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for the present it may not have been without interest to call attention to one small but not unimportant part of it in the Office for Holy Saturday.

HENRY MARRIOTT BANNISTER.

PS.—*July 7, 1905.* I have now found that the formula occurs in the Ambrosian Antiphoner of the twelfth century (B.M. add. MS 34209), for *Sabbato in traditione symboli*. This fact may on investigation lead to a modification of my theory. If so, I hope to publish a further Note upon the subject in the next number of the JOURNAL.—H. M. B.

THE IDEA OF SLEEP IN THE 'HYMN OF THE SOUL'.

MR A. S. DUNCAN JONES in his review of Dr E. Preuschen's *Zwei gnostische Hymnen* in the *Journal of Theological Studies* No. 23 p. 450 writes as follows :

'The idea that Christ fell asleep and forgot his heavenly origin seems difficult to understand. Preuschen represents it as the result of partaking of the food of the world.'

The verses of the Bardesanic hymn in question are thus translated by Prof A. A. Bevan :

'I forgot that I was a son of kings,
And I served their king ;
And I forgot the pearl,
For which my parents had sent me,
And by reason of the burden of their . . .
I lay in a deep sleep . . .
To thee our son, who art in Egypt, greeting !
Up and arise from thy sleep.'

In a *Summa contra Patarenos* contained in an early thirteenth-century Codex of the San Lorenzo library in Florence, Bibl. Aedilium 37, fol. 75^{vo} foll. is a passage which throws some light on the reference to sleep in the hymn. The *Summa* is in the form of a dialogue between a Catholic and a Patarene, and on fol. 77^{ro} the latter speaks as follows :

'Villicus iniquitatis de quo euangelium (Lk. xv 25) dicit, fuit diabolus, cuius omnis <cohors> angelorum cum fuerit deputata, ut laudum

et psalorum pensiones deo ab angelis reddendas ipse colligeret, sed cum angelis pro tam dura pensione generatis, coniuravit, ut similis esse posset altissimo, et pensionibus iam dictis cotidie fraudavit dicens: Quantum debes domino meo? c. choros tritici. Et dicit. Accipe cautionem tuam, inquire et scribe LXXX. et similia. Hoc autem videns Altissimus, Michaelem ei substituit, et ipsum a uillicatione remouit, et cum suis complicitibus de celo eiecit. Ipse uero diabolus terram aqua discooperuit, et duo hominum corpora fabricauit. Sed cum per xxx. annos uitalem spiritum istis corporibus infundere non posset, accessit ad misericordiam Altissimi et duos angelos ab ipso (ms iro?) quaesiuit. Astiterunt statim duo, quia diabolus occulte diligebant, et rogauerunt Altissimum et (*lege* ut) essent cito reuersuri. Quorum fraudem Deus cito agnoscens dixit: Ite sed cauetis ne dormiatis, quia per soporem reuerti non possitis et uiam obliuioni traderetis. Sed si dormiueritis, post .vi. millia annorum ueniam ad uos. Venerunt igitur, dormierunt, in corpora praedicta obliuioni celestis patriae inclusi sunt. Isti fuere Adam et Eua. Isti spiritus per corpora Enoc, Noe, Abraham et omnium patriarcharum et prophetarum errantes nunquam salutem reperire potuerunt. Sed demum in Symeone et Anna secundum promissionem in paradiso factam saluati sunt. Unde Symeon dixit: Nunc dimittis seruum tuum, Domine, secundum uerbum tuum in pace. Verbum intellige promissionis, quam michi in celo antequam descenderem fecisti. Sic et omnis spiritus qui ceciderunt in diuersa corpora intrans, et per amaritudinem poenae et uiam terrarum saluantur. Et si uno corpore hoc non fecerunt, intrans alia puerorum nascentium corpora et saluantur; nec aliud sunt animae hominum quam spiritus qui ceciderunt.'

The ideas embodied in the above may easily be as old as the second century, and the exegesis may be that of Marcion. Egypt in the language of religious symbolism denoted the flesh. The idea that Adam received his soul at the age of thirty is a familiar one, and St Jerome's Rabbi repeated very similar teaching which had come down to him from Aquila. The belief in six millennia having elapsed is also ancient. The modern Syrians believe that a man receives his *parsopa* when he is thirty years old.

F. C. CONYBEARE.