

## Telling The Story of a Forgotten Martyr: Step One

Faculty Advisor: Stephen Bay

### PROJECT PURPOSE

The purpose of the proposed research is to establish the date of the authorship of the ancient martyrdom, *Passio Sanctorum Adriani et Nataliae*.

### PROJECT IMPORTANCE

The *Passio Sanctorum Adriani et Nataliae* is an early Christian martyrdom text that was widely read in antiquity and in the middle ages. The two martyrs featured in the text, Adrian and Natalie, were canonized in both the Roman Catholic and the Orthodox Christian communities and the text was widely represented in medieval art. Regrettably, however, the text has received almost no scholarly attention in the modern era. This is especially unfortunate because the text is a fascinating literary document in and of itself; its treatment of themes such as ancient gender and relic worship are unmatched in other texts of the same genre.

Professor Bay, a Classical Studies professor, is working on the text and intends to produce a much-needed critical edition with commentary soon. As an important first step in this procedure, the text needs to be dated; that's where I come in. Dating the text will help establish its literary and theological relationships with other Early Christian literature. He is willing and eager to supervise my work on this project.

### PROJECT OVERVIEW

The earliest surviving Greek manuscript of this literary text is dated to the 9th century AD. However, the text is likely to have been composed centuries earlier. This confusion limits the capacity of this text to contribute to disciplines like History and Theology. I suspect that this text remains relatively obscure for that very reason. But if a scholar could prove a date of composition, that discovery would add meaning to the text and make it more insightful to the larger academic community. The text will therefore become fundamentally more valuable at the completion of this project.

Prof. Bay's and my project mostly consists of historical and linguistic detective work. For the historical inquiry, we will study the text internally for names of people, for political and military offices, for institutions, and for geographical locations. When found, we will see how accurately each is depicted, and, from this, begin to establish mandatory time boundaries. For example, if the text mentions a specific magistrate that really existed, the text must have been written after his term in office. On the other hand, if a procedure such as a court trial is depicted but in a very incorrect or anachronistic manner, that might suggest that the date of composition should be placed later than the historical time frame of the procedure in question. With martyrdom texts in particular, the degree to which the text reflects certain theological ideas or institutions might provide valuable evidence. For instance, if the characters in the text perform ritual worship of the martyr's remains, it should very likely be dated to a period of time where this was done.

The Ancient Greek language consisted of many dialects that all evolved dramatically through the centuries, giving rise to unique verbal, nominal, and grammatical forms. For my linguistic inquiry, we will pick out specific word forms and compare them to similar word forms found in the *Thesaurus Linguae Graecae* (a huge digital corpus consisting of almost all Ancient Greek literary texts from Homer to Byzantine authors of the 15th century AD). As we work together on this, we should be able to pinpoint when (and sometimes where) a given form likely occurred. The more extensively we plot these results, the more certain our estimates will become.

This project is already in progress. Professor Bay and I have worked together closely on this project for almost a year and we believe to have narrowed a likely date of composition to within a few centuries. The prevalent theme of relic worship in this text is unique among other martyrdom texts. We hope to find evidence connecting this composition chronologically to either of the two iconoclastic controversies of the 8<sup>th</sup> and 9<sup>th</sup> centuries.

## CULMINATING EXPERIENCE

The main academic outcome of this project will be to provide a chronological basis for Prof. Bay's continued work on this text. However, a secondary result will certainly be an academic article on the dating of the text and, fortunately, the timing could not be better. On October 20 2018 The University of Lisbon will hold a conference on their campus titled "Understanding Hagiography and its Textual Tradition: the Late Antique and the Early Medieval Period". The thematic emphasis of this conference aligns precisely with our ongoing research: transformation of hagiographic text, creating new editions of texts, textual history and manuscript tradition. With proper funding, a paper summarizing our research, co-authored with Professor Bay, would almost certainly be admitted. In addition to increasing the academic value of this text, an international presentation of original research would open many doors to future opportunities for me such as law school, PhD programs in Classics, to say nothing of future opportunities to obtain the kind of research grants for which I would be especially qualified after an experience such as this one.

