001–006).

Places to read

B1C22S001 (1723 p. 123). The tree moves from seed and Gur to complete hardened seed.

B1C22S003 (1723 pp. 124–125). The kingdom is called Janus and hermaphrodite between two others.

B1C22S012 (1723 pp. 132–133). Mountain trees exemplify the role assigned to subterranean vapours.

B1C22S036 (1723 pp. 154–155). Vegetable mediation makes animal and mineral degrees homogeneous.

B2C08S005 (1723 pp. 342–343). Representative subjects and universal supplements supply missing principles.

Forms and phrases

Vegetabilia is the Latin collective; vegetabilisch qualifies materials, spirits, acids, salts, or qualities belonging to plants. It does not mean only edible vegetables. “Vegetable vinegar” can accordingly name an acidic product in the plant sequence rather than ordinary wine vinegar in every case. The book also describes a vegetable becoming animal through a changed material condition; this must be distinguished from merely adding a plant ingredient to an otherwise mineral preparation (B1C20S003; B2C08S003–005).

See also

Animal kingdom; Mineral kingdom; Gur; Vinegar; Spirit of wine.

Art experience and the laboratory

Art and nature

*Art experience and the laboratory · The Golden Chain of Homer
Kunst, “art”; Natur, “nature”; Artist, “practitioner”; Künstler, “practitioner”*

At a Glance

The word. This English thematic heading gathers the relation between skilled human work and the natural order it seeks to understand and imitate.

In the Golden Chain. Art follows nature’s degrees and principles, but can alter the pace and intended outcome of their operations.

In this edition. The paired heading is editorial; Kunst, Natur and the practitioner-names are all attested source forms.

A place to read. B1C23S050 states that art imitates with similar principles while failing to match nature exactly.

Meaning

Art is informed practice: the practitioner understands the materials and their order sufficiently to bring a proposed result into effect. Nature supplies both the subject and the model. The introduction opposes blind dependence on prescribed processes to knowledge of how, why and from what things arise; theory should become visible and tangible through work (PRE04S001; PRE04S004).

Imitation does not mean exact duplication. The author expressly says that art cannot reproduce nature’s work to a hair’s breadth and may proceed more quickly or more slowly. Similar homogeneous principles and a related goal are the proper comparison, rather than an identity of apparatus, duration and every circumstance (B1C23S050).

Use in the book

The first practical rule is to follow suitable degrees. A practitioner cannot unite the most volatile directly with the most fixed merely by insisting upon a desired result. Nature’s sequence through air, water and earth teaches the operator to prepare a middle and observe measure. Art learns an intelligible operation from nature, not a ceremonial series whose usefulness depends only on inherited authority (B1C04S002–B1C04S005).

The mineral example anticipates an objection: nature has no flasks, crucibles or furnaces. The author responds with central heat, mineral vapours and a vessel of stone, while warning that an illustrative trial yields little profit. The analogy is structural, between causes and functions, rather than a claim that mountains hide ordinary workshop equipment. The

accompanying admission of differing speeds limits the analogy further (B1C23S049; B1C23S050).

The second book distinguishes art's intended regeneration from ordinary renewed growth. Nature can make another corruptible body, while the practitioner seeks a concentrated, enduring quintessence. Nevertheless several practical routes are permitted, and readers are invited to compare their advantage instead of treating one practitioner's successful method as nature's only possibility. The treatise's stated aim is explanation from nature, with reasons supplied at doubtful points (B2C05S050; B2C05S072).

Places to read

PRE04S001 (1723 scan 15). Knowledge of nature's path is required to avoid blind and costly reliance on procedures.

PRE04S004 (1723 scan 16–17). Head and hands should make theory practical, visible and tangible.

B1C04S005 (1723 p. 15). Nature's rule, measure and intermediate degrees provide the practitioner's model.

B1C23S050 (1723 pp. 206–207). Art uses similar principles but cannot reproduce nature with absolute exactness.

B2C05S072 (1723 pp. 304–305). Different practical routes are to be compared by advantage, with reasons explaining doubtful points.

Forms and phrases

Kunst has the scope of art or skilled practice; it is not restricted to aesthetic production. Artist and Künstler are practitioner-words in this context, rather than evidence that the operator is a painter or sculptor. The edition's English makes their chymical function explicit (PRE04S001; B1C23S050).

Natur can mean the created order or a particular material's character. Art must respect both: the general order of mediation and the specific condition of the subject at hand. The English thematic heading brings these related uses together without claiming that the source prints one fixed technical phrase "Art and nature" (B1C04S005; B2C05S072).

See also

Nature; Degrees; Medium; Experience and proof; Regeneration.

Degrees

Art experience and the laboratory · The Golden Chain of Homer
gradus, “degrees”; à gradu ad gradum, “from degree to degree”; gradus
comparationis, “degrees of comparison”

At a Glance

The word. Degrees are the intervening conditions by which materials become more subtle, coarse, volatile, fixed or enduring in heat.

In the Golden Chain. They explain how broad elemental differences can be crossed and why apparently identical operations may require different preparation.

In this edition. The word can describe material condition or the staged application of heat; its local subject decides the sense.

A place to read. B1C09S008 gives internal degrees within heaven, air, water and earth instead of treating each as one uniform extreme.

Meaning

Degrees are ordered differences within a continuum of common matter. Heaven and earth occupy widely separated conditions, but each element is internally graded, and neighbouring grades pass into one another more readily than remote extremes. This is how the four-element scheme becomes an account of possible transformation rather than a set of four impassable boxes (B1C04S003; B1C09S008).

The differences concern subtlety, coarseness, volatility and fixation, but degrees also appear in instructions about heat. A material’s preparedness and the heat applied must not be collapsed into one measure: the text varies fire to bring a subject through changing conditions (B1C03S001; B2C05S015).

Use in the book

The first water’s separation is described through a grammatical analogy. Subtle comes before coarse, thin before thick, as children learn positive, comparative and superlative. The point is sequence and relative order. The book does not provide a universal numerical scale assigning every material a scientifically measured degree of subtlety (B1C03S001).

The elemental chapters make the middle steps concrete. Thin water may fail to attack coarse earth, although it takes up a subtler salty earth. Nature has also mixed the grades together, so ordinary sight does not present them as stacked separate spheres; analysis reveals their different behaviours. The operator must therefore distinguish what a particular water can dissolve and how it must itself be altered before the next portion can follow (B1C04S004; B1C04S005).

The same order governs the later mineral genealogy and backward reduction. Vitriol, sulphur, arsenic, marcasite and metal receive their places according to increasing fixation; to return a refined metal one must restore suitable neighbouring portions in sequence. The author's heating discussion similarly warns against jumping from an earlier degree straight into open fire. Degrees thus discipline both the interpretation of material names and the timing of practical intervention (B1C23S035; B1C23S052; B2C05S015).

Places to read

B1C03S001 (1723 pp. 6–8). The positive-comparative-superlative analogy explains the ordered separation of primordial water.

B1C04S003 (1723 pp. 13–14). Broad elements have their own internal degrees, answering an objection about their large apparent differences.

B1C04S004 (1723 pp. 14–15). Nature mixes thick and thin; analysis reveals grades that ordinary sight cannot separate.

B1C09S008 (1723 pp. 40–41). Neighbouring grades transform more readily than distant extremes within each element.

B1C23S035 (1723 pp. 192–193). Increasing fixation changes the names assigned to successive mineral portions.

Forms and phrases

Gradus can name a step, degree or ordered condition; the phrase à gradu ad gradum stresses passage from one to the next. Gradus comparationis supplies the explicit comparison with grammatical degrees, which is an analogy for order rather than a numerical instrument (B1C17S003; B1C03S001).

When a degree is attached to fire, a bath, sand or another heating condition, it belongs to a specific operation. Such local gradations should not be assigned modern temperature values unsupported by the edition. Keeping them relative is necessary to preserve the text's reasoning without inventing calibration (B2C05S015).

See also

Element; Medium; Fixed; Volatile; Quantity and proportion.

Experience and proof

Art experience and the laboratory · The Golden Chain of Homer

Experienz, “experience”; Experientiam, “experience”; Probe, “trial” or “test”; probire, “test”; Beweis, “demonstration” or “proof”

At a Glance

The word. This English thematic heading gathers the author’s appeals to observation, trial, practical comparison and the limits of received claims.

In the Golden Chain. Visible and tangible effects should disclose hidden causes, while long experience is also presented as a necessity of limited human understanding.

In this edition. The source reports its own demonstrations; explaining their argumentative role does not establish that every inference meets modern standards of proof.

A place to read. B2C05S054–B2C05S056 links experiment, judgment and useful application within the author’s theological account of knowledge.

Meaning

Experience is knowledge gained through encountering and working upon things; proof is the effect or trial offered to make an explanation credible. The introduction demands that theory become visible and tangible, while the cosmology repeatedly proceeds from common observations toward less visible causes. The heading joins several attested words rather than translating one fixed source formula (PRE04S004; B1C02S003).

The distinction between observation and inference matters. Steam turning to water can be seen; the same passage admits that subtle heavenly outflows cannot be directly seen and must be grasped and made tangible through chymical practice. A faithful reader should retain both the empirical appeal and that acknowledged limit (B1C02S003).

Use in the book

The author regularly recruits ordinary workers as witnesses: peasants observe steam and plant growth, distillers collect condensed vapour, and saltpeter workers know the salts extracted from earth. Such examples give accessible points of entry to a much larger natural philosophy. They also connect practical familiarity with a critique of merely verbal learning; knowing a prestigious name is not equivalent to knowing the material’s origin or effect (B1C02S003; B1C12S001; B1C05S001).

The rainwater discussion turns a trial against unnecessary mystery. If nitre obtained from rainwater performs no differently from ordinary nitre of

equal purity, the author rejects an unexplained distinction between common and philosophical nitre. Similarly, merely producing running mercury from a metal does not prove that nature originally formed the metal from running mercury. Trial must be interpreted through the relevant question, not promoted into an unlimited conclusion (B1C10S013; B1C23S043).

The later theological account qualifies human certainty. What was lost through the Fall is understanding, not the creatures' powers; people must learn through education, reading, hearing and long experience. They are urged to test, judge and apply what is useful for themselves and others. Another passage invites comparison of competing practical routes by their advantage. Experience is therefore both a source of correction and an acknowledgement of laborious, limited knowledge, rather than a guarantee that every reported recipe is true (B2C05S054–B2C05S056; B2C05S072).

Places to read

PRE04S004 (1723 scan 16–17). Practical work should bring theory into visible and tangible effect.

B1C02S003 (1723 pp. 3–5). Ordinary condensation is observed, while the upper outflow is acknowledged as inferred rather than directly seen.

B1C10S013 (1723 pp. 57–59). Equivalent effects oppose a merely verbal distinction between ordinary and philosophical nitre.

B1C23S043 (1723 pp. 199–200). An artificial derivative does not prove the original natural composition of a metal.

B2C05S056 (1723 pp. 289–290). Testing, judgment and beneficial application are required of human understanding.

Forms and phrases

Experienz and Latin *Experientiam* express experience; Probe identifies a test or trial. The command-form *probire* belongs to the author's address to his historical reader. Here it is evidence for his method, not a practical instruction carried over to the lexicon's user (B2C05S054; B2C05S056).

Beweiß can be translated as demonstration or proof according to context. Its occurrence shows what the author offers as warrant, not an automatic modern certification. The lexicon should say what an example is intended to establish, and where the text moves from a reported effect to its wider interpretation (B1C17S002; B1C02S003).

See also

Art and nature; Anatomy; Nature; First matter; Transmutation.

Quantity and proportion

Art experience and the laboratory · The Golden Chain of Homer
quantitate & virtute, “in quantity and power”; quantitatem Principiorum,
“quantity of the principles”; Pondera, “weights”; magis vel minus, “more or less”

At a Glance

The word. This English thematic heading gathers the effects of relative amount, predominance and measured relation among principles.

In the Golden Chain. The balance of volatile, acid and alkali determines whether a mixture becomes more volatile or fixed and how universal matter takes a particular quality.

In this edition. The source’s ratios are operational examples; its broader argument is about relative quantity and power, not a single universal formula.

A place to read. B1C19S008 explicitly connects excess quantity and power with conversion of another principle into the predominant nature.

Meaning

Quantity matters because one principle can master another and make it like itself. The source couples amount with power, not simply bulk. Acid stands between volatile and fixed; which side predominates determines the resulting direction. A mixture’s quality thus depends on a relation among its members as well as on their names (B1C19S004; B1C19S008).

Proportion also explains particularity. The author says that creatures differ through more or less volatile, acid and alkali, or greater and lesser volatility and fixation. The same common origin can therefore yield different operative natures without requiring a new primordial material for each individual (B1C19S008).

Use in the book

The acid discussion presents opposed outcomes. More fixed earth draws the operation toward alkalization; more volatile material can carry the same middle toward volatility. The reader is asked to understand why the direction changes. This is more demanding than copying a set of amounts: the operative meaning of a quantity depends on the subject’s existing condition and the result sought (B1C19S004; B1C19S008; B1C19S019).

The mineral criticism makes the practical consequence explicit. Someone who wishes to fix cannot reasonably overload a small fixed portion with a much larger volatile portion, then assume adherence has become intimate union. The text points both to predominance and to a missing middle. Quantity cannot substitute for mediation, and a correct middle cannot be

interpreted without considering how much volatile and fixed it must reconcile (B1C23S054; B1C23S055).

The later specification example shows why an added universal principle need not remain universal. A smaller volatile addition is mastered by the recipient's more abundant specified acid, oil and alkali and assumes their nature. Another discussion distinguishes the large amount of recolaceous water from the small retained sharpness it carries. These examples prevent the outward volume of a preparation from being confused with its concentrated operative portion (B2C08S004; B2C05S042).

Places to read

B1C19S004 (1723 pp. 88–89). The relative strength and quantity of volatile and earth decide the course of their acidic middle.

B1C19S008 (1723 pp. 92–93). Differences of more and less explain both conversion and the qualities of particular creatures.

B1C19S019 (1723 p. 103). Opposed proportions are said to yield volatile or fixed results within the same general operation.

B1C23S054 (1723 pp. 210–211). Fixation and volatilization require opposed balances; mere adherence is not proof of intimate union.

B2C08S004 (1723 pp. 341–342). An added universal principle takes specification from the more abundant parts already present.

Forms and phrases

Quantitate & virtute joins quantity with efficacy or power. Magis vel minus is the source's comparative phrase, not a claim that one numerical measurement alone captures every material difference. The heading makes this repeated theme accessible without inventing a German technical lemma (B1C19S008).

Pondera denotes weights in the objection about the philosophers' union of principles. The author's use of weights belongs to particular operations; it should not be generalized into a timeless ratio for every natural subject. His repeated requirement of rule, measure and suitable degrees remains contextual (B2C05S016; B1C04S005).

See also

Degrees; Specification; Medium; Fixed; Volatile.

Vessel

Art experience and the laboratory · The Golden Chain of Homer

Gefäß, “vessel”; Geschirr, “vessel”; Kolben, “flask”; Phiole, “phial”; Retorte, “retort”

At a Glance

The word. A vessel is the containing place in which material is received, worked and retained; the book applies this relation to earth as well as apparatus.

In the Golden Chain. Natural containment and workshop vessels are compared through their functions, while shape and access affect the proposed operation.

In this edition. The English heading gathers several attested container-words, without making every natural matrix identical to a manufactured flask.

A place to read. B1C23S049–B1C23S050 discusses the relation between a natural stony vessel and human apparatus.

Meaning

The vessel is what contains the matter and provides the setting for its alteration. Earth is the vessel of celestial influences and the common seed, while stones and earths are the mother, foundation and vessel of minerals. The language locates formation within a receiving body, rather than making the material grow in an empty abstract space (B1C09S001; B1C23S015).

Workshop vessels perform related functions on a smaller scale: collecting, separating, heating and keeping appropriate parts together. Their form belongs to the operation. The work does not treat any generic container as automatically adequate merely because it has been called philosophical (B1C10S004; B2C05S072).

Use in the book

The rainwater analysis makes containment visible. Vapour rising from a heated subject must be caught in a head and received after condensation if the airy portion is to become tangible water. The argument links a familiar distiller’s arrangement with the cosmological transition from vaporous to bodily matter. The vessel makes collection and inspection possible; the subsequent identification of the material with elements remains the author’s interpretation (B1C10S004).

The mineral discussion asks whether nature lacks the furnaces and flasks of art. The reply compares central fire and vapours with human heat and matter, and a stony cavity with a vessel. The next passage complicates the analogy further: a pebble may be both a containing material and something

that contributes to the resulting body. In this account the boundary between vessel and subject cannot always be assumed in advance (B1C23S049; B1C23S050).

The one-vessel ideal appears as a possible objection to the author's lengthy separations and reunions. He later answers that he too uses one flask, sometimes another to shorten work on fixed portions that do not readily rise high. This reply is pragmatic: adequacy and brevity matter more than turning the singular vessel into an unexplained absolute rule. Similarly the wider work varies water-bath, ashes and other heating conditions around vessels according to the subject's stage (B2C05S016; B2C05S072; B2C05S046).

Places to read

B1C09S001 (1723 pp. 32–33). Earth is the receiving vessel of celestial influence and common seed.

B1C10S004 (1723 pp. 49–50). The distilling head and receiver capture the vaporous portion as inspectable water.

B1C23S015 (1723 pp. 174–175). Earth and stone provide a natural vessel for mineral formation.

B1C23S050 (1723 pp. 206–207). The pebble example questions a simple opposition between containing vessel and contributing material.

B2C05S072 (1723 pp. 304–305). The author responds pragmatically to the ideal of accomplishing the work in one vessel.

Forms and phrases

Gefäß and Geschirr are general vessel-words; Kolben, Phiole and Retorte identify more particular workshop forms. The English may use “vessel” collectively without implying that these words have identical technical reference in every instruction (B1C23S049; B2C05S016; B2C05S072).

A natural vessel can also be called a mother or matrix. Those expressions emphasize generation and reception, while the workshop nouns emphasize containment and handling. Their connection is functional and textually explicit, not evidence that every flask contains a separate symbolic womb-doctrine (B1C09S001; B1C23S015).

See also

Earth; Medium; Water bath; Distillation; Art and nature.

Water bath

Art experience and the laboratory · The Golden Chain of Homer

B. M., “water bath”; Bad, “bath”

At a Glance

The word. A water-mediated form of gentle heating used for preparation, separation, and the withdrawal of accompanying moisture.

In the Golden Chain. The bath is contrasted with ashes, sand, and stronger fire within the author’s graduated treatments.

In this edition. The English expands the recurring abbreviation; it does not assign one exact modern temperature to every degree.

A place to read. B2C05S005–B2C05S006, where the bath and the shape of the vessel distinguish fractions of different mobility.

Meaning

The water bath is a heating arrangement in which water mediates the fire’s action upon a vessel. Within the book it provides a relatively gentle condition for digestion, putrefaction, distillation, and the withdrawal of watery accompaniment. Its meaning is practical and comparative: what can pass in the bath is distinguished from what requires a different medium or stronger heating.

The bath does not independently determine an operation’s whole character. The subject, vessel shape, degree of heating, and intended portion all matter. Nor is it a synonym for dissolving a substance in water. A material can be heated in a glass placed in a bath without the surrounding water becoming its menstruum or one of its analyzed fractions.

Use in the book

B2C05S005 rectifies the first volatile portion of rainwater in the bath. B2C05S006 then distinguishes the more mobile air-related fraction from coarser water, explicitly adding that the height of the flask affects what readily rises. These descriptions make the apparatus part of the evidence. A named fraction is recognized through a relation among material mobility, heating medium, and collection, rather than through appearance alone. The attribution of heaven and air to those portions remains the author’s elemental interpretation.

B2C07S002 employs the bath for the gentle preparation and first separation of animal liquids; the later acidic and oily portions require another stage of heating. B2C10S006–B2C10S007 similarly uses it to remove accompanying moisture while desired sweetening portions are said to remain with the prepared body. The same apparatus thus serves different analytical and constructive purposes. It can assist separation in one place and

the concentration of a reunion in another, depending on what should pass and what should stay.

B2C05S045–B2C05S046 places the bath in a larger hierarchy alongside ashes, sand, and open fire. The author defends moving among these conditions and allowing cooling, rather than making one continuous arrangement obligatory. His natural analogy associates wetter, gentler conditions with softer bodies and stronger dry heat with harder ones. That analogy is part of his historical theory of maturation. It does not provide a universal modern temperature table or mean that every body becomes more fixed simply by being subjected to the strongest available heat.

Places to read

B2C05S005 (1723 pp. 244–245). The bath serves the refinement of volatile portions.

B2C05S006 (1723 pp. 245–246). Vessel height and heating medium affect separation.

B2C07S002 (1723 pp. 321–322). Gentle preparation and the earliest animal fraction are distinguished.

B2C10S007 (1723 pp. 374–375). Watery accompaniment can leave while an essence remains.

B2C05S045 (1723 pp. 278–279). The author defends a sequence of different heating conditions.

Forms and phrases

B. M. is the recurring abbreviation in the German text, while Bad occurs in the discussion of rectifying rainwater (B1C22S035). The edition renders the relevant arrangement as water bath. This entry does not present a fully spelled Latin name as though it were printed in the cited passages.

“Degree” remains a regulated stage within the historical operation. The text’s relative ranking of bath, ash, sand, and open fire should be preserved without assigning numerical temperatures it does not state. Likewise, water as a heating medium should remain distinct from water as the book’s elemental principle, vehicle, or dissolving liquid.

See also

Fire; Degrees; Vessel; Distillation; Digestion; Drying.

Salts and dissolving media

Alkahest

Salts and dissolving media · The Golden Chain of Homer

Alka est circulati, “circulated *Alka est*”; *Acetum acerrimum*, “most penetrating vinegar”; *menstruum*, “solvent medium”

At a Glance

The word. Alkahest names a celebrated dissolving medium discussed through sharpness and circulation.

In the Golden Chain. The closing chapter interprets it indirectly through prepared mercurial materials.

In this edition. “Alkahest” and the spaced “Alka Est” belong to the same discussion.

A place to read. B2C11S001–004: the promised indirect account.

Meaning

The alkahest enters as the name of a reputedly penetrating menstruum whose users may misunderstand their own work. The author does not provide a securely identified single substance under this heading. He challenges readers to explain why spirit of wine accompanies it, links its operation to corrosive sharpness, and promises an indirect description at the end of the treatise (B2C09S004).

That description begins with a problem internal to his historical classification. A solvent suited to an acidic metal may fail with an alkaline one, while acid and alkali can destroy each other’s operative force by producing a third substance. The sought medium must therefore be hermaphroditic: capable of associating with both natures. Mercurial materials offer candidates, but these range across arsenicals, marcasites, realgars, and flowing or coagulated mercuries. No modern chemical identity follows from the name alone (B2C11S001).

Use in the book

The discussion undermines the idea that a marvellous name exempts a solvent from ordinary material causes. Mercurial matter in its simple form is too thick and insufficiently sharp. To give metals a saline and liquid condition, the solvent must itself acquire an appropriate saline and watery condition. The maxim that like is generated through like therefore governs the alleged secret just as it governs rainwater, plants, and ordinary mineral operations (B2C11S002).

The final chapter presents several choices made by practitioners rather than one exclusive procedure. Different combinations of animal, vegetable, mineral, and universal salts or waters are said to animate mercury, while the success of the medium varies with its penetration and degree of spirituality. This plurality matters: the author criticizes practitioners who elevate the one method they happen to know into nature's only possibility. He treats comparative sharpness and material preparation as more explanatory than proprietary names (B2C11S003–004).

The resulting water receives several honorific names: most penetrating vinegar, philosophers' metallic acid, Acherontic or infernal water, and greater circulatum. These names mark a related account of a highly penetrating mercurial medium, not demonstrated synonyms for a pure modern compound. The chapter also records anxiety that mineral corrosives would produce dangerous results, while arguing that some form of saline sharpness remains indispensable. Its ending sends readers to public authors whose processes allegedly circulate under other names. The lexicon can explain that claim without supplying an unverified identification from later literature (B2C11S004).

Places to read

B2C09S004 (1723 pp. 349–351). Alkahest, spirit of wine, and the promise of an indirect description.

B2C11S001 (1723 pp. 400–401). The problem of a medium able to associate with acid and alkali.

B2C11S002 (1723 pp. 401–402). Mercury must acquire a saline, liquid condition to perform the required work.

B2C11S003 (1723 pp. 402–403). Different practitioners employ different classes of salts and waters.

B2C11S004 (1723 pp. 403–404). Most penetrating vinegar, metallic acid, and greater circulatum.

Forms and phrases

The original phrase *Alka est circulati* is textually attested, but a derivation of the word is not supplied. *Acetum acerrimum*, translated through the vocabulary of penetration and extreme sharpness, need not mean ordinary wine vinegar. In this closing argument “vinegar” is an analogical designation for a prepared metallic acid. Likewise “mercurial” must be read in the work's broad historical sense rather than automatically as running quicksilver (B2C11S001–004).

See also

Mercury; Vinegar; Acid; Alkali; Spirit of wine.

Alum

Salts and dissolving media · The Golden Chain of Homer
Alaun, “alum”; Alumen, “alum”; Alumine, “in alum”

At a Glance

The word. Alum is a specified mineral salt and a representative subject of the white mineral grouping.

In the Golden Chain. It parallels vitriol without becoming interchangeable with every universal salt.

In this edition. The English distinguishes alum from a more generally aluminous state or taste.

A place to read. B1C23S015–016: aluminous mineral matter and white metallic subjects.

Meaning

Alum belongs to the specified mineral kingdom, where it is placed beside vitriol and distinguished from the universally present double seed of nitre and salt. Its importance is partly representative: the author says that white minerals are concentrated in alum, while red ores and stars are concentrated in vitriol. This gives it an organizing position within mineral analysis and reduction (B1C22S035; B1C23S007).

The related word aluminous has a broader descriptive reach. A corrosive spirit acting upon earth may produce a vitriolic or aluminous condition according to the earth involved. The author expressly qualifies his use of vitriol by taste and constitution rather than always meaning ordinary green merchant's vitriol. Alum and aluminous therefore must remain connected but distinct: one names a material, the other can characterize a stage or quality (B1C23S010; B1C23S015).

Use in the book

White metals such as lead, tin, and silver are said to show relatively little yellow burning sulphur and more white arsenic and aluminous vitriol or alum in their anatomy. The observation is offered as evidence for successive mineral degrees and for the difference between the generative body and the final metallic grain. It does not give alum the status of an independent primordial element or identify every white mineral as a single modern chemical compound (B1C23S016).

Alum also helps distinguish universality from specification. The author claims that nitre and salt can associate with all three kingdoms in suitable measure, whereas vitriol, alum, and arsenical materials are contrary to ordinary animal and vegetable nature. His appeal includes harmful examples that need not be repeated as experiments. Their argumentative purpose is to

deny that all salts are equally universal merely because they share a saline name or are obtained from earth (B1C23S006–007).

Book Two carries the parallel between alum and vitriol into the account of solvents. A mineral's own aluminous or vitriolic moisture can be assisted by universal spirits when insufficient, and an aluminous menstruum is associated with white subjects. The author says this distinction can be used without making it absolutely necessary to every successful reduction. A resulting mineral liquor still requires further transformation before the author considers it suitable to another kingdom. These medicinal conclusions remain historical claims, not evidence that ordinary alum or an alum-derived preparation is safe to consume (B2C09S003; B2C09S008; B2C09S012–016).

Places to read

B1C22S035 (1723 pp. 153–154). Alum is the representative centre of white mineral powers.

B1C23S007 (1723 pp. 166–167). Alum and vitriol are specified mineral salts, distinguished from universal nitre and salt.

B1C23S015 (1723 pp. 174–175). Vitriolic and aluminous taste qualifies the language of early mineral matter.

B1C23S016 (1723 pp. 175–176). White metals are associated with aluminous matter and white arsenic.

B2C09S008 (1723 pp. 355–356). The aluminous menstruum parallels the vitriolic one for white subjects.

Forms and phrases

Alaun is the German name; Alumen and the inflected Alumine occur in the mixed Latin and German exposition. The translation's aluminous preserves a relation without claiming exact identity with every material named alum. Likewise the white and red mineral groupings are the author's technical classifications. They should not be converted into modern mineral families or reduced simply to the visible colour of a refined metal (B1C22S035; B1C23S015–016; B2C09S008).

See also

Vitriol; Mineral kingdom; Salt; Menstruum; Silver; Tin.

Aqua fortis

Salts and dissolving media · The Golden Chain of Homer

Aqua fortis, “strong water” or *aqua fortis*; *Aquafort*, “*aqua fortis*”; *Aquaaf*, “*aqua fortis*”

At a Glance

The word. Aqua fortis is a familiar sharp mineral menstruum closely associated with spirit of nitre.

In the Golden Chain. Its action tests mineral affinity, solvent strength, and the distinction between dilution and transformation.

In this edition. The historical name does not guarantee one purity, strength, or composition in every passage.

A place to read. B2C09S007: a preparation’s origin explains why the solvent is not merely an abstract name.

Meaning

Aqua fortis belongs among the penetrating corrosive waters used to open mineral subjects. It repeatedly appears beside spirit of nitre as a universal acidic medium, contrasted with spirit of salt in the corresponding alkaline role. The work’s own classification makes its significance operative and relational; a modern exact identification should not erase variations in preparation or material accompanying it (B1C23S039; B2C09S007).

The author does not value a solvent simply for being fierce. It must share an appropriate relation with the body it is to dissolve, remain sufficiently unsaturated, and be fitted to the intended end. A sharp water that is weakened, overloaded, or applied to a tightly bound subject without its middle can fail despite retaining a familiar technical name (B2C10S013–017).

Use in the book

The nineteenth chapter places aqua fortis opposite highly volatile spirit of wine. Their resistance to immediate union illustrates the missing intermediate, while vegetable vinegar provides a nearer relation to each. The argument is about ordered conjunction, not an invitation to mix corrosives. Its point is that calling the ingredients volatile, acid, and fixed does not remove the need to identify the actual degrees between them (B1C19S010–014).

Book Two makes the origin of ordinary aqua fortis part of a methodological criticism. In the familiar preparation from vitriol and saltpeter, the author says the vitriolic sulphur drives the nitrous spirit away before it has properly acted upon the vitriol. He distinguishes the result from spirit of nitre associated with a different preparation and argues that a

genuine radical menstruum depends upon application as well as manufacture. The entry retains this causal claim as historical and omits the operational details (B2C09S007–008).

The final solvent critique asks what becomes of aqua fortis after dissolution. It is said to lose sharpness to the dissolved body, increasing its weight, while weakened watery matter separates. The author therefore refuses to treat disappearance of visible metal as proof that an unchanged solvent has simply done its work and departed. Universal spirit and specified material can remain together and acquire a new condition. Before any imagined medicinal use, however, he requires dulcification through appropriate kingdoms; the corrosive name and sharp action do not establish safety (B2C10S011; B2C10S018–022).

Places to read

B1C19S011 (1723 pp. 95–96). Aqua fortis and wine spirit require the appropriate vegetable middle.

B1C23S039 (1723 pp. 196–197). The solvent is used to judge relatively open mineral acid.

B2C09S007 (1723 pp. 353–354). The author distinguishes common aqua fortis from an ideally applied radical menstruum.

B2C10S014 (1723 pp. 382–383). A weakened or overburdened acid can fail upon a stony subject.

B2C10S022 (1723 pp. 392–393). Retention of sharpness is central to the account of solvent and dissolved body.

Forms and phrases

Aqua fortis and the German workshop form Aquafort are attested, with Aquaf. used as an abbreviation. Spirit of nitre is often a close alternative, but B2C09S007 explicitly notices a difference associated with how the spirits are produced and what they carry. Nor should aqua regia be silently substituted whenever aqua fortis appears: the later argument can distinguish the acid from a compound menstruum containing its alkaline counterpart (B1C23S048; B2C10S014–016).

See also

Spirit of nitre; Aqua regia; Spirit of salt; Menstruum; Dissolution; Dulcification.

Aqua regia

Salts and dissolving media · The Golden Chain of Homer

Aqua Regis, “royal water” or aqua regia; königliche mineral-ursprüngliche Wasser, “royal water from which minerals originate”

At a Glance

The word. Aqua regia is a compound corrosive menstruum and an analogy for subterranean mineral-generating water.

In the Golden Chain. The author uses its failures to explain saturation, mineral middles, and the difference between ore and refined gold.

In this edition. The source form Aqua Regis is retained beside the English conventional heading.

A place to read. B1C23S019: the carefully qualified macrocosmic analogy.

