

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



<https://www.buymeacoffee.com/theology>



<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for the *Journal of Theological Studies* (old series) can be found here:

https://biblicalstudies.org.uk/articles_jts-os_01.php

pdfs are named: [Volume]_[1st page of article]

The Journal
of
Theological Studies

OCTOBER, 1920

DOCUMENTS

A LAON MS. IN 1906 AND 1920.

SERMO DE FLVXV SANGVINIS (cod. 113, fol. 36 b).

THE history of my connexion with the little document here printed falls into two stages. It was copied from the MS at Laon one day in July 1906: not long after it was set up in type for this JOURNAL, the first proof bearing the date of January 9, 1907: a few months later again I communicated it to Dom Germain Morin, and in the course of the last few days, in the process of clearing out papers from my rooms in College, I happened to light on the postcard which he sent me in answer, dated from Maredsous, St Peter's Day, 1907. He called my attention to the close relation between the new document and the 66th sermon of pseudo-Fulgentius (Raynaud *Heptas praesulum*, Paris, 1671, p. 581: Migne *P. L.* lxx 938): and ascribes the piece to Africa and to the late fifth or early sixth century.

Presumably time failed me at the moment for pursuing the subject further, and other studies drew me away; and the *anecdoton* was laid aside for thirteen years. It was brought to my notice once more by the most curious experience that has ever befallen me in my travels.

On my way back from St Gall, in the August of the present year 1920, I spent a day in Brussels: and after my task of collation in the Royal Library had been satisfactorily concluded, I was walking in the town with Père Hippolyte Delehayé when I espied in a bookseller's window an early printed book. We entered to have a further look round and were surprised to find not other printed books but manuscripts brought out for our inspection; and still more surprised at the age of the latter, since of the five MSS shewn us two appeared to be of the late ninth and another of the tenth century. One of these early MSS seemed vaguely familiar to me, and the table of contents had an air of not being inspected for the first time. The secret was out when I chanced to turn over the closing leaves of another MS and found on the guard leaf at the end the contemporary record of donation 'Deo et

sanctae Mariae Laudunensis ecclesiae'. All five MSS were in fact from Laon, and the *sermo de fluxu sanguinis*, which I had copied out at Laon fourteen years before, faced me again.

The town and library of Laon had been in the possession of the invading army for more than four years, and it was not difficult to make conjectures which would account for the disappearance of the MSS. But my first business was naturally to communicate with the French authorities, and an enquiry addressed to M. Omont at the Bibliothèque Nationale soon put into my hands the missing links in this strange romance of war. The five MSS had in fact been borrowed in 1916 for three months by a Strasbourg professor, at that time serving as lieutenant in the German artillery. The professor despatched them on their return journey in October 1918, but they never arrived at Laon, the German explanation being that they had been stolen from the Brussels railway station. The French minister to Belgium reported the matter to the Brussels police, but 'la police manque de connaissances paléographiqués' and all trace of the missing treasures had apparently been lost. Both Père Delehay and myself were of opinion that the bookseller was as entirely unaware of the *provenance* of the MSS as he was of their age and value: and it was a happy chance that threw them into the way of two scholars who were able to negotiate for their safe return to their proper home.

The circumstances made it appropriate to take up and carry through the long-delayed task of publication, even at the risk of leaving unsolved some of the problems concerned with the date and place and literary relationship of the document. The sermon of pseudo-Fulgentius is quite certainly not unconnected, as its opening sentences¹ are enough to shew. But the medical vocabulary, which was what first drew my attention to the sermon that is here printed, is almost entirely absent from the sermon already known. And another of the most obvious points of contact between the two documents, namely the pile of ablative absolutes following one on the top of the other, is in a more natural position at the close of the new document 'Christo curante, puella surgente, caelo gaudente et terra tremente', than the similar sequence 'turba exspectante, populo subsequente, caelo stupente, morte tremente' in the middle of the sermon already known. I conclude then that the present piece is in no sense a later plagiarism from the other, though I think it is likely enough that they may both be independent productions

¹ 'Temporalis medici statio uidetur esse defixa ubi herbarum redolent medicamina et in tectis curationis inclusa renitent ferramenta; qui cum forte ab infirmo interpellatus fuerit in platea, non potest impendere subitam medicinam, nisi de statione necessaria secum tulerit ferramenta. Christus autem simul totus ibat, quia medicus non erat arte sed potestate, nec industria sed clementia.'

of the same author. If not, priority may without presumption be claimed for the form now published.