*nice!*

## FUNDING

As written above, the timing of this project could not be more ideal. The University of Lisbon's conference on medieval hagiography is a perfect, one-to-one match of the research I will complete for this honors thesis. Scholars from all around the world will attend this conference, including Professor Bay. If I can obtain the adequate funding, I would have the opportunity to accompany Prof. Bay to present a paper summarizing our research at this conference and interact *on a professional level* with scholars reaching from many countries over the world.

In addition to this academic conference, I am also seeking funding to offset the cost of a study abroad trip with Prof. Bay this summer in which we will examine original papyri of this text in the Mt. Athos library and the Benaki Museum, both located in Athens Greece.

The combined cost of the manuscript autopsy (in person review) in Athens and travel to the conference in Lisbon will exceed \$8,000 (\$2,000 for travel expenses to Portugal and \$6,000 for the cost of the study abroad). Professor Bay and I therefore request \$1500 to be applied to these costs. Although we acknowledge that the Honors Department cannot fund this research project entirely, the \$1500 research grant will greatly offset the cost and take us one step closer to making this project a reality. If granted, this funding will first be applied to the cost of travel to and from the conference in Lisbon Portugal. I understand that \$1000 may be requested for research purposes, and, if the conference occurs after the thesis defense, an additional \$500 may be requested to cover costs of presenting at an academic conference. By participating in this conference, the BYU Honors Program will enjoy an international presence.

## QUALIFICATIONS OF THESIS COMMITTEE

**Faculty Advisor: Professor Stephen Bay, Department of Comparative Arts and Letters, Classical Studies Section Head:** Prof. Bay is uniquely qualified to mentor me for this project. Following his M.A in Classics, he earned a Ph.D. in Classical Philology. Classical Philology deals with textual criticism and editing ancient texts, which is the goal of this project.

**Department Honors Coordinator: Professor Cecilia Peek, Department of Comparative Arts and Letters:** Professor Peek's emphasis in Classical Historiography will offer a needed second perspective on our historical analysis of this text. While Professor Bay and I will mainly focus on literary and linguistic evidence in the text, Professor Peek on the other hand can give much-valued perspective into broader historical trends to consider.

**Faculty Reader: Dr. Seth Jeppesen, Department of Comparative Arts and Letters:** Dr. Jeppesen's interest in medieval Christianity will provide the committee with important historical expertise in the very period we are studying. Currently, I am taking a class on Medieval Latin from Dr. Jeppesen and already have gained important skills in reading and interpreting the Latin sources of the time. This committee would be incomplete without Dr. Jeppesen's unique skillset.

## PROJECT TIMETABLE

JANUARY – MAY 2018	-Finish a temporary English translation for research purposes. -Further substantiate our argument that this text is a product of the 8 <sup>th</sup> century iconoclasm. -Begin writing the text of our paper.
MAY 30 2018	-Submit an abstract to the Society For Classical Studies' conference in Lisbon, Portugal
JUNE-JULY 2018	-Proofread and polish our paper for conference presentation.
JULY -SEPTEMBER 2018	-Defend my Honors Thesis
OCTOBER 24-26 2018	-Present at conference in Lisbon, Portugal