Meaning

Aqua regia names a strong mineral menstruum, but the work does not use it with one invariant compositional specification. The author can discuss it as aqua fortis sharpened with spirit of salt or sal ammoniac, while an earlier illustrative passage offers more than one related formulation. Its historical range should therefore be explained from the local ingredients and intended action rather than silently standardized to a present formula (B1C23S048; B2C10S013–016).

The name also provides an explicit natural analogy. Because the subterranean vapour is said to arise from nitre and salt, the author nearly calls it the aqua regia of the macrocosm. He then leaves the naming to each chymist. That hesitation matters: the statement proposes a comparison based on origin and action, not an analysis proving that every underground water is identical with a laboratory product (B1C23S019).

Use in the book

The analogy belongs to the larger defence of natural corrosives. The world’s mineral beginnings are explained through saline vapours that condense and attack earth, becoming vitriolic or aluminous matter. The author argues against readers who demand only sweet and gentle origins. Aqua regia is useful as a familiar name for a penetrating action, but the same passage immediately shows why a name should not displace explanation: others call the vapour mercurial and sulphurous (B1C23S019–022).

The illustrative reduction of a pebble and the formation of mineral intermediates then employ compound menstrua to connect earth with the supposed metallic genealogy. The later account of returning refined metal toward vitriol likewise depends upon restoring appropriate middle portions,

not merely adding the strongest available liquid. These passages show why dissolving a body and reconstructing its natural sequence are different ambitions. The author himself declines to promise profitable production of any particular metal (B1C23S048–053).

Book Two explains why a mixture that attacks refined gold may disappoint upon gold-bearing marcasite. The latter retains a stony mother and sulphurous portions that consume or fix the acid's operative force. Too much alkaline addition can also saturate or weaken the menstruum before it meets its subject. The discussion therefore uses aqua regia to distinguish strength, capacity, and affinity. None of the author's claims about subsequent sweetening should be confused with a recommendation to expose bodies or lungs to such corrosive mixtures (B2C10S013–017).

Places to read

B1C23S019 (1723 pp. 177–178). The macrocosmic aqua-regia name is proposed tentatively and left open.

B1C23S048 (1723 pp. 204–205). Related compound menstrua serve an illustrative mineral-generation argument.

B1C23S052 (1723 pp. 208–209). Backward reduction requires the mineral sequence and appropriate middles.

B2C10S014 (1723 pp. 382–383). Refined gold and a stony gold-related marcasite respond differently.

B2C10S017 (1723 pp. 386–387). The author explains solvent capacity through saturation and pores.

Forms and phrases

Aqua Regis is the form actually printed in these passages; aqua regia is the conventional English heading adopted for access. The German royal-water phrase makes the metaphor explicit in the macrocosmic comparison. Neither a regal name nor the ability to dissolve gold establishes an unchanged and universally effective solvent. The source repeatedly differentiates an acidic component, an alkaline addition, their combined product, and the material already taken up by that product (B1C23S019; B2C10S014–017).

See also

Aqua fortis; Spirit of salt; Sal ammoniac; Gold; Marcasite; Quantity and proportion.

Lixivium

Salts and dissolving media · The Golden Chain of Homer

Lixivium, “lye”; Lauge, “lye”

At a Glance

The word. Lixivium is a dissolved saline preparation, prominently a leached vegetable alkali in the sweetening argument.

In the Golden Chain. It connects a solid residual salt with its usable liquid condition and exposes differences among kinds of saline water.

In this edition. The Latin term is translated “lye” according to context rather than assigned one modern composition.

A place to read. B1C22S030: wine alkali is explicitly described as a lixivium.

Meaning

Lixivium names a lye or saline liquid preparation. In its clearest attestation the author means wine’s alkali, the salt obtained from its dead head, in a dissolved form. The passage immediately permits another pure, clear alkali, so the name describes a useful condition of the saline material rather than a uniquely defined ingredient available only from wine (B1C22S030).

Lye is not a guarantee that every liquid so called has the same relation to animals, plants, or minerals. Elsewhere the English speaks of a lye of vitriol and alum when contrasting specified mineral salts with universal nitre and salt. The word therefore identifies a liquid preparation whose actual subject still matters. It should not be made a synonym for every spirit, vinegar, or saltwater in the work (B1C23S007).

Use in the book

The vegetable chapter uses the lixivium to present an alternative way of correcting corrosives through alkaline fixation. The author describes a more violent conjunction and contrasts it with the gentler spiritual route he prefers. Its value for the lexicon is the distinction between two outcomes: suppressing corrosive action by forming a fixed saline body is not necessarily the same as obtaining the positively sweet and agreeable condition sought in the larger medicinal argument. His assertion of harmlessness is a historical claim, not an established property of the lye’s name (B1C22S029–031; B2C09S015).

A later discussion of salt-of-tartar tincture makes a lye part of the passage from calcined plant matter to a recovered fixed salt. The author distinguishes the white material produced by open heating from the black material left in an enclosed condition. Their different uses support his claim

that a colour extracted after recombination need not originate inherently in the salt itself. The lye is thus one condition within a material history, not the whole tincture or the explanation of its colour (B2C05S062–065).

The broader argument about residues clarifies what this liquid condition does and does not imply. Recovering soluble salt from ash leaves an earthy part that practitioners often throw away. The author objects that such material may provide the basis of durable fixation and glassmaking. A liquid salt preparation consequently represents a selective separation from its residual context, not proof that whatever failed to enter it was useless. Lixivium belongs beside lixiviation and filtration as a product-name whose significance depends on the fractions retained and the intended later reunion (B2C05S057; B2C05S066–070).

Places to read

B1C22S030 (1723 pp. 148–149). The explicit Latin attestation identifies dissolved wine alkali as a lixivium.

B1C23S007 (1723 pp. 166–167). A vitriol-and-alum lye shows why the subject cannot be inferred from the name alone.

B2C05S057 (1723 pp. 289–291). Recovering salt from a residue is criticized when the remaining body is discarded.

B2C05S064 (1723 pp. 296–297). A lye occurs within the account of recovered fixed salt and disputed tincture.

B2C05S067 (1723 pp. 299–300). The fixed earthy remainder can be indispensable rather than useless dregs.

Forms and phrases

Lixivium is attested in B1C22S030; Lauge appears in B2C05S064. The term names the resulting preparation, while lixiviation names the action of drawing soluble material from a body. This distinction keeps the operation separate from the composition of its product. In particular the source's lixivium, its recovered dry alkali, and a spirit made from a salt are different operative conditions, even where the author relates them through one matter and reversible degrees (B1C22S030; B1C23S020–022).

See also

Lixiviation; Filtration; Alkali; Salt of tartar; Caput mortuum; Residue.

Menstruum

Salts and dissolving media · The Golden Chain of Homer

Menstruum, “dissolving or generative medium”; *menstrua*, “menstrua”; *Solvens*, “solvent”

At a Glance

The word. A medium whose relation to a subject permits opening, dissolution, or further formation.

In the Golden Chain. The book asks what a menstruum contains, what it can attack, and whether it remains with the dissolved body.

In this edition. The historical technical noun should not automatically be replaced by one exact modern reagent.

A place to read. B2C10S017–B2C10S019, on saturation, retained solvent, and the weakness of drawn-off liquid.

Meaning

Menstruum names a medium through which a natural body can be opened, dissolved, or brought into another state. In cosmological passages the word can also be generative: water is a receptive medium in which upper principles act. Its narrower workshop uses concern what a particular liquid can dissolve and the conditions in which that power is exhausted.

A menstruum is defined relationally rather than by a single recipe or chemical identity. The same broad kind may behave differently upon an acidic, alkaline, or intermediate subject; what it already contains affects its capacity. The text's insistence that solver and dissolved matter can remain together also makes menstruum part of the history of the resulting body, not merely a disposable background.

Use in the book

B1C08S003 places water as female seed and menstruum beside earth as vessel and mother. B1C15S002 later argues that saline and nitrous menstrua open mineral bodies because the two share a homogeneity. The author takes dissolution as evidence for related origin. This inference belongs to the larger thesis that each thing is made and unmade through its own related principles; it should not be converted into a modern universal law of chemical solubility.

B2C09S002–B2C09S003 qualifies that general picture by attending to differences among minerals and their previous treatment. Naturally generated ores and refined metals have different histories, while more fixed bodies need their implanted power awakened. B2C10S017 explains capacity through the pores of the menstruum being filled by expanded dissolved matter. Saturation is therefore crucial: a medium too full before it meets the

intended subject cannot simply dissolve without limit. The passage's historical theory makes quantity and condition relevant without authorizing exact modern classifications.

B2C10S018–B2C10S019 resists the belief that drawing off watery liquid thoroughly removes the menstruum. The author claims that active portions remain joined to the dissolved earth, while the separated liquid is weakened. B2C10S020–B2C10S022 also subjects celebrated mild solvents to criticism for limited power. Finally, B2C11S001–B2C11S004 discusses a mercurial, hermaphroditic solvent under the names penetrating vinegar and greater circulatum. Even that account keeps returning to sharp saline assistance. A prestigious name cannot substitute for knowing a medium's actual relation to its subject.

Places to read

B1C08S003 (1723 pp. 31–32). Water is the generative menstruum.

B1C15S002 (1723 pp. 72–73). Mineral opening is explained through saline homogeneity.

B2C10S017 (1723 pp. 386–387). Saturation governs capacity.

B2C10S018 (1723 pp. 387–389). Solvent and dissolved matter can remain together.

B2C11S004 (1723 pp. 403–404). The greater circulatum still depends on operative sharpness.

Forms and phrases

Menstruum, Menstruo, Menstruis, and menstrua are attested forms, as is Solvens. The English technical term preserves both the generative context and the later dissolving one. Treating every occurrence as a modern laboratory solvent would lose the receptive role assigned to water in B1C08S003.

Qualifiers such as universal, mineral, vitriolic, and radical specify an asserted scope or relation; they do not prove that every medium so named dissolves all bodies indiscriminately. The final chapter's search for a hermaphroditic menstruum arises precisely because ordinary acidic and alkaline media have different limits.

See also

Dissolution; Homogeneity; Acid; Alkali; Alkahest; Circulation.

Nitre

Salts and dissolving media · The Golden Chain of Homer

Nitrum, “nitre”; Salpeter, “saltpeter”; Niter, “nitre”

At a Glance

The word. Nitre is the fiery, relatively volatile partner of the universal double seed.

In the Golden Chain. With salt it generates, preserves, destroys, and regenerates sublunary bodies.

In this edition. The edition uses “nitre” and “saltpeter” for the source’s connected names.

A place to read. B1C10S009–013: embodied seed and the rejection of a privileged secret nitre.

Meaning

Nitre is one of the two visible saline forms through which the author claims to display the universal world-seed. Its partner is common or alkaline salt. In paired correspondences nitre is acid, spirit, father, male seed, agent, steel, and hammer; salt is the receiving and fixing counterpart. These are operative and figurative relations within the historical theory, not a complete modern description of saltpeter (B1C10S009–011).

The term also extends beyond visible crystals. Heavenly and atmospheric nitre are said to be extremely volatile, while terrestrial nitre becomes bodily and can pass through fixation toward salt. The author explains fire, flame, and energetic weather through nitrous action. Readers should distinguish those cosmological claims from the narrower identification of a familiar material called saltpeter (B1C11S001–002; B1C15S001).

Use in the book

The rainwater analysis is designed to make an invisible spirit tangible. After putrefaction, crystalline matter associated with the sides of the vessel is named nitre, while another saline form is named common salt. The author emphasizes their ordinary effects and denies that nitre obtained from rain has a privileged efficacy over common nitre of equal purity. Calling one common and the other philosophical without a difference in action is, for him, superstition (B1C10S009–010; B1C10S013).

Nitre’s relation to salt is reversible and graded. The sea is said to contain more salt because continual motion and solar action fix nitre and suppress its fulminating capacity. In plants, nitre promotes quick growth while salt acts as the preserving magnet that restrains and holds it. The author’s fertility examples therefore depend on a balance, not an unqualified

declaration that more nitre always means better growth (B1C12S001; B1C22S016–019).

The mineral chapters prevent a further misreading. Nitre and salt are not merely mineral because some deposits are dug from the earth: their occurrence throughout waters, plants, and animals warrants the designation universal. Their spirits, rather than their merely corporeal watery solutions, are invoked in the mineral genealogy. Book Two then uses those universal spirits to supplement fixed minerals lacking sufficient moisture of their own. The same principle is fitted to different kingdoms through specification, so the name cannot be read without regard to degree, form, and application (B1C23S005–008; B1C23S019–022; B2C09S003–005).

Places to read

B1C10S009 (1723 pp. 54–55). The reported appearance of visible nitre from putrefied rainwater.

B1C10S011 (1723 p. 56). The paired correspondences of nitre and salt.

B1C10S013 (1723 pp. 57–59). Ordinary and philosophical nitre are compared by purity and effect.

B1C12S001 (1723 pp. 65–66). The historical account of nitre becoming fixed salt in the sea.

B1C23S006 (1723 pp. 165–166). Universal nitre is not confined to one terrestrial kingdom.

Forms and phrases

Nitrum, Niter, and Salpeter are attested forms. The English alternation between nitre and saltpeter should not be treated as proof of two independent substances whenever the source identifies them. At the same time a volatile nitrous seed, a spirit of nitre, and crystalline saltpeter are different conditions in the author's account. "Spirit of nitre" identifies a prepared operative form; it must not be confused with the visible salt simply dissolved in water (B1C11S001; B1C23S020–022).

See also

Salt; Acid; Dew and rain; Sea salt; Mineral kingdom.

Sal ammoniac

Salts and dissolving media · The Golden Chain of Homer

Sal armoniacum, “*sal ammoniac*”; *Salarmoniac*, “*sal ammoniac*”; *Salmiac*, “*sal ammoniac*”

At a Glance

The word. Sal ammoniac is a named salt whose role depends on the solvent relation.

In the Golden Chain. It exposes failures caused by overloading or weakening a menstruum.

In this edition. Its historical alkaline classification differs from present chemical terminology.

A place to read. B2C10S013–017: the detailed argument about amount, saturation, and action.

Meaning

Sal ammoniac is one of the work’s specified workshop salts rather than a separate universal first principle. It occurs in the criticism of rooted vinegar, in comparisons of sharpened vinegar, and especially in the analysis of aqua regia. The author places it with alkaline subjects in this latter discussion and includes it among volatile or fixed alkaline materials (B1C19S020; B1C19S023; B2C10S014–017).

That designation is historical and relational. It should not be understood as a claim about a modern aqueous pH classification. The same broad vocabulary calls spirit of salt alkaline when set against nitrous acid and fixed solar bodies. What matters here is the asserted ability of a like alkaline part to awaken a highly fixed alkaline subject, together with the danger that the solvent’s operative force is spent on its addition (B2C10S014–017).

Use in the book

The first significant appearance is critical rather than celebratory. Distilling vinegar over sal ammoniac does not, according to the author, automatically yield a genuinely rooted or stronger vinegar; the weak product may pass over while the salt remains. The example joins a larger warning that repeated operations and prestigious names do not prove that the desired quality has entered the product. Sal ammoniac is therefore not a universal corrective by mere presence (B1C19S020–024).

The gold discussion gives it a more precise place. A mixture can dissolve refined gold yet fail upon a stony solar ore or marcasite. The author explains this through acid and alkali consuming each other’s powers and through the ore’s remaining stony mother. Adding more material called helpful may actually reduce the solvent’s available capacity before it reaches the intended

subject. He thereby distinguishes a solvent's strength, its existing load, and the body it must attack (B2C10S013–016).

The following objection asks whether adding alkali should not simply strengthen the alkaline resistance. His answer appeals to saturation and pores: an overloaded menstruum has little room for the new subject, whereas a smaller appropriate addition supposedly awakens the fixed body without exhausting the acid. The explanation belongs to the book's corpuscular and relational account, not a modern mechanism accepted on its authority. The broader lesson is that “like dissolves like” requires attention to proportion and available power, not only a matching name (B2C10S017).

Places to read

B1C19S020 (1723 pp. 103–104). Sal ammoniac does not guarantee a strengthened or rooted vinegar.

B1C19S023 (1723 pp. 106–107). It appears among several possible sharpening salts.

B2C10S013 (1723 pp. 381–382). Sal ammoniac enters the problem of an ineffective gold solvent.

B2C10S015 (1723 pp. 383–384). It is compared with common salt in the retention of sharpness.

B2C10S017 (1723 pp. 386–387). The response turns on saturation, pores, and the amount already taken up.

Forms and phrases

The forms Sal armoniacum, Salarmoniac, and Salmiac are attested variants within the mixed German and Latin register. The English normalizes them to “sal ammoniac.” The historical name is recognizable, but the entry does not infer the purity or composition of each workshop sample beyond the text. Nor should the phrase “spirit of sal ammoniac” be flattened into the bodily salt: the author's distinctions between spirits and fixed bodies remain operative (B1C19S020; B2C10S017).

See also

Salt; Alkali; Vinegar; Gold; Marcasite.

Salt

Salts and dissolving media · The Golden Chain of Homer

Salz, “salt”; *Sal*, “salt”; *Sal commune*, “common salt”; *Speise-Saltz*, “table salt”

At a Glance

The word. Salt may mean the universal fixed seed, a particular salt, or a principle.

In the Golden Chain. Its attraction and retention balance nitre’s more volatile activity.

In this edition. Qualifiers distinguish ordinary salt from vitriolic, volatile, and other salts.

A place to read. B1C10S009–013: the two bodily seeds and their ordinary names.

Meaning

Salt is a deliberately broad term. In the universal pair it means the fixed alkaline partner of nitre; in individual subjects it can name a product of analysis, a saline condition, or the traditional principle paired with mercury and sulphur. Common table salt is one familiar example, but not every occurrence of salt in the book names that substance (B1C10S009–011; B1C23S041–042).

Its common function is bodily retention and attraction. The author calls salt mother, patient, magnet, and anvil in contrast to the nitrous father, agent, steel, and hammer. These paired images express mutual dependence. Salt restrains and fixes an active spirit, yet needs the other principle to accomplish generation. Neither member alone provides a complete account of the universal seed (B1C10S011; B1C17S002).

Use in the book

The rainwater analysis claims to recover two saline bodies, nitre and salt, and insists that their effects match ordinary materials of equal purity. This demystifying claim matters: the book does not reserve every philosophical salt for a substance wholly different from common salt. Yet it also warns against identifying universal sulphur, mercury, and salt simply with burning sulphur, quicksilver, and table salt wherever their signs occur (B1C10S009–013; B1C23S042).

The plant discussion develops the magnet metaphor. Salt attracts and holds the universal seed, slows an excessively rapid nitrous growth, and supplies a more enduring, balsamic support. The sea similarly appears as a gathering and fixing region for salts washed from the land. These are the author’s historical explanations of fertility and salinity; they should not be

translated into a modern universal theory that all plant nutrition or sea salt comes from saltpeter (B1C12S001; B1C22S005–006; B1C22S016–019).

The mineral chapters require further distinctions. A vitriolic or aluminous salt arises when an acid spirit acts upon earth, whereas a merely corporeal salt dissolved in water does not perform the same work. Nitrous and saline universals are nevertheless not confined to the mineral kingdom, since the author finds them in all three kingdoms. Book Two can accordingly use universal salt to supply fixedness where an animal subject yields little fixed salt. Salt joins cosmology, workshop analysis, and medicinal ambition, but its local qualification always determines the claim (B1C23S006; B1C23S020–022; B2C07S013).

Places to read

B1C10S011 (1723 p. 56). Salt's paired names contrast with those of nitre.

B1C17S002 (1723 pp. 79–81). Salt is the cooling and binding partner in the nitre allegory.

B1C22S018 (1723 pp. 137–138). Salt is given a balsamic preserving role.

B1C23S022 (1723 pp. 180–181). Corporeal salt and a saline spirit do not have identical operation.

B1C23S042 (1723 pp. 198–199). The traditional salt principle is not simply table salt everywhere.

Forms and phrases

Saltz and Sal are attested ordinary and technical names. Speise-Saltz makes the table-salt reference explicit; other phrases specify volatile, alkaline, vitriolic, or essential salts. The edition keeps this range instead of imposing a single present-day formula. In particular “spirit of salt” names an operative prepared spirit in the text, not ordinary common salt merely made wet. The same root therefore requires more than one English explanatory gloss across the work (B1C23S020; B2C07S013).

See also

Nitre; Alkali; Sea salt; Sal ammoniac; Salt of tartar.

Salt of tartar

Salts and dissolving media · The Golden Chain of Homer

Sal Tartari, “salt of tartar”; *Tartarum calcinatum*, “calcined tartar”

At a Glance

The word. Salt of tartar is a fixed vegetable alkali repeatedly misused as an extreme.

In the Golden Chain. It illustrates conjunction, retained sharpness, and misattributed tincture.

In this edition. The source distinguishes a salt’s name from the origin of its colour.

A place to read. B2C05S062–065: the alleged tincture is traced to charcoal.

Meaning

Salt of tartar is a prominent fixed alkaline material in the vegetable sphere. Its importance is chiefly argumentative: the author uses it to test whether practitioners understand how a fixed part relates to volatile spirit and acid. A familiar substance becomes an example of nature’s rule, rather than an automatic key to every preparation (B1C19S015–020).

It must be distinguished from every material called tartar, from the original wine-related subject, and from a tincture extracted after additional treatment. The name of the salt does not by itself prove where a later colour or medicinal power comes from. That distinction drives the author’s sustained criticism of a supposedly inherent tincture of salt of tartar (B2C05S062–065).

Use in the book

The initial dispute concerns sharpening spirit of wine. Salt of tartar is a fixed body; spirit of wine is supremely volatile. Their direct combination therefore brings together extremes while omitting their own middle, vinegar. The author argues that much repeated labour can waste spirit and time when the intended union is not understood. Apparent sharpening may simply remove phlegm from the volatile, leaving a stronger spirit but not the intimate rooting claimed for it (B1C19S015–016).

The critique of rooted vinegar reverses the emphasis. Salt of tartar may retain the acid’s sharpness so effectively that the liquid drawn off is weak phlegm rather than improved vinegar. This is not evidence that the salt has no action: it acts, but upon a different portion and toward a different result than the practitioner advertises. The example insists on following the actual distribution of qualities, rather than judging success by the name given to the distillate (B1C19S020).

Book Two uses colour to challenge another attribution. The author argues that a blue, green, or dark tincture appearing with molten salt of tartar comes from charcoal or its sulphur, including accidental particles and subtle flame-borne matter. The salt attracts that acidic colouring portion, and prolonged action can consume it into a pale salt again. He extends the explanation to other fixed salts and rejects a supposed solar or potable-gold origin for what charcoal can supply. This is a text-specific polemic about causation and contamination, not a general modern identification of every coloured salt (B2C05S062–065).

Places to read

B1C19S015 (1723 pp. 99–100). Fixed salt of tartar and volatile wine spirit require a middle.

B1C19S020 (1723 pp. 103–104). The salt retains vinegar's sharpness while weak liquid passes over.

B2C05S062 (1723 pp. 294–295). A coloured tincture is shown in relation to charcoal.

B2C05S063 (1723 pp. 295–296). Colour is attributed to charcoal sulphur, not inherently to the salt.

B2C05S064 (1723 pp. 296–297). Prolonged action removes the colour and analogous salts can be used.

Forms and phrases

Sal Tartari and Tartarum calcinatum are attested side by side. The English “salt of tartar” preserves the historical workshop designation; it should not be expanded into an exact formula or purity specification unsupported by the edition. “Tincture of salt of tartar” is particularly contested language: the author can retain the conventional title while arguing that the effective coloured portion has another immediate origin. Naming and causal explanation therefore diverge (B1C19S015; B2C05S063–065).

See also

Alkali; Spirit of wine; Vinegar; Charcoal; Salt.

Sea salt

Salts and dissolving media · The Golden Chain of Homer
Meer, “sea”; Saltz, “salt”

At a Glance

The word. Sea salt here means salt in the sea, treated as a gathering and fixing region.

In the Golden Chain. The sea links washed terrestrial salts, central vapours, and renewed nourishment.

In this edition. This is an English access heading, not a distinct original technical name.

A place to read. B1C12S001: rivers, sea, and the historical fixation of nitre.

Meaning

Sea salt is used here as a convenient heading for the book’s discussion of salt in marine waters. The source does not establish a distinct technical substance under that exact English phrase. Its principal claim is that rivers dissolve salt and nitre from earth and carry them to the sea, where salt predominates because continual motion and solar action make nitre more fixed and alkaline (B1C12S001).

The account belongs to the author’s universal double-seed theory, not a modern explanation of ocean salinity. In that theory common salt and nitre are related degrees of a shared matter, and fixation can transform the more volatile nitrous member into an alkaline condition. The sea supplies a large visible example of that alleged passage while remaining part of a wider cycle (B1C12S001–002).

Use in the book

The sea first appears within the elemental and symbolic setting as part of the lower watery realm. The preliminary poem makes its continual course, together with sun, moon, and earth, participate in the conversion of the masculine nitrous Adam toward the fixed salt called Eve. The gendered image dramatizes complementary action and changed condition; it should not be taken as an additional separate chemical process beyond the prose account (PRE00S002; PRE03S002).

The plant chapter explains why marine gathering matters for land vegetation. Rain washes salts from steep mountains into streams and rivers; the well-salted sea is then said to penetrate toward the earth’s centre. Central heat makes vapour, whose heavier parts settle within earth while subtler portions rise to roots and finally the atmosphere. Mountain trees that receive little retained rain are thereby nourished through subterranean mineral

vapours. This hypothetical circulation makes the sea a reservoir within the Golden Chain rather than its terminal drain (B1C22S011–013).

Salted marine conditions also support the author's claim that vegetables can pass toward mineral fixedness: trees growing in water, especially the heavily salted sea, are said to become stone. More generally, the occurrence of nitre and salt in sea, lakes, soils, plants, and animals is used to reject their confinement to a merely mineral kingdom. Location in the sea does not create a fundamentally separate first matter; the same universal powers acquire local forms and degrees. These assertions should remain distinguished from present accounts of petrification or marine chemistry (B1C22S003; B1C23S006–009).

Places to read

B1C12S001 (1723 pp. 65–66). Rivers gather salts, while the sea is said to fix nitre into alkali.

PRE03S002 (1723 scan 14). Marine movement participates in the poem's Adam-to-Eve transformation.

B1C22S011 (1723 pp. 131–132). The saline sea feeds the hypothetical central-vapour circulation.

B1C22S003 (1723 pp. 124–125). Salty marine waters appear in the example of vegetable petrification.

B1C23S006 (1723 pp. 165–166). Marine occurrence does not confine universal salts to one kingdom.

Forms and phrases

The attested German terms are Meer and Saltz rather than an independent sea-salt headword established by the edition. Accordingly this entry does not invent a separate Latin technical equivalent or a special recipe. It also keeps "saltwater" distinct from a prepared spirit of salt: the author expressly argues that a bodily salt dissolved in water is not equivalent in action to a saline spirit. That distinction remains necessary even where both are connected with the same universal origin (B1C23S020–022).

See also

Salt; Nitre; Water; Mineral kingdom; Dew and rain.

Spirit of nitre

Salts and dissolving media · The Golden Chain of Homer

Spiritus Nitri, “spirit of nitre”; *Sp. Nitri*, “spirit of nitre”; *Spir. Nitri*, “spirit of nitre”

At a Glance

The word. Spirit of nitre is nitre in a penetrating spiritual or liquid condition.

In the Golden Chain. It serves as a universal acid and awakens fixed mineral matter through its asserted common origin.

In this edition. The expression must be distinguished from crystalline nitre merely dissolved in ordinary water.

A place to read. B1C23S020–022: the distinction between corporeal salt and a saline spirit.

Meaning

Spirit of nitre names an operative prepared form of the universal nitrous seed. The author treats it as more penetrating than the same salt in a merely bodily solution and pairs it with spirit of salt in the explanation of mineral origins and reduction. Its spirituality means a condition of subtle and powerful material action, not release from all bodily existence (B1C23S020–022; B2C09S003–005).

As a universal acid it can assist a specified mineral spirit whose own moisture is insufficient. The author’s model is that the universal awakens a related power already coagulated within the subject. This does not mean that every strong acid has an identical action on every body: fixation, earthiness, the body’s own degree, and the presence of appropriate middles still govern the comparison (B1C22S035; B1C23S039; B2C09S005).

Use in the book

The mineral tree places spirits of nitre and salt with earth at the beginning of the specified mineral sequence. Vapour becomes a vitriolic or aluminous Gur and passes through sulphurous, arsenical, and marcasitic degrees toward metal. The reverse movement invokes these spirits because what gave a body its beginning is supposed to release its bonds again. The text therefore gives them explanatory priority through a theory of common origin, not merely because they visibly attack a sample (B1C23S001; B1C23S008–012; B2C09S003).

The work also uses spirit of nitre diagnostically. Materials readily dissolved by it or aqua fortis are judged to retain an open acidic condition, while more alkaline-fixed subjects require another suitable relation. Book Two qualifies the strictness of such rules once a universal spirit has been

specified with the proper vitriolic or aluminous mineral matter. The same seed can have different action after acquiring a more particular condition (B1C23S039–040; B2C09S008–010).

Aqua fortis is often named beside spirit of nitre, but the author notices differences in what particular preparations carry. His later defence insists that the solvent's universal seed remains with and nourishes specified material rather than being entirely abstracted unchanged. The sharper concentrated spirit is simultaneously portrayed as consuming fire, hostile to animals and plants before the imagined transformation of dulcification. This qualification belongs to the book itself and prevents universal from being misread as universally gentle or ready for medicinal use (B2C09S007; B2C10S010–011; B2C10S018).

Places to read

B1C22S035 (1723 pp. 153–154). Spirit of nitre supplies a universal acidic part where one is lacking.

B1C23S001 (1723 p. 161). The mineral tree begins with nitrous and saline spirits acting upon earth.

B1C23S022 (1723 pp. 180–181). A spiritual salt differs in operation from a merely corporeal salt.

B2C09S007 (1723 pp. 353–354). The spirit is compared with aqua fortis and its accompanying mineral matter.

B2C10S011 (1723 pp. 379–380). Universal spirit is imagined as nourishing the specified subject after union.

Forms and phrases

Spiritus Nitri and its abbreviations Sp. Nitri and Spir. Nitri are attested forms. The English distinguishes spirit of nitre from nitre or saltpeter and from saltpeter-water where the latter means the bodily salt dissolved in water. The work's broad word spirit can refer to a collected corrosive liquid; reading it as an immaterial agency would therefore misidentify the immediate workshop subject. Precise present composition or concentration cannot be recovered from the name alone (B1C23S020–022; B2C09S007).

See also

Nitre; Aqua fortis; Spirit of salt; Acid; Mineral kingdom; Specification.

Spirit of salt

Salts and dissolving media · The Golden Chain of Homer

Spiritus Salis, “spirit of salt”; *Sp. Salis*, “spirit of salt”; *Spir. Salis*, “spirit of salt”

At a Glance

The word. Spirit of salt is a penetrating saline spirit whose historical alkaline role depends on the comparison.

In the Golden Chain. It links salt’s universal origin with mineral dissolution and the awakening of highly fixed bodies.

In this edition. The source calls this sharp spirit alkaline in a sense that differs from modern acid-base terminology.

A place to read. B2C10S014–017: the author explains its role and the danger of a rigid label.

Meaning

Spirit of salt belongs among the saline spirits invoked to explain both the formation and dissolution of minerals. It can be described as a sour corrosive salt-spirit acting upon earth, yet contrasted with nitrous acid as a spiritual alkali. The apparently opposed descriptions reflect different relations within the author’s system, which classifies degrees, origins, and interactions rather than measuring modern acidity (B1C23S010; B1C22S035; B2C10S015).

This spirit must also be distinguished from common salt merely dissolved in water. The work claims that spiritual salt attacks and subtilizes earth more forcefully, whereas a corporeal saline solution does not generate an equivalent vitriolic condition. The distinction explains why a common universal ancestry does not make every physical form equally effective for a particular reduction (B1C23S020–022; B1C23S029–030).

Use in the book

In the natural genealogy, saline vapours rise, condense, and become bodily with the earth they dissolve. The author calls vapour or spirit of salt the food and nourishment of mineral subjects. Earth coagulates the sharp spirit while the spirit makes earth subtle, yielding a third condition such as vitriolic Gur. The same root can consequently reappear as vapour, liquor, salt, or more fixed body without an independent first matter being created each time (B1C23S010–015).

For dissolution, spirit of salt is placed beside spirit of nitre as a universal medium available where an individual lacks enough of its own moisture. Their complementary roles become important for bodies described as strongly alkalized, especially gold-related subjects. The author also allows intermediate metals to respond to either relation and later says that properly

specified mineral menstrua can weaken the rigidity of the classification. A single word alkaline is therefore not a complete account of solvent action (B1C23S039–040; B2C09S008–010).

