

NOTE ON IGNATIUS *Eph.* 17 AND ST JOHN XIX 39.

I argued in my last article that in *Eph.* 17 Ignatius rightly interpreted the thought of St John xii 3, xix 39, and I cited in confirmation of my view a passage in Lewis *Mythological Acts* p. 90. Since I wrote I have discovered a remarkable confirmation of this hypothesis. Zahn, following a suggestion of Conybeare, thinks that Vardan used Papias when he referred to the use by Nicodemus of four unguents and a mixture half of honey (*Zahn Introd.* iii p. 196). Now according to *Mart. Pet.* 11 four unguents and honey were used in the burial of St Peter. I cannot argue out the matter further here, but will content myself with affirming that the same tradition underlies *Mart. Pol.* 15, where the whole narrative is based on an uncanonical Passion-narrative already worked up into a martyrdom of Peter. Polycarp was burned, and the nearest parallel, therefore, to the Petrine narrative which the writer could secure is the statement that 'the fire made a fragrant smell, as it were, the odour of frankincense or some other precious spices'. We note the plural 'spices'. It is clear, at any rate, that the tradition has very ancient roots, and is not improbably earlier than Papias, who may have been commenting on St Mark xiv 8. Now Vardan connects it with St Luke xxiv 33, St John xx 19, and Zahn is naturally puzzled as to the connexion. I unconsciously provided the answer. The unguents symbolized the Resurrection. I may add that the parallel of the Arabic Acts with Ignatius *Eph.* 17 occurs in a narrative of the appearance of the risen Christ.

H. J. BARDSLEY.