## PASSIO SANCTORUM ADRIANI ET NATALIAE

*Τοῦ ἁγίου μάρτυρος Ἀδριανοῦ καὶ Ναταλίας καὶ τῆς συνοδίας αὐτῶν*

### CAPUT I

Ὁ ἅγιος μάρτυς Ἀδριανὸς καὶ Ναταλία ἡ σύμβιος αὐτοῦ ἡ καὶ ἐπαλείψασα αὐτὸν πρὸς τοὺς ἀγῶνας ὑπῆρχεν ἐπὶ Μαξιμιανοῦ τοῦ βασιλέως ἐν Νικομηδεῖα τῇ πόλει. Ἐν τῇ δευτέρᾳ οὖν περιόδῳ τοῦ Μαξιμιανοῦ, συλληφθέντων ἀνδρῶν χριστιανῶν τὸν ἀριθμὸν εἰκοσιτριῶν κρυπτομένων ἐν τοῖς (5) σπηλαίοις καὶ πλείστοις αἰκισμοῖς ὑποβλήθέντων καὶ τὸ στόμα θλασθέντων διὰ τὴν εἰς Χριστὸν πίστιν, ὁ μακάριος Ἀδριανός, πρῶτος ὢν τῆς βασιλικῆς τάξεως, ἔφη πρὸς αὐτούς· Ὅρκῶν ὑμᾶς, ἄνδρες, εἶπατέ μοι ἃ προσδοκᾶτε ἀντάξια τῶν τοσοῦτων βασάνων.» Οἱ δὲ ἅγιοι λέγουσιν αὐτῷ· Ἄ ὀφθαλ- (10) μὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς μαρτυροῦσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ.» Τότε ὁ μακάριος Ἀδριανός, τῆς χάριτος πλησθεὶς τοῦ θεοῦ, ἐστῶς μέσον τῶν ἁγίων λέγει τοῖς ταχυγράφοις· Γράψατε καὶ τὸ ἐμὸν ὄνομα. (15) Ἦδέως γὰρ μετ' αὐτῶν κἀγὼ ὑπὲρ Χριστοῦ ἀποθνήσκω.» Καὶ οὕτως συγκατηριθμήθη καὶ αὐτὸς τοῖς ἁγίοις, σιδηρωθεὶς καὶ ἐγκλεισθεὶς μετ' αὐτῶν ἐν τῇ φυλακῇ.

### CAPUT II

Ναταλία δὲ ἡ γυνὴ αὐτοῦ, ἀκούσασα ὅτι ἐβλήθη δεσμοῖς σιδηροῖς ἐν τῇ φυλακῇ, διέρρηξε τὰ ἱμάτια αὐτῆς. Ἦνίκα δὲ ἐρωτήσασα ἔμαθεν ὅτι διὰ τὴν εἰς Χριστὸν ὁμολογίαν καὶ τὸ μὴ βούλεσθαι ἀρνήσασθαι αὐτὸν κατεσχέθη, ἀλλάξασα τὰ ἱμάτια αὐτῆς ἦλθεν εἰς τὸ δεσμοκτήριον· καὶ καταφιλήσασα τὰ (5) δέσμια αὐτοῦ ἐμακάριζε καὶ ἐπεστήριζεν αὐτόν, δυσωποῦσα καὶ τοὺς ἁγίους εὐχεσθαι ὑπὲρ αὐτοῦ. Καὶ λοιπὸν ἀποστέλλει αὐτὴν ὁ ἅγιος Ἀδριανὸς εἰς τὸν οἶκον αὐτῆς εἰπὼν ὅτι· «Ἄπελθε, κυρία μου. Καὶ ἡνίκα γενώμεθα εἰσαγώγιμοι ἐν τῷ κριτηρίῳ πρὸς τὸ ἐρωτηθῆναι ἡμᾶς, δηλοῦμέν σοι ἵνα (10) παραστῆς ἐν τῇ τελειώσει ἡμῶν.» Καταλαβούσης δὲ τῆς ἡμέρας τῆς αὐτῶν παραστάσεως, συνταξάμενος τοῖς ἁγίοις ὁ μακάριος Ἀδριανὸς καὶ παρ' αὐτῶν ἐγγυηθεὶς ἀπῆει πρὸς Ναταλίαν, μηνῦσαι αὐτῇ ἵνα παραστῆ τῇ τελειώσει αὐτῶν. Ἡ δὲ ἀκούσασα ὅτι ἀπελύθη καὶ ἔρχεται, νομίσασα λιποτακτῆ- (15) σαντα πεφευγέναι αὐτὸν τὸ μαρτύριον, ἐκλείσει κατ' αὐτοῦ τὴν θύραν καὶ ἤρξατο ἀποπέμπειν αὐτὸν μετ' ὀργῆς καὶ στηλιτεύειν τὴν ἄρνησιν αὐτοῦ καὶ ἀποδύρεσθαι τὸ ναυάγιον τῆς ψυχῆς αὐτοῦ καὶ ὅτι «Οὐκ ἠξιώθην μίαν ἡμέραν γυνὴ μάρτυρος κληθῆναι.» Ὁ δὲ, ταῦτα ἀκούων λεγούσης αὐτῆς, ἔχαιρε· (20) καὶ λέγει αὐτῇ πρᾶξι τῇ φωνῇ ὅτι καὶ λέγει αὐτῇ πρᾶξι τῇ φωνῇ ὅτι «Οὐχ ὡς σὺ λέγεις δειλιά-