The final discussion examines spirit of salt as an addition to aqua fortis. Its intended purpose is to awaken a fixed subject through something like itself, but excess addition can spend the acid's force or fill the solvent's capacity prematurely. The author answers the apparent contradiction through predominance, saturation, and pores. The argument is explanatory rather than a general recipe, and its subsequent claims about turning corrosive mineral matter into medicine remain historical assertions requiring attribution (B2C10S014–017; B2C10S018).

Places to read

B1C22S035 (1723 pp. 153–154). Spirit of salt is named the universal alkaline part beside nitrous acid.

B1C23S010 (1723 pp. 169–170). A corrosive salt-spirit dissolves earth and becomes bodily with it.

B1C23S015 (1723 pp. 174–175). Vapour or spirit of salt is mineral nourishment.

B1C23S039 (1723 pp. 196–197). It participates in the relative classification of mineral subjects.

B2C10S017 (1723 pp. 386–387). The action of a saline addition is explained through saturation and predominance.

Forms and phrases

Spiritus Salis and the abbreviations Sp. Salis and Spir. Salis are attested. The retained English phrase preserves a historically recognizable workshop name while leaving its strength and accompanying matter unspecified. “Spiritual alkali” must be read with the author's explicit expansion of alkali to include more than fixed salts and earths. Substituting a modern alkaline solution for every occurrence would reverse the practical contrast the text is trying to make (B1C23S039; B2C10S015–017).

See also

Salt; Spirit of nitre; Aqua regia; Alkali; Gold; Dissolution.

Spirit of wine

Salts and dissolving media · The Golden Chain of Homer

Spiritus vini, “spirit of wine”; *Spiritus ardens vegetabilium*, “burning spirit of vegetables”

At a Glance

The word. Spirit of wine is a prominent vegetable volatile and a model for sharp mobility.

In the Golden Chain. Its failures show why proper middles and whole-body transformation matter.

In this edition. The name is historical; exact strength and composition are not fixed by it.

A place to read. B1C19S010–016: what spirit of wine can do and why it often fails.

Meaning

Spirit of wine is the burning volatile associated especially with fermented vegetable subjects and wine. It occupies the upper mobile degree in a sequence whose acid is vinegar and whose fixed part includes an alkali. The author uses it as a familiar representative of vegetable volatility, not as the universal solution to every operation (B1C19S013; B1C20S003).

Its sharpness and inflammability matter to the historical account, but no single modern specification follows from the name. Rectified and less rectified spirits differ in accompanying phlegm, and the author repeatedly distinguishes the quantity of a liquid from the concentrated operative portion it carries. The same material can therefore seem powerful in one test yet do very little to a strongly fixed mineral body (B1C19S010; B2C10S020–022).

Use in the book

The nineteenth chapter criticizes laboratory routine that assumes spirit of wine will extract sulphurs, sweeten corrosives, clarify salts, and perfect everything without explaining why. Its confrontation with a fixed alkali shows the neglected problem: these are extremes. Vinegar supplies an appropriate middle, associating with the vegetable volatile and with mineral acid. The author interprets the resulting union as a fixation or rooting of the operative parts, rather than mere removal of wateriness (B1C19S010–016).

Wine production supplies a parallel account of transformation. When wine becomes vinegar, its volatile spirit partly escapes and partly becomes fixed and altered; unaltered wine spirit does not itself count as vinegar. This genealogy makes the middle relation of vinegar intelligible. The book also uses wine as a representative centre of the vegetable kingdom, just as human

material represents the animal kingdom, but that representative status is a claim within its hierarchy of natural powers (B1C22S029; B2C08S005).

The later mineral discussion sets a firm limit on gentle-sounding solvents. Wine spirit and vegetable acid are described as too expanded and weak to reduce tightly bound stones and metals effectively. Extracting a coloured portion is not the same as bringing the entire mineral body into the desired form. Finally, the medical ideal is not supreme volatility like wine spirit, which the author says would pass too quickly through the body. It is a suitable middle degree. Spirit of wine thus provides both a useful model and the limiting comparison that defines a different intended end (B2C10S020–024).

Places to read

B1C19S010 (1723 pp. 94–95). The author demands an explanation for common claims about wine spirit.

B1C19S011 (1723 pp. 95–96). Vinegar provides a middle between wine spirit and more fixed materials.

B1C19S015 (1723 pp. 99–100). Salt of tartar and wine spirit exemplify difficult conjunction of extremes.

B1C22S029 (1723 pp. 147–148). The passage from wine to vinegar involves alteration of the volatile.

B2C10S024 (1723 pp. 394–396). The proposed medicine should be less volatile than spirit of wine.

Forms and phrases

Spiritus vini is the attested Latin name, and Spiritus ardens vegetabilium explicitly relates it to the burning spirit of the plant kingdom. “Rooted,” “sharpened,” and “alkalized” are disputed operative descriptions, not interchangeable words for alcoholic strength. The author rejects a purported rooting that merely leaves phlegm behind while the volatile escapes. Readers should therefore distinguish his explanation of a changed condition from his opponents’ label for the same workshop product (B1C19S015–016).

See also

Vinegar; Salt of tartar; Acid; Oil; Alkahest.

Vinegar

Salts and dissolving media · The Golden Chain of Homer

Eßig, “vinegar”; Acetum, “vinegar”; Wein-Eßig, “wine vinegar”

At a Glance

The word. Vinegar is a familiar vegetable acid and an important medium of conjunction.

In the Golden Chain. The name also extends to animal acid and the penetrating metallic vinegar.

In this edition. Its local source and degree determine what “vinegar” denotes.

A place to read. B1C19S010–016: why the vegetable middle is needed.

Meaning

Vinegar is the most developed example of an acid suited to a particular middle relation. Ordinary wine vinegar stands between spirit of wine and stronger mineral corrosives: it can associate with both and make their conjunction intelligible within the work’s rule of degrees. It is therefore more than an incidental household ingredient in the argument (B1C19S010–014).

Yet vinegar is not confined to wine. Animal vinegar names an acidic fraction following the volatile portion in analysis, and universal rainwater can yield an analogous acid. The closing discussion calls a prepared mercurial solvent the most penetrating vinegar. These extensions are governed by relation and sharpness, so they must not all be silently identified with ordinary acetic vinegar (B1C19S017; B1C22S035; B2C07S002; B2C11S004).

Use in the book

The account of wine becoming vinegar explains the intermediate by genealogy. Warmth allows some wine spirit to escape while another part is fixed and altered; unaltered wine spirit does not count as vinegar. The author uses this familiar change to make a larger principle visible: one degree of the same material can acquire a different operative name. He also gives vinegar-making as an example of practical economy, preserving a useful volatile portion rather than losing it without thought (B1C22S028–029).

The critique of rooted vinegar separates a prestigious label from actual effect. Distillation over salt of tartar may leave its sharpness fixed below and send over weak phlegm, defeating the advertised result. The author then distinguishes sourness, oiliness, burnt smell, and proper sharpening. These discussions are not reproduced here as preparations; their interpretive point

is that apparent purification or repeated distillation can remove the very operative quality being sought (B1C19S020–024).

Vinegar's role in sweetening is also qualified. It is a vegetable subject too weak on its own for many tightly bound minerals, yet it allegedly moderates corrosiveness and connects kingdoms. The author insists that spirit of wine cannot replace every middle and that true dulcification means an actual transformed sweetness, not merely an absence of a sharp sensation. His medicinal assertions must remain attributed to the historical text. Vinegar's ordinary familiarity does not establish that the mineral products discussed with it are safe (B1C19S025; B1C22S029–031; B2C09S015; B2C10S020–024).

Places to read

B1C19S011 (1723 pp. 95–96). Vinegar joins wine spirit to a more fixed mineral acid.

B1C19S020 (1723 pp. 103–104). Rooted vinegar is criticized when its sharpness remains below.

B1C19S025 (1723 pp. 107–108). The author gives the medical rationale for vegetable vinegar.

B1C22S029 (1723 pp. 147–148). The historical explanation of wine's change into vinegar.

B2C09S015 (1723 pp. 363–364). True sweetness is distinguished from a merely comparative label.

Forms and phrases

Eßig and Acetum are attested German and Latin forms. The edition also preserves compound expressions such as animal vinegar, vegetable vinegar, and most penetrating vinegar. The latter belongs to the alkahest discussion and is explicitly a philosophers' metallic acid. "Acid" is therefore sometimes the clearer explanatory gloss, while retaining "vinegar" makes the source's analogical naming visible. A translator should not erase either the ordinary wine reference or the wider technical extensions (B2C07S002; B2C11S004).

See also

Acid; Spirit of wine; Salt of tartar; Alkahest; Vegetable kingdom.

Vitriol

Salts and dissolving media · The Golden Chain of Homer

Vitriol, “*vitriol*”; *vitriolisch*, “*vitriolic*”; *Spiritus vitrioli*, “*spirit of vitriol*”; *Oleum vitrioli*, “*oil of vitriol*”

At a Glance

The word. Vitriol names mineral saline matter formed when acid takes up earth.

In the Golden Chain. Its breadth exceeds the ordinary green vitriol bought from dealers.

In this edition. The text distinguishes vitriol, its spirit and oil, and a vitriolic condition.

A place to read. B1C23S015: the author states what he means by vitriol.

Meaning

Vitriol is a pivotal name for the saline condition formed when a mineral acid acts upon and becomes bodily with earth. It can accompany Gur as an early mineral degree and serves as a remote origin of later sulphur, arsenic, marcasite, and metal. The author expressly says that his use does not always mean the ordinary green vitriol sold by merchants; it may mean a vitriolic or aluminous taste and constitution (B1C23S010; B1C23S015).

It must therefore be distinguished from a single modern compound and from every liquid bearing the name spirit or oil of vitriol. In the historical analysis those liquids can both be acidic products, while the bodily vitriol can contain earth and be further fixed or resolved. Qualifiers and operative context carry indispensable information (B1C20S004; B1C23S021–022).

Use in the book

The mineral account treats vitriol as evidence for reciprocal change. Acid makes earth subtle; earth coagulates acid and blunts its separate corrosive action. The resulting saline body is neither simply the starting earth nor the original spirit. Its possible return to a corrosive liquor supports the maxim that what a thing arose from is what it can again resolve into. Vitriol thus embodies an argument about generation and reduction, not just a mineral specimen (B1C23S020–022; B1C23S030).

The author uses it carefully when discussing gold. A solar vitriol is distinguished from ordinary iron or copper vitriol, and the full set of middles must intervene between that early condition and highly fixed gold. Calling vitriol first matter without specifying its relation to Gur, sulphur, arsenic, and marcasite can therefore mislead. The tree metaphor makes it the root, while metal is seed and completed offspring (B1C22S038–039; B1C23S015–016).

Book Two extends vitriolic language to animal and vegetable essential salts. The author argues that these form in a comparable manner and bear a precipitated earth, though their degree and specification differ from the mineral. He also makes vitriolic and aluminous media central to the reduction of red and white mineral subjects. This universality is functional and analogical; it does not abolish the stated differences between kingdoms or turn every salt into ordinary shop vitriol (B2C07S007–008; B2C09S003–008).

Places to read

B1C23S015 (1723 pp. 174–175). Vitriol is defined more broadly than ordinary green merchant's vitriol.

B1C23S021 (1723 pp. 179–180). Acid and earth become a bodily vitriolic salt.

B1C23S022 (1723 pp. 180–181). Return to a corrosive liquor supports the account of origin.

B1C22S038 (1723 pp. 156–157). Solar vitriol is distinguished from iron and copper vitriols.

B2C07S007 (1723 pp. 327–329). Animal and vegetable essential salts receive an analogical vitriol name.

Forms and phrases

Vitriol and vitriolisch are attested, as are Latin *Spiritus vitrioli* and *Oleum vitrioli* in the text's mixed register. The English preserves the difference between a vitriol, a vitriolic state, and the prepared spirit or oil. "Vitriolic" can describe a taste or generative condition without an exact compositional identity. Where the author contrasts red subjects associated with vitriol and white subjects associated with alum, the distinction belongs to his own mineral grouping and should remain explicit (B1C23S015; B2C09S008).

See also

Gur; Acid; Sulphur; Gold; Mineral kingdom.

Minerals metals and their development

Antimony

Minerals metals and their development · The Golden Chain of Homer
Antimonium, “antimony”; *Antimonii*, “of antimony”; *antimonialisch*,
“antimonial”

At a Glance

The word. Antimony is placed among marcasitic mineral bodies and ores.

In the Golden Chain. It illustrates incomplete maturation and the difference between ore and processed matter.

In this edition. The historical name should not be narrowed automatically to one pure substance.

A place to read. B1C23S016–018: arsenical flowers, marcasites, and metallic grains.

Meaning

Antimony belongs to the work’s mineral genealogy, not to its universal first matter. The tree of mineral generation places it with white and red marcasites and bismuth between arsenic and metal. Elsewhere it is described as a marcasite arrested through lack of further maturation. This location explains its interest: it is relatively near metallic nature while still carrying volatile and brittle qualities (B1C23S001; B1C23S018).

The name moves among ore, crude mineral, and processed material. The author expressly distinguishes subjects taken from the mountain from those already altered by human fire. Consequently one should not silently equate every antimony in the text with the same refined chemical material. Its role must be inferred from whether the passage concerns ore, flowers, a reguline body, or a prepared mixture (B2C09S002; B2C09S013).

Use in the book

The analysis of mineral generation claims that antimony and bismuth become arsenical and volatile when raised into flowers. This supports the author’s thesis that arsenic becomes marcasite and marcasite becomes metal. He partly accepts earlier authors who called antimony the root of metals, but only if they meant marcasitic matter broadly. He corrects the unqualified claim by distinguishing remote from proximate matter and one stage of digestion from another (B1C23S016–018).

Antimony also appears in the disputed preparation of gold. The author calls it a noble marcasite and appeals to metallic grains in its assay. His

discussion acknowledges antimony and orpiment as poisonous, then makes claims about correction through sulphur. Those claims belong to the historical project of transforming dangerous minerals into medicines. They cannot be presented as established detoxification, and the entry does not reproduce his animal testing or operational directions (B1C22S040–042).

In Book Two antimony recurs among mineral classes used to illustrate a general method of reduction. The crucial issue is restoration: a crude or smelted subject may have lost acid, sulphurous and arsenical spirit, and its stony mother. The author argues that those missing homogeneous parts affect how readily it can return to first matter. Antimony therefore helps explain why a purified commercial substance may be less informative about natural genesis than an unprocessed ore. Its importance is structural as much as medicinal (B2C09S011–014).

Places to read

B1C23S001 (1723 p. 161). Antimony is grouped with marcasites and bismuth in the mineral tree.

B1C23S016 (1723 pp. 175–176). Antimonial flowers are described as arsenical and volatile.

B1C23S018 (1723 pp. 176–177). The qualified correction of antimony as the root of metals.

B1C22S041 (1723 pp. 159–160). Antimony as noble marcasite within the controversial gold discussion.

B2C09S013 (1723 pp. 360–362). Crude antimony has lost parts through fire.

Forms and phrases

Latin Antimonium and its inflected form Antimonii occur alongside German adjectival forms. The edition's English "antimony" accordingly follows the source's historical terminology rather than assigning a single modern composition. "Marcasite" is itself broader than the modern mineral name and must retain that breadth here. The author's description of antimony as arrested maturation concerns his theory of mineral degrees; it is not a modern statement that one element naturally ripens into another (B1C23S018; B2C09S011).

See also

Marcasite; Arsenic; Sulphur; Metals; Gold.

Arsenic

Minerals metals and their development · The Golden Chain of Homer
Arsenic, “arsenic”; arsenicum, “arsenic”; arsenicalisch, “arsenical”

At a Glance

The word. Arsenic is a volatile mineral degree beyond combustible sulphur.

In the Golden Chain. It mediates between sulphur and marcasite in the genealogy of metals.

In this edition. The name covers historical arsenical materials and functions.

A place to read. B1C23S010–016: arsenic’s place in the mineral sequence.

Meaning

Arsenic is a named stage in the author’s history of mineral formation. Corrosive vapours alter earth into Gur; further alteration produces sulphur; drying and fixation produce arsenical matter, then marcasite, then metal. The defining contrast with sulphur is that the arsenical degree has lost burning combustibility while remaining volatile. It occupies a middle stage rather than the final fixed condition (B1C15S003; B1C23S010–012).

This usage is wider and less uniform than the modern elemental name. The text speaks of white, yellow, and red arsenical materials, volatile and fixed arsenic, and substances called mercurial because of their behaviour. It is safest to read each occurrence within the source’s classifications rather than to assign a precise present chemical formula without independent evidence (B1C23S016; B1C23S035; B1C23S055).

Use in the book

The term supports a careful distinction between remote and proximate matter. Mineral Gur is not yet the immediate first matter of metal; it is proximate to sulphur and arsenic. Arsenic becomes marcasite, and only marcasite is immediately next to metallic nature. By maintaining these steps the author tries to correct a vague declaration that all metals arise from vitriol, antimony, or mercury (B1C23S010; B1C23S033).

In the anatomy of ores, position and behaviour under heat generate names. Portions described as sulphur, volatile arsenic, fixed arsenic, and volatile marcasite appear at successively more enduring degrees. The account explains why a single material continuum acquires several names, rather than proving that the names identify independent primordial ingredients. Some arsenical materials are also used as mediators in the backward reduction of

fixed metals, especially gold, toward earlier mineral conditions (B1C23S034–036; B1C23S052–055).

Arsenic makes the medicinal controversy impossible to overlook. The author recognizes the hostility of arsenical materials to ordinary animal nature and argues for a transformation through vegetable and animal intermediaries. His sarcastic defence asks why practitioners tolerate other harmful preparations while condemning his arsenical language. The sarcasm is not a denial that arsenic is poisonous. Claims that sulphur or subsequent processing removes danger remain historical claims, and the source's tests and preparations are not reproduced as guidance (B1C22S040–042; B2C09S015–016).

Places to read

B1C15S003 (1723 pp. 73–74). Sulphur, arsenic, and marcasite follow successive mineral degrees.

B1C23S010 (1723 pp. 169–170). Gur is remote matter of metal, proximate to sulphur and arsenic.

B1C23S035 (1723 pp. 192–193). Successive portions receive different names as fixation increases.

B1C22S040 (1723 p. 158). The controversial role of arsenic in the medicinal treatment of gold.

B2C09S015 (1723 pp. 363–364). Mineral corrosiveness must undergo historical dulcification.

Forms and phrases

Arsenic and arsenicum are attested; “arsenical” also translates forms describing a material's character rather than necessarily its sole ingredient. When the text calls the same intermediate mercury or, more properly, arsenic, it is using operative mineral degrees. This is one reason that translating every mercurial occurrence as quicksilver would be false. The distinction between fixed and volatile arsenic is equally internal to the author's scale of resistance to heat (B1C23S012; B1C23S035).

See also

Sulphur; Marcasite; Antimony; Mercury; Gur.

Copper

Minerals metals and their development · The Golden Chain of Homer Kupffer, “copper”; Veneris, “of Venus” or of copper in metallic terminology

At a Glance

The word. Copper is an intermediate metallic subject described as both acidic and alkaline.

In the Golden Chain. It tests the distinctions among ore, refined body, partial extract, and true reduction.

In this edition. Venus terminology belongs to the source’s historical metal vocabulary.

A place to read. B1C23S040: copper among the hermaphroditic metals.

Meaning

Copper is a familiar metal used to test the book’s general account of mineral degrees. In the classification by solvent response it belongs with iron and mercury among hermaphroditic subjects: acid has begun to become fixed and alkaline, yet remains at an intermediate condition. The name therefore indicates a relation within the author’s scale of fixation rather than a modern acid-base property of elemental copper (B1C23S039–040).

The text also distinguishes copper ore from the refined malleable body and from altered products such as verdigris. Its mineral generation belongs to the same sequence of vapour, saline Gur, sulphur or arsenic, marcasite, and metal as the other metallic subjects. Differences of matrix, heat, digestion, and remaining moisture account for a different outcome from a common beginning (B1C23S014–016; B2C04S008).

Use in the book

Copper appears in the author’s proposed anatomy of unprocessed ores, and the subsequent explanation particularly associates the practice with gold, silver, and copper ores. Its force is methodological: the removed vitriolic, sulphurous, and arsenical parts are treated as the ore’s means of life and nourishment. Examining only a refined copper body would conceal much of what the author wishes to explain about natural generation (B1C23S034–037).

The account of destruction contrasts copper and iron with the more enclosed gold and silver. Copper remains relatively open and moisture-bearing, and moist air and water can bring it toward verdigris and rust. This comparison extends the Golden Chain into the reverse course from a finished body toward saline and watery conditions. Later solvent criticisms distinguish such opening or superficial extraction from reducing the whole body to the intended first matter; a coloured or sweet extract is not sufficient

proof that the entire subject has changed (B2C04S007–008; B2C10S020–021).

Copper also enters the analogy between metallic and human temperament. It is given a hot liver in the catalogue of metallic diseases, while Venus is called sanguine in the following explanation. The author makes a tempered solar tincture the imagined cure of such differences. These passages belong to his argument that accidental conditions can be corrected while a common metallic nature persists. They are neither a medical diagnosis of copper nor a demonstrated modern account of one element becoming another (B2C04S012–014).

Places to read

B1C23S037 (1723 pp. 194–195). Copper ore illustrates the need to retain the earlier mineral portions in analysis.

B1C23S040 (1723 pp. 196–197). Copper is placed with iron and mercury among hermaphroditic subjects.

B2C04S008 (1723 pp. 234–235). Copper's relative openness permits alteration toward verdigris and rust.

B2C04S012 (1723 pp. 238–239). A hot liver is assigned to copper within the metallic-disease analogy.

B2C10S021 (1723 pp. 391–392). Copper tests the limited yield of compounded weak menstrua.

Forms and phrases

Kupffer is the attested German spelling. Veneris occurs in the discussion of ordinary iron and copper vitriols that must be distinguished from the solar vitriol assigned to gold. The planetary designation should be retained where relevant without making every occurrence of copper an independent astrological doctrine. The same caution applies to the word noble in the list of metals: the author's historical grouping is not identical with a modern chemical classification of noble metals (B1C22S038; B1C23S014).

See also

Iron; Metals; Hermaphrodite; Vitriol; Transmutation; Extraction.

Glass

Minerals metals and their development · The Golden Chain of Homer
Glaß, “glass”; Vitrum, “glass”

At a Glance

The word. Glass is both laboratory vessel and a summit of material permanence.

In the Golden Chain. Its durability supports the defence of ash and the theory of fixation.

In this edition. “Glass” must be distinguished from merely glassy or translucent appearance.

A place to read. B2C05S066–070: why discarded ash matters to permanence.

Meaning

Glass has two main roles in the work. It is the familiar material of dishes, flasks, retorts, and other vessels; it is also an end toward which earth, salt, ash, and mineral matter can be brought. In the latter role it exemplifies exceptional endurance against fire and decay. Its transparency and firmness make it a figure for perfected bodily matter, sometimes compared with a precious stone (B1C20S002; B2C05S066–070).

The mineral tree places glass after metal, but carefully labels this last stage improper. That qualification prevents the diagram from making every vitrification the ordinary natural completion of a metal. Elsewhere the text treats stoniness and glassiness as the extreme limit of nature’s degree of fixedness, beyond which the movement must return toward first matter (B1C23S001; B1C23S051–052).

Use in the book

The elementary account already makes glass a lesson in proportion and intermediation. Incompatible materials may remain in layers or react so violently that they shatter the glass containing them. The vessel’s failure exposes a failure to join degrees suitably. But when salt and ash are considered as materials, their common fixedness explains why they can form the substance that the author calls most enduring in fire (B1C08S002; B1C20S002).

The defence of residues gives glass its strongest argumentative role. Chymists who throw away ash as condemned earth discard precisely the portion that glassmaking proves capable of lasting fixation. Salt alone can melt yet diminish; volatile oil does not supply a permanent foundation. Ash or a prepared earth offers the bodily basis upon which a subject’s volatile principles can be retained. The author extends this claim to animal and

vegetable earths, challenging the assumption that those kingdoms lack anything fixed (B2C05S066–070).

Glass also marks a difference between natural recycling and the ambitions of art. Nature ordinarily resolves dead bodies into generative juices; art seeks a more lasting, quintessentified body. The text compares the durability of glass and precious stones favourably with gold and silver, which can be opened again within mines. Yet maximum permanence is not the only medicinal aim. The later medical discussion requires suitable solubility and an intermediate mobility. A glasslike ideal of endurance must therefore not be mistaken for a general recommendation to administer insoluble glass (B2C07S007; B2C10S024).

Places to read

B1C23S001 (1723 p. 161). The tree puts glass after metal with an explicit qualification.

B1C23S051 (1723 pp. 206–208). Glassiness and stoniness mark an extreme of fixation.

B2C05S066 (1723 pp. 298–299). Glassmaking demonstrates the value of ash.

B2C05S069 (1723 pp. 301–302). Salt enables earth to become fusible glass.

B2C07S007 (1723 pp. 327–329). Vitrified bodies distinguish lasting art from ordinary natural recycling.

Forms and phrases

German *Glaß* is rendered “glass”; the Latin *vitrum* appears in the work’s mixed technical register. A “glass” can mean the vessel rather than its contents, especially in references to one glass and one furnace. “Glassy,” “translucent,” and “gemlike” may describe a prepared body’s appearance or desired fixity without establishing that it has the composition of ordinary manufactured glass. The local subject and verb decide the sense (B2C05S016; B2C05S067).

See also

Earth; Charcoal; Salt; Metals; Gold.

Gold

Minerals metals and their development · The Golden Chain of Homer
Gold, “gold”; solarische, “solar” or belonging to gold

At a Glance

The word. Gold exemplifies highly fixed, compact, alkalized metallic matter.

In the Golden Chain. Its difficult dissolution tests the rule of homogeneous middles.

In this edition. Solar language sometimes names gold and its associated ores or principles.

A place to read. B1C22S037–040: why gold requires more than an impressive solvent.

Meaning

Gold is one of the work’s most enduring metals and its principal example of a highly fixed alkaline body. This description concerns the author’s scale of digestion, dryness, and resistance to dissolution. It does not mean that gold belongs to a modern class of alkalis. Its compactness is explained as vitriolic acid made increasingly fixed and earthy through a long mineral genealogy (B1C22S039; B1C23S037).

The metal must also be distinguished from its ore, its remote generative principles, and preparations called potable gold. The author repeatedly argues that smelted gold has lost much of its earlier mineral substance. An account based solely on a refined metallic body therefore cannot disclose the whole natural sequence by which it allegedly formed (B1C22S038; B2C09S012–013).

Use in the book

The vegetable chapter uses gold to test whether any volatile or acid can dissolve any fixed body. Spirit of urine, spirit of wine, vegetable acid, and even spirit of vitriol fail in the imagined comparison because the required homogeneous degrees are missing. The author then sets vitriol, sulphur, arsenic, marcasite, and metal in an ordered relation. His repeated appeal to middles is the central lesson, rather than the prestige of gold as a secret material (B1C22S037–039).

Backward reduction is correspondingly more demanding than making a metal disappear into a liquid. Gold dissolved in certain menstrua can be separated and returned to its metallic condition; the author distinguishes this from returning it to an earlier vitriolic and vaporous nature. He insists that a medicinal transformation must proceed further through the vegetable and animal kingdoms. His claims about arsenical intermediaries and

correction of poisons belong to this historical theory and do not establish medical safety (B1C22S039–042).

Gold also limits the pursuit of wealth and exclusive remedies. Although nature is said to aim at gold, different earths and heats cause other mineral forms. The author's illustrative metallic generation promises no particular metal and explicitly warns that seeking wealth by it would ruin a household. Likewise a coloured extract sold as potable gold may, in his polemic, be derived from charcoal rather than a captured solar principle. These passages keep gold within an argument about causes, economy, and false claims, instead of letting its name guarantee value or efficacy (B1C23S048–050; B2C05S063–066).

Places to read

B1C22S037 (1723 pp. 155–156). Gold tests the difference between extreme substances and suitable middles.

B1C22S039 (1723 pp. 157–158). Highly fixed gold and the distinction between solution and radical reduction.

B1C23S024 (1723 pp. 182–183). Gold and silver are sought for concentrated enduring life-spirit.

B1C23S049 (1723 pp. 205–206). The author rejects profit as the result of his illustrative generation.

B2C05S065 (1723 pp. 297–298). A supposed potable gold is explained through charcoal tincture.

Forms and phrases

Gold is the ordinary German metal-name. Solarisch and the Sun designation can refer to gold, its ores, or principles assigned to it. The passage distinguishing solar vitriol from ordinary iron or copper vitriol shows why the solar adjective must not be dropped. Neither “solar sulphur” nor “potable gold” guarantees the presence of refined gold in the modern sense; the author himself contests such naming where effect and material origin do not warrant it (B1C22S038; B2C05S065; B2C10S023).

See also

Metals; Marcasite; Vitriol; Alkali; Glass.

Gur

Minerals metals and their development · The Golden Chain of Homer
Gur, “Gur”; *Universal Gur*, “universal Gur”; *animalische Gur*, “animal Gur”; *vegetabilische Gur*, “vegetable Gur”

At a Glance

The word. Gur is a soft, moist, generative matter before a firmer bodily form.

In the Golden Chain. Universal, animal, vegetable, and mineral Gurs occupy related positions.

In this edition. The edition retains the historical word instead of imposing one substance.

A place to read. B1C23S010: Gur is remote, not proximate, matter of metal.

Meaning

Gur names a soft, greasy, slimy, or mucilaginous material in a generative sequence. It is not a single chemically defined ingredient. The universal Gur of putrefied rainwater, the animal Gur of reproductive seed, the vegetable Gur of a swollen and dissolved seed, and the mineral Gur produced by vapours attacking earth share a structural role: bodily formation begins from a moist matter capable of further alteration (B1C10S003; B1C21S002; B1C22S004; B1C23S010–011).

The word therefore carries a relation between texture and position. Gur is not merely dirt, nor already a fully formed plant, animal, or metal. In the mineral account it may be vitriolic or aluminous according to the earth and operative spirits involved. Keeping the term prevents an English equivalent such as slime or ore-mud from making all its applications misleadingly identical (B1C23S015; B2C09S001).

Use in the book

The rainwater analysis makes universal Gur a visible sign of separation. The author describes a brown spongy earth that first floats, increases, and settles; its greasy and slippery touch supports the recognition. He attributes its appearance to the implanted archeal spirit. This is the work’s historical interpretation of the reported material, rather than a warrant to identify it as any one modern biological or mineral deposit (B1C10S003).

Animal and vegetable generation adapt the term to specified subjects. Male and female seed coagulate in an appropriate matrix, while a plant’s dry seed swells and becomes a milky slimy water before root and stalk appear. Their similarities help the author argue that the three kingdoms differ by degrees and specification rather than original matter. The diagrams condense

these sequences into trees; they do not replace the prose distinctions between kinds of seed or formation (B1C21S001–003; B1C22S001–004).

The mineral discussion explicitly corrects careless first-matter language. Gur is the proximate matter of sulphur and arsenic, but only remote matter of metal; marcasite is immediately proximate to metallic being. Rising saline vapours continually attack and swell the earthy matrix until moisture is expelled and firmer degrees appear. Book Two returns toward Gur by reduction, describing regenerated vitriolic matter as spiritual universal Gur. The reversible use shows that Gur can be both a natural stage of generation and a comparative name for an artificially restored condition (B1C23S010–012; B1C23S033; B2C09S008).

Places to read

B1C10S003 (1723 pp. 48–49). The universal Gur of the rainwater analysis.

B1C21S002 (1723 pp. 115–116). Reproductive seed is called animal Gur.

B1C22S004 (1723 p. 125). Dissolved vegetable seed becomes vegetable Gur.

B1C23S010 (1723 pp. 169–170). The decisive remote/proximate distinction in mineral generation.

B2C09S008 (1723 pp. 355–356). Regenerated vitriolic material is described as spiritual universal Gur.

Forms and phrases

Gur is actually present in the German and retained in English. The qualifying words should always be kept: universal is not equivalent to mineral, and animal Gur is not a metallic ore. The text's material descriptions provide the safest glosses, since it supplies no independent derivation of the word. In mineral contexts "first matter" must be supplemented by the author's explicit distinction between remote and proximate, otherwise Gur is placed too close to the final metal (B1C23S010; B1C23S015).

See also

Water; Animal kingdom; Vegetable kingdom; Mineral kingdom; Marcasite.

Iron

Minerals metals and their development · The Golden Chain of Homer Eisen, “iron”; Martis, “of Mars” or of iron in metallic terminology

At a Glance

The word. Iron exemplifies a mineral degree whose classification depends on condition and action.