The medical vocabulary includes not only the commoner *pigmentum* (l. 20), *collirium* (l. 23), *pulvis* (ll. 23, 44), *malagma* (l. 24: it is rare in the feminine), *ferramentum* (l. 33), *puxis* (l. 44), but the uncommon diminutive *puxidulum* (l. 12), I suppose 'a small medicine-chest', and the interesting word and form *simplassarius* (ll. 27, 28), which I was unable to find in the dictionaries till I lit upon it in its proper orthography as *seplasiarius*. 'Seplasia' was apparently a street or square in Capua where the sellers of unguents congregated, like butchers in Smithfield or flower merchants in Covent Garden.

Apart from the linguistic interest of the chemists' stock in trade, the most striking allusion in the sermon is to the touching of the royal robe as a sanctuary for criminals (l. 29). The nearest illustration that I can offer¹ is a passage in Ammianus Marcellinus (xxi 9) where an official of the emperor Constantius is seized and brought before Julian: 'verum cum primitus visus adorandae purpurae datam sibi copiam advertisset, recreatus tandem sui que securus "incaute" inquit "imperator et temere cum paucis alienis partibus te commisisti." cui amarum Iulianus subridens "haec verba prudentia serva" inquit "Constantio; maiestatis enim insigne non ut consiliario tibi sed ut desinas pavere porrexisti."

C. H. TURNER.

INCIPIIT SERMO DE FLVXV SANGVINIS.

Statio medici temporalis fixa est parietibus: statio medici Christi
 ambulat de uirtutibus in uirtutibus, nullis fixa parietibus, quia non
 clauditur Deus qui est medicus, nec thecas ponit medicamentorum in
 5 statione parietum, sed secum ponens medicamenta sua qua transtulit de
 caelo ad terram, ut interpellatus in quolibet loco reparatam daret miseris
 medicinam. o quanta medicamenta, partita nominibus, coniuncta
 uirtutibus. ambulat igitur medicus, secum habens sui corporis stationem:
 uenit princeps et limina stationis piis praecibus pulsat; Domine, inquit,
 10 filia mea iacet, ueni et cura eam. coepit ire, locum mutare, et a
 uirtutibus non transire. ambulat autem per plateas, et fragrant de
 puxidulo eius multa medicamenta. at ecce mulier accepit medici fragrantis
 odorem: cucurrit cum sanguine ut mundam perciperet sanitatem.
 interrupt quidem mulier intentionem medici, sed non conturbauit
 15 dispositionem Christi: nec stetit ut curaret, sed locutus est, ut curatam
 omnibus publicaret et credentis fidem in toto mundi teatro laudaret.
 nullum ibi fuit impedimentum: denique accepit sanguis terminum, et
 fregit medicus a puella iacente mortis aculeum.

flux um
 cod.*
 fol. 37 a
 Ps. lxxxiii
 (lxxxiv) 8

fortasse
 prepa-
 ratam

praecibus
 coniecit
 supra
 lineam
 anonymus
 quidam:
 praecipuis
 cod.

platea cod.
 at: ad cod.
 cum san-
 guinem
 cod.
 iacentem
 cod.