σας τὸ μαρτύριον πέφευγα, ἀλλ' ἤλθον συντάξασθαί σοι, ὅπως ἐπιστῆς τῇ τελειώσει ἡμῶν, καθὼς καὶ συνεθέμεθά σοι.» Ὅτε δὲ ἤκουσεν ὅτι συντάξεως χάριν ἦκει πρὸς αὐτήν, ἤνοιξε τὴν οἰκίαν· καὶ ἀσπασαμένη αὐτὸν ἐνουθέτει καὶ (25) ἐπεστήριξε· καὶ ἐκ πάντων τῶν γηϊνῶν πραγμάτων παρήνει τὸν νοῦν αὐτοῦ χωρισθῆναι.

### CAPUT III

Καὶ συνοδεύσασα αὐτῷ ἦλθε πρὸς τοὺς ἀγίους. Καὶ δὴ γυμνωθεῖς, τὸ ξύλον ἔχων αἰρόμενον ταῖς χερσὶ, παρέστη τῷ βασιλεῖ. Καὶ ἐρωτηθεῖς μεγαλοφώνως ὁμολόγησε τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Διὸ τύπτεται ξύλοις. Ἐμμένων @1 δὲ τῇ πίστει, στερρῶς καὶ ἀνηλεῶς τυπτόμενος ἔλεγε τῷ βασι- (5) λεῖ· «Ὅσον πληθύνεις τὰ εἶδη τῶν βασάνων, τοσοῦτον προξενεῖς μοι τὰ κάλλη τῶν στεφάνων.» Τύπτεται οὖν κατὰ γαστήρ, ἕως ἂν τὰ σπλάγχνα αὐτοῦ διερράγησαν. Τῶν δὲ ἀγίων ἐν τῇ φυλακῇ κατακειμένων διὰ τὰς ἀφορήτους βασάνους καὶ μὴ δυναμένων εἰς τὸ δικαστήριον παραγενέσθαι καὶ ἐρωτηθῆ- (10) ναι, ἦγον τὸν ἅγιον Ἀδριανὸν ὑπὸ τῆς Ναταλίας βασταζόμενον καὶ ἔθηκαν ἐν τῇ φυλακῇ, τῶν ἀγίων ἐκτενῶς ὑπὲρ αὐτοῦ τῷ θεῷ δεομένων. Τῶν δὲ εὐσεβῶν καὶ πιστῶν γυναικῶν κωλυομένων εἰσερχέσθαι πρὸς τὴν ἐπίσκεψιν τῶν ἀγίων, δρα- (15) μουσα ἡ Ναταλία καὶ ἀνδρικὸν σχῆμα περιβαλομένη, οὕτως εἰσῆει εἰς τὴν φυλακὴν, ἀλείφουσα τὰς πληγὰς τῶν ἀγίων καὶ ἐπιστηρίζουσα Ἀδριανὸν τὸν ἄνδρα αὐτῆς καὶ δεομένη αὐτοῦ εὐχεσθαι ὑπὲρ αὐτῆς μὴ ἐμπεσεῖν αὐτὴν μετὰ τὴν αὐτοῦ τελείωσιν εἰς χεῖρας ἀσεβῶν. Μαθοῦσαι δὲ καὶ αἱ λοι- (20) παὶ γυναῖκες οἷα σχήματι εἰσῆει ἡ Ναταλία πρὸς τοὺς ἀγίους, τῷ αὐτῷ τρόπῳ καὶ αὐταὶ εἰσιοῦσαι ἐθεράπευον αὐτούς. Λαβόντων οὖν τὴν ἀπόφασιν τῶν ἀγίων ξίφει τὰ μέλη αὐτῶν ἐκκοπήναι, Ναταλία τοὺς δημίους παρεκάλει ἀπὸ Ἀδριανοῦ ἄρξασθαι. Λαβομένη δὲ Ναταλία τῶν ποδῶν Ἀδριανοῦ εἴλκεν ἐπὶ τοῦ ἄκμωνος· οὗς καὶ κρατοῦσα παρεκάλει νουθε- (25) τοῦσα αὐτὸν ὑπομείναι. Οἱ δὲ δήμιοι δυνάμει μεγάλῃ κρούσαντες ἀπέτεμον τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ, τῆς Ναταλίας παρακαλοῦσης αὐτὸν καὶ ἐπιστηρίζουσης. Καὶ οὕτως παρέδωκε τὸ πνεῦμα αὐτοῦ ὁ μάρτυς. Ὡσαύτως καὶ τῶν λοιπῶν ἀγίων συνθλάσαντες τὰ μέλη εἰς πῦρ ἐνέβαλον. (30)