In the Golden Chain. It appears as astringent, partly fixed, and responsive to more than one solvent.

In this edition. Martial terminology can name iron or a preparation associated with it.

A place to read. B1C23S039–045: relative classification and the explanation of astringency.

Meaning

Iron is one of the familiar metals used to make the general mineral theory concrete. It is not assigned one unqualified position in every classification. The author includes iron with copper and mercury among hermaphroditic subjects whose acid has begun to become fixed but remains at an intermediate degree. Elsewhere iron appears among difficultly fusible, astringent bodies, and gold- and iron-related ores can enter a broader category of strongly alkalized subjects (B1C23S040; B1C23S045; B2C09S010).

These descriptions concern different specimens, stages, or relations of heat and solution. Their variation should not be concealed by translating iron into a single rigid box. It illustrates the book’s principle that degree, maturation, mixture, and operative context determine qualities more precisely than the ordinary metal-name alone (B1C23S015; B1C23S039–041).

Use in the book

The account of acid’s apparently contrary actions uses iron as a test. A small amount of acid strongly bound to much earth, especially under sudden strong heat, produces constricting and difficultly fusible bodies. With more acid and a different degree of drying, the metal can remain more open and less permanent. The author uses the same name within both comparisons while making the operative history decisive. Iron thereby helps explain how one continuum can be called astringent in one state and relatively open in another (B1C23S045–046).

Iron also challenges the claim that minerals do not putrefy. With an appropriate homogeneous counterpart, the author says, its maceration can produce a stench exceeding that of ordinary foul matter. The example

extends the universal key of putrefaction into a kingdom that often changes slowly and without obvious smell. Book Two repeatedly contrasts weak vegetable solvents with stronger mineral ones in treating iron and copper, insisting that mere superficial extraction is not radical return to a vitriolic state (B1C16S001; B2C10S020–021).

The analogy between metals and living bodies becomes especially visible when iron is assigned bile and bitterness in a list of metallic diseases. A tempered solar medicine supposedly cures these imperfections as a bodily medicine reaches marrow. The passage is a comparative account of transmutation, not a diagnostic claim about metallic iron or modern physiology. Likewise “crocus of iron” belongs to the terminology of an altered preparation, not to a botanical crocus hidden in the metal. Iron’s range is therefore practical, classificatory, and analogical at once (B2C04S012; B2C10S020).

Places to read

B1C16S001 (1723 pp. 76–77). Iron is offered as a striking case of mineral maceration and smell.

B1C23S040 (1723 pp. 196–197). Iron, copper, and mercury are classed as intermediate hermaphrodites.

B1C23S045 (1723 pp. 201–202). Different proportions and heats explain astringency and openness.

B2C04S012 (1723 pp. 238–239). Iron receives bile and bitterness in the metallic-disease analogy.

B2C10S020 (1723 pp. 390–391). Iron and copper illustrate limits of weak solvents and partial extraction.

Forms and phrases

Eisen is the ordinary German name. Martis is an attested inflected planetary designation, appearing in relation to iron vitriol and crocus of iron. This vocabulary connects a metal with Mars in the traditional technical register; its presence does not license adding an unsupported astrological doctrine to every occurrence. The work’s own solvent comparisons and descriptions of metallic condition provide the immediate explanation needed for reading its iron passages (B1C22S038; B2C10S020).

See also

Metals; Acid; Alkali; Vitriol; Gold.

Lead

Minerals metals and their development · The Golden Chain of Homer Bley, “lead”; Bley-Mercurius, “mercury of lead”; Saturnus, “Saturn” as a metallic designation

At a Glance

The word. Lead is a white metallic subject treated as relatively open to acid dissolution.

In the Golden Chain. It links solvent classification, the mercury vocabulary, and the analogy of metallic disease.

In this edition. Mercury of lead is a historical operative expression, not automatically isolated quicksilver.

A place to read. B1C23S039–040: lead’s position and the qualifications to the rule.

Meaning

Lead belongs among the white metals whose anatomy is said to show white arsenic and aluminous matter more abundantly than yellow burning sulphur. In the classification by dissolution it is paired with silver as an example whose acid remains relatively open rather than fully fixed and alkalinized. The author nevertheless qualifies the rule: lead can also come apart in spirit of salt or aqua regia (B1C23S016; B1C23S039–040).

The apparent overlap is instructive. The categories describe relative conditions and observed responses within the book’s theory, not modern elements assigned once and for all to mutually exclusive acid and alkali classes. Lead is also distinguished from its ore and from the mercurial, glassy, or residual parts discussed in particular operations. The ordinary metal-name does not erase that material history (B1C23S015; B1C23S047).

Use in the book

Lead’s mercury receives special attention when the author considers how fixed powders acquire a metallic nature. He calls lead full of mercury and a highly valued subject for reduction, yet says its mercurial part must be made suitably fusible. The discussion of a volatile glass and of added homogeneous matter belongs to that problem. It does not establish that the historical mercury of lead means liquid elemental mercury physically extracted from every sample (B1C23S046–047).

The same passage warns against confusing refined bodies with their refuse in an account of precipitation. What is discarded at the mines or smelting works may have the desired operative relation, whereas a refined metal may simply mix with another. This reinforces a wider theme of the book: discarded portions are not dregs by their mere location or reputation.

Lead is accordingly useful for explaining why material condition and provenance matter more than a prestigious or familiar ingredient-name (B1C23S047; B1C23S051).

Book Two compares lead and tin with iron and copper in their susceptibility to natural alteration, describing the former as becoming a paste. It also gives lead melancholy in the metallic-disease analogy and calls Saturn melancholic. A solar medicine is imagined to temper such differences without creating matter from nothing. These assertions are historical interpretations of metallic transmutation, not evidence that lead has a human illness or that preparations of it provide an appropriate human medicine. Later mineral quintessences remain harmful in the author's own account until further transformation (B2C04S008; B2C04S012–014; B2C09S013).

Places to read

B1C23S016 (1723 pp. 175–176). Lead is a white metal associated with aluminous and arsenical portions.

B1C23S039 (1723 pp. 196–197). Lead is initially classed as a relatively open acidic subject.

B1C23S040 (1723 pp. 196–197). Its response to other menstrua qualifies a rigid classification.

B1C23S047 (1723 pp. 203–204). Mercury of lead and the distinction between refuse and refined bodies.

B2C04S012 (1723 pp. 238–239). Lead's melancholy belongs to the analogy of metallic disease.

Forms and phrases

Bley and the compound Bley-Mercurius occur in the German exposition; Saturnus appears in the temperament comparison. The English lead-name must not be confused with unrelated uses of the verb lead in prefatory prose. More substantially, the author's defence of broad mercurial terminology elsewhere governs this entry: a mercury principle, a mercurial condition, and running quicksilver are not interchangeable expressions (B1C23S041–043; B1C23S047; B2C04S013).

See also

Silver; Tin; Mercury; Glass; Precipitation; Residue.

Marcasite

Minerals metals and their development · The Golden Chain of Homer
Marcasit, “marcasite”; Marcasita alba & rubea, “white and red marcasite”;
marcasitisch, “marcasitic”

At a Glance

The word. Marcasite is a comparatively fixed mineral degree immediately before metal.

In the Golden Chain. It corrects accounts that make Gur or ordinary mercury directly metallic.

In this edition. The historical category is broader than the modern mineral named marcasite.

A place to read. B1C23S033–036: proximate matter and its anatomical evidence.

Meaning

Marcasite is the immediate or proximate matter of metal in the book’s mineral genealogy. It follows arsenic and precedes the complete metallic birth. The category includes white and red kinds and is connected with antimony and bismuth. It should therefore not be restricted to the single mineral designated by the modern English name (B1C23S001; B1C23S010; B1C23S018).

Its relative fixedness makes it intermediate rather than final. A marcasitic body can contain a metallic grain while retaining brittle or volatile portions that further maturation or refining removes. The author’s criterion is primarily its place among degrees and its behaviour under heat, not a crystallographic description. “Fixed” and “volatile” marcasites represent further distinctions within the category (B1C23S016–018; B1C23S035–036).

Use in the book

Marcasite resolves a dispute about first matter. Writers who call Gur or vitriol the first matter of metals may name a genuine remote origin while obscuring the required middles. The author insists that sulphur and arsenic are proximate to marcasite, while marcasite is proximate to metal. This relation permits him to accept parts of earlier accounts without conceding that their compressed terminology gives a beginner sufficient explanation (B1C23S010; B1C23S016; B1C23S033).

The anatomy of ores claims to display those degrees through successively more enduring portions. More volatile products appear before material described as marcasitically fixed arsenic; fixed marcasite, a metallic grain, and a stony matrix remain among the bottom portions. The reguline material

near metallic nature is identified as fixed and alkalized vitriolic acid. These descriptions show how the author translates between traditional mineral names and his acid/alkali vocabulary (B1C23S034–037).

In the reverse movement marcasite is a necessary middle when a refined metal is to regain what it lost through smelting. Its greater proportion in ores also explains why a small amount of metal emerges from much material. The author uses this disparity to caution readers against confusing a final metallic grain with the whole generative body. Later he observes that a solvent may dissolve refined gold yet perform poorly on a stony marcasite because the remaining matrix and sulphurous parts consume its operative power. Marcasite thus tests both genealogy and the practical limits of general solvent claims (B1C23S038; B1C23S052–055; B2C10S014).

Places to read

B1C23S001 (1723 p. 161). White and red marcasites occupy the stage before metal.

B1C23S010 (1723 pp. 169–170). Marcasite, rather than Gur, is immediately proximate to metal.

B1C23S018 (1723 pp. 176–177). Antimony is explained as an arrested marcasitic condition.

B1C23S036 (1723 pp. 192–194). The fixed marcasitic regulus is distinguished from metal and matrix.

B2C10S014 (1723 pp. 382–383). A stony marcasite can resist a solvent that dissolves refined gold.

Forms and phrases

The German *Marcasit* and Latin *Marcasita* occur with adjectives specifying colour, volatility, fixation, or metallic association. Preserving those qualifiers is essential. “Solar marcasite,” for example, concerns a gold-related mineral body, not proof that every marcasite is auriferous. The author makes similarity and degree central, while expressly allowing different marcasites to yield different quantities and kinds of metal in assay. A precise modern identification would require evidence beyond this vocabulary (B1C22S039; B1C23S015–016; B2C10S014).

See also

Arsenic; Antimony; Metals; Gur; Mercury.

Mercury

Minerals metals and their development · The Golden Chain of Homer
Mercurius, “mercury”; mercurialis, “mercurial”; Mercurium vivum,
“living mercury”

At a Glance

The word. Mercury may name running quicksilver, a traditional principle, or mercurial matter.

In the Golden Chain. The author makes their distinction a major test of competent reading.

In this edition. “Running mercury” and “universal mercury” must remain distinct.

A place to read. B1C23S041–043: the explicit rejection of literalized principles.

Meaning

Mercury is among the most deliberately unstable names in the Golden Chain. It can mean the familiar running metallic substance; it can also designate a principle or a degree of mineral matter. The author warns explicitly that the mercury sign applied across animals and plants cannot mean that liquid quicksilver is physically present in every subject. The same warning applies to sulphur and salt (B1C23S041–042).

Its exact correspondence also varies with the explanatory scheme. In one account growing alkalization produces a mercurial substance; in another the volatile principle of animals and plants receives the traditional mercury sign. The vocabulary should therefore be read relationally and locally, not reduced to one universal equivalence table that overrides the author’s own distinctions (B1C15S005; B1C17S004; B1C23S042).

Use in the book

The author acknowledges the ancient claim that mercury, sulphur, and salt are principles of metals while disputing a literal account of their immediate manufacture. Finding or artificially producing running mercury from a metal does not prove that nature first made that metal from running mercury. Otherwise every derivative product—water, precipitate, salt, oil, or spirit—could be mistaken for an original principle. The distinction between natural genealogy and accidental laboratory transformation is central to his criticism (B1C15S005; B1C23S041–043).

Mercurial names appear within the mineral sequence itself. Sulphur that loses burning combustibility may be called mercury or, more properly in that passage, arsenic. Fixed marcasitic material can likewise be described as true mercury, while a pebble is called an alkalized mercurial viscous

substance. These usages concern degrees of mobility, fusibility, and fixation. They warn against translating every such phrase as a claim about quicksilver content (B1C23S012; B1C23S046; B1C23S050).

The final chapter's alkahest discussion brings these ambiguities together. Mercurial subjects are sought because they can associate with acidic and alkaline natures, but must be made sufficiently saline, sharp, and watery to work. The author includes arsenicals, marcasites, realgars, and flowing or coagulated mercuries among the candidates, then describes divergent traditions of preparation. Mercury is therefore part of the explanation to be investigated, not a self-explanatory secret ingredient. His criticism of costly attempts to extract running mercury from every metal makes that point especially explicit (B2C10S023; B2C11S001–004).

Places to read

B1C15S005 (1723 pp. 75–76). Traditional mercury, sulphur, and salt are not simply rejected.

B1C23S012 (1723 pp. 171–172). A mineral degree may be called mercury or, more properly, arsenic.

B1C23S042 (1723 pp. 198–199). Universal mercury is distinguished from running quicksilver.

B1C23S043 (1723 pp. 199–200). Artificial derivation does not prove natural original composition.

B2C11S001 (1723 pp. 400–401). A broad class of mercurial subjects enters the alkahest argument.

Forms and phrases

Mercurius and mercurialisch are genuinely attested technical forms. “Living” or “running” mercury narrows the reference toward quicksilver, whereas “universal” and the symbolic principle require a broader reading. The author sometimes uses several names for one operative state and sometimes one name for different relations. The edition preserves that complexity; a lexicon should explain the shifts rather than silently regularize them into modern elemental mercury everywhere (B1C22S040; B1C23S041–043).

See also

Sulphur; Salt; Arsenic; Marcasite; Alkahest.

Metals

Minerals metals and their development · The Golden Chain of Homer
Metall, “metal”; Metalla, “metals”; metalleitatem, “metallic being”

At a Glance

The word. Metal is a relatively completed, fixed stage in mineral generation.

In the Golden Chain. The text distinguishes natural ores, refined bodies, and later reductions.

In this edition. Metallic names do not supply the whole history of the mineral subject.

A place to read. B1C23S033–042: genealogy, analysis, and classification of metals.

Meaning

Metals occupy a late stage in the work’s mineral tree: saline vapour and earth become vitriolic Gur, sulphur, arsenic, marcasite, and finally metal. Glass follows only with an explicit qualification. Metal thus means a relatively completed birth within a continuous series, not an unrelated primordial substance (B1C23S001; B1C23S033).

Different metals arise through differences of earth, corrosive supply, digestion, heat, and fixation. Their durability follows chiefly from the loss of surplus moisture and the strong binding of their principles. The author allows interrupted and imperfect outcomes rather than assuming that every mineral subject reaches the same completion. His claim that nature aims at gold belongs to this historical teleology (B1C23S013–015; B1C23S023; B1C23S048).

Use in the book

The book’s method begins with ores as they come from the mountain. Smelted and refined metals have lost much of their vitriolic, sulphurous, arsenical, marcasitic, and stony context. A small metallic grain may therefore represent only a fraction of the generative body. The author criticizes a theory that infers natural origins from the finished refined product alone, especially when it ignores the substances discarded at smelting (B1C23S023; B1C23S034–038).

He replaces rigid traditional labels with relative behaviour in solution. Silver and lead are treated as more openly acidic; gold and tin as alkaline-fixed; iron, copper, and mercury as intermediate or hermaphroditic in the relevant tests. These are operative categories internal to the source, not modern elemental classifications. The author explicitly prefers observed

response to speculative attachment of sulphurous and mercurial names (B1C23S039–041).

Backward reduction must recover suitable degrees rather than merely produce any liquid extract. Running mercury artificially made from a metal is not proof that nature originally forged it from quicksilver. Likewise a sulphur extract is only a part, whereas the proposed medical end concerns the whole transformed body. Even a mineral quintessence remains corrosive until, in the author's scheme, it becomes homogeneous through vegetable and animal intermediaries. The lexicon therefore separates his genealogy and interpretive claims from any endorsement of metallic medicines (B1C23S042–044; B2C09S012–016; B2C10S023–026).

Places to read

B1C23S001 (1723 p. 161). Metal is the sixth mineral stage, with glass added improperly afterward.

B1C23S015 (1723 pp. 174–175). The root, stalk, flower, and seed analogy organizes metallic birth.

B1C23S038 (1723 pp. 194–196). A small metallic product is contrasted with its much larger generative context.

B1C23S039 (1723 pp. 196–197). The author classifies metals through their response to solvents.

B2C10S024 (1723 pp. 394–396). A partial sulphur extract is distinguished from transformation of the whole body.

Forms and phrases

Metall and Metalla are attested, while the Latin form *metalleitatem* refers to metallic being or metallicity rather than a particular metal. “Metal,” “ore,” and “mineral” therefore should not be used as unrestricted synonyms. A “star” can be a metallic or ore designation within the red and white grouping; it is not necessarily a claim that an astronomical object is physically inside the sample. The author's local subject and stage determine the reference (B1C15S003; B1C23S039; B2C09S011).

See also

Mineral kingdom; Marcasite; Gold; Iron; Mercury.

Silver

Minerals metals and their development · The Golden Chain of Homer
Silber, “silver”; die ☾, “the Moon” as a silver designation

At a Glance

The word. Silver is both an enduring precious metal and a relatively open acidic subject.

In the Golden Chain. Its different roles show why durability, colour grouping, and solvent response are separate comparisons.

In this edition. The lunar sign is retained as a source designation, with its local metallic meaning explained.

A place to read. B1C23S024 and B1C23S039: enduring life-spirit and comparatively open acid.

Meaning

Silver is paired with gold among the more lasting minerals sought for concentrated balsamic life-spirit, yet it is paired with lead when the author classifies metals by their response to acid. These are different relations rather than a simple contradiction. Resistance to ordinary decay does not make every enduring body identical in its response to a particular menstruum (B1C23S024; B1C23S039).

It also belongs to the white metals associated with aluminous matter and white arsenic in the proposed anatomy of ores. The source’s broad mineral vocabulary and red-white grouping should therefore not be collapsed into a modern compositional assertion. A silver ore, a refined silver body, and a dissolved silver-derived preparation are different subjects at different stages of the argument (B1C23S016; B2C09S012–013).

Use in the book

The mineral chapter particularly applies its anatomical explanation to gold, silver, and copper ores. It emphasizes how much sulphurous, arsenical, marcasitic, and stony material separates from the final metallic grain. The quantity of fine silver obtained from a large ore body helps the author argue that the refined metal is only a small part of the generative subject. A metal’s prestigious final form is therefore an inadequate substitute for examining its beginnings and middles (B1C23S034–038).

The dissolution test gives silver a different comparison. Because nitrous acid or aqua fortis attacks it, the author judges its acid still open and not fully alkalinized. He explicitly faces the objection that this would make silver sulphurous despite its customary mercurial designation. His answer prefers what the eye sees in operation to speculative insistence upon traditional

names. Silver thus helps expose why a symbol for a principle cannot replace a contextual explanation of material behaviour (B1C23S039–042).

Book Two acknowledges that refined silver, like gold, is difficult to destroy because strong fire has removed much moisture and generative material. Yet congenial saline moisture or mineral vapours can allegedly awaken its own acid spirit and open it again. In the disease analogy silver is given dropsy, and the lunar temperament is phlegmatic. These comparisons serve the author's argument about tempering metallic conditions and transmutation, not a medical description of silver or an endorsement of silver medicines (B2C04S007–008; B2C04S012–014).

Places to read

B1C23S016 (1723 pp. 175–176). Silver belongs to the white-metal comparison with lead and tin.

B1C23S024 (1723 pp. 182–183). Silver and gold are sought for enduring concentrated life-spirit.

B1C23S038 (1723 pp. 194–196). The small yield of fine silver contrasts with the larger ore body.

B1C23S039 (1723 pp. 196–197). Silver's acid is considered relatively open by the dissolution test.

B2C04S012 (1723 pp. 238–239). The lunar metal receives dropsy within the metallic-disease analogy.

Forms and phrases

Silber is the German metal-name; the Moon sign appears in the later discussion of temperament and metallic perfection. It is a historical metallic designation in these contexts, not a claim that every lunar reference elsewhere must mean silver. The author himself distinguishes several overlapping schemes: white and red subjects, acid and alkali, and sulphur and mercury. None should be imposed mechanically on every occurrence of the metal's name (B1C23S040–042; B2C04S012–013).

See also

Gold; Lead; Alum; Aqua fortis; Metals; Transmutation.

Tin

*Minerals metals and their development · The Golden Chain of Homer
Zinn, “tin”; 2, “Jupiter” as a tin designation*

At a Glance

The word. Tin is a white metal whose alkaline affinity qualifies an otherwise shared mineral origin.

In the Golden Chain. It tests the distinction between a general rule and a metal’s preferred operative relation.

In this edition. The original uses both an ordinary German metal-name and the traditional metallic sign.

A place to read. B1C23S039–040: tin beside gold, followed by the author’s qualification.

Meaning

Tin belongs among the white metals associated with aluminous matter and white arsenic in the author’s account of ore anatomy. It also appears with gold as an example of a body considered alkaline-fixed when nitrous acid alone does not perform the intended dissolution but an alkaline component assists it. The pairing concerns operative behaviour; it does not place tin in the modern chemical category of alkalis (B1C23S016; B1C23S039).

The following passage immediately softens a rigid division. Tin could also yield under the broader comparison, but is said to dissolve more willingly in alkali. This preference shows why the text must be read as a set of relative judgements rather than a perfectly exclusive table. Shared primordial matter admits different fixedness, mixtures, and response among particular metallic bodies (B1C23S040).

Use in the book

The author uses tin to expose the inadequacy of unexamined principle-names. If acid corresponds to sulphur and alkali to mercury, a reader may object that treating tin with gold as alkaline makes them mercurial when they are customarily called chiefly sulphurous. The author answers by directing attention to visible operation. The inherited mercury, sulphur, and salt vocabulary remains available, but must be interpreted according to what a subject does rather than used to overrule that behaviour (B1C23S040–042).

Tin and lead ores are said to be more fusible than iron and copper ores, with gold and silver between in the relevant comparison. This does not equate easy fusion with the highest perfection or with an identical solvent response. The chapter distinguishes wet and dry, volatile and fixed, readily

and difficultly fusible portions within ore. Tin therefore illustrates how more than one scale of degree can be required to describe a mineral body (B1C23S051).

In Book Two tin can be altered naturally toward a pasty condition, and the metallic-disease catalogue assigns it contraction. The point is analogical: metals descended from one seed allegedly acquire different temperaments or defects through their matrices, and a suitable tincture is imagined to improve them. The author further distinguishes a refined malleable metal from an ore that retains sulphur, arsenic, and marcasite. Tin's presence in these lists does not supply a demonstrated modern transmutation or justify a therapeutic use of its preparations (B2C04S008; B2C04S011–014; B2C09S012–013).

Places to read

B1C23S016 (1723 pp. 175–176). Tin is included with lead and silver among white metals.

B1C23S039 (1723 pp. 196–197). Tin and gold illustrate the alkaline-fixed side of the solvent classification.

B1C23S040 (1723 pp. 196–197). Tin's stronger affinity for alkali qualifies an exclusive division.

B1C23S051 (1723 pp. 206–208). Tin and lead ores exemplify relatively ready fusion.

B2C04S012 (1723 pp. 238–239). Contraction is assigned to tin in the analogy of metallic disease.

Forms and phrases

Zinn names the metal directly; the 𐌹 sign stands in the corresponding position of the metallic-disease list and is translated as tin in the supplied English. In apparatus descriptions a related adjective can mean that a basin is made of tin rather than that tin is the subject under analysis. The ordinary material word therefore needs its sentence, just as the technical classifications require their local comparisons. No speculative planetary properties should be added beyond those the passage supplies (B1C10S009; B2C04S012).

See also

Lead; Alum; Alkali; Mercury; Degrees; Metals.

Organic matter and the maintenance of life

Balsam

Organic matter and the maintenance of life · The Golden Chain of Homer
Balsam, “balsam”; balsamisch, “balsamic”

At a Glance

The word. Balsam names a preserving power rather than only a fragrant medicinal substance.

In the Golden Chain. Spirit, salt, and oily matter can receive balsamic descriptions.

In this edition. The English keeps “balsam” and “balsamic” as historical terms.

A place to read. B1C21S005 and B1C22S018: spirit and salt as preservers.

Meaning

Balsam in the Golden Chain is chiefly a word of preservation. The author says that spirit is life and balsam, contrasting this active sustaining power with mere wateriness. Elsewhere salt and its spirit are balsamic because they preserve, while oily animal matter resists putrefaction. These are related applications of a function, not a catalogue of one botanical ingredient (B1C21S005; B1C22S018; B2C07S005).

The term belongs to a theory in which the same universal spirit generates, maintains, destroys, and regenerates. Preservation therefore depends on condition, proportion, and fixation, not on possession of a completely separate life-substance. A material can sustain life in one relation and participate in its dissolution in another. The adjective balsamic highlights the conserving side of that larger activity (B1C17S001; B1C21S005–006).

Use in the book

In the animal chapter balsam accompanies a distinction between spirit and excess moisture. The author explains differences of longevity by the endurance of vital spirit and by how much watery matter accompanies it. His examples of animals, dry flesh, movement, and rapid fish decay are framed by this contrast. The word does not imply that water is dispensable, since the following paragraph insists that spirit can act only through water in appropriate quantity (B1C21S005–006).

In the vegetable discussion salt is the preservative magnet that holds and moderates nitre. Nitre promotes rapid generation but, the author argues, can exhaust or destroy when insufficiently restrained. Salt’s balsamic

character is thus inseparable from his account of measured fertility and lasting growth. The same vocabulary later permits common table salt to act as the universal alkali that supplements animal preparations, where relatively little fixed salt is available (B1C22S018–019; B2C07S013).

The search for long life leads ancient philosophers, in the author's narrative, to seek the balsamic world-spirit concentrated in durable minerals such as gold and silver. Yet he immediately widens the claim: art can separate surplus moisture and reunite principles from many subjects, and even human excretions allegedly contain the same world-spirit. A universal medicine is said to restore the animal balsam of life. These assertions explain the book's medicinal ambition and its attack on costly exclusivity; they remain historical therapeutic claims rather than evidence that such preparations preserve health (B1C23S024–025; B2C05S016).

Places to read

B1C21S005 (1723 pp. 118–119). Spirit, rather than mere wateriness, is called life and balsam.

B1C22S018 (1723 pp. 137–138). Salt and its spirit have a balsamic, preserving function.

B1C23S024 (1723 pp. 182–183). The balsamic life-spirit is sought in enduring minerals.

B2C07S005 (1723 pp. 325–326). Oily animal matter is described as balsamic and slow to putrefy.

B2C07S013 (1723 pp. 335–336). Common table salt is named the best animal balsam.

Forms and phrases

Balsam and the adjective *balsamisch* are attested without a supplied etymology or a requirement that every use mean a specific resin. The longer phrase joins life-spirit and world-spirit, connecting bodily preservation with the macrocosmic theory. “Balsamic” should therefore be heard as preserving and life-sustaining within this book, while leaving room for the ordinary material association with oily or resinous bodies. Its precise reference is determined by the noun it qualifies (B1C23S024; B2C07S005).

See also

Salt; Oil; Animal kingdom; Gold; Water.

Charcoal

Organic matter and the maintenance of life · The Golden Chain of Homer
Kohlen, “coals” or “charcoal”; carbones, “charcoal”; caput mortuum, “dead head”

At a Glance

The word. Charcoal is the dark fixed residue that the author refuses to dismiss as dregs.

In the Golden Chain. It contains coagulated oil, embryonic sulphur, and a basis for reunion.

In this edition. Charcoal as subject differs from coals used only as furnace fuel.

A place to read. B2C05S057–061: the central defence and reversible material sequence.

Meaning

Charcoal is a stage in the descent from volatile spirit through acid and oil toward salt, ash, and glass. The author calls it coagulated oil and, conversely, describes oil as charcoal resolved into liquid. This is a theory of material continuity under different degrees, not a modern statement that all oils and charcoals have one composition (B2C05S059).

It is often the dead head left after an animal or vegetable subject has yielded volatile, acidic, and oily portions. Yet caput mortuum does not mean that it is devoid of all power. The book sharply distinguishes the fact that a portion remains at the bottom from the judgement that it is worthless. The residue may hold the more fixed sulphur and tincture that the operation needs (B1C20S002–003; B2C05S057–058).

Use in the book

The defence of charcoal is a major attack on careless purification. Practitioners who burn it entirely to ash and discard further residues can remove the very body required for lasting fixation. The author argues that fixed diseases, within his historical medical scheme, require an appropriately fixed medicine, making rejection of charcoal one cause of failure. These therapeutic assertions explain his polemic; they are not recommendations to administer charcoal preparations (B2C05S057).

He then answers the objection that no solvent attacks charcoal. The ordered relation of its own parts supplies an explanation: oil is its neighbouring degree, acid a further middle, and volatile spirit the still subtler portion. Returning a body through what it formerly was is more important than applying a famous foreign solvent. The account also says that equal or insufficiently opposed portions may produce a third condition rather than

one conquering the other, so the rule involves degree and predominance as well as affinity (B2C05S059–061).

Charcoal's colouring power supplies a second defence. Salt of tartar can take a tincture from charcoal or flame-borne sulphur, leading practitioners to attribute that colour to the salt itself or even to a solar substance caught from the air. The author instead follows the material that entered the operation. Charcoal also leads beyond itself: open calcination gives ash and salt, and their combination can become glass. The darkest apparently spent matter thus stands within the same chain as a translucent, durable body (B2C05S062–070).

Places to read

B1C20S002 (1723 p. 112). The charcoal-like dead head stands before salt and ash in analysis.

B2C05S057 (1723 pp. 289–291). Charcoal contains fixed tincture and should not be thrown away.

B2C05S059 (1723 pp. 291–292). Charcoal is linked reversibly to oil, acid, and volatile spirit.

B2C05S063 (1723 pp. 295–296). Charcoal explains the disputed colour of salt-of-tartar tincture.

B2C05S068 (1723 pp. 300–301). Charcoal, ash, salt, and the glassy body occupy further fixed degrees.

Forms and phrases

Kohlen can denote furnace coals as well as a subject's charcoal residue; context must distinguish fuel from analyzed body. The Latin *carbones* appears in the technical classification. *Caput mortuum*, rendered “dead head,” is an operative residue-name that the author refuses to treat as a proof of lifelessness. Nor is every dead head identical: animal, vegetable, and mineral subjects leave different fixed parts with their own specified relations (B1C18S001; B2C05S057–059).

See also

Oil; Sulphur; Salt of tartar; Earth; Glass.

Excrement

Organic matter and the maintenance of life · The Golden Chain of Homer
*excrementa, “excrements or expelled surplus”; Excrementen, “excrements”;
excrement, “discharge or surplus”*

At a Glance

The word. What a body expels because it does not require it in its present condition.

In the Golden Chain. Discharges nourish other bodies and can retain the powers of the subject that produced them.

In this edition. “Excrement” has a wider historical scope here than ordinary modern usage restricted to faeces.

A place to read. B2C05S032–B2C05S033, where powerful excretions are preferred to destroying whole bodies.

Meaning

Excrement names an expelled surplus, discharge, or product considered in relation to the body that releases it. Faeces are one example, but the book also includes urine, sweat, mucus, tears, exuded resins, and mineral waters. Its application is functional: a body takes in more than it can retain in its own substance and casts off the remainder through its appropriate outlets.

Expulsion does not mean universal worthlessness. A discharge can be unsuitable to remain within its originating body yet useful elsewhere, and it may still bear that body’s power and specification. This relativity of use becomes one of the author’s strongest objections to the assumption that nature contains absolutely useless dregs.

Use in the book

B1C06S003 describes nourishment and discharge as alternating necessities. Air, food, and drink restore what a person has lost, but only part becomes bodily substance. Different grades of surplus leave through different outlets. B1C06S004 extends the pattern to heaven, air, water, and earth: each receives, transforms, and releases. Excrement therefore does not enter cosmology as a decorative comparison. It supplies the material logic of the mutual replenishment that answers the problem of endless outflow.

B1C06S005 follows expelled matter through further alteration. Manure supports crops, and fallen leaves feed their tree again through decay and the root. The author explicitly links this return to the golden chain and ring. B1C22S002 similarly places animal and vegetable kingdoms in reciprocal dependence: animals live on plants, while their bodies and excrements fertilize the vegetable world. These are not claims that the same unaltered

discharge is appropriate nourishment in every relation. Alteration and the receiving subject determine what it can become.