¹ I owe the reference to my colleague Mr P. V. M. Benecke.

uerum ipsam qualitatem credentis debemus adtendere mulieris. laborauerat sumptibus, et nullus sequebatur sanitatis effectus. pigmenta 20 terebantur, potiones propinabantur, duodecim cursus terminabantur annorum, et consumebat | aegrotam imperitia medicorum. uidit contra mulier sine colliriis caecos uidere, sine puluere surdos audire, sine unguentis leprosos fulgere, sine malagma claudos curari, sine ullis artibus mortuos surgere; et ait intra se Vt quid mihi iam medicis egere, cum 25 sumptu, sine fructu? ut quid mihi dictata inaniter quaerere pigmenta, ire per simplissarios? sequar tantos sanatos et laetantes angelos, accedo ad simplissarium corporis mei, pulso caelestis medici ianuam, tango fimbriam et accipio medicinam. si purpuram regiam tangit reus et efficitur de crimine mortis securus, ego si tetigero regem caelorum non 30 insultabo artibus medicorum? si tetigero, inquit, salua ero. fide Christi tango, et finem profluenti sanguini pono: accedo ad limitem fimbriorum et ferramenta non metuum medicorum. hoc fecit quod praesumpsit, hoc inuenit quod credidit, hoc accepit quod petiit, hoc aperuit quod pulsauit. 35

tetigit quippe et nihil dixit. intra se tantum credendo medicamenta conficit, et tacita accessit, tacita cum sanitate recessit. medicus qui curauit sensit, sed uno momento curauit et sensit, et ideo sensit quia curabit cod. curauit. emisit uirtutem, statuit sanguinem, et remunerauit mulierem fidelem. et causatur tamen Christus de turba praementem: Quis me, 40 inquit, tetigit? et Petrus Turbae te, inquit, comprimunt, domine, et dicis Quis me tetigit? et Iesus Nonne ego scio quia tetigit me aliquis? tetigit me qui praesumpsit in me, sensi de me uirtutem | exisse. o odor pigmenti et puluis medicamenti, de puxide fraglavit, de corpore non recessit, et corporis sanguinem desiccavit. fit publicum quod erat ante secretum: 45 ipse publicat cui est nihil occultum, oportebat enim ut ore dominico fieret clarum, quo mulieris sanatae posset esse legitimum testimonium. et illa, Domine, inquit, ego, ego sum: iam non erubesco de uulnere, curata de sanguine; liberam emitto uocem, non habens iam de languore aliquem pudorem. audiant caeli et laentur, audiant qui te comprimunt, et 50 sanentur. dicito talibus mihi similibus magnam uirtutis tuae artem, ut tuam currant accipere sanitatem: non erit secreta laus tua, ueniat in publicum credulitas mea. ego sum, ego, inquam, sum: quae tetigi latenter cum uerecundia, confiteor cum magna constantia. sed numquid irasceris, Domine, quia te sanctum tetigit mulier inmunda? scio et 55 peraciter credo quia scriptum est OMNIS QUI TETIGERIT SANCTVM SANCTIFICABITVR. nam si irasceris; Domine, non tribueres medicinam, qui ergo dedisti effectum credenti, da ueniam confitenti. exhausta sum sumptibus, contrita doloribus. scio quia non accipis praemium: dimissa avaritia medicorum, ueni ad te medicum medicorum, laudet te mecum 60 omnis exercitus angelorum. et Iesus, Mulier, inquit, fides tua te saluam

consume-
bant cod.
fol. 37 b
egrotam
cod.
curare cod.

fortasse
christum

prosumpsit
cod.
petit cod.

curabit cod.

fol. 38 a

quia: quae
cod.
Exod. xxx
29
medicina
cod.
exausta
cod.
dimissi
cod.

fecit, uade in pace. uade : ecce ego uado. uade in domum tuam, et
 ego uado in uirtute mea. Mulier, inquit ; discessit : Christus accessit,
 ad domum principis uenit, inuenit turbas lamentantium. intrauit
 65 caenaculum, pulsauit organum suum, | et delectatione suauis imperii fol. 38 b
 puella recepit spiritum suum ; coepit autem omnis domus sonare non suauis : sua
 tubicine, sed ORGANO BENE SONANTE, Christo curante, puella surgente, suauis cod.
 caelo gaudente et terra tremente. recepit
 cod.

EXPLICIT DE FLXXV SANGVINIS

Iesu Christe, fautor esto scribentem hunc sermonem.

Ps. cl 4, 5
 organu
 cod.*
 sonante
 cod.* : to-
 nante cod.²