### CAPUT IV

Ναταλία δέ, κλέψασα τὴν χεῖρα τοῦ ἀγίου Ἀδριανοῦ καὶ περιζωσαμένη αὐτήν, ἠκολούθει τοῖς λειψάνοις μεθ' ἐτέρων @1 γυναικῶν, δεχομένη τὰ ἐκ τῶν ἀγίων ἀποστάζοντα αἵματα καὶ ἐξ αὐτῶν ἑαυτὴν ἀλείφουσα. Βληθέντων δὲ τῶν ἀγίων λει- (5) ψάνων εἰς τὴν κάμινον, ὑετὸς γενόμενος πολλὸς ταύτην κατέσβεσε· καὶ οὕτως ἀνεῖλαντο οἱ πιστοὶ τὰ λείψανα τῶν ἀγίων.

Εὐσεβίος δέ τις, φερώνυμος ὢν τῆς εὐσεβείας, χρυσίον  
δοῦς τοῖς φυλάσσουσι στρατιώταις, ἐκώλυσεν αὐτοὺς τοῦ περι  
τῶν λειψάνων τῶν ἁγίων διερευνᾶν· καὶ οὕτως βαλὼν αὐτὰ ἐν  
ἀκατίῳ ἤγαγεν εἰς τὸ Βυζάντιον. Ἡ δὲ Ναταλία χιλίαρχόν τινα (10)  
αἰτησάμενον λαβεῖν αὐτήν εἰς γυναῖκα, αἰτήσασα χρόνον εἰς  
τὸ σκέψασθαι ἠπάτησεν. Παραστάσης γὰρ αὐτῆς τῇ κλίνῃ  
τοῦ ἁγίου μάρτυρος καὶ κλαιούσης, ὤφθη αὐτῇ εἰς τῶν ἁγίων  
μαρτύρων λέγων· «Εἰσηκούσθη σου ἡ δέησις. Ἀλλὰ σπεῦσον,  
ἔλθε πρὸς ἡμᾶς εἰς τὸ Βυζάντιον· κάκει ἐπισκέπτεται σοι (15)  
ὁ κύριος.» Καὶ ἄρασα τὴν χεῖρα τοῦ ἁγίου εἰσῆλθεν ἐν τῷ  
πλοίῳ ἀπαίροντι εἰς τὸ Βυζάντιον. Ὁ δὲ χιλίαρχος κατεδίωξεν  
αὐτήν, πλεύσας καὶ αὐτός. Ἀντιανεμίας δὲ γενομένης, ἐκείνη  
μὲν διεσώθη· αὐτὸς δὲ ἐκώλυθη κατὰ τὴν ὁδόν. Πρὸ δὲ τοῦ  
ἀποσωθῆναι αὐτήν, κατὰ τὸ μεσονύκτιον πνεῦμα ἀπατηλὸν (20)  
ἐφάνη αὐτοῖς λέγον· «Πρὸς τὰ ἀριστερὰ ἐκκλίνατε.» Τότε  
φανεῖς αὐτοῖς ὁ ἅγιος Ἀδριανὸς ἐν ἀκατίῳ ἔμπροσθεν προπο-  
ρευόμενος ἔλεγεν· «Ἐνθεν πορευέσθε· ὁ γὰρ προσλαλῶν ὑμῖν  
εἰς τὰ ἀριστερὰ πορευθῆναι ὁ πειράζων ἐστίν.» Ἡ δὲ Νατα-  
λία, ἰδοῦσα προηγούμενον τὸν ἅγιον Ἀδριανὸν καὶ περιχαρῆς (25)  
γενομένη, ἐβόα λέγουσα· «Ἴδου ὁ κύριός μου Ἀδριανός.»  
Καὶ οὐκέτι ὤφθη αὐτοῖς ὁ ἅγιος. Καταλαβοῦσα δὲ τὸ Βυζάν-  
τιον ἠσπάσατο τὰ λείψανα τῶν ἁγίων. Καὶ φαίνεται αὐτῇ κα-  