B2C05S032–B2C05S034 gives the term an ethical and practical role in the proposed medicine. Since discharges can contain a body's powers, the practitioner need not always attack the whole animal, uproot the plant, or consume valuable metallic bodies. The list even extends “excrements” toward leaves, flowers, and seeds, showing how broadly the category of usable products is being drawn. B2C05S052 then states the larger distinction: what is an excrement or dreg for one recipient may have another use. Claims that particular discharges supply potent medicines remain the author's historical therapeutic assertions.

Places to read

B1C06S003 (1723 pp. 22–23). Intake and graded discharge are paired.

B1C06S004 (1723 pp. 23–24). The same pattern organizes elemental exchange.

B1C06S005 (1723 pp. 24–25). Altered excrement returns as nourishment.

B2C05S032 (1723 pp. 267–268). Discharges retain specified powers.

B2C05S052 (1723 pp. 285–286). A rejected portion is not universally worthless.

Forms and phrases

The source uses *excrementa*, *Excrementen*, and *excrement* alongside German words for surplus and outflow. The English keeps the historical term so that its range can be followed rather than silently reduced to dung. Specific items in a list should still be named precisely: urine and faeces are not interchangeable because both belong to the larger category.

Recolaceum overlaps with *excrement* when expelled moisture is surplus, but the terms answer different questions. *Excrement* identifies a relation of release from a body. *Recolaceum* describes a comparatively insipid watery portion relative to a particular operation. B2C05S032 explicitly addresses the objection that bodily excrements can be richly endowed with spirit.

See also

Nourishment; Effluence; *Recolaceum*; Superfluous moisture; Three kingdoms.

Oil

Organic matter and the maintenance of life · The Golden Chain of Homer Oehl, “oil”; Oleum, “oil”; oleosum, “oily matter”

At a Glance

The word. Oil names an oily portion and a concentrated degree between acid and charcoal.

In the Golden Chain. Its place shifts with the kingdom and the stage of analysis.

In this edition. Mineral “oil” need not mean a combustible organic oil.

A place to read. B2C05S059: the reversible sequence from volatile spirit to charcoal.

Meaning

Oil is neither one substance nor an additional independent primordial principle. The author treats it as a concentrated or coagulated acid and treats acid as oil expanded or subtilized. Charcoal is oil further coagulated, while volatile spirit is acid further subtilized. These equations express the work’s doctrine of one matter passing through degrees, not chemical equivalences in current science (B1C20S002; B2C05S059).

The material called oil depends on its subject. Animals and plants yield a thicker, often foul-smelling oil after their acid, while a delicate oil may accompany an earlier volatile spirit. Mineral spirits and oils can both be acidic liquors, distinguished by quality and order rather than by the present opposition between an aqueous acid and an oil (B1C20S003–004; B2C08S006).

Use in the book

Oil first serves as a simple example of failed union: oil and water stand in layers when a suitable middle is absent. Later it becomes part of a more exact sequence of conjunction. The author insists that volatile spirit cannot simply skip its acid and join oil, nor acid skip oil and join charcoal. Oil is an indispensable middle in one relation even though it may be an extreme in another. This explains why the word’s role cannot be read from its name alone (B1C08S002; B2C07S003).

The defence of charcoal depends on oil’s reversibility. If charcoal was formerly oil, its own oily portion supplies the appropriate bridge in reducing it toward liquid. The author uses this relation to attack the claim that charcoal is mere dregs for which no solvent exists. He also allows different approaches to reunion: some retain the oil as such, while others bring it into a more fixed condition. These alternatives reflect degrees of purity and speed

rather than a rejection of the oil's essential status (B2C05S059–061; B2C07S009–011).

Oily materials are also assigned preservative and medicinal roles. Animal hair is described as fatty coagulated matter resistant to putrefaction, and petroleum is named a flowing sulphur appropriate to mineral sulphur. At the other end of the argument a preparation may be called a spiritual oil while being highly mobile and sweet in the author's medical scheme. None of these uses licenses identifying an unnamed oil by a modern formula or accepting the accompanying therapeutic claims as established medicine (B2C07S005; B2C09S014; B2C10S024–026).

Places to read

B1C20S002 (1723 p. 112). Oil is condensed acid within the universal analysis.

B1C20S004 (1723 pp. 113–114). Mineral spirit and mineral oil may both be acidic.

B2C05S059 (1723 pp. 291–292). The complete sequence connects volatile spirit, acid, oil, and charcoal.

B2C07S003 (1723 pp. 322–323). Oil is a necessary middle in the ordered reunion of animal parts.

B2C08S006 (1723 pp. 343–344). A delicate oil may accompany the volatile without constituting a new essence.

Forms and phrases

Oehl and Oleum are the German and Latin names. The adjective oleosum is used in the account's technical description of oily matter. "Oil of vitriol" and similar mineral names must be retained as historical compounds of terminology, since replacing them by an ordinary edible or essential oil would change the argument. Conversely "oily consistency" can be a description of concentration rather than proof that an isolated oil is present (B1C20S004; B2C09S008).

See also

Acid; Charcoal; Sulphur; Vinegar; Vitriol.

Phlegm

Organic matter and the maintenance of life · The Golden Chain of Homer
Phlegma, “phlegm or watery portion”; *phlegmatisch*, “phlegmatic”;
Dephlegmation, “removal of phlegm”

At a Glance

The word. A comparatively coarse or insipid watery accompaniment distinguished from more active portions.

In the Golden Chain. Phlegm can hinder fixation yet serve as vehicle, instrument, or material for further preparation.

In this edition. The usual technical sense is a separated watery fraction, rather than only bodily mucus.

A place to read. B2C07S004, where the author explains why phlegm is removed and why it should also be preserved.

Meaning

Phlegm ordinarily names a watery portion that accompanies spirit, acid, or another more active fraction. It is often comparatively coarse, weak, or insipid, but these descriptions are relative to the separation being discussed. In the book’s operative vocabulary, phlegm is not simply the mucus familiar from ordinary speech, nor is it necessarily identical with the physiological humour bearing that name.

Its double role is essential. Phlegm can delay the desired coagulation or awaken continuing change in a body meant to become stable; it can also carry the subject’s powers and provide a suitable vehicle. Calling a portion phlegm therefore states how it stands in a particular work rather than proving absolute absence of power.

Use in the book

B2C05S002–B2C05S003 places coarse phlegm between earlier volatile portions and later acidic or oily ones in the anatomy of rainwater. This sequence supplies a working distinction among fractions, but the later discussion unsettles any assumption of perfect separation. B2C05S043 says even a strongly rectified wine spirit contains much accompanying phlegm. Its active sharpness is much smaller than the visible liquid that bears it. The passage uses this relation to explain why a large amount of apparently strong spirit can leave only a comparatively small retained portion.

B2C07S004 states why phlegm may be left initially: the fixing essential portion does not retain all of it but releases it again. The author describes it as unripe, non-saline seed and as the vehicle of active and receptive spirit. It can awaken a coagulated body to renewed action, which is precisely why it is separated from a preparation intended to resist alteration. Yet it remains

appropriate as that preparation's own vehicle and as assistance in preparing another subject. Removal and preservation consequently serve different ends rather than contradict one another.

B2C07S011 reports that further phlegm appears after even thoroughly rectified portions are conjoined and coagulated. This observation makes the category relational: union changes what the collective body holds. B2C10S021 extends the criticism to solvents whose great outward volume conceals comparatively little concentrated power. A phlegmatic liquid can thus be less effective for the proposed mineral work without being universally useless. The author's medical claims about particular vehicles remain claims of his historical system, not consequences guaranteed by the term itself.

Places to read

B2C05S002 (1723 pp. 242–243). Coarse watery phlegm appears in the general analysis.

B2C05S043 (1723 pp. 277–278). Even strong wine spirit bears much phlegm.

B2C07S004 (1723 pp. 323–325). Phlegm both awakens change and serves as a vehicle.

B2C07S011 (1723 pp. 333–334). Additional phlegm separates after reunion.

B2C10S021 (1723 pp. 391–392). Expanded watery solvents are criticized for limited power.

Forms and phrases

Phlegma and phlegmatisch occur with dephlegmirt, Dephlegmation, and related forms. Dephlegmation names removal or reduction of accompanying watery material. It should not be treated as proof of complete purity, since B2C07S011 explicitly finds more phlegm after the parts have been purified as thoroughly as possible.

Recolaceum is often paired with phlegm, particularly where the liquid is described as tasteless or superfluous. The overlap is strong but local. A sourish mineral phlegm can still occupy a volatile place in B2C10S005, so “phlegm” alone does not promise a chemically inert water or uniform absence of sharpness.

See also

Recolaceum; Superfluous moisture; Rectification; Coagulation; Radical moisture.

Radical moisture

Organic matter and the maintenance of life · The Golden Chain of Homer
humidum radicale, “radical moisture”; *Humidum radicale salinum*, “saline
radical moisture”; *Lebens-Balsam*, “balsam of life”

At a Glance

The word. The root-like or foundational moisture associated with the preservation and activity of a living body.

In the Golden Chain. The phrase links life’s sustaining condition with the medical aim of restoring what has been lost.

In this edition. “Radical” concerns a root or foundation; it does not refer to modern chemical radicals.

A place to read. B2C05S043, where a particular separated wine-water is praised as purified radical moisture.

Meaning

Radical moisture is the moisture treated as foundational to a body’s living or preserving condition. Its function differs from an accidental excess of water: the latter can promote decay, while the former belongs to the relation by which a body maintains itself. The distinction is not a simple opposition between all inward moisture as good and all outward moisture as harmful. The same body can lose one preserving relation and enter another sequence of changes.

The phrase is relatively infrequent but strategically important. It joins the description of vegetable decline to the author’s promises of bodily restoration and to his distinction between a medicinal saline stone and a body deprived too far of its essential moistness. These uses are related without being exact synonyms.

Use in the book

B2C03S002 describes a dead tree whose vegetative spirit and attractive power have departed. Root and trunk no longer maintain their former nourishment, and putrid vapours begin to soften the structure. The author says radical moisture is kindled toward a contrary condition. B2C03S003 explains how weather then assists further destruction after preserving moisture and native heat have left. The sense is therefore functional and historical: what helped sustain an organized living condition now participates in its undoing, rather than persisting as an unchanged reservoir of life.

B2C05S016 makes restoration of radical moisture part of the asserted action of the general universal medicine, alongside restoration of animal, vital, and natural spirits. These are the author’s therapeutic promises, not

independent evidence of efficacy. B2C05S043 gives the phrase a more particular application. The separated recolaceous portion of a specifically treated wine spirit is praised as highly purified radical moisture. The praise is expressly limited to that portion; it should not be generalized to every insipid distillate or all liquids called recolaceum.

B2C05S079 introduces saline radical moisture while distinguishing the desired medicinal saltiness from a stone excessively deprived of it. This qualification complicates any reading that more drying is always better. The author wants a stable, balsamic condition that can still serve his medical end. Read beside B2C10S024's preference for a suitable middle state, the phrase shows that permanence and accessibility must remain in relation. Radical moisture is part of that tension between preservation, active transformation, and the danger of a body becoming too inaccessible for the proposed use.

Places to read

B2C03S002 (1723 pp. 220–221). The dead tree's radical moisture enters a contrary condition.

B2C03S003 (1723 pp. 221, 225). Loss of preserving moisture accompanies decay.

B2C05S016 (1723 pp. 254–255). Restoration is included among the claimed medical effects.

B2C05S043 (1723 pp. 277–278). The praise concerns a particular separated wine-water.

B2C05S079 (1723 p. 311). Saline radical moisture qualifies the ideal of medicinal stoniness.

Forms and phrases

Humidum radicale is explicit in B2C03S002, B2C05S016, and B2C05S043; Humidum radicale salinum occurs in B2C05S079. “Radical moisture” preserves the traditional relation to a sustaining root or foundation. A modern chemical reading of radical would be anachronistic.

Lebens-Balsam in B2C05S016 names the surrounding ideal of life's preserving balsam, not an exact lexical equivalent of humidum radicale in every occurrence. Keeping the phrases related but distinct prevents collapsing moisture, spirits, and balsam into one ingredient that the text itself never unambiguously isolates.

See also

Superfluous moisture; Recolaceum; Phlegm; Nourishment; Root; Quintessence.

Sulphur

Organic matter and the maintenance of life · The Golden Chain of Homer
Sulphur, “sulphur”; Schwefel, “sulphur”; sulphur volatile & fixum, “volatile
and fixed sulphur”

At a Glance

The word. Sulphur can name familiar burning material, a principle, or a mineral degree.

In the Golden Chain. Its breadth connects nitre, corrosive acid, oily matter, and fixed tincture.

In this edition. Yellow burning sulphur must be distinguished from universal sulphur.

A place to read. B1C23S041–042: the warning against literalizing traditional principles.

Meaning

Sulphur is one of the traditional three principles, but the author refuses to identify that principle everywhere with ordinary yellow burning sulphur. Its sign may designate corresponding portions of animal or vegetable subjects where that familiar mineral substance is not found. The same distinction separates universal mercury from quicksilver and universal salt from common table salt (B1C23S041–042).

In mineral generation sulphur is a stage between vitriolic Gur and arsenic. It arises as acid accumulates and the earthy matter becomes more fiery and fusible; further drying and fixation produce a non-burning yet still volatile arsenical condition. Thus “sulphur” is both a material name and a position in a genealogy of altered saline earth (B1C15S003; B1C23S011–012; B1C23S033).

Use in the book

The author relates sulphurous inflammability to nitre, which he treats as the source of ignition throughout nature. Oily and resinous animal or vegetable matter and mineral sulphur, naphtha, and petroleum consequently share a nitrous ancestry in his system. He also insists that mineral sulphur is corrosive, appealing to its offensive effects and to its relation with spirit and oil of vitriol. These are the text’s historical explanations and should not be read as precise modern chemical identities (B1C15S001–005; B1C23S025).

Fixed sulphur extends the word still further. In the defence of charcoal, the black residual body contains an embryonic sulphur or fixed tincture that practitioners wrongly discard. Ash is described as a still more fixed animal or vegetable sulphur. The continuum from acid to oil to charcoal and ash

shows that loss of ordinary combustibility does not necessarily end every use of the name. The author is describing a preserving or colouring essential portion through changing degrees (B2C05S057–059; B2C05S068).

His critique of medicinal extracts turns upon the same breadth. A coloured sulphur drawn from a metal is only a subtilized part, not the whole perfected body. He opposes extracting the soul while calling the residue dregs, and demands a transformation retaining body with spirit. Conversely common processed sulphur may have lost generative portions and require restoration to return toward first matter. These arguments distinguish a principle, an extract, a commercial substance, and a whole mineral subject without making any one of them sufficient by name alone (B2C09S013–014; B2C10S023–026).

Places to read

B1C15S001 (1723 pp. 70–72). Sulphurous inflammability is placed within the historical nitre theory.

B1C23S033 (1723 pp. 190–191). Sulphur’s place between Gur and arsenic is specified.

B1C23S042 (1723 pp. 198–199). The sulphur principle is distinguished from yellow burning sulphur.

B2C05S057 (1723 pp. 289–291). Charcoal retains embryonic sulphur and fixed tincture.

B2C10S024 (1723 pp. 394–396). Extracted sulphur is only a part of the desired mineral transformation.

Forms and phrases

Sulphur and Schwefel occur together in the technical register. Qualifiers such as fixed, volatile, embryonic, mineral, solar, and vegetable are substantial: dropping them falsely narrows or widens the claim. “Sulphur of the Sun” may name an asserted extract or colouring principle associated with gold, and the author himself challenges what such a name proves. The retained English spelling marks a historical vocabulary whose local referent must be established each time (B2C05S063–066; B2C10S023).

See also

Mercury; Salt; Nitre; Charcoal; Arsenic.

Superfluous moisture

Organic matter and the maintenance of life · The Golden Chain of Homer
Humidum superfluum, “superfluous moisture”; *überflüssige*, “superfluous”;
Superfluum, “surplus”

At a Glance

The word. Moisture exceeding what a body or operation presently needs for its intended condition.

In the Golden Chain. Its release explains both natural excretion and the shortening of coagulation and fixation.

In this edition. “Superfluous” is relative to an end; the book does not call all water universally useless.

A place to read. B2C05S027–B2C05S031, where surplus water is distinguished from retained seed and consistency.

Meaning

Superfluous moisture is water that a body does not retain or does not need for the present work. The adjective is relational. Moisture needed for growth can be excessive for a stable preparation, while a fixed body can again require moisture to awaken its powers. The author’s repeated drying is therefore not a general command to remove every trace of water from nature.

The distinction chiefly prevents confusing the vehicle with all the active portion it bears. A large visible quantity of liquid can carry a much smaller part that is promptly coagulable or fixable. The body releases the excess instead of incorporating all of it. That release is presented as nature’s own discrimination, which art should observe.

Use in the book

B2C05S027 says it would be extraordinarily slow and unnecessary to turn all the water contained in each individual into stone or dry earth. Pebbles and glass illustrate the contrary principle: bodies retain only what their consistency requires. B2C05S028 extends the evidence across the kingdoms. Urine and sweat, plant exudations, springs from mountains, and atmospheric vapours all show that not every incoming moisture becomes permanent substance. B2C05S029 then formulates selective incorporation directly through earth’s retention of what it needs and release of the rest.

B2C05S030–B2C05S031 explains why continued unstable moisture matters. It provides the workshop in which an implanted spirit is awakened to repeated alteration. Removing it can leave the spirit concentrated and sleeping; adding a suitable moisture later can reopen the body. The account gives surplus a double significance: an obstacle to permanence in one work

and an instrument of renewed action in another. Its role cannot be fixed independently of the subject's stage and intended end.

The mineral chapters complicate the hierarchy further. B2C04S008 links the greater durability of some refined metals with removal of moisture and other portions through powerful fire, whereas more open metals are more readily attacked. B2C09S003 says such dry fixed bodies may require outside help to awaken their own activity. B2C05S079 meanwhile preserves a medicinal ideal of saline radical moisture. These qualifications show why superfluous moisture must be distinguished from sustaining moisture rather than treated as a blanket synonym for every liquid portion.

Places to read

B2C05S027 (1723 pp. 263–264). Coagulating every drop would be unnecessary and slow.

B2C05S028 (1723 pp. 264–265). All kingdoms provide examples of surplus discharge.

B2C05S031 (1723 pp. 267–268). Moisture awakens further alteration in fixed spirit.

B2C04S008 (1723 pp. 234–235). Refining changes durability by removing moisture and other portions.

B2C05S079 (1723 p. 311). The medicinal end still requires a suitable saline moistness.

Forms and phrases

Humidum superfluum occurs explicitly, including in B2C09S013 and B2C05S069; German expressions with überflüssigen humidi and the noun Superfluum describe the same relation of excess. Recolaceum and phlegm often overlap with it, but the adjective superfluous answers the question “more than needed for this end,” not “what precise material is this?”

Radical moisture is a related but distinct term for a foundational preserving condition. The book can praise its restoration while removing superfluous moisture. Keeping that distinction visible prevents a misleading story in which the author simply believes that all dryness heals and all moisture destroys.

See also

Recolaceum; Phlegm; Radical moisture; Coagulation; Fixation; Excrement.

Operations of opening and renewal

Anatomy

Operations of opening and renewal · The Golden Chain of Homer
Anatomia, “anatomy or analysis”; *Anatomie*, “anatomy”; *anatomiren*, “anatomize”

At a Glance

The word. Opening a natural subject so that its constituent portions and their relations can be understood.

In the Golden Chain. The common analytical method links the cosmology of Book I with the separations and reunions of Book II.

In this edition. “Anatomy” sometimes appears as “analysis” in English; neither necessarily means dissection of an organism.

A place to read. B2C05S001, the programmatic anatomy of rainwater as a pattern for the three kingdoms.

Meaning

Anatomy is the inquiry made possible by separating a natural body into portions distinguishable through their behaviour. A liquid can have an anatomy as readily as a plant or animal. What matters is that apparently simple matter discloses different degrees of subtlety, volatility, acidity, oiliness, and fixity. The term therefore names both a way of knowing and the manipulations through which that knowledge is obtained.

The book’s analysis is inseparable from synthesis. To know a body’s parts properly includes understanding the ordered means by which they belong together again. A catalogue of isolated fractions would miss the central claim that different natural conditions remain modifications of one originating matter. Anatomy asks both what can be separated and how a continuity among the separated portions can be recovered.

Use in the book

Book I introduces the method while denying that nature’s degrees are separate visible layers. Thick and thin are already mingled. Only analysis makes their distinction evident, particularly as subtler portions rise or dissolve away from coarser ones. The field-earth illustration in B1C04S004–B1C04S005 presents such discrimination as evidence of nature’s orderly intermediaries, not as the discovery of an indiscriminate mixture. The practitioner learns the hidden order by attending to different capacities for combination and separation.

B2C05S001 makes regenerated chaotic water the general example, mirror, and pattern. Its proposed anatomy passes through volatile, middle, and fixed parts before conjunction, coagulation, and fixation. This organization gives the later animal, vegetable, and mineral chapters a common framework. In B2C07S001 an animal anatomy may concern a whole body or particular portions and excretions; the range of subjects changes, but separation followed by reunion remains the declared task. Anatomy thus organizes the exposition rather than supplying one special operation confined to a single chapter.

The method has limits internal to the author's own argument. B1C16S001 says that true anatomy requires preparatory putrefaction, maceration, digestion, or fermentation: the body must become susceptible to meaningful opening. B2C09S002 adds that minerals altered by human fire cannot be handled exactly like untreated ores. Their previous history matters. Read together, these passages show why anatomy is a situated interpretation of transformations, not an expectation that all substances yield identical portions under identical circumstances.

Places to read

B1C04S004 (1723 pp. 14–15). Analysis discloses grades that appearance conceals.

B1C16S001 (1723 pp. 76–77). Preparation is required for a true anatomy.

B2C05S001 (1723 pp. 241–242). Rainwater provides the general model.

B2C07S001 (1723 pp. 319–321). Whole animals and individual parts are distinguished.

B2C09S002 (1723 pp. 346–348). Untreated and previously altered minerals require different treatment.

Forms and phrases

Anatomia and Anatomie are attested alongside verbs such as anatomiren. The English “analysis” in B1C04S004 clarifies the scope of the German Anatomie; “anatomy” in B2C05S001 preserves the book's explicit organizing metaphor. Neither wording warrants importing present-day instrumental analysis or a modern list of pure chemical constituents. The portions are recognized through the particular operations and theoretical relations described here.

The title's bodily resonance remains useful: the natural subject is understood as an articulated whole whose parts sustain one another. Yet this is a textual inference from the repeated union of separation and conjunction, not evidence that every material is literally an animal organism.

See also

Separation; Conjunction; Distillation; Putrefaction; Quintessence.

Calcination

Operations of opening and renewal · The Golden Chain of Homer
Calcination, “calcination”; calciniren, “calcine”; calciniret, “calcined”

At a Glance

The word. Reduction toward a dry, friable, opened, or prepared earthy condition, by natural or artificial means.

In the Golden Chain. The author contrasts slow natural decay, philosophical drying, and forceful burning to charcoal or ash.

In this edition. “Calcination” has several explicitly distinguished senses and should not be narrowed to one furnace operation.

A place to read. B2C03S003–B2C03S005, where the decay of wood into mould and dust is called vegetable calcination.

Meaning

Calcination names a reduction or preparation in which a body becomes more friable, earthy, dry, or open. Ordinary workshop burning is one important form, but the book also calls gradual weathering and decay a natural calcination and applies philosophical calcination to controlled drying during concentration. The shared word gathers related changes without erasing the different means and products.

The distinction matters because artificial violence can alter what the author wishes to preserve. A material burned in contact with air need not remain the same as one heated in an enclosed condition. The resulting charcoal, ash, and salt receive different functions in the subsequent anatomy and reunion.

Use in the book

B2C03S003 describes heat, moisture, and cold progressively undoing a dead tree until it becomes mould and dust, then names this vegetable calcination. B2C03S004 emphasizes how slowly it may happen, particularly in hard wood, and B2C03S005 joins it to natural separation and destruction toward first condition. This is not an ordinary description of a tree placed in a furnace. It extends the workshop noun to nature’s production of a friable residue through a different temporal course.

B2C05S010–B2C05S011 uses philosophical calcination and reverberation for drying and fixing the earthly portion after active acid and oil have joined it. The aim is to retain essential portions while releasing superfluous water and preparing the body to receive moisture again. The author therefore describes calcination as part of a repeated relation, not a single terminal burning. Its meaning is supplied by the intended retention and renewed receptivity.

B2C05S064 distinguishes open and covered heating, yielding white and black conditions respectively. B2C05S078 explicitly interprets the contrast: enclosed treatment makes charcoal, while open fire changes the essential salt toward alkali. Nature at the surface, he insists, ordinarily proceeds more gently and does not burn valuable oil and essential salt away. This distinction supports his defence of charcoal in B2C05S057 and his acceptance of several alternative routes. He criticizes destructive handling when it sacrifices desired power, while still allowing calcination to prepare appropriate fixed portions. The operation's value follows the final aim, not the impressive force of its fire.

Places to read

B2C03S003 (1723 pp. 221, 225). Decay into mould and dust is called vegetable calcination.

B2C03S004 (1723 pp. 225–226). Natural calcination may be extremely slow.

B2C05S011 (1723 pp. 250–251). Philosophical calcination prepares a thirsty fixed earth.

B2C05S064 (1723 pp. 296–297). Open and enclosed heating yield different conditions.

B2C05S078 (1723 pp. 310–311). Natural and violent calcination are expressly contrasted.

Forms and phrases

Calcination and calciniren are attested with inflected forms such as calciniret. The resulting calx is a prepared material, not automatically a pure modern oxide. Nor does every calx have the same status, since the author distinguishes the subject, its history, and the manner of heating.

Reverberation often accompanies calcination but emphasizes the action of directed or reflected heat. The pair can describe gentle natural drying or more forceful workshop work according to context. Translating every occurrence simply as incineration would lose the philosophical and natural senses that the author himself takes care to explain.

See also

Fire; Charcoal; Fixed; Fixation; Separation; Putrefaction.

Corruption

Operations of opening and renewal · The Golden Chain of Homer

Corruptio, “corruption”; Corruption, “corruption”; corruptipiet, “corrupts or breaks down”

At a Glance

The word. The undoing of a formed body's condition and its return toward prior material states.

In the Golden Chain. Book II treats corruption as the reverse movement of generation and a possible beginning of regeneration.

In this edition. The word concerns natural alteration and dissolution, not primarily moral depravity.

A place to read. B2C01S001, where nature turns from generation toward return to first beginnings.

Meaning

Corruption is the loss or undoing of a body's established form or condition. In the book's natural philosophy it belongs to the ordinary course of generated things: what has arisen and acquired a determinate nature can be broken down and returned toward the matter from which it arose. It is therefore a counterpart of generation, not an unexplained invasion of matter by an absolutely alien power.

The term includes but is not exhausted by visible rotting. Dissolution, softening, release of vapours, and the alteration of fixed structures can all participate in return. Putrefaction often supplies the means or opening phase; corruption names the larger undoing. Its apparent destructiveness must be read alongside the continuing possibility that the released matter becomes nourishment or seed for another body.

Use in the book

B2C01S001 sets out the book's reversed direction. Nature first brings offspring through their principles toward appointed perfection, then turns and carries them back toward their beginning. Saltpetre and salt, water, and vapours mark stages within this account. The passage does not describe matter vanishing into non-being. Rather, a particular body loses its existing specification while its underlying matter takes on other conditions. B2C01S002 immediately applies that general claim to the animal sphere.

The dead-tree account in B2C03S002–B2C03S003 makes corruption concrete. Once the vegetative spirit and attractive power are lost, the tree no longer maintains the former relation between inward nourishment and the expulsion of harmful matter. Moisture, heat, and cold then assist its progressive decay. This is a historical physiological and natural-philosophical

explanation. Its importance for the lexicon is that the same broad agencies involved in living nature participate differently once the preserving relation has failed. Corruption is a change in the organization and direction of activity, not simply the presence of water as such.

B2C05S031 carries this reversibility into the account of fixed bodies. Moisture can awaken a concentrated, sleeping spirit; the reopened body returns toward earlier conditions and can supply another regeneration. Yet the author also distinguishes ordinary corruption from violent destruction by workshop fire (B2C05S074). A method that burns matter into charcoal may still serve art, but he does not call it nature's habitual gentle course. The lexicon should therefore preserve the distinction between natural corruption, forceful analytical destruction, and the special regeneration into quintessence that the practitioner seeks.

Places to read

B2C01S001 (1723 p. 216). Corruption reverses the direction of generation.

B2C03S002 (1723 pp. 220–221). The tree loses its preserving and attractive powers.

B2C03S003 (1723 pp. 221, 225). Weather assists progressive vegetable decay.

B2C05S031 (1723 pp. 267–268). Moisture awakens fixed spirit to further change.

B2C05S074 (1723 pp. 306–307). Natural corruption is distinguished from violent burning.

Forms and phrases

Corruptio and Corruption occur in the German text alongside *corruppiren* and its inflected forms. The translation often places “corrupted” among “destroyed,” “resolved,” and “dissolved,” as in B2C01S001. These overlapping words elaborate the return rather than necessarily naming four sharply separated technical operations.

The theological account of dregs in B2C05S052–B2C05S053 should not be flattened into the modern assumption that corrupted means morally contaminated matter. The author argues that created nature remains good in its source even when a subject is unsuitable, harmful, or decomposing in a particular relation. That distinction underlies his expectation of regeneration.

See also

Generation; Putrefaction; Dissolution; Regeneration; Recolaceum.

Digestion

Operations of opening and renewal · The Golden Chain of Homer

Digestion, “digestion”; digestiones, “digestions”; digeriren, “digest or mature by warmth”

At a Glance

The word. Continued preparation and transformation through an appropriate warmth and inward agency.

In the Golden Chain. Digestion joins bodily assimilation, natural maturation, and the sustained alteration of materials in a vessel.

In this edition. The English retains the shared vocabulary while each passage identifies the relevant kind of digestion.

A place to read. B1C22S006–B1C22S008, where plant and animal nourishment are explained through related transformations.

Meaning

Digestion is a sustained processing through which matter becomes prepared, opened, matured, or incorporated. Sometimes it is explicitly the assimilation of food; elsewhere it is the warming and transformation of a natural material. The book treats these uses as related because it attributes transformation throughout nature to an implanted agency acting through suitable warmth and moisture.

Digestion is not always a complete reduction of a body. It can prepare a subject for separation, assist the reunion of separated principles, or carry a more immature condition toward greater fixity. The degree, duration, and end matter. A word shared by stomach and vessel does not establish that their products or purposes are identical.

Use in the book

B1C17S003 explains the author’s general mechanism: motion produces warmth, warmth opens pores, and the implanted spirit penetrates the body to dissolve or coagulate. Digestion and putrefaction appear together as means of opening and softening. This explains why B1C16S001 can list digestion among the preparations without which true anatomy cannot be expected. It also prevents a purely passive reading of standing in warmth: in the text, the material’s own spirit is meant to act.

The nourishment chapter gives a more specific application. B1C22S006 says the root makes incoming salts into a clear spirit and vapour through digestion. B1C22S007–B1C22S008 then compares this with the successive handling of food in the animal. The author interprets bodily distribution through vaporization, condensation, circulation, and coagulation into members. These historical physiological claims explain why digestion can

signify several successive transformations rather than only the action of one organ. When later passages speak of several bodily digestions, they invoke such an ordered distribution and refinement.

In the work of art, B2C05S060 connects digestion with the gradual thickening and fixation of thin portions, while B2C07S003 uses it in the reunion of an analyzed animal subject. The mineral account in B2C09S001 similarly describes minerals as more strongly fermented, digested, coagulated, and fixed. Digestion thus helps account for differences among kingdoms as well as changes within one subject. Nevertheless, B2C04S012's claim that a medicine must pass through many digestions to reach marrow belongs to the author's therapeutic model; it is not an independently demonstrated statement about absorption or circulation.

Places to read

B1C16S001 (1723 pp. 76–77). Digestion is preparatory to true analysis.

B1C17S003 (1723 pp. 81–82). Warmth enables the implanted spirit to act.

B1C22S006 (1723 pp. 126–127). Roots digest their incoming nourishment.

B2C05S060 (1723 pp. 292–293). Digestion thickens and fixes thin parts.

B2C04S012 (1723 pp. 238–239). Successive bodily digestions structure a therapeutic argument.

Forms and phrases

Digestion and Latin forms including *digestiones* and *digestionem* occur in the source; German *digeriren* names the corresponding activity. The edition's shared English word preserves an intentional continuity among natural and artificial processes. It should not silently become modern digestion in every passage or be replaced everywhere by incubation.

B1C02S004 explains differences among bodies by a greater or lesser degree of digestion. The phrase marks historical maturation in the author's unitary account of matter. It does not supply a single measurable parameter capable of translating all the book's contrasts into present-day chemistry.

