

## TRACES OF A SAYING OF THE DIDACHE.

ON the precept Ἰδρωτάτω ἡ ἐλεημοσύνη σου κτέ there are notes by two writers in the last number of this JOURNAL (vol. vii pp. 557, 593 f). The latter note brings together ten Latin citations of it, but a word remains to be said about the discovery of some of them. One of the three given as new was published in 1890. Resch, in a 'Nachtrag' to Log. 35 in his *Agrapha* (p. 288, 1889), quoted Professor Loofs as having found *Desudet* &c. in Cassiodorus. In a later 'Nachtrag' (p. 464 f) he gave *Sit elemosina* &c., as quoted in the new edition of Schaff's *Didache* from *Piers the Plowman* (ed. Skeat), with my 'Vermuthung' that *Sit* was for *Sudet*, and Petrus Comestor's confirmatory *Desudet* &c.

On Thursday, March 1, 1888, I read a paper on Ἰδρωτάτω κτέ to the Cambridge Philological Society (*C. U. Reporter*, March 6), and at the meeting Dr Skeat quoted *Sit elemosina* &c. from *Piers the Plowman*. After this Dr Westcott gave me the reference for Bernard's *Desudet* &c.; and on the appearance of the *Agrapha*, in a letter dated Nov. 21, 1889, he wrote, 'You will have noticed that Resch, in his treatise on the Ἀγραφα, refers to Cassiodorus for a Latin quotation of the "Desudes . . .", like to but not identical with the one in Bernard.'

In some notes on the *Didache* published in the *Classical Review* (vol. ii 262 f, Oct. 1888) I wrote thus on Ἰδρωτάτω κτέ.

'Professor Skeat has called my attention to the following passage of *Piers Plowman* (B vii 73) in connexion with the two sayings of the Διδαχή, *Give to every one that asketh* and *Let thine alms sweat into thine hands* :—

Catoun kenneth men thus, and the clerke of the stories,  
*Cui des videto*, is Catounes techynge ;  
 And in the stories he techeth, to bistowe thyn almes ;  
*Sit elemosina tua in manu tua, donec studes cui des.*  
 Ac Gregori was a gode man, and bade vs gyuen alle  
 That asketh, for his love that vs alle leneth.

The saying *Sit elemosina tua* &c., looks like a corruption and perversion of *Sudet elemosina tua in manus tuas, donec scias cui des.*'

'Weitere Nachforschungen' led to the discovery of Comestor's *Desudet* &c. On 'Gregori' see below. In *Sit* &c., possibly 'studes'

is a corrupt survival from the missing *Sudet*. Some MSS read *elemosina in*, omitting the first *tua*.

In the *Journal of Philology* vol. xix 148-172 (July 1890—March 1891), I gave 'Traces of the Saying in Latin' from *Piers the Plowman*, Augustine (2), Cassiodorus, Bernard, and Petrus Comestor. 'St Augustine', I wrote (p. 158), 'has it in the form *Sudet* &c., in a passage communicated by an English correspondent to Prof. F. Brown, of New York, and published in the *New York Independent* of December 12, 1889; and also in a previous passage.'

Abaelard (Pierre Abailard), in Dom Ramsay's citation (*J. T. S.* vii 594), teaches that *elemosyna* is '. . . non temere cuiilibet porrigenda; sed *sudet*, sicut scriptum est, *elemosyna in manu tua, donec invenias qui dignus sit*,' &c. (Migne *P. L.* clxxviii 569); thus giving a negative turn to the saying. Others, as Augustine, make it supplement Παρὶ τῆ αἰροῦντί σε δίδου and inculcate giving also τῆ μὴ αἰροῦντι.

Another Latin quotation of Ἰδρωτάτω κτῆ has been found by Dr Skeat. In his sixth edition of *Piers the Plowman* (1891) he wrote on Passus vii 76, B-text, that there were similar remarks on almsgiving 'in the Compendium by Peter Cantor, who was Bishop of Tournay, A. D. 1191'. Accordingly we read in Migne *P. L.* ccv 150:—

'Cui etiam des, considerandum, iuxta illud poetae :

*Videto cui des.*

Et iterum : *Desudet elemosyna in manu tua* &c. (*Eccli.* xxix).'

Turning to 'Piers Plowman', ed. Skeat for the Early English Text Society, Part IV (1885), I find the same note on Peter Cantor, whose *Desudet* &c. was thus referred to apparently before any student of the *Didache* (ed. Bryennius, 1883) had found that the saying was extant in Latin. We now know of eleven Latin quotations of it.

Comestor, 'the clerke of the stories', writes to the following effect, on the authority of a 'traditio Hebraeorum', in his *Historia Scholastica*, Lib. Deut. cap. 5, *de decima secunda* (Migne *P. L.* cxcviii 1251 f):—

The first annual tithe 'separabant Levitis : de hac dictum est, *Desudet elemosyna in manu tua, donec invenias iustum cui des*, id est illum cui debes'. A tithe of the remaining nine parts 'sibi reservabant'. 'Qui autem ampliora his illis tribus festis expendere volebat, aliqua de bonis adhuc separabat,' etc. Also triennially 'duabus decimis sublatis ut diximus', they set aside a tithe of the residue 'in usus pauperum'. 'De hac dictum est, *Omni petenti tribue.*'

Thus explained *Desudet* &c. takes precedence of *Omni petenti tribue*, and imposes a first charge on the produce of a man's labours.

Dr Skeat takes 'Gregori' to be a mistake for Jerome, Gregory's saying in the *Plowman* agreeing with Jerome on Eccles. xi 6 (Migne

*P.L.* xxiii 1103), 'Ne eligas cui bene facias . . . Incertum est enim quod opus magis placeat Deo'. Gregory the Great writes in *Reg. Past.* iii 20 (*J. T. S.* vii 594), 'Ne sub obtentu largitatis ea quae possident inutiliter spargant, audiant quod scriptum est, *Sudet eleemosyna in manu tua*'.

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