θ' ὕπνου ὁ ἅγιος Ἀδριανὸς λέγων· «Καλῶς ἦλθες ἐν εἰρήνῃ  
ἡ δούλη τοῦ Χριστοῦ καὶ θυγάτηρ τῶν ἁγίων μαρτύρων. Δεῦρο (30)  
πρὸς ἡμᾶς, ἀπολαβοῦσα τὰ ὀφειλόμενά σοι.» Καὶ εὐθέως  
ἀφῆκε τὸ πνεῦμα. Ἦν καὶ κηδεύσαντες κατέθηκαν πλησίον  
τῶν λειψάνων τῶν ἁγίων μαρτύρων. Πληθὸς τε ἀνδρῶν καὶ  
γυναικῶν παρέμενον τῷ μαρτυρίῳ δοξάζοντες τῷ θεῷ· ὅτι  
αὐτῷ πρέπει δόξα, τιμὴ καὶ κράτος εἰς τοὺς αἰῶνας τῶν (35)  
αἰῶνων, ἀμήν.

*Passio Sanctorum Adriani et Nataliae* In Translatione  
Working Translation: Caleb Deppermann & Ryan Baldwin

CAPUT I

The holy martyr Adrian and Natalie, his wife, who supported him against his struggles, was present under Maximian the king in Nikomedia the city. Therefore, in the second patrol of Maximian, after the Christians were apprehended, 23 in number, while they were hiding in the caves, and after they were beaten upon with many tortures and bruised upon the mouth on account of their faith in Christ, blessed Adrian, who was first among the kingly rank, he said to them, "because I bound you by oath, O men, you tell me that which seems to you worthy of such torments. Then the saints say to him, "that which eye saw not which ear heard not and has not entered upon the heart of man, those things which God prepared for those who love him and for those who testify on behalf of his name. Then, blessed Adrian, because he was full of the grace of God and while he stood among the saints said to the short-hand writers, "write my name too". For I also sweetly die with them on behalf of Christ. And thus he himself was included with the saints when he was chained up and included with the saints in the prison.