See also

Nourishment; Putrefaction; Fermentation; Coagulation; Fixation; Native heat.

Dissolution

*Operations of opening and renewal · The Golden Chain of Homer
solviren, “dissolve”; resolviren, “resolve or reduce”; dissolutionem, “dissolution”*

At a Glance

The word. Opening or loosening a body into a more fluid, dispersed, or earlier condition.

In the Golden Chain. Dissolution reverses coagulation and helps the author argue that a thing returns through its related origin.

In this edition. “Dissolve” and “resolve” preserve overlapping source verbs whose scope is wider than ordinary solubility.

A place to read. B2C10S020, where mere dispersion is distinguished from the desired mineral dissolution.

Meaning

Dissolution is the loosening of a body's bonds or the return of a collected subject toward a more mobile condition. It can mean an everyday liquid taking up a salt, the opening of a strongly fixed mineral, or a broader return to first matter. The local subject and outcome determine the force of the word. A transparent appearance alone is not the book's complete account of successful opening.

The author joins dissolution to affinity: the agent must stand in a suitable relation to the body it opens. Common origin makes transformation possible at the universal level, but present specification determines which intermediate means are effective. Thus the book can assert that all things arise from water while denying that ordinary rainwater adequately dissolves a particular fixed mineral.

Use in the book

In B1C04S004–B1C04S005 the water that removes a subtle earth cannot simply continue upon the coarser remainder with unchanged power. A further preparation is required. The argument makes dissolution a succession of suitable degrees. B1C07S003 places it within the reciprocal chain: the coagulated becomes dissolved and the dissolved coagulated, while original matter persists. These passages establish dissolution as both an operative event and an illustration of the work's natural philosophy.

Mineral dissolution introduces a more difficult discrimination. B2C09S002 says that strongly fixed, acidic, and intermediate subjects behave differently, and that prior alteration by human art matters. B2C10S017 explains the capacity of a menstruum through its saturation and the filling of its pores. This is the author's corpuscular account, not a modern quantitative theory of solution. It nevertheless makes an important internal

point: the same named solvent may act differently depending on what it has already taken up and how much capacity remains.

B2C10S020 expressly distinguishes merely dispersing and expanding atoms from the dissolution sought for metals. B2C10S026 then specifies the desired saline or vitriolic condition, after which further transformation is discussed. This prevents reducing the entire vocabulary to making something finer. B2C10S018–B2C10S019 further insists that an effective solvent can remain materially joined to what it dissolved. The interpretation of the resulting body must therefore include the dissolving principle rather than assume it has vanished when watery liquid is drawn away.

Places to read

B1C04S005 (1723 p. 15). Dissolution proceeds through appropriate intermediaries.

B1C07S003 (1723 pp. 27–28). Dissolution and coagulation are reciprocal changes.

B2C09S002 (1723 pp. 346–348). Material condition determines solvent affinity.

B2C10S017 (1723 pp. 386–387). Saturation limits the menstruum's capacity.

B2C10S020 (1723 pp. 390–391). Dispersion is distinguished from the desired dissolution.

Forms and phrases

Solviren, resolviren, lösen, and related forms overlap in the source; dissolutionem is also attested. English “resolve” is especially useful where the outcome is a return toward an earlier condition rather than an ordinary solution in a liquid. Neither verb by itself establishes that the resulting material is a pure compound or a modern element.

“First matter” in B2C10S026 is clarified locally as a saline or vitriolic nature. It should not automatically be inflated into an absolute return to primordial Chaos. The book distinguishes proximate and more remote beginnings, and dissolution can stop at different points in that history.

See also

Coagulation; Menstruum; Separation; First matter; Homogeneity.

Drying

Operations of opening and renewal · The Golden Chain of Homer
Exsiccation, “drying”; Exsiccare, “drying”; ausdörre, “dry out”

At a Glance

The word. Removal of moisture, whose extent and manner change a body’s receptivity, stability, or accessibility.

In the Golden Chain. Drying can prepare fixation and renewed imbibition, yet excessive or misplaced heat can destroy the intended relation.

In this edition. The source distinguishes drying, coagulation, and fixation even when the operations are closely joined.

A place to read. B2C05S021, where sun, rain, drying, and renewed thirst provide a model for the work of art.

Meaning

Drying is a body’s losing moisture. The loss can make matter more collected and enduring, prepare it to receive another portion, or remove the liquid instrument through which its implanted spirit acts. The term therefore cannot be reduced to one universally desirable endpoint. A body may need to be dry for one stage and moistened again for the next.

Drying is also distinct from complete burning. In several passages the author wants water to leave while acid, oil, and other essential portions remain. A force that carries these away or turns the subject into charcoal has altered the operation’s meaning. The intended retention matters as much as the visible disappearance of liquid.

Use in the book

B1C10S005 gives an early caution. The moist earthly residue is still young and insufficiently fixed, so continuing the first distillation to complete dryness would burn it. Its subsequent preparation is described differently. The passage shows why a dry appearance cannot be separated from the means used to obtain it or the maturity of the subject. What can endure stronger treatment later may be damaged at an earlier stage.

B2C05S011–B2C05S014 makes drying part of repeated reception and consolidation. The earthly body becomes thirsty for its own moisture, and further drying accompanies coagulation and reverberation. B2C05S021 explains the model through sun and renewed rain or dew: nature alternately dries and supplies moisture while each body takes what it needs. The author argues that trying to make all accompanying water permanent is both unnecessary and wasteful. Drying here serves selective retention rather than the total abolition of moisture from matter.

B2C05S031 explains another effect: depriving a concentrated spirit of its watery workshop leaves it sleeping until a suitable moisture awakens action again. Yet B2C10S014 makes very dry mineral bodies difficult to attack unless an appropriate inner moisture can be awakened. B2C05S079 also distinguishes the sought medicinal saline stoniness from a stone deprived too far of saline radical moisture. These qualifications show that dryness, fixity, solubility, and asserted medical usefulness do not automatically increase together. The author's therapeutic ideal depends on their suitable relation, and its claimed benefits remain historical rather than clinical evidence.

Places to read

B1C10S005 (1723 pp. 50–51). An immature residue should not be burned by excessive drying.

B2C05S011 (1723 pp. 250–251). Drying prepares an earth to receive its own moisture.

B2C05S021 (1723 pp. 258–259). Solar drying alternates with natural replenishment.

B2C05S031 (1723 pp. 267–268). Loss of watery instrument suspends further activity.

B2C10S014 (1723 pp. 382–383). Extreme dryness can make mineral opening difficult.

Forms and phrases

Exsiccation and Exsicciren occur alongside ordinary German forms such as *ausdörre*. The latter is an inflected form, glossed here by the corresponding English action rather than reconstructed as an unattested headword. The edition's ordinary “dry” can therefore stand for both Latin-derived and German wording.

Drying describes the loss of moisture; coagulation the gathering into a body; fixation the acquisition of comparative endurance. The source often joins the three because they cooperate, yet their distinction explains why a dry body can still be volatilized, a coagulated salt can dissolve, and a concentrated medicinal preparation can require a watery vehicle again.

See also

Superfluous moisture; Imbibition; Reverberation; Coagulation; Fixation; Radical moisture.

Fermentation

Operations of opening and renewal · The Golden Chain of Homer
Fermentation, “fermentation”; fermentiren, “ferment”; Fermentum, “ferment”

At a Glance

The word. An inward working or fermenting alteration that prepares matter and changes its degree or specification.

In the Golden Chain. The word belongs with putrefaction and digestion in the explanation of both universal and particular differences.

In this edition. Its historical scope includes mineral changes and is wider than modern alcoholic or microbial fermentation.

A place to read. B1C19S026, where differing fermentation explains differing volatility and fixity among the kingdoms.

Meaning

Fermentation is an inward working through which a subject becomes altered, opened, or differently disposed. In familiar vegetable examples it includes wine arising from grape juice. Elsewhere it describes souring, putrefactive change, and transformations within mineral nature. The author gives it a larger explanatory role than one specific kind of food or drink production.

Ferment can also name the material that helps another subject enter such activity. A homogeneous ferment is one appropriately related to what it acts upon. The noun and process thus connect the book’s account of affinity with its account of development: what changes a subject should stand in a fitting relation to its origin or present nature.

Use in the book

B1C03S001 includes fermenting within the first differentiation of primordial water. The active spirit makes it warm, bubble, thicken, and divide into grades. B1C16S001 later groups fermentation with maceration, digestion, and putrefaction as preparations necessary for true anatomy. The varied vocabulary indicates a family of related inward alterations rather than sharply separated modern processes. At the same time, the author expects differences of smell, speed, and ease among water, animals, plants, and minerals.

B1C15S002 makes fermented or soured salt and nitre part of the proposed origin of minerals. B1C19S026 then states that the kingdoms differ at their centre not in essence but through fermentation, from which greater and lesser volatility and fixity arise. This is a strong theoretical claim: fermentation helps explain how common matter acquires different natural

conditions. B2C09S001 accordingly describes minerals as more thoroughly fermented, digested, coagulated, and fixed than the other kingdoms. These statements belong to the author's history of matter, not a present-day geological identification.

B2C03S005 gives a clearer comparison among possible ferments. The author acknowledges sourdough, beer yeast, and wine lees but chooses putrefied rainwater to demonstrate that what arises from chaotic water can return through it. B2C05S038 adds that reolaceous water can become more saline through fermentation and thereby more readily coagulate. B2C05S040's wine example makes the change perceptible in a specified subject. Fermentation therefore does not simply remove water or dirt. It changes the readiness and character of matter for the subsequent operations the book considers.

Places to read

B1C03S001 (1723 pp. 6–8). Fermenting belongs to primordial differentiation.

B1C16S001 (1723 pp. 76–77). It is one of the preparations for true anatomy.

B1C19S026 (1723 pp. 108–110). The author uses it to explain differences among kingdoms.

B2C03S005 (1723 pp. 226–227). Homogeneous ferments are discussed through familiar comparisons.

B2C05S038 (1723 pp. 272–274). Fermentation can make watery material more saline and coagulable.

Forms and phrases

Fermentation, fermentiren, Fermentum, fermentum, and forms of gähren occur in the source. The English sometimes renders neighbouring expressions as ferment, work, seethe, or decay according to context. The shared family should remain apparent without forcing every occurrence into alcoholic fermentation.

“Homogeneous fermenting ferment” in B2C03S005 emphasizes the asserted affinity between chaotic water and the natural subjects it helps undo. This repetition is conceptually useful but does not define a modern enzyme, microbial inoculum, or catalyst. The source identifies the related activity through its own vocabulary of seed, volatile, acid, and alkali.

See also

Putrefaction; Digestion; Homogeneity; Reolaceum; Coagulation; Three kingdoms.

Putrefaction

Operations of opening and renewal · The Golden Chain of Homer
Putrefaction, “putrefaction”; putreficiren, “putrefy”; faulen, “rot or decay”

At a Glance

The word. The preparatory rotting or inward alteration that loosens a subject and brings its powers into action.

In the Golden Chain. Putrefaction connects the first differentiation of Chaos with the opening of particular natural bodies.

In this edition. The source’s broad usage includes fermentative changes and is not limited to advanced visible decay.

A place to read. B1C16S001, where putrefaction and its neighbouring preparations are declared necessary to true anatomy.

Meaning

Putrefaction is a change through which a subject’s previous condition loosens and its inward powers become available for further transformation. Smell, turbidity, softening, warmth, or fermentative activity can mark it in the author’s examples. The category includes ordinary decay but extends into the preparation of liquids, plants, and even mineral subjects.

Its apparent destruction has a productive role. What decomposes can yield differentiated principles, nourish another body, or become capable of regeneration. The author thus makes putrefaction a hinge between making and unmaking rather than an exclusively negative event. The precise changes and their speed vary with the subject’s degree of moisture, volatility, and fixity.

Use in the book

B1C03S001 places putrefaction within the initial account of primordial water. The implanted spirit warms and moves the water until bubbling, fermenting, smell, and division occur. The first separation of subtle, middle, and bodily conditions is thereby narrated as an inward development. B1C16S001 extends the rule: without putrefaction or preparatory maceration, digestion, or fermentation, no true anatomy is expected. Even dew, rain, and mineral bodies are included. The breadth is the author’s own, not an invitation to impose a modern microbiological definition upon all the cases.

B1C17S003 explains putrefaction through spirit, warmth, penetration, and the opening of pores. B1C19S026 then presents its overall result as a movement from volatile through acid toward alkali and, in reversal, back toward volatility. The operation therefore reveals the same related grades that the cosmology has postulated. It does not simply remove an unwanted

surface impurity; it changes the body's susceptibility to separation and subsequent reunion.

Book II adds useful limits. B2C03S005 explains the use of rainwater in vegetable decay by the intended demonstration of common origin, while acknowledging other fermenting materials. B2C07S001 says prior putrefaction yields more powerful separable portions from animal and vegetable subjects. Yet B2C07S006 and B2C08S004 also describe dry analyses in which the usual volatile may be absent. The comparison shows that putrefaction is not interchangeable with every destructive treatment. The author interprets it as a particular preparation that affects what kind of anatomy and fractions become possible.

Places to read

B1C03S001 (1723 pp. 6–8). Primordial differentiation begins through inward fermenting and rotting.

B1C16S001 (1723 pp. 76–77). The preparation is universal in the author's program.

B1C17S003 (1723 pp. 81–82). Warmth and implanted spirit explain opening.

B2C03S005 (1723 pp. 226–227). Rainwater demonstrates the intended unity of origin.

B2C07S001 (1723 pp. 319–321). Prior putrefaction changes what separation can yield.

Forms and phrases

Putrefaction, Putrefactio, putreficiren, and faulen are attested, while gähren and fermentiren often stand nearby. The English retains both “putrefy” and ordinary “rot” where appropriate. These neighbours should not be separated into rigid modern categories that the source itself does not maintain.

Neither should all preparation be collapsed into one word. B1C16S001 can name maceration, digestion, and fermentation as preceding or related changes. Their pairing emphasizes a family of opening processes. Where the author expressly contrasts prepared and dry treatment, that distinction should remain visible rather than be lost under a generic label of decomposition.

See also

Fermentation; Corruption; Digestion; Anatomy; Separation; Recolaceum.

Reverberation

Operations of opening and renewal · The Golden Chain of Homer

Reverberation, “reverberation”; reverberiren, “reverberate”; reverberium, “reverberatory heating”

At a Glance

The word. Heating that acts upon a body to dry, alter, open, or increasingly fix it.

In the Golden Chain. Reverberation belongs both to nature’s repeated drying and to differently forceful workshop treatments.

In this edition. The same term covers contexts whose strength, manner, and resulting material must be distinguished.

A place to read. B2C05S078, where gentle solar reverberation is contrasted with violent enclosed and open heating.

Meaning

Reverberation is a heating operation characterized by the action of heat upon the subject, often from flame or through a surrounding heated space. The book associates it with drying, calcination, and the development of fixity, but its exact force depends on the passage. Nature can be said to reverberate through the sun, while a practitioner can employ stronger means.

The term therefore does not specify one universally identical furnace condition or product. A gently dried body, charcoal, and ash do not have the same status merely because heating participates in their history. The author repeatedly asks what the fire retains, drives away, or prepares the body to receive next.

Use in the book

B1C22S006 and B1C22S016 use reverberation within the proposed history of fertile salts. Solar and central warmth help the more fixed salt retain and transform the subtler nitrous portion. B2C05S021 then turns the natural alternation into a model: sun dries and reverberates earth, rain and dew moisten it, and the cycle renews its receptive condition. Reverberation works within an exchange rather than as the permanent exclusion of all moisture.

In the general anatomy, B2C05S010–B2C05S014 connects gentle reverberation with removal of surplus water and preparation for further reception. The author treats colour and increasing endurance as signs within that process. B2C05S078 explicitly distinguishes natural treatment from forceful burning: enclosed heating can produce charcoal, open fire an alkaline ash, whereas the ordinary surface operation of nature preserves

portions that violence burns. This distinction supports his insistence that a familiar operation-name does not excuse ignorance of the subject's actual changes.

B2C07S009–B2C07S010 gives a further comparison within workshop practice. The author prefers the action of wood flame to common coal treatment under a muffle, explaining the difference through greater penetration and sharpness. That explanation belongs to his historical theory of flame as a corrosive acid. It should not be replaced by an exact modern heat-transfer calculation. Nor should the preference be generalized into a claim that the strongest flame is always best: elsewhere he warns that too much heat carries away the very acid or oil meant to remain. Reverberation is valuable insofar as its manner suits the stage and intended end.

Places to read

B1C22S006 (1723 pp. 126–127). Solar and earthly heat contribute to the fixation of nourishment.

B2C05S021 (1723 pp. 258–259). Drying alternates with renewed moistening.

B2C05S014 (1723 p. 252). Gentle reverberation develops colour and endurance.

B2C05S078 (1723 pp. 310–311). Natural and violent heating preserve or alter different portions.

B2C07S010 (1723 pp. 331–332). Wood flame is compared with coal heat under a muffle.

Forms and phrases

Reverberation, reverberiren, and reverberium are attested forms. The English keeps the technical noun because simply substituting burning would erase the expressly gentle natural and philosophical uses. Conversely, the term's association with reflected or directed heat should not make every natural occurrence a literal furnace description.

Calcination and reverberation frequently stand together, but the former emphasizes a bodily preparation or reduction while the latter identifies a mode or action of heating. Their overlap is strongest in the drying and fixing cycles. The local account of the remaining body is a better guide than a rigid abstract separation imposed upon every occurrence.

See also

Fire; Calcination; Drying; Fixation; Imbibition; Degrees.

Operations of separation

Caput mortuum

Operations of separation · The Golden Chain of Homer

Caput mortuum, “dead head”; *Capite mortuo*, “dead head”; *Kohlen*, “coals or charcoal”

At a Glance

The word. The material left in the vessel after more mobile portions have passed away, often a charcoal-like body.

In the Golden Chain. Its seemingly dead remainder becomes a principal witness against discarding nature’s fixed powers as dregs.

In this edition. “Dead head” names a residual position and condition; the book explicitly challenges the inference of worthlessness.

A place to read. B2C05S057–B2C05S058, where the author defends the charcoal-like dead head against the charge of uselessness.

Meaning

Caput mortuum is the dead head, a residue remaining after distillation or another separation of more mobile portions. In the animal, vegetable, and general water analyses it is frequently black and charcoal-like, associated with the alkaline and more fixed side. Its identity is determined by the subject and previous operation, not simply by the literal translation of its Latin name.

“Dead” does not mean absolutely without power. The author makes that inference a central object of criticism. What no longer rises under the conditions that removed volatile, acidic, or oily portions can still hold essential fixity and can enter further transformations. A residual position may indicate concentrated endurance rather than the absence of nature’s activity.

Use in the book

B1C20S002–B1C20S004 establishes the recurring analytical order: after the earlier mobile portions, a black substance or residual earth remains. Further heating and leaching distinguish salt and ash. B2C05S003 describes the general rainwater dead head as a genuine charcoal, while B2C07S002 gives a corresponding animal alkaline coal. These parallels support the book’s universal anatomy, but they do not identify every dead head as the same substance independent of its origin and preparation.

B2C05S057 attacks practitioners who burn charcoal, extract salt, and throw away the remainder as dregs. He claims they have discarded essential fixed sulphur and tincture. B2C05S058 anticipates the objection that no

solvent will attack the charcoal, then interprets its relation to the subject's own acid and oil. B2C05S060–B2C05S061 presents reopening through those related portions as evidence that the dead head remains part of the body's operative unity. The medicinal superiority he assigns to it is a historical claim; the lexical point is its retained relation and transformability.

Other uses prevent making charcoal an absolute definition. B1C19S022 mentions the dead head of aqua fortis among bodies able to retain an unwanted oiliness, and B2C10S015 uses caput mortuum in a saline residue that has retained sharpness. The name describes what remains from the specified operation. These cases make it necessary to ask not simply whether a dead head is present, but what subject produced it, which portions have left, and what it has retained or received during separation.

Places to read

B1C20S002 (1723 p. 112). The general analysis locates the dead head after the volatile, acid, and oil.

B2C05S003 (1723 pp. 243–244). The rainwater residue is described as charcoal.

B2C05S057 (1723 pp. 289–291). The supposedly useless remainder is defended as powerful.

B2C05S061 (1723 pp. 293–294). Its own related portions can reopen the fixed body.

B2C10S015 (1723 pp. 383–384). A saline dead head need not be identical with charcoal.

Forms and phrases

Caput mortuum and the inflected Capite mortuo are attested. Kohlen is the associated German designation for charcoal or coals in the relevant analyses. Their frequent pairing supports an explanatory comparison, not an unrestricted equation of every caput mortuum with a chemically uniform carbon material.

Residue is the broader English category. A moist remainder after an early distillation can still yield acid and oil before a final dead head appears. Keeping the terms distinct preserves the stages of analysis and prevents the body remaining at any moment from being mistaken for the final, most fixed fraction.

See also

Residue; Charcoal; Fixed; Lixiviation; Separation; Extraction.

Distillation

Operations of separation · The Golden Chain of Homer

Distillation, “distillation”; distilliren, “distil”; abdistilliren, “distil or draw off”

At a Glance

The word. Separating and conveying portions through rising vapour and its collection in a condensed form.

In the Golden Chain. Distillation exposes degrees of volatility and provides a workshop counterpart to nature’s vapour exchanges.

In this edition. The term covers several local purposes; a distillate is not automatically the desired essence.

A place to read. B2C05S002–B2C05S004, where rainwater is divided into volatile, watery, acidic, oily, and residual portions.

Meaning

Distillation is the operation by which portions rise from a subject, pass into a collecting space, and are received in another form, commonly as liquid. Within the book it both separates a subject and discloses differences among its constituents. Earlier and later portions have different significance because they rise under different conditions and occupy different places in the author’s order of subtlety and fixity.

The operation is not synonymous with purification or with obtaining a universally useful spirit. A distillate may be volatile seed, acidic liquor, oil, or comparatively insipid phlegm. The remaining body may preserve essential power. Interpretation therefore requires the whole relation between what passes and what stays, not a preference for whichever fraction looks most clear.

Use in the book

B1C10S004 makes distillation the visible capture of otherwise mobile air and heaven. Vapour rising from prepared rainwater condenses and becomes a clear liquid; the author interprets this as making the airy elements accessible to the hand. The inferential step matters. Condensation is the narrated event, while the identification of that distillate with heaven and air belongs to the book’s elemental theory. A lexicon should preserve both levels without presenting the second as a modern chemical identification.

In B2C05S002–B2C05S004 the operation supplies an ordered anatomy. A volatile portion is followed by a coarser watery one; acid and oil appear later, and charcoal remains. The source also allows several enumerations of these parts, because oil is related to acid and charcoal conceals alkali. Distillation does not simply discover a fixed list whose members are

independent of the author's classificatory choices. Rectification subsequently makes further divisions within the portions already obtained.

B2C05S026 explains a different purpose: removing accompanying water while retaining seed or sharpness in a body being coagulated. Here success may mean an insipid liquid passes while the desired active part remains. B2C05S057's protest against burning and discarding the charcoal reinforces this reversal of expectations. Finally, B2C05S020 compares workshop distillation with the macrocosm's repeated lifting and return of water. The operation becomes a model of circulation, but its natural analogy does not erase differences between gentle environmental transformations and the forceful workshop separations the author sometimes employs.

Places to read

B1C10S004 (1723 pp. 49–50). Distillation captures and condenses rising vapour.

B2C05S002 (1723 pp. 242–243). The first separation distinguishes volatile and coarser watery portions.

B2C05S003 (1723 pp. 243–244). Acid, oil, and charcoal complete the narrated analysis.

B2C05S026 (1723 pp. 262–264). Water can pass while desired sharpness remains.

B2C05S057 (1723 pp. 289–291). The residue must not automatically be discarded.

Forms and phrases

Distillation and distilliren are explicit forms; abdistilliren often becomes “draw off.” “Pass over” describes material entering the receiving side, whereas “remain” marks what stays with the body. These relational terms deserve attention even where the noun itself is absent.

Rectification and cohobation describe distinct uses of repeated distillation. Rectification refines or subdivides a portion; cohobation returns material into renewed contact. Their shared apparatus does not make their aims identical. Likewise, a burning vegetable spirit, a mineral acid spirit, and watery phlegm remain different named outcomes despite all being received through distillation.

See also

Anatomy; Separation; Rectification; Cohobation; Vapour; Phlegm.

Extraction

Operations of separation · The Golden Chain of Homer

Extractio, “extraction”; extrahiren, “extract”; Extractum, “extract”

At a Glance

The word. Drawing a portion, power, or coloured material from a subject by means of a receiving medium.

In the Golden Chain. Extraction is useful, but a coloured extract is not automatically the completed regeneration of the whole body.

In this edition. The English preserves the distinction between an extract, its proposed origin, and a fully transformed subject.

A place to read. B2C05S062–B2C05S066, where an impressive tincture is traced to the charcoal that supplied its colour.

Meaning

Extraction is the drawing out of something from a subject into a medium able to receive it. The book discusses extracting sulphurs, salts, and tinctures, often through wine spirit. The resulting liquid may visibly acquire colour or power, but that appearance does not by itself establish which portion has entered it or whether the originating body has been completely opened.

The term therefore carries a critical question about completeness and attribution. An extract can be effective within the author's account while representing only a portion of the subject. It can also receive a prestigious title whose supposed origin the author disputes. Extraction must be understood through its actual material relations rather than the reputation of its solvent or product.

Use in the book

B1C19S010 criticizes practitioners who expect spirit of wine to extract sulphurs, sweeten corrosives, and perfect everything without understanding why it should do so. The objection is not that no extraction occurs. It is that a familiar operation has become a substitute for inquiry into its conditions and limits. The ensuing argument about middles explains why a highly volatile spirit cannot automatically perform every task upon a more fixed body.

B2C05S062–B2C05S066 gives a concentrated example. A coloured preparation associated with salt of tartar yields a tincture to wine spirit; the author traces its effective coloured portion to charcoal or its sulphur, rather than to an independently captured solar principle. He can retain the conventional tincture-name while contesting what produces it. The distinction is important for reading the book's criticism of supposed potable

gold: appearance and asserted power do not by themselves establish that gold was the material source.

B2C10S023–B2C10S025 broadens the criticism to mineral medicine. Extracting something called sulphur can leave the remaining salt and mercury to further laborious treatment. The author's preferred aim is the transformation of the entire related body into an appropriate liquid, saline, or oily condition. His rejection of merely extracting soul while discarding body belongs to that argument about the whole. It does not make every selective extraction worthless; it distinguishes such a portion from the more comprehensive preparation he seeks. Assertions about the extract's medicinal power remain the author's historical claims.

Places to read

B1C19S010 (1723 pp. 94–95). The solvent's reputation does not explain its action.

B2C05S062 (1723 pp. 294–295). Colour passes into the receiving spirit.

B2C05S065 (1723 pp. 297–298). A supposed solar extract is traced to charcoal.

B2C05S066 (1723 pp. 298–299). A partial extract is compared with a fuller union.

B2C10S024 (1723 pp. 394–396). The author demands transformation of the whole mineral body.

Forms and phrases

Extractio, extrahiren, and Extractum are attested alongside inflected forms. Extractum can also name a concentrated result in the preliminary diagram, where a pure chaotic extract appears near the sequence's perfection (PRE00S003). That diagrammatic use should not make every workshop extract equivalent to the universal endpoint.

Tincture names a coloured or colouring preparation and can be associated with extraction, but the words answer different questions. Extraction describes obtaining a portion; tincture characterizes the preparation or power obtained. The author's charcoal example demonstrates why a tincture's name need not accurately identify its immediate material source.

See also

Tincture; Spirit of wine; Charcoal; Dissolution; Quintessence; Residue.

Filtration

Operations of separation · The Golden Chain of Homer
Filtration, “filtration”; filtriren, “filter”; filtra, “filter”

At a Glance

The word. Separating material from a liquid by passing the liquid through a suitable retaining medium.

In the Golden Chain. Filtering removes particular intrusions or separates fractions, without proving that nature contains absolutely useless dregs.

In this edition. The English describes a practical separation; clarity alone does not establish the book's further cosmological claims.

A place to read. B1C10S003, where already filtered clear rainwater subsequently becomes turbid and produces an earth.

Meaning

Filtration is an operation that separates a liquid from material retained as the liquid passes through a medium. Its importance lies in what is retained and why. The source can filter away extraneous dirt, clarify a liquid before crystallization, or distinguish soluble portions from an earthy remainder. These purposes are related but not identical.

Filtering also helps clarify a central distinction in the book's polemic. The denial of universally worthless dregs does not abolish every useful separation or require dirt from roofs to remain in collected water. An intrusion can be unsuitable to the intended inquiry, while a native residue can still possess power and a future use. Filtration supplies a practical case in which selection must be explained locally.

Use in the book

B1C10S003 begins the rainwater analysis by filtering away dirt associated with collection. The resulting water is described as clear, yet later it develops turbidity and a brown spongy earth. Within the author's demonstration, the prior clearing helps present the new earth as a product of inward alteration rather than merely visible dirt overlooked at the start. The cosmological identification of this earth as universal Gur remains his interpretation; the filtering does not independently establish that theory.

B1C10S009 filters the concentrated rainwater before the separation of the two crystalline forms identified as nitre and salt. B1C23S015 similarly joins leaching, filtering, and coagulating in the account of a vitriolic salt from Gur. These passages distinguish operations that must not be collapsed: water takes up material, filtration separates what does not pass with the clear liquid, and subsequent concentration reveals a bodily saline product.

Filtering itself neither creates the salt nor completes all its further transformations.

B1C22S014 and B2C05S068 make the retained earth significant. Repeatedly altered salt can yield an earthy portion through dissolution and filtration, and the author connects that portion with the foundation of further fixation. B2C07S009 also includes filtering in a route aimed especially at purity. These uses coexist with the defence of residues because the decision to separate a portion is distinct from the judgment that it has no possible value. Filtration reveals a difference of behaviour; the next argument must determine what the difference means and what should happen to each portion.

Places to read

B1C10S003 (1723 pp. 48–49). Filtering removes collection dirt before the inward change is observed.

B1C10S009 (1723 pp. 54–55). Clarification precedes the reported crystalline separation.

B1C23S015 (1723 pp. 174–175). Filtering is distinct from leaching and coagulating.

B1C22S014 (1723 pp. 134–135). An earthy portion is retained after dissolution.

B2C05S068 (1723 pp. 300–301). The retained earth can serve a further fixing purpose.

Forms and phrases

Filtration, filtriren, and the imperative filtra are attested, as are several other inflected forms. In B1C10S003 the retaining medium is explicitly felt. The lexicon need not infer a uniform pore size, a modern filter material, or the complete removal of every dispersed component from that description.

“Clear” and “filtered” describe an appearance and an operation at a particular stage. They do not guarantee an eternally unchanged liquid or a chemically pure substance. The transformation of previously clear water is precisely what the author asks the reader to notice, so the wording should preserve that sequence rather than use clarity as a final definition of composition.

See also

Separation; Lixiviation; Residue; Gur; Coagulation; Experience and proof.

Lixiviation

Operations of separation · The Golden Chain of Homer

Auslaugung, “leaching”; auslaugen, “leach”; Lixivium, “lye or leaching liquor”

At a Glance

The word. Drawing water-soluble material from an earth, ash, or residue into a liquor.

In the Golden Chain. Leaching makes saline portions accessible while leaving another remainder whose value must still be judged.

In this edition. “Leach” renders the operative verb; *lixivium* names the associated liquor rather than the act alone.

A place to read. B1C23S015, where leaching Gur helps support the claim that a vitriolic salt belongs to mineral beginnings.

Meaning

Lixiviation is leaching: a liquid takes up soluble portions from a more earthy or residual material. The source applies it to soils, ashes, Gur, and residues after heating. The liquid can then be clarified and concentrated to obtain salt. This distinguishes leaching from simply burning a subject and from the subsequent filtration that separates what the liquid carries from what it leaves behind.

The operation supplies evidence within the author’s theory of saline nature, but its product depends on what was leached and how that subject had already been altered. An alkaline salt from ash, a vitriolic salt from Gur, and material recovered from decayed earth have different immediate histories. Their common participation in the saline account does not make them one chemically identical substance.

Use in the book

B1C13S001 uses the leaching of thoroughly altered animal earth as evidence that the animal kingdom can return toward a nitrous-saline condition. The author infers origin from the condition to which a subject can be reduced. That inference is central to the book, but it should remain attributed to his natural philosophy rather than be presented as an independently sufficient proof of primordial composition. B1C23S015 applies the reasoning to Gur: leaching and the subsequent operations reveal a vitriolic or aluminous saline condition according to the earth involved.

B1C19S017 states that the individual subject’s alkali can be leached from its reverberated residue. B2C07S009 gives leaching a place in a route especially concerned with purity, where a subject’s own phlegm can serve as the liquid medium. Thus leaching is not confined to adding an unrelated

common water. Its relation to the subject's own portions can be important when the aim is an ordered reunion through homogeneous materials.

B2C05S057 and B2C05S066 identify the controversial judgment that sometimes follows successful leaching. Practitioners obtain a salt, recognize its fixity, and discard what remains as useless dregs. The author objects that the ash or earthy remainder can itself carry a still more enduring foundation, as glassmaking supposedly demonstrates. His criticism is directed at the conclusion drawn about the residue, not at the mere act of leaching. Lixiviation distinguishes materials by solubility; it does not, by itself, decide the hierarchy of their powers or justify throwing the remainder away.

Places to read

B1C13S001 (1723 pp. 67–68). Leached animal earth is evidence within the author's account of return.

B1C23S015 (1723 pp. 174–175). Gur yields a specified vitriolic saline portion.

B1C19S017 (1723 pp. 101–102). The subject's alkali is obtained from a prepared residue.

B2C07S009 (1723 pp. 330–331). A subject's own phlegm can serve in leaching.

B2C05S066 (1723 pp. 298–299). The salt obtained does not make the remaining ash worthless.

Forms and phrases

Auslaugung and auslaugen are attested German forms. Lixivium occurs for the related liquid. “Lixiviation” is the English access-heading for that operation; it need not pretend that an identical Latin noun is printed wherever leaching is described.

The liquid's designation as lye does not establish a fixed modern composition, concentration, or universal reaction. The book distinguishes different originating subjects and prior treatments. Preserving those qualifiers also keeps leaching distinct from every dissolution of a solid by a powerful menstruum: both transfer material into liquid, but their local place in the anatomy and argument can differ.

See also

Lixivium; Filtration; Salt; Alkali; Residue; Caput mortuum.

Precipitation

Operations of separation · The Golden Chain of Homer

praecipitation, “*precipitation*”; *praecipitiren*, “*precipitate*”; *Praecipitans*, “*precipitant*”

At a Glance

The word. Bringing material out of a mobile or dissolved condition into a deposited or more bodily one.

In the Golden Chain. The term can mark the appearance of earth, the recovery of a powder, or an unwanted return toward a former mineral state.

In this edition. Its historical uses include more than precipitation from an ordinary aqueous solution.

A place to read. B2C09S006, where easy precipitation is contrasted with the desired enduring mineral transformation.

Meaning

Precipitation is the coming or bringing of a portion out of a mobile condition into something more collected, deposited, or bodily. The book uses the word for the appearance of earth in water, the obtaining of coloured sulphur, and changes involving metals. A precipitant is the agent associated with producing such an effect. The result need not be regarded as final or perfected.

The distinction from dissolution and coagulation is contextual. A precipitate may display matter previously held in a liquid, but its appearance does not prove that the previous body has been fundamentally regenerated. Nor does every precipitation signify simple loss: what deposits may be needed for another operation. The author interprets the event through affinity, relative dominance, and the subject's tendency toward earthiness.

Use in the book

B1C19S003–B1C19S004 links acid with the appearance of earth that was previously dissolved and made subtle within water. Acid's ability to precipitate changes as it becomes saturated and stands between volatile and alkaline portions. Thus precipitation participates in the shifting balance of principles. It is not explained by a fixed rule that all acid must always produce the same bodily result regardless of amount and condition.

B2C05S062 gives a more specified case: a coloured sulphur can be precipitated from a preparation associated with charcoal and salt of tartar. The author uses the recovered colour to argue about where the tincture came from. B1C23S046–B1C23S047 applies precipitating language to mercurial powders and metallurgical transformations, including distinctions between refined bodies and their refuse. These historical uses should not be

silently translated into one present-day reaction mechanism or a uniformly aqueous process.

B2C09S006 makes precipitation a test of the limits of ordinary mineral reduction. A metal prefers to become earthy again and can return readily toward its former kind. The more comprehensive transformation sought by the author should remain mild and mobile in the presence of precipitants, or unite with them differently. B2C10S008 and B2C10S026 accordingly praise a prepared saline or oily body that dissolves without the unwanted precipitation. The medical significance assigned to this behaviour belongs to his historical theory; resistance to a precipitant alone is not evidence that a preparation can be consumed safely.

Places to read

B1C19S003 (1723 pp. 87–88). Earth appears from a previously subtle dissolved condition.

B1C19S004 (1723 pp. 88–89). Saturation alters acid's fixing and precipitating activity.

B2C05S062 (1723 pp. 294–295). A coloured sulphur is obtained as a precipitated portion.

B1C23S047 (1723 pp. 203–204). The word also belongs to metallurgical relations.

B2C09S006 (1723 pp. 352–353). Returning to a former mineral condition is distinguished from the desired alteration.

Forms and phrases

The source prints praecipitation and forms including praecipitiren, Praecipitat, and Praecipitans. These spellings identify a family of process, product, and agent. The English should preserve their differences: a precipitate is the resulting material, while a precipitant is what helps produce the separation.

Modern precipitation can be a useful explanatory analogy, but it should not determine every historical occurrence. The source sometimes speaks within fusion and metallurgical reduction. Conversely, ordinary settling described without the technical word should not automatically be assigned an elaborate precipitating mechanism beyond what the passage actually states.

See also

Dissolution; Coagulation; Residue; Menstruum; Tincture; Transmutation.

Rectification

Operations of separation · The Golden Chain of Homer

Rectification, “rectification”; rectificiren, “rectify”; rectificatissimum, “most highly rectified”

At a Glance

The word. Further refining, subdividing, or preparing a portion already obtained in separation.

In the Golden Chain. Rectification reveals finer grades while its usefulness depends on the intended reunion and end.

In this edition. The term often concerns repeated distillation but can include the preparation of oily or fixed portions.

A place to read. B2C05S004–B2C05S007, where the first divisions of Chaos are subdivided and named.

Meaning

Rectification is a further ordering or refinement of a separated portion. It can make a volatile fraction subtler, reduce accompanying phlegm, or distinguish degrees within a material previously grouped under one elemental name. The operation thus continues anatomy at a finer scale. It should not be understood only as correcting an error or as guaranteeing a chemically pure substance.

The desired extent of refinement depends on purpose. The author sometimes treats rectification as a useful clarification and sometimes says that it makes a work subtler without making it faster or better. This qualification follows his larger argument that related portions can select and retain what they need in conjunction, even when earlier separation has not removed all watery accompaniment.

Use in the book

B2C05S004 first permits several descriptions of the separated Chaos and then says each main part can be divided further. B2C05S005–B2C05S007 gives heaven, air, water, and earth further grades of subtlety. Significantly, the earth group can include liquid acid and oil because of their readiness to become bodily or coagulated. Rectification therefore follows and sharpens the author’s relational classification rather than merely sorting an existing modern list of substances.

B2C07S002 calls rectification of the animal volatile optional, while B2C07S003 says it can make portions subtler without necessarily making the work quicker or better. The fixing essential part will reject accompanying phlegm later. B2C05S077 gives the same defence for omitting some preliminary dephlegmation and rectification in one route.

These passages explain why a detailed scheme of refinement in the general example does not impose an identical preliminary stage upon every subsequent method. The author distinguishes demonstration from the shortest practical route.

B2C07S009–B2C07S011 presents a route especially concerned with purity, yet even thoroughly rectified portions yield further phlegm after coagulation. The source thereby limits any absolute claim that rectification has finally separated active substance from all vehicle. B2C10S021–B2C10S022 also distinguishes the intense apparent fieriness of a rectified spirit from its total dissolving capacity. A highly rectified name may signal one kind of strength while much watery accompaniment remains. The outcome must be interpreted through the subsequent behaviour, not only through its title.

Places to read

B2C05S004 (1723 pp. 243–244). The first fractions admit further subdivision.

B2C05S005 (1723 pp. 244–245). Heaven is distinguished into finer volatile grades.

B2C05S007 (1723 pp. 246–247). Rectified earth includes acid and oil.

B2C07S003 (1723 pp. 322–323). Further subtlety is not necessarily faster or better.

B2C07S011 (1723 pp. 333–334). More phlegm can emerge after thoroughly rectified parts reunite.

Forms and phrases

Rectification, rectificiren, and Latin expressions such as *rectificatissimum* are attested. The superlative means most highly rectified within the author's usage, not necessarily absolute purity by present-day analytical standards. Similarly, “subtlest,” “subtler,” and “subtle” identify an ordered comparison; they are not numerical measures of molecular size.

Distillation is the principal means in several examples, but the title covers more than repeatedly collecting a volatile liquid. B2C05S007 treats the earth-related acid, oil, and charcoal through their relations to one another. The underlying aim is a better-prepared and better-distinguished portion for the work that follows.

See also

Distillation; Separation; Phlegm; Anatomy; Conjunction; Volatile.

Residue

Operations of separation · The Golden Chain of Homer

residuum, “residue”; *Residuo*, “in or from the residue”; *residirende*, “remaining”

At a Glance

The word. What remains after a specified separation, whose character changes with the operation already performed.

In the Golden Chain. Residues can be moist, saline, oily, earthy, or charcoal-like and may contain portions still needed for the whole.

In this edition. The English positional term should not become a blanket judgment that the remainder is useless dregs.

A place to read. B2C05S057, where a moist residue, a charcoal-like dead head, and a later ash remainder occupy different stages.

Meaning

Residue names what an operation leaves behind. It is a relational description, not the name of one substance. A liquid remainder after removing an early volatile portion can still contain acid, oil, and fixed material. A later residue may be charcoal, ash, saline earth, or another more enduring body. The word becomes meaningful only when the preceding separation is identified.

This breadth matters because the book repeatedly disputes the assumption that what remains is inferior to what passes. Valuable power can lie in an unattractive, insipid, or apparently dead remainder. At the same time, the author can separate and remove portions unsuitable to a particular end. His objection concerns an absolute judgment of uselessness, rather than every practical distinction between retained and removed material.

Use in the book

B1C10S005 describes a very moist earth after earlier water and volatile portions have been removed. The author's caution against burning the still tender subject shows that this residue is not yet the final fixed body. B2C07S002 gives a comparable sequence in animal analysis: the first separation leaves matter that later yields further phlegm, acid, oil, and finally alkaline coal. Reading residue as already identical with dead head would compress these stages and obscure the author's anatomy.

B2C05S057 makes several residual positions visible in one argument. An initial moist liquor remains; a later distillation leaves charcoal; burning and leaching then produce another remainder. The author contests the disposal of the latter portions because he attributes fixed sulphur and tincturing power to what practitioners reject. B2C05S066 uses glassmaking to defend

ash as a foundation for permanence. These claims belong to his material and medical system, but their interpretive consequence is direct: an operational remainder cannot be judged from its name alone.

B2C07S007 supplies a natural counterpart. Gentle natural heat leaves a more substantial essential or vegetable salt, which the author calls animal or vegetable vitriol. Nature does not habitually separate its acid, oil, and charcoal as a forceful workshop anatomy does. B2C10S016 gives a different mineral example: a residue left by an exhausted menstruum can disclose a newly formed saline body. The remaining material records previous interaction and may contain contributions from both subject and solvent. Residue is therefore evidence of a process history, not merely the unchanged piece that an operation failed to reach.

Places to read

B1C10S005 (1723 pp. 50–51). An early moist residue is not yet a final fixed body.

B2C07S002 (1723 pp. 321–322). A remainder can still yield several further portions.

B2C05S057 (1723 pp. 289–291). Successive residues receive different treatment and valuation.

B2C07S007 (1723 pp. 327–329). Gentle natural heating leaves a different collective remainder.

B2C10S016 (1723 pp. 384–386). A mineral residue can embody both subject and exhausted solvent.

Forms and phrases

Residuum, Residuo, and residirende are attested source forms. The inflected Latin Residuo refers to a remainder within its sentence rather than naming a separate preparation. German words for what is left or remains can serve the same positional role, so the English noun appropriately gathers several local expressions.

Caput mortuum is a more specific residual designation in the analyses where a dead head follows the mobile portions. Dregs adds a judgment of impurity or unsuitability that residue by itself need not carry. Those distinctions are essential to the author's polemic: he challenges a valuation attached to the remainder without denying that separation leaves material in the vessel.

See also

Caput mortuum; Separation; Charcoal; Lixiviation; Menstruum; Art and nature.

Separation

Operations of separation · The Golden Chain of Homer

Separation, “separation”; separiren, “separate”; Scheidung, “division or separation”

At a Glance

The word. The ordered distinguishing and removal of portions previously held together in one subject.

In the Golden Chain. Separation reveals natural degrees, while its results must be read toward their possible reunion.

In this edition. The English preserves both ordinary division and the technical analytical operation.

A place to read. B2C05S001–B2C05S004, where a general anatomy supplies several legitimate descriptions of the separated parts.

Meaning

Separation is the distinguishing of portions within an apparently unified subject and their coming or being brought apart. In the book it can describe the differentiation of Chaos, a workshop anatomy, or the selective passage of moisture away from a body being fixed. Its meaning depends upon what is separated, by what means, and for what end.

Separation does not establish that the resulting parts have no further relation. The author’s common-matter thesis requires the contrary: differences of subtlety and fixity make portions distinguishable while their shared origin permits further alteration and reunion. Nor does separating a fraction establish that it should be discarded. A residue may carry a power essential to the whole.

Use in the book

B1C03S001 describes the first differentiation of primordial water as a gradual separation, with subtle portions preceding coarser ones in an orderly sequence. B1C04S004 stresses that ordinary appearance conceals these grades because nature has already mingled thick and thin. Analysis is needed to make their differences legible. The task is not to impose an arbitrary classification but to attend to what the author regards as the subject’s own ordered behaviour.

B2C05S001–B2C05S004 makes rainwater the mirror for later subjects. The separated material can be described as four elements, three principal conditions, or several distinct volatile, watery, acidic, oily, and charcoal-like portions. These lists are not simply errors in counting. They group related portions at different explanatory levels. Rectification then offers finer separations within already named parts. A careful entry preserves that

flexibility instead of presenting one list as the text's sole unchanging inventory.

The polemic about dregs gives separation its critical limit. B2C05S057 attacks the practice of burning a charcoal residue and discarding what remains after salt extraction, because the author locates important fixed power there. B2C07S003 makes the order of separation the guide to conjunction. B2C07S011 finally reports further phlegm after the purified fractions reunite. Together these passages show that separation is provisional and relational: it makes useful distinctions, but those distinctions are tested and modified by further operations upon the reunited whole. The author's medical valuation of particular fractions remains a historical claim.

Places to read

B1C03S001 (1723 pp. 6–8). The primordial differentiation follows degrees.

B1C04S004 (1723 pp. 14–15). Analysis reveals distinctions concealed by appearance.

B2C05S004 (1723 pp. 243–244). Several enumerations classify related portions differently.

B2C05S057 (1723 pp. 289–291). A separated residue is not automatically a dreg.

B2C07S003 (1723 pp. 322–323). The sequence guides later conjunction.

Forms and phrases

Separation, separiren, Separatio, and Scheidung are attested forms. Their shared English rendering should not obscure differences between a natural differentiation and an intended workshop division. The source itself links these operations, but it still distinguishes the course and ends of nature from those of art.

“Separate” also occurs when an essential portion rejects accompanying moisture during fixation. That is not simply the same act repeated under another name: what passes and what remains have changed their relation. B2C07S011 gives a particularly clear reason not to mistake an earlier separation for an absolutely final purification.

See also

Anatomy; Rectification; Conjunction; Distillation; Charcoal; Phlegm.

Sublimation

Operations of separation · The Golden Chain of Homer

Sublimierung, “sublimation”; *aufsublimiren*, “sublime upward”; *sublimirt*, “sublimed”

At a Glance

The word. An upward conveyance of subtle material, which can appear again as vapour, liquid, or deposited flowers.

In the Golden Chain. Sublimation connects atmospheric ascent, subterranean motion, bodily nourishment, and mineral analysis.

In this edition. The source's broad usage must not be restricted to the modern direct passage between solid and vapour.

A place to read. B1C02S003, where water rising from earth and returning as rain explains the term's natural scope.

Meaning

Sublimation is an upward movement through which a material becomes or travels in a subtler condition. The source applies it to waters raised as vapour, to the distribution of prepared nourishment, and to mineral portions that collect as flowers in the apparatus. Those examples share ascent and separation according to degree, rather than one modern definition based exclusively on the original and final physical states.

Sublimation overlaps with distillation and circulation without making the words interchangeable. Distillation emphasizes passage and collection, often after condensation; circulation follows a continuing course; sublimation marks the upward conveyance. Where a product is called a sublimate, the name can denote a specific prepared material rather than every example of the general movement.

Use in the book

B1C02S003 interprets ordinary waters rising from earth under central and solar heat as sublimed vapours. Clouds and rain supply the return toward the region of origin. The passage moves between observed evaporation, workshop distillation, sweating, and the inferred unseen influence from heaven. The visible cases are meant to help understanding of the larger circulation, but they do not make its invisible cosmological components independent observations.

B1C22S007 extends the language to nourishment. The author says prepared juice is sublimed and distilled upward as vapour into bodily members, then condensed and conveyed onward. B2C05S047 similarly argues that central heat must sublime or distil subterranean vapours toward the surface. These are historical physiological and geological explanations.

Their lexical importance is the explicit pairing of ascent with a change into a subtler, more conveyable condition.

B1C23S035 provides a workshop counterpart in the mineral anatomy. Deposited flowers occupy different positions and receive names according to their relative fixity: sulphur, arsenic, and marcasitic material are distinguished within the account. The evidence is consequently positional as well as material. B1C23S043 adds an important limit: producing a sublimate artificially from mercury does not prove that sublimate was an original principle from which nature made metals. An operation's result cannot simply be projected backward as a natural beginning. The later examples of macrocosmic ascent should be read with the same care about what an artificial transformation actually establishes.

Places to read

B1C02S003 (1723 pp. 3–5). Watery vapours sublime upward and return through condensation.

B1C22S007 (1723 pp. 127–128). The author uses the term for the distribution of nourishment.

B2C05S047 (1723 pp. 280–281). Central heat conveys subterranean vapours upward.

B1C23S035 (1723 pp. 192–193). Mineral flowers collect at different positions and degrees.

B1C23S043 (1723 pp. 199–200). An artificially produced sublimate does not establish primordial composition.

Forms and phrases

Sublimirung, aufsublimiren, sublimirt, and related forms are attested in the source. “Upward” often makes explicit the force already present in the German compound. The rendering should not imply that every ascent ends as a dry crystalline deposit: B1C02S003 is about water and vapour.

Sublimat also occurs as a product-name in the medicinal controversy (B1C22S040). There it belongs to the author's discussion of powerful corrosive preparations. Its presence does not license treating every natural sublimation as the manufacture of that material, or identifying every mercurial sublimate with one precise modern compound without further evidence.

See also

Vapour; Distillation; Circulation; Volatile; Residue; Three principles.

Operations of union and perfection

Coagulation

Operations of union and perfection · The Golden Chain of Homer
Coagulation, “coagulation”; coaguliren, “coagulate”; coagulatio,
“coagulation”

At a Glance

The word. The gathering of a fluid, dispersed, or mobile material into a more collected body.

In the Golden Chain. Coagulation makes bodies in nature and reconstructs separated principles in the work of art.

In this edition. The English retains a broad bodily sense that includes salts, oils, crystals, and stones.

A place to read. B2C07S010–B2C07S011, where reunion produces a fusible body and releases further phlegm.

Meaning

Coagulation names the passage toward bodily coherence. It is broader than freezing and broader than the clotting of blood. The resulting body may appear as crystals, a saline stone, or an oil-like material that flows when warm and sets when cold. What gives these appearances their common name is a movement from dispersed or liquid conditions into a collected, more enduring substance.

Coagulation overlaps with concentration and drying but is not reducible to either. In the author’s argument, separated principles join and retain the portions needed for their consistency while releasing accompanying moisture. Fixation adds another question: how firmly the united body withstands heat and resists rising. Consequently a material can have coagulated without yet reaching the intended degree of fixation.

Use in the book

The cosmological formulation in B1C05S002 describes every thing as water and spirit whether dissolved or coagulated. Coagulation does not introduce an independently created substance; it marks a condition acquired by the common matter. The reciprocal account in B1C07S003 gives the corresponding movement: coagulated matter can be dissolved again, while dissolved matter can become coagulated. This reversibility supports the author’s interpretation of the golden chain as an exchange among natural states.

Book II makes the distinction operative. B2C05S008 moves from separation and rectification toward coagulation, fixation, and regeneration. B2C05S010 explains why much water can leave while the “noblest” portion remains: nature accepts what it needs and releases the superfluous. The intended body is therefore not the solidification of all the liquid originally present. B2C05S026 insists particularly that seed or spirit, rather than all recolaceous water, is what promptly concentrates and fixes through its own intermediaries. These are the author’s explanations of the observed separation, not modern compositional measurements.

B2C07S010 describes a united animal preparation that is liquid under heat, sets in air, and can form crystals. The next passage makes a significant qualification: even parts rectified as thoroughly as possible still yield much phlegm after coagulation (B2C07S011). Coagulation discloses another redistribution of watery vehicle and retained substance. The term therefore concerns a relation established among portions, rather than guaranteeing that the original fractions were absolutely free of one another.

Places to read

B1C05S002 (1723 pp. 17–18). Dissolved and coagulated are conditions of the same original matter.

B2C05S010 (1723 pp. 249–250). Retention and release explain concentration.

B2C05S026 (1723 pp. 262–264). The seed is distinguished from its watery vehicle.

B2C07S010 (1723 pp. 331–332). A body may flow in heat and set in cold.

B2C07S011 (1723 pp. 333–334). Further phlegm appears after reunion.

Forms and phrases

The source uses Coagulation, Coagulatione, coagulatio, and coaguliren. English “coagulate” preserves the connection between a process and its resulting coagulum without specifying one modern physical or chemical mechanism. In B2C05S011 the same encounter is described from both sides: earth is dissolved while water is coagulated. That reciprocal language is essential to the author’s account of transformation.

“Stone” is an endpoint description in these passages, not proof that every coagulum has the composition or insolubility of ordinary rock. B2C07S010 expressly gives a saline body that later dissolves in liquid. Its compact form and its capacity to dissolve belong together.

See also

Dissolution; Conjunction; Fixation; Phlegm; Superfluous moisture.

Cohobation

Operations of union and perfection · The Golden Chain of Homer
cobobium, “cobobation”; *Cohobationes*, “repeated cobobations”; *cobobiren*,
“return and redistil”

At a Glance

The word. Returning a separated liquid to its associated body and repeating the passage through distillation.

In the Golden Chain. The returning movement helps opening, reunion, or further alteration and becomes an analogy for nature itself.

In this edition. The translation keeps the technical name while the local argument explains its purpose.

A place to read. B2C05S028, where repeated watering and drying are called macrocosmic cohobation.

Meaning

Cohobation is a repeated return, ordinarily involving a liquid that has passed over in distillation and is brought back into contact with material from which it was separated. The continued relation between distillate and body distinguishes it from simply collecting a first distillate or refining a liquid apart from its residue. Its aim depends on context: further dissolution, increased mobility, or gradual incorporation into a more fixed body.

Repetition alone is not the author's guarantee of success. A missing intermediary may make repeated contact slow and wasteful. Cohobation belongs within the book's account of affinity, relative predominance, and the sequence of principles; it cannot replace those relations by sheer persistence.

Use in the book

The mineral argument in B1C15S002 uses cohobation to return a vitriolic body toward saline water or spirit. The author takes this proposed reversal as support for his claim that minerals originated in saline waters and can return to them. The significance is genealogical as well as technical: the operation is supposed to make an earlier stage of a body's history accessible again. B2C09S012 later relates cohobation to a vaporous mineral liquor, while insisting that the several generative parts of the ore remain together in the reconstructed subject.

B1C19S015 supplies a caution against reading the operation as automatically efficient. The direct relation of volatile wine spirit to fixed alkali is described as difficult because the appropriate middle has been removed. Numerous cohobations may eventually bring change, but only

through “Herculean labour.” The criticism is not of every repeated return. It concerns a return made without the mediating relation the author considers natural. This distinction explains why he can advocate cohobation elsewhere without contradiction.

The natural model becomes explicit in B2C05S028–B2C05S029. Rain does not supply once and for all the whole moisture required for completed growth. Earth receives moisture repeatedly, retains what is needed, and releases surplus that rises and later returns. The author calls this macrocosmic imbibition and cohobation. In this wider application, the landscape supplies the body and atmospheric circulation supplies the repeated return. The analogy joins workshop time with the perpetual exchanges already described in Book I; it does not mean that every movement of air is literally a laboratory distillation.

Places to read

B1C15S002 (1723 pp. 72–73). A mineral body is returned toward saline water or spirit.

B1C19S015 (1723 pp. 99–100). Repetition without a middle can be laborious.

B2C05S024 (1723 pp. 261–262). Cohobation accompanies progressive capacity to endure heat.

B2C05S028 (1723 pp. 264–265). Nature provides a macrocosmic model.

B2C09S012 (1723 pp. 359–360). The returning operation belongs to mineral reduction.

Forms and phrases

The attested forms include cohobium, Cohobationes, and cohobiren. The English noun identifies a recurring technical pattern, whereas individual passages may narrate the return without repeating the noun. It is safest to reserve the label for such return-and-repetition relations and explain wider analogies explicitly.

Circulation and imbibition are neighbours rather than exact synonyms. Circulation can name the whole continuing movement; imbibition emphasizes moistening and reception. In B2C05S028 the association of imbibition with cohobation deliberately holds reception, release, and return together. Their overlap reflects the author’s model of nature rather than a requirement to erase their differences.

See also

Distillation; Imbibition; Circulation; Conjunction; Menstruum.

Conjunction

Operations of union and perfection · The Golden Chain of Homer

Conjunction, “conjunction”; conjungiren, “conjoin”; conjunctio, “joining”

At a Glance

The word. The joining of separated portions through the relations and intermediaries that make union possible.

In the Golden Chain. Conjunction is the constructive counterpart of anatomy and the condition of stable regeneration.

In this edition. “Join,” “unite,” and “conjoin” reflect a family of source forms without implying one modern reaction.

A place to read. B2C07S003, where the order of separation determines the order of reunion.

Meaning

Conjunction is productive union rather than the mere presence of materials in one vessel. The book repeatedly distinguishes portions that stand alongside one another from portions that have entered an intimate relation. Its governing axiom is that one cannot pass from an extreme to the other without an intermediary. The choice and order of the middle therefore determine whether joining becomes effective.

The idea applies on several scales. Heavenly and earthly outflows join in the regeneration of common seed; portions of an individual natural body rejoin after analysis; and kingdoms apparently opposed can become compatible through a mediating kingdom. These are related applications of the same argument, but their particular terms and ends must still be read locally.

Use in the book

B1C06S001–B1C06S002 describes heavenly vapour entering air and becoming suited to receive lower outflows. Their preparation happens through movement and extension; when appropriately prepared vapours meet, union can occur immediately. This natural account provides an important qualification to the later praise of gradual procedure: a joining may be swift because the necessary preparation has already occurred, rather than because all prior degrees are dispensable.

B2C07S003 gives the most explicit account of reunion within an analyzed subject. Volatile spirit and charcoal are extremes; their intermediate portions establish a continuous route between them. The author states that the sequence revealed in separation must guide conjunction. The point is interpretive: anatomy exposes relations as well as fractions. B2C07S014 then identifies vinegar as a Janus-like mediator, able to associate with the volatile

on one side and fixed alkali on the other. The middle is characterized by what it can join, not merely by its location in a written list.

At the level of kingdoms, B2C10S004–B2C10S005 makes the vegetable a coupler between mineral and animal. The intended outcome is a preparation the author considers homogeneous with its recipient. The discussion does not authorize the inference that common origin makes all materials immediately interchangeable. Indeed, the need for a coupler presupposes their present opposition. B2C07S011 also records a redistribution after conjunction: parts unite firmly and additional phlegm separates. Successful union changes what the collective body retains and releases, rather than preserving every fraction in precisely its original condition.

Places to read

B1C06S002 (1723 p. 21). Prepared vapours can unite immediately.

B2C07S003 (1723 pp. 322–323). Separation supplies the order of reunion.

B2C07S011 (1723 pp. 333–334). Union retains essential portions while releasing phlegm.

B2C07S014 (1723 pp. 336–337). Vinegar mediates between volatile and fixed.

B2C10S005 (1723 pp. 371–372). The vegetable kingdom serves as coupler.

Forms and phrases

Conjunction and conjungiren are explicit source terms; conjunctio and other Latin inflections also occur. English “union” may describe the achieved relation while “conjunction” names the organized work of joining. The words do not by themselves establish that the result is permanent: the author associates permanence with subsequent coagulation and fixation.

The language of embracing, friendship, arbitration, and coupling gives material affinities a social and bodily vocabulary. Its explanatory role can be described without treating every metaphor as a separate hidden doctrine. In B2C07S014 the hermaphrodite and Janus images explain the acid's two-sided compatibility within the immediate argument.

See also

Anatomy; Separation; Coagulation; Fixation; Homogeneity; Vinegar.

Dulcification

Operations of union and perfection · The Golden Chain of Homer

Dulcification, “sweetening”; dulcificiren, “dulcify”; Edulcoration, “edulcoration or sweetening”

At a Glance

The word. The intended transformation of a sharp or corrosive subject into a sweet, compatible preparation.

In the Golden Chain. Sweetening tests the book’s rule that opposed extremes require a suitable middle.

In this edition. “Dulcify,” “sweeten,” and “edulcorate” retain a family of technical and sensory expressions.

A place to read. B2C09S015–B2C09S016, where the author explains what he demands of the word “sweet.”

Meaning

Dulcification is sweetening understood as a change in a preparation’s operative nature and its relation to a recipient. The author insists that merely calling a substance sweet does not make it so. His intended sweetness is not only a reduction of detectable sharpness but a condition he compares positively with sugar and honey. At the same time, this sensory language participates in a larger claim that mineral matter can become homogeneous with vegetable and animal nature.

The term must be read as a historical chymical claim. A preparation’s supposed sweetness, mineral ancestry, and asserted medicinal compatibility are linked within the author’s system; the book does not supply a modern demonstration that such a product is safe. The lexicon can explain the intended distinction between correction and mere dilution without endorsing its therapeutic conclusion.

Use in the book

B1C22S024–B1C22S025 criticizes customary sweetening with highly rectified wine spirit. The author says that lengthy treatment has still left practitioners administering their preparations with anxiety. His explanation is structural: the very volatile spirit and comparatively fixed corrosive are extremes, and their proper middle has been omitted. B1C22S031 gives vinegar a mediating position because it has a relation both to wine spirit and to mineral acidity. The proposed improvement follows the same graded anatomy that governs conjunction elsewhere.

B2C09S015 sharply distinguishes genuine sweetness from simply failing to feel a corrosive on the tongue. B2C09S016 then interprets sweetening as transmutation or specification into another natural relation. In B2C10S005

the vegetable is called the coupler that links mineral and animal. These passages show why dulcification is more than an isolated operation upon a bitter taste: it reorganizes the relations among the three kingdoms that the author has already established cosmologically.

B2C10S004 expressly rejects the objection that a sufficiently great dilution alone explains the result. B2C10S006–B2C10S007 attributes the change to active portions retained by the mineral while weakened phlegmatic liquid passes away. The author also makes the intended recipient decisive. A subject intended for a mineral purpose need not be sweetened as if it were for animal use. Dulcification therefore belongs to a specified aim, and the later claim of harmless consumption remains the author's assertion rather than a property established by the operation's name.

Places to read

B1C22S025 (1723 pp. 144–145). A missing intermediary explains the criticism of customary correction.

B1C22S031 (1723 pp. 149–150). Vinegar mediates between spirit and corrosive.

B2C09S015 (1723 pp. 363–364). The author insists upon positive sweetness.

B2C10S004 (1723 pp. 369–370). Dilution is distinguished from the claimed transformation.

B2C10S007 (1723 pp. 374–375). The intended kingdom determines the need for sweetening.

Forms and phrases

Dulcification, dulcificiren, Edulcoration, and edulcoriren are attested forms. Their English equivalents should preserve the relation between technical alteration and ordinary sweetness. The source's appeal to Latin dulce in B2C09S015 is an explicit argument about the fit between name and thing; it is not permission to infer successful correction from terminology alone.

"Sweet" does not identify a single modern substance, reaction, or toxicity threshold. Its force changes with the author's comparisons and his claims about affinity. In particular, the broad proposition that a dulcified mineral can be consumed without harm belongs to the historical medical theory being expounded.