CAPUT II

Then Natalie, his wife, when she heard that cast in iron chains in the prison, ripped apart her clothing. But when she asked, she learned that it was on account of his confession for Christ and his not wanting to utterly deny him, he was detained. When she changed her clothes, she went to the prison. And after she kissed his bonds, she blessed and supported him. Then she entreated the saints to pray on his behalf. Then Saint Adrian sent her away to her house, saying "Depart my lady. And when we are led into the court of judgement for us to be questioned, then we will tell you in order that you stand present for our execution." When the day of their hearing came, holy Adrian assembled the saints, made a pledge in their presence, and left to Natalia to inform her so that she might stand present for their execution. When she heard that he was released and was coming and because she thought that he abandoned his duty and fled from his martyrdom, she bared the door against him and began to send him away with wrath and began to denounce his recantation and began to bitterly lament the shipwreck of his soul and said that I was not counted worthy be called the wife of for one day. Then he, when he heard her saying these things, he was rejoicing and he said to her with a gentle voice, "I have not fled my martyrdom as you say on account of fearing, but I came to gather you, that you might stand present during our execution, just as we have promised you." When she heard that he came to her for the sake of the previous arrangement, she opened the household. And after greeting him, she admonished and strengthened him. And she urges his mind do be separated from of all earthly affairs.

CAPUT III

When she traveled with him to that place, she went to the saints. And when he stripped naked, and having a beam which was raised with his hand, he stood present before the king. And when he was asked he loudly confessed the name of the Lord Jesus Christ. And because of that he was beaten with a club. And because he stood fast in the faith and while he was severely and unmercifully beaten, he said to the king, "as many forms of torture as you heap upon me, that much you will introduce to me the beauty of crowns [in heaven]". Therefore he was beaten upon his stomach, up until his entrails broke through. At the same time, the Saints lied down in agony because of their unendurable tortures and because they were unable to even be questioned and be present to the court, they were leading Saint Adrian as he was supported at the hand of Natalia and they placed him in prison. Consequently, the saints were earnestly fettered to God because of him. Because pious and faithful women were barred from entering the saints' hearing and after Natalia ran [home], she arrayed herself in a manly likeness. And thus she went into the prison, anointing the wounds of the saints and she also uplifted Adrian her husband and she begged him to pray for her that after his end that she not fall into the hands of the unfaithful. And when the remaining women learned in what manner Natalia went in to the saints, they were attending to them in the same way. Therefore after

the saints understood their punishment that their limbs be cut off with a sword, Natalia was calling that the executioners commence his work, starting with Adrian. Then Natalie took Adrian's feet and was dragging him upon the chopping block, and she held fast to his feet. She then called forth, admonishing, saying to him that he abide there patiently. Then the executioners dismembered his feet and hands by striking with great strength, while Natalia called out to him and supported him. And in this manner the martyr/witness gave up his spirit. And likewise, after the executioners crushed the limbs of the rest of the saints, they threw the limbs into the fire.

#### CAPUT IV

And Natalia after stole the hand of Saint Adrian and girding herself, she followed the remainder with the other women welcoming the blood which fell in drops from the saints and anointing herself from them. And after the remaining people were thrown into the furnace, much rain appeared, quenching the furnace. And thus the faithful took up the remains of the saints. And some Eusebius who bore the name of godliness, after giving gold to the soldiers who were hindering that they would search through the saints' remains. And thus throwing them into a boat they departed to Byzantium. And Natalia deceived some military tribune who was asking to take her to wife, by asking him for time to consider the thing. For while she was standing on her bed weeping for the holy martyr, one of the martyrs appeared to her saying "your need was heard. But hurry, go to us in Byzantium. There the lord helps you." And after raising the hand of the saint she went in a ship which was departing to Byzantium. And the military tribune hunted for her when he sailed. And a contrary wind appeared, he was rescued. But he was hindered from his journey. But he was saved for her at midnight spirits which appeared deceptively to him. The spirits said steer clear from the left [wicked] things. Then saint Adrian appearing to them in the boat coming in front of them said "go there. For he who speaks to you to go to the ominous things is he who tests you". And Natalia seeing Adrian who showed the way, being very glad, shouted saying, "see the lord of my Adrian". And the saint had not yet appeared to them. And taking herself to Byzantium she greeted the remaining saints. And Saint Adrian appeared to her in her dreams saying, "servant of Christ and daughter of the holy martyrs, go well in peace. Come to us taking away the things which are owed to you". And straightway her spirit went away. Who burying her placed her near the remainder of the holy martyrs. A multitude of men and women endured in martyrdom, glorying in God. Since it suits him for glory, honor and power to the eternities of eternities.