See also

Conjunction; Vinegar; Homogeneity; Three kingdoms; Menstruum; Quintessence.

Fixation

Operations of union and perfection · The Golden Chain of Homer

Fixation, “fixation”; Fixität, “fixity”; fixiren, “fix or make enduring in fire”

At a Glance

The word. The making of a portion or body more enduring under heat and less readily carried away.

In the Golden Chain. Fixation turns mobile principles toward bodily permanence, while the reverse movement remains possible.

In this edition. “Fixation” names a transformation; “fixed” describes the resulting or comparative condition.

A place to read. B1C09S012, which makes every judgment of fixation relative to the subject compared.

Meaning

Fixation is the process of making a subject more stable against rising, volatilization, or dispersal. In the book it is associated with coagulation, drying, retention by a fixed portion, and increasing resistance to fire. These associations do not make it simply another word for becoming solid. A collected body must still acquire the intended endurance, and a liquid-like preparation may be called fixed in comparison with what preceded it.

Fixation is also comparative and reversible. The author says that even heaven has a fixed part and even earth contains volatility. A body that holds firm under one condition may be opened under another. This graded sense is necessary to understand the recurring claim that the highest can become the lowest and the fixed can become volatile again.

Use in the book

B1C09S012 states the qualification directly: heaven’s fixity can count as volatility when compared with earth’s, while earth’s volatility can count as fixation when compared with heaven’s. B1C20S001 supplies the operative version. Alkali is called fixed because it is more enduring in fire than the preceding portions, even though it can appear as a spirit or a liquid and later become fixed again. Fixation thus concerns relations and capacities, not simply appearance.

B2C05S026 identifies the portion chiefly involved in the desired change. Seed or spirit is fixed through its own acidic and alkaline middles, while much accompanying recolaceous water is released. B2C05S030 describes a fixed spirit drawing another like spirit into its own condition. The explanation uses affinity and predominance: the stronger established condition brings a related portion toward itself. B2C05S060 also allows the reverse, in which a sufficiently predominant volatile portion loosens a more

fixed one. The symmetry is central to the author's account of transformation.

Fixation does not automatically establish medicinal suitability. B2C09S013 explicitly says that an ore quintessence remains corrosive and harmful to human nature despite being coagulated into a saline stone. At the other end of the discussion, B2C10S024 qualifies the repeated praise of fixed medicines by calling for an appropriate middle condition that can enter the body's own transformations. The lexicon should keep this tension visible: storage permanence, resistance to fire, and asserted medical effectiveness are connected aims, but they are not interchangeable definitions.

Places to read

B1C09S012 (1723 pp. 44–45). Fixation is relative to what is compared.

B1C20S001 (1723 pp. 110–112). Alkali is fixed through comparative endurance.

B2C05S026 (1723 pp. 262–264). Seed is fixed through its own middles.

B2C09S013 (1723 pp. 360–362). A fixed mineral quintessence can remain harmful.

B2C10S024 (1723 pp. 394–396). The medical end requires a suitable intermediate condition.

Forms and phrases

Fixation, Fixität, figiren, and related Latin and German forms occur in the source. The English “fix” therefore needs its historical material sense: make enduring or retain in a stable body. It does not mean to correct an error, make an accurate measurement, or immobilize a modern specimen chemically.

“Permanent” and “inconsumable” express the author's intended resistance, not an absolute exemption from every possible transformation. B2C05S031 says the sleeping fixed spirit can be awakened again by suitable moisture. That qualification belongs beside the strongest claims about final stability.

See also

Fixed; Volatile; Coagulation; Recolaceum; Quintessence; Fire.

Imbibition

Operations of union and perfection · The Golden Chain of Homer

Imbibition, “*imbibition*”; *imbibiren*, “*moisten or imbibe*”; *imbibitio*, “*imbibition*”

At a Glance

The word. The reception of moisture by a prepared body, commonly within repeated cycles of wetting and drying.

In the Golden Chain. Imbibition links the thirsty earth of the vessel with the repeated nourishment of the macrocosm.

In this edition. The technical name preserves an image of drinking; it does not mean that all added liquid is retained.

A place to read. B2C05S028–B2C05S029, where nature’s repeated reception and release of moisture supplies the model.

Meaning

Imbibition is the taking up of moisture by a body. The book characterizes a prepared earth as dry and thirsty, so that it desires its own moisture and can receive an appropriate volatile portion. The image of drinking expresses a relation between a receptive condition and what answers it. It does not make any liquid equally suitable or imply an unlimited capacity.

Repeated imbibition is paired with drying, coagulation, and fixation. The body retains the portions needed for its consistency and allows excess watery vehicle to pass away. In this way the author distinguishes gradual incorporation from simple flooding. A quantity of liquid added to a body and the amount incorporated into that body are therefore different questions.

Use in the book

B2C05S010–B2C05S013 introduces the cycle through the author’s analysis of rainwater. Drying makes the earthly portion receptive again, while subsequent contact with its related watery portions allows further alteration. The broader point is not a magical property of dryness. It is the repeated adjustment of the relation between more fixed body and more volatile nourishment. In the author’s account, each return gives the body an opportunity to retain another suitable portion.

B2C05S028 explicitly names macrocosmic imbibition and cohobation. Animals do not turn every drop of moisture into animal substance, plants release excess sap, and mountain waters emerge rather than all becoming stone. These examples support the claim that nature feeds progressively and releases surplus. B2C05S029 uses them to explain why the water’s house or

covering is distinct from the seed it carries. The natural analogy gives imbibition an argumentative role: the practitioner is meant to learn selective retention from the world's ordinary exchanges.

B2C07S008 applies the same pattern to an essential animal salt. Nature's repetition would generate another growing body, whereas art directs repetition toward quintessence. B2C05S079 similarly says that continued treatment under altered conditions suppresses vegetable growth and favours mineral-like fixity. The comparison shows that repetition does not predetermine one outcome. The receiving body, access to air, and intended end govern whether imbibition is interpreted as nourishment, growth, or the concentration of a stable preparation.

Places to read

B2C05S011 (1723 pp. 250–251). Dry earth is described as thirsty for its own moisture.

B2C05S013 (1723 pp. 251–252). Reception alternates with drying and coagulation.

B2C05S028 (1723 pp. 264–265). Macrocosmic examples demonstrate selective retention.

B2C07S008 (1723 pp. 329–330). Repeated reception differs in natural and artificial ends.

B2C05S079 (1723 p. 311). Continued treatment can favour stony fixity rather than growth.

Forms and phrases

Imbibition, imbibiren, and imbibitio occur in the German reading text. “Moisten” sometimes gives the immediate physical sense more plainly, while “imbibe” retains the author's image of an appetite within the prepared body. The noun does not identify a single modern absorption mechanism.

Cohobation and imbibition often occur together but emphasize different sides of a cycle: return and repeated passage in the former, reception and moistening in the latter. B2C05S028 intentionally unites them. Their partnership helps explain how the same moisture can leave, be transformed elsewhere, and return without all becoming permanent substance at once.

See also

Cohobation; Circulation; Coagulation; Fixation; Nourishment; Superfluous moisture.

Philosophers' stone

Operations of union and perfection · The Golden Chain of Homer

Lapide Philosophorum, “philosophers’ stone”; *Carbunculi philosophici*, “philosophical carbuncle”; *Magisterium*, “magistry”.

At a Glance

The word. The philosophers’ stone is an endpoint-name associated with concentrated, transformed perfection, but its uses require careful local distinctions.

In the Golden Chain. The book relates stony fixation to universal medicine, discusses the salt of metals with an express qualification, and criticizes obscure stone recipes.

In this edition. The supplied 1723 work has two parts; the publisher says a proposed third part on metallic transmutation was not appended.

A place to read. B2C10S008 is essential because its comparison with the philosophers’ stone explicitly distinguishes a higher route from the present argument.

Meaning

The philosophers’ stone is not defined by one unrestricted formula in the supplied work. The text’s broader aim is to show volatile matter becoming bodily, fixed and perfected, and it assigns sweeping medicinal powers to the result of its general example. But places that name the stone also distinguish routes, degrees and abuses of language (B2C05S015; B2C05S016; B2C10S008).

A faithful entry must therefore resist making every mention of stone, salt, quintessence or magistry an exact synonym. The author himself says that the statement about the salt of metals as the stone is not to be understood in the same way in the operation then under discussion, since it belongs to a higher route (B2C10S008).

Use in the book

The general preparation culminates, in the author’s account, when the most volatile water has become a corporeal, highly fixed stone. Its significance is the demonstrated conversion of invisible or intangible source into tangible stability. The next passage calls the result a general universal medicine and extends its order to animal, vegetable and mineral subjects. These are historical efficacy claims; the lexical point is the connection of concentrated bodily perfection with the medicine-name (B2C05S015; B2C05S016).

A later objection raises the philosophers’ division into mercury, sulphur and salt. The answer says that the metallic salt contains the other principles

within it, but carefully distinguishes the comparison with the stone from a higher route. Still later the author rejects merely extracting sulphur while discarding the body, and criticizes long obscure books and recycled recipes for the universal tincture and stone. The name thus appears within an argument over what counts as adequate bodily transformation and honest explanation (B2C10S008; B2C10S024; B2C10S025).

The publication boundary is equally important. The publisher says that a third part on transmutation of metals could have been added but was withheld, and notes that its possessors only wished to attribute it to the same writer. The lexicon should not import that unprinted work's contents, or later expansions of the title, into the evidence of these two parts. The supplied edition's printed correction does strengthen the explicit connection with universal medicine at a late point, but it does not cancel the distinctions elsewhere (PRE01S006; END02S013).

Places to read

PRE01S006 (1723 scan 11). The publisher explains that the proposed third part on metallic transmutation was not included.

B2C05S015 (1723 pp. 253–254). The general example makes volatile water into a corporeal fixed stone and calls the magistry ready.

B2C05S016 (1723 pp. 254–255). The resulting general medicine is presented as a model for regeneration through homogeneous principles.

B2C10S008 (1723 pp. 375–376). The metallic-salt comparison with the stone carries an explicit qualification about a higher route.

B2C10S025 (1723 pp. 396–397). The author criticizes obscure writings and recipes that invoke the universal tincture and stone.

Forms and phrases

Lapide Philosophorum is the inflected Latin form attested in the criticism of stone recipes. Carbunculi philosophici occurs in the comparison between unconcentrated rainwater and extreme coagulation. The latter is an endpoint image in that argument, not an independent mineralogical identification supplied by the lexicon (B2C10S025; B2C05S036).

Magisterium is applied to the completed general work in its own passage. These terms overlap in the book's language of perfection, but overlap is not unconditional identity. The source's express qualifications are part of its meaning and should accompany any cross-reference among them (B2C05S015; B2C10S008).

See also

Universal medicine; First matter; Generation; Specification; Golden chain.

Quintessence

Operations of union and perfection · The Golden Chain of Homer

Quint-Essenz, “quintessence”; Quint-Essentia, “quintessence”; quint-essentificiret, “brought into quintessence”

At a Glance

The word. A regenerated concentration of a subject’s powers, intended to unite permanence with penetrating activity.

In the Golden Chain. The term names the aim of several reunions rather than one uniform substance produced everywhere.

In this edition. The English preserves the technical word beside the related names *magistery* and *arcanum*.

A place to read. B2C05S050–B2C05S051, the clearest statement of the practitioner’s intended regeneration.

Meaning

Quintessence is the perfected or regenerated concentration sought through opening, separation, reunion, and stabilization. Its name does not mean a fifth ordinary fraction simply collected after four others. The author describes a condition in which the separated powers of a subject have been brought into a more enduring and effective unity, with obstructive watery accompaniment removed.

The term can apply universally to the macrocosmic example and particularly to animal, vegetable, or mineral subjects. These uses share an ideal of concentrated power but retain their specification. A mineral quintessence remains mineral until further transformation makes it appropriate to another kingdom. The title alone therefore does not prove that a preparation is gentle, edible, or medically suitable.

Use in the book

The preliminary chain ends with consummate perfection or universal quintessence (PRE00S003). B2C05S001 develops that endpoint programmatically: volatile, middle, and fixed portions are separated and brought together into a concentrated harmony, quintessence, or magistery. In B2C05S050 the author distinguishes this aim from nature’s ordinary production of another growing body. Art seeks a permanent, penetrating spiritual body and corporeal spirit. The paradoxical pairing expresses activity joined to bodily endurance rather than the elimination of material embodiment.

B2C05S051–B2C05S061 makes the treatment of supposed dregs central to that ideal. The author argues that charcoal retains an essential fixed power that must not be discarded automatically. A true concentration concerns the

substance's related principles, not only an agreeable extract obtained with wine spirit. At the same time, B2C07S011 allows different routes and discusses the choice to preserve oil or transform it. The book thus offers more than one operative route toward a named quintessence, while insisting upon an account of what has been retained and joined.

The mineral chapter provides an indispensable qualification. B2C09S013 calls the saline ore body a quintessence and immediately calls it corrosive and harmful to human nature. Dulcification and mediation through the other kingdoms are still required in the author's scheme. B2C10S024 adds that the medical end calls for an appropriate middle between excessive volatility and excessive fixity. The ideal quintessence is consequently not simply the hardest possible stone. Claims of universal healing, incorruptibility, and great medicinal force are assertions made by the historical author and must remain attributed to him.

Places to read

PRE00S003 (1723 scan 7). The preliminary diagram supplies the universal endpoint.

B2C05S001 (1723 pp. 241–242). Concentrated harmony is the declared analytical aim.

B2C05S050 (1723 pp. 282–284). Art seeks a permanent yet penetrating regenerated body.

B2C05S061 (1723 pp. 293–294). Fixed portions belong to the intended whole.

B2C09S013 (1723 pp. 360–362). A mineral quintessence can remain harmful.

Forms and phrases

Quint-Essenz, Quint-Essentia, and related German-Latin spellings are attested. Magistery and arcanum frequently accompany the term and identify accomplished or powerful preparations. Their association does not supply a single exact chemical formula or establish that every occurrence refers to one identical product.

The ending of the diagram and the repeated regenerations make quintessence a state of achievement within the book. It is not safe to import an unrelated doctrine of a celestial fifth element without demonstrating that connection from the local passage. The author's own operative descriptions should determine the entry's meaning.

See also

Anatomy; Conjunction; Fixation; Charcoal; Dulcification; Generation.

Recolaceum

Operations of union and perfection · The Golden Chain of Homer
recolaceum, “comparatively powerless watery portion”; *Recolactum*,
“recolaceous portion”; *aqua recolacea*, “recolaceous water”

At a Glance

The word. A watery accompaniment considered comparatively insipid, unripe, or unsuitable for the immediate fixing work.

In the Golden Chain. Its apparent uselessness is repeatedly qualified: it remains related to spirit and can serve another end.

In this edition. The unfamiliar technical noun is retained because “waste water” would make the author’s claim too absolute.

A place to read. B2C05S035–B2C05S039, where the author directly explains and limits the term.

Meaning

Recolaceum names water considered apart from the comparatively concentrated, sharp, saline, or coagulable power sought in a particular operation. It often overlaps with phlegm and superfluous moisture. The opening formulation is strong: water without spirit is recolaceum, or powerless. The later discussion deliberately prevents that formulation from becoming an absolute partition of nature into active substance and entirely dead water.

The term is best understood through purpose and degree. A portion too unripe or dispersed for prompt coagulation may hinder a work directed toward stable concentration. That does not make it wholly without spirit or useful for nothing. The book expressly distinguishes outward nomenclature from inward natural participation.

Use in the book

B1C02S002 introduces the apparent opposition between water as dwelling and instrument and spirit as worker. It makes recolaceum the water considered without effective power. B2C05S026 uses the distinction operationally: the author wants the seed or sharpness to remain and coagulate while accompanying moisture leaves. B2C05S030–B2C05S031 then makes the presence of unstable recolaceous moisture a source of continued change and decay. It is the workshop in which the implanted spirit remains awake and active.

B2C05S035 immediately qualifies absolute separation. Neither water nor spirit can be totally deprived of the other. B2C05S037 says the word recolaceous concerns outward condition and a use-related judgment; a thing useless for one purpose can be useful for another. B2C05S038 adds a

developmental account: this water is still close to hyle or first matter, not yet sufficiently disposed by fermentation into saltiness. It is separated to shorten the work, not condemned as a nonexistent or intrinsically evil substance.

B2C05S039–B2C05S043 turns to wine because perceptible sharpness and insipidity make the distinction easier to follow than in relatively undifferentiated rainwater. The author finds watery volume much greater than retained seed, and even praises a particular reolaceous wine-water for a medical use. B2C07S004 likewise preserves a subject's phlegm as its own vehicle. These passages make the category intentionally relative. Its retained technical spelling is valuable precisely because no simple modern term conveys at once removed watery accompaniment, unripe seed, and useful vehicle.

Places to read

B1C02S002 (1723 p. 3). The initial definition contrasts instrument with worker.

B2C05S026 (1723 pp. 262–264). Seed is retained while watery accompaniment leaves.

B2C05S035 (1723 pp. 270–271). Absolute separation of water and spirit is denied.

B2C05S038 (1723 pp. 272–274). Unripeness and delay explain removal.

B2C05S043 (1723 pp. 277–278). A particular reolaceous portion receives qualified praise.

Forms and phrases

Reolaceum, Reolactum, reolacea, and related inflected or variant spellings occur in the supplied text. The entry does not assume a precise etymology or a modern chemical identity. “Reolaceous” follows the edition's adjectival rendering and keeps the important relation to the retained noun visible.

The source's shift from “powerless” to useful vehicle is a point to explain, not an inconsistency to conceal by translation. B2C05S037 expressly anticipates an accusation of contradiction and locates the naming in outward condition and particular use. The lexicon should allow that clarification to govern earlier compressed statements.

See also

Phlegm; Superfluous moisture; Radical moisture; Coagulation; Fixation; Water.

Tincture

Operations of union and perfection · The Golden Chain of Homer
Tinctur, “tincture”; *Tincturae*, “tinctures”; *Tincturae Salis Tartari*, “tincture of salt of tartar”; *Rubinität*, “ruby character”

At a Glance

The word. Tincture can name a colouring or potent extracted portion, a more fixed essential power, or the agent claimed to improve metals.

In the Golden Chain. The author disputes the origin and adequacy of particular tinctures, especially the colouring attributed to salt of tartar rather than charcoal.

In this edition. The word does not identify one formula or guarantee medicinal or transmuting power merely because a preparation has a strong colour.

A place to read. B2C05S063 traces the disputed salt-of-tartar tincture to charcoal and explains why its name can mislead.

Meaning

Tincture is a name for a colouring and allegedly effective portion or preparation. Its reference varies with the argument: a wine-spirit extract, charcoal’s more fixed power and an overripe metallic tincture are not interchangeable descriptions of one simple substance. The accompanying material and degree must always be stated (B2C05S061; B2C05S065; B2C04S011).

The book is especially concerned with mistaking a preparation’s title for its cause. A tincture conventionally called that of salt of tartar can acquire its colour from charcoal, including accidentally introduced particles. The author retains the customary name while correcting what readers should infer from it (B2C05S063).

Use in the book

The defence of charcoal widens the term beyond a soluble coloured extract. The author calls charcoal the more fixed tincture of a thing and objects that discarding it removes the very portion needed for an enduring quintessence. He contrasts the regeneration of related principles with weaker tinctures extracted by spirit of wine. Colour alone, or the isolation of one attractive liquid, therefore cannot establish completeness of the work (B2C05S057; B2C05S061).

The salt-of-tartar dispute then supplies a causal example. Charcoal’s sulphur is described as acidic and attracted by alkali, giving the salt a form or colour. The same account explains why prolonged action can consume the colour into salt again and why analogous tinctures may be made from other

fixed salts with their related material. The reported therapeutic superiority of the extracts remains the author's claim; the argument about naming and introduced matter can be followed without endorsing it (B2C05S063–B2C05S065).

Elsewhere tinctures are valued for a glassy, gemlike or ruby condition, and the author asks how a practitioner can expect permanence while discarding the fixed body that supplies it. The metallic-transmutation passage assigns tincture another relation: an intermediary alleged to improve the purified mercurial metal, not the entire unprocessed ore. These uses share a concern with concentrated efficacy, while differing in subject, degree and intended effect (B2C05S067; B2C05S070; B2C04S011).

Places to read

B2C04S011 (1723 pp. 237–238). The metallic tincture is described as an intermediary acting upon purified metal rather than an entire ore.

B2C05S061 (1723 pp. 293–294). Charcoal is called the more fixed tincture, opposed to incomplete wine-spirit extractions.

B2C05S063 (1723 pp. 295–296). A supposed inherent tincture of salt of tartar is attributed to charcoal sulphur and introduced particles.

B2C05S065 (1723 pp. 297–298). The author criticizes a supposed potable-gold origin for the coloured material.

B2C05S067 (1723 pp. 299–300). An enduring tincture is said to require the fixed body that careless purification discards.

Forms and phrases

Tinctur and Latin Tincturae are attested forms. The compound Tincturae Salis Tartari preserves a conventional attribution that the surrounding prose explicitly contests. The genitive name should not be treated as independent proof of the immediate material source (B2C05S063).

Rubinität describes the desired ruby-like character in the argument for retaining the fixed body. It does not establish that the preparation is the mineral ruby or supply a modern optical identification. The term belongs to the historical standard of visible and material perfection being discussed (B2C05S067).

See also

Charcoal; Salt of tartar; Extraction; Quintessence; Transmutation.

Transmutation

Operations of union and perfection · The Golden Chain of Homer
Transmutation, “transmutation”; transmutiret, “transmuted”; verwandelt,
“transformed”; specificationem bovinam, “bovine specification”

At a Glance

The word. Transmutation is a change of material into another nature or condition, ranging from elemental conversion and digestion to claimed metallic improvement.

In the Golden Chain. The book explains startling transformations through intermediate stages and treats assimilation as a clear example.

In this edition. The historical term is broader than modern nuclear transmutation; metallic claims remain the author’s claims rather than verified achievements.

A place to read. B2C04S010 explains an ox becoming human through the conversion of eaten beef into human substance.

Meaning

Transmutation is transformation of matter into another operative nature. In the elemental account heaven becomes earth and earth heaven through fixation and volatilization, while the first matter remains common. In nourishment, plant or animal material takes the recipient’s nature. The term does not require that the same intact visible individual suddenly change shape (B1C07S003; B1C21S002).

The shared origin makes such changes conceivable within the author’s system, but the rule of intermediates determines their route. Animals and minerals stand at opposite ends, with vegetables between; even related substances can fail to unite when their proper middle has been omitted (B1C19S001; B1C22S036).

Use in the book

The exchange with an imagined Aristotelian makes the intended mechanism explicit. An ox becomes human when beef is eaten and its bovine specification is laid aside. The reverse change requires the human body to decay into earth, nourish a plant and be eaten by cattle. The sequence is continuous material reuse through putrefaction, growth and assimilation. Quoting only “a human becomes an ox” would erase the explanation the author supplies to prevent misunderstanding (B2C04S010).

The mineral genealogy offers another set of stages: vapour, vitriol, sulphur, arsenic, marcasite and metal, followed toward a final fixed state by glass and stone. Backward work is supposed to restore suitable portions in the reverse order. The author emphasizes differences of fixed and volatile

amount and rejects attempts to jump between extremes. These are the book's proposed mineral transformations, whose historical explanatory order should be preserved without turning them into a current chemical account (B1C23S052–B1C23S055).

The direct claim of metallic improvement receives its own qualification. The tincture is an intermediary applied to a purified mercurial metallic portion, rather than an unprocessed ore. The ensuing comparison calls the change a cure of metallic disease. Meanwhile an earlier illustrative operation is expressly said to yield little profit and ruin a household if pursued for wealth. The source therefore combines ambitious transmutation claims with limits about preparation, interpretation and practical advantage (B2C04S011; B2C04S012; B1C23S049).

Places to read

B1C07S003 (1723 pp. 27–28). The elements change conditions while retaining their common first matter.

B1C19S001 (1723 pp. 85–86). Animal-mineral transitions require the intervening vegetable kingdom.

B1C23S052 (1723 pp. 208–209). The mineral sequence is said to be reversible through suitable stages.

B2C04S010 (1723 pp. 236–237). Assimilation explains changes between animal specifications without instantaneous metamorphosis.

B2C04S011 (1723 pp. 237–238). The alleged tincture-transmutation applies to purified metal through an intermediary.

Forms and phrases

Transmutation and transmutiret appear beside ordinary German transformation-language. The range includes nourishment, changes of kingdom and the mineral art; an English reader should not restrict every occurrence to producing gold from another metal (B2C04S010; B1C19S019).

Specificationem bovinam is the source's precise phrase for what beef loses when assimilated into human substance. It explains the transformation through a change of determinate nature, while common matter continues. The example connects transmutation with specification without making either word a mere change of label (B2C04S010).

See also

Specification; Generation; Regeneration; Three kingdoms; Tincture.

Universal medicine

Operations of union and perfection · The Golden Chain of Homer
Medicina universalis generalis, “general universal medicine”; *Universal-Medicin*, “universal medicine”; *Humidum radicale*, “radical moisture”.

At a Glance

The word. Universal medicine is the comprehensive remedy the author claims for a perfected general preparation of the universal source.

In the Golden Chain. Its alleged power depends on concentration, ordered separation and reunion, rather than on the mere fact that rainwater contains the common seed.

In this edition. The term records the treatise’s medical ambition. Its sweeping cures are historical claims, not established clinical evidence or guidance for use.

A place to read. B2C05S036–038 explains why crude universal water is not already the perfected remedy.

Meaning

Universal medicine is the name given to an intended remedy with comprehensive restorative scope. In the general example the author says that a fixed, regenerated body restores radical moisture, animal, vital and natural spirits, and the balsam of life. The breadth of those promised effects explains the adjective “universal” (B2C05S016).

The claim must be distinguished from the universality of the starting material. Rain and dew belong to the shared source, but the author explicitly argues that they do not possess the perfected power merely in their crude condition. Concentration, coagulation and fixation are meant to change the degree of efficacy (B2C05S036; B2C05S037).

Use in the book

The general preparation is presented as an exemplary sequence through putrefaction, separation, rectification, conjunction and regeneration. Its importance for the book is methodological as well as medical: it is supposed to show how the most volatile water can become the most fixed bodily form, and how related subjects in all three kingdoms can be treated by an analogous order. The alleged cure of every disease remains the author’s assertion; the entry does not reproduce his dosage instruction (B2C05S015; B2C05S016).

The discussion of watery fractions guards against a false shortcut. Spirit and water are one in origin, yet dilute or recolaceous material is not equally fitted to quick coagulation. It is separated to shorten the work, not because creation has made it wholly useless. The same water may serve as the

concentrated spirit's vehicle when action is to resume in a body. Potency and instrument must therefore be distinguished without pretending that either can be absolutely removed from the other (B2C05S035–B2C05S038).

The later human-medical passage also qualifies an unthinking pursuit of maximal fixation. A medicine too volatile escapes rapidly, while one too fixed may not be assimilated; the author asks for a sweet middle condition that the stomach's archeus can render fit for the blood. This local argument prevents the earlier universal medicine from becoming a general rule that "the more fixed, the better" in every medical application. The work's medical theory has purposes and limits internal to each preparation (B2C10S024).

Places to read

B2C05S015 (1723 pp. 253–254). The general example ends with volatile water transformed into a fixed corporeal stone.

B2C05S016 (1723 pp. 254–255). The author names the result a general universal medicine and gives it comprehensive restorative claims.

B2C05S036 (1723 pp. 271–272). Crude rainwater is explicitly denied the perfected power attributed to concentrated forms.

B2C05S037 (1723 pp. 272–273). The watery vehicle is said to awaken concentrated spirit and permit its action in a sick body.

B2C10S024 (1723 pp. 394–396). Human medicine requires a suitable middle degree, according to the later argument about assimilation.

Forms and phrases

Medicina universalis generalis is the exact Latin name in the general example. The doubled generality points to its role as an overarching model rather than proving that every preparation called a medicine elsewhere is identical to it (B2C05S016).

Humidum radicale is what the remedy is said to restore, not a modern physiological quantity measured in the text. The entry keeps that vocabulary attached to the historical account of spirits and life-balsam. The same care applies to "cure": it reports the author's promised efficacy and should not be read as present-day verification (B2C05S016).

See also

Philosophers' stone; Native heat; Seed; Specification; Homogeneity.

Vitrification

Operations of union and perfection · The Golden Chain of Homer
Vitrification, “vitrification”; Vitra, “glasses”; Glasß, “glass”

At a Glance

The word. Formation into glass, the book’s striking example of bodily endurance and retained consistency.

In the Golden Chain. Glass supports the argument that earths need not be discarded as useless dregs.

In this edition. The term concerns a particular material endpoint; the book does not identify every quintessence with ordinary glass.

A place to read. B2C05S069, where vitrification answers an objection about supposedly useless earth.

Meaning

Vitrification is bringing a suitable earthy body into glass. In this book glass is valued chiefly for its endurance: it can retain its bodily condition against influences that readily alter softer or more moisture-laden subjects. The author uses that visible permanence as an illustration of how far nature’s materials can be concentrated and stabilized.

The idea has argumentative limits. Glass is not simply the same thing as every saline stone or medicinal quintessence. The author can invoke glass to demonstrate endurance while seeking a preparation that is also readily soluble and available to bodily transformation. These ends are related in his account of fixity but are not identical.

Use in the book

B2C05S069 appears within the polemic against absolutely useless dregs. If someone points to an earth as a worthless remainder, the author directs attention to vitrification. He argues that glass shows the possibility of permanence in such apparently unpromising material. Salt is indispensable in his explanation: an earth must have salt within it or receive salt from outside to become fusible. The enduring result therefore exemplifies related portions acting together rather than one isolated earth becoming perfect by being deprived of everything else.

The same passage says that prolonged flowing in fire releases superfluous moisture while glass retains what is necessary for its glassy condition. B2C05S027 has already used pebbles and glass to explain selective retention. These descriptions qualify any crude equation of permanence with absolute dryness. What matters is the body’s ability to hold the moisture needed for its consistency and release what would obstruct the intended stable state.

They also reinforce the author's larger refusal to call any portion universally valueless.

B2C07S007 calls vitrified bodies among the most enduring, even beyond gold and silver, and contrasts their stability with metals that can be reopened by suitable mineral vapours. Yet the same passage acknowledges deliberate destruction by art. Their permanence is thus exceptional resistance under ordinary natural conditions, not metaphysical impossibility of further alteration. B2C05S079 adds another useful contrast: the medicinal aim is a saline stoniness, not a stone stripped too far of its sustaining saline moisture. Read together, the examples make glass a powerful analogy and material witness to fixity while preserving the different requirements of a proposed medicine.

Places to read

B2C05S027 (1723 pp. 263–264). Glass illustrates selective retention of necessary moisture.

B2C05S069 (1723 pp. 301–302). Vitrification answers the claim of useless earth.

B1C20S002 (1723 p. 112). Ash and salt are associated with enduring glass.

B2C07S007 (1723 pp. 327–329). Vitrified bodies are praised yet remain alterable by deliberate art.

B2C05S079 (1723 p. 311). Medicinal stoniness requires a distinct saline condition.

Forms and phrases

Vitrification and Vitra are explicit in B2C05S069; *Glaß* names glass in the same discussion. “Vitrified” in B2C07S007 renders the reference to *gläſirte* bodies. The English wording should retain glass as the actual comparison rather than replace it with an unspecified spiritual perfection.

“Eternal permanence” and related praise express the author's ideal of durability. The text itself supplies the qualification that art can reduce glassy bodies again toward first matter. No exact modern glass composition, melting point, or general manufacturing procedure follows from these historical statements alone.

See also

Fixed; Fixation; Salt; Superfluous moisture; Quintessence; Calcination.

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Sources and reference conventions

The annotated reading edition

The Golden Chain of Homer. A New Translation from the German Edition of 1723. With the German Text, Annotations, and a Reader's Companion.

Diotimos Editions, 2026. Supplied as

Golden_Chain_of_Homer_1723_Annotated_Edition.docx and

Golden_Chain_of_Homer_1723_Annotated_Edition.pdf. The parallel

German and English passages are the textual basis for the entries. Passage identifiers and the original page or scan locators are those of this edition.

The layout and entry model

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references, compact book format, Garamond typography, and blue internal headings.

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The catalogue records were checked on 17 October 2026 for bibliographical

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explanation, not a claim to list every use of a word. The lexicon does not present

later additions as part of the first printed two book arrangement.

Typography

The print and Word versions use EB Garamond, with the font embedded for

portability. The EPUB includes EB Garamond and its SIL Open Font License; a

reader application may substitute the reader's chosen font. The EPUB is

reflowable, and the Markdown uses semantic headings and links rather than

fixed pages.