

# THE SUFFERING<sup>1</sup> OF PERPETUA AND FELICITAS

## PREFACE

If there are ancient<sup>2</sup> examples of faith, *which are* even testifying to God's grace and *are* producing the edification of a human, *and*, on-that-account, are having been collected in letters *so that the* readings of them may be representations of *past* affairs, and *so that* God might be being honored and a human might be greatly-strengthened, why might new documents not also be collected, which will be equally convenient for both purposes?<sup>3</sup> **2** Because, accordingly, these *new illustrations* will sometime in the future also be ancient and necessary for posterior *generations*—*even if in the* their present time (due to the veneration of antiquity having been taken-up) their authority is more-minor.

**3** Instead, may they see to *this*—*those* who might be judging the one power of the one spirit according to the lifetimes of times—when the more-recent things (whichever *ones* are later than *the* last) will be reputed greater, in-accordance-with the exuberance of grace *which* has been decreed into the utmost periods<sup>4</sup> of the age. **4** For:

In the last days, says the Lord,

I will pour out my spirit on all flesh;  
and their sons and daughters will prophesy.

And I will pour out my spirit on my servants and handmaidens;  
and young-men will see visions,  
and old-men will dream dreams.

(Joel 2:28-29)

**5** And, accordingly, **we** (exactly-as we are recognizing and honoring prophecies, in-this-*same*-manner, *are also recognizing* new visions as equally promised-in-return to us), **6** are recognizing the rest of the powers of the holy spirit to be necessary for the instrumentation of the assembly (to which the same spirit was also sent, administering all gifts in all persons as the Lord proportionately distributed to each person). **7** And we are collecting these, and we are celebrating them by recital to the glory of God, *so that no one* who is either full of imbecility or despairing of faith might be estimating that the divine grace has conversed *only* with the ancients (whether in the dignity of testifiers, or whether in that of revelations), **8** especially when God might always be working the things which he has promised-in-return: in a testimony to those who are not believing, in a benefit to those who are believing.

**9** And, accordingly, brothers and little-sons, what **we** have heard and have come-in-contact-with, we are also announcing to you\*, *so that you\** also, who attended in person, might be remembering the glory of the Lord; **10** and *so that you\**, who are now recognizing him through hearing, might be having a communion with the holy testifiers, and, through them, with our Lord Jesus the Anointed-One, to whom be splendor and honor into the ages of the ages. Let it be.

## CHAPTER 1

**1(2.1)** A number of adolescent oral-students were having been apprehended: Revocatus and his fellow-slave Felicitas, Saturninus and Secundulus. **2** And here between them was also Vibia Perpetua: an honorable daughter, having been liberally instituted, having been maternally married, having a father and a mother and two brothers (*the one of which was an oral-student like herself*). And she was having an infant son at the breast. But she herself was about twenty two years old. **3** Now from here on, the entire account<sup>5</sup> of her testimony here she herself has narrated (having been conscripted by her own-hand) and she has left-behind<sup>6</sup> her-own sentiments. **4(3.1)** She remarks:

At the time when we would have still<sup>7</sup> been being with the prosecutors,<sup>8</sup> and my father, out of affection for me, was persevering to be overturning me by his words and to be throwing me down from the faith, I said,<sup>9</sup> "Father, do you see this vase, for instance, lying here, or waterpot or whatever it may be?"<sup>10</sup>

And he said, "I see it."

**5(2)** And I said to him, "It is it able to be being called by another name than what it is?"

And he declared,<sup>11</sup> "No."

"Therefore, in-this-*same*-way, **I** also am not able to be being said to be anything other than what I am, a Christian."

**6(3)** Then father, having been moved by this word, threw<sup>12</sup> himself at me as though<sup>13</sup> he would be plucking my eyes out. Instead, he only vexed me. And he had withdrawn<sup>14</sup> from me, having been vanquished along with his arguments of the Slanderer.

**7(4)** Then for a few days, I gave<sup>15</sup> thanks to the Lord that I had become-free-from my father, and I was refreshed by his absence. **8(5)** In the space of these<sup>16</sup> few days I was<sup>17</sup> having been immersed; and the spirit dictated to me, that from the time of the water, I was to seek for nothing else except for bodily endurance.<sup>18</sup>

**9** A few days after this, we were<sup>19</sup> being retaken into the prison; and I was terror-stricken-out of my mind, because I had<sup>20</sup> never before experienced such darkness. **6(6)** O hopeless day! Because<sup>21</sup> of the crowds, the heat was harsh! And there was the rough-handling of the soldiers! Last of all, I was being distressed<sup>22</sup> there by worry<sup>23</sup> for my infant.

**10(7)** Then Tertius and Pomponius (ministers having been blest) who were ministering to us, offered<sup>24</sup> a bribe to the soldiers, so that, after we were sent-out into a better place of the prison, we might be refreshing ourselves for a few hours.

**8(8)** Then, while they were going-out from the prison, each one, after they were turned, were themselves having-leisure.<sup>25</sup>

**11** I was giving-milk to my infant, who was already having been enfeebled with hunger. Worried<sup>26</sup> about him, I was uttering-to my mother and I was comforting my brother. I was committing<sup>27</sup> my son to them. For-that-reason, I was melting inside, because I had seen them being melted inside on my account.<sup>28</sup> **12(9)** Such are the worries<sup>29</sup> which I had suffered<sup>30</sup> for many days. And I obtained permission, so that my infant might be remaining in the prison with me. And straightaway, I gained-strength. And I am now having been relieved from my labor and worry<sup>31</sup> of my infant, and my prison is suddenly having been made a praetorium, so that I would have been preferring to be there rather than anywhere else.

**13(4.1)** Then my brother said to me, "Lady<sup>32</sup> sister, you are already in a position of great dignity—so much, that you might be requesting for a vision, and it might be being shown to you whether you are to undergo a suffering or whether to be given a free passage home."

**14(2)** And I (who was knowing that I was able to be talking with the Lord (whose so-many benefits I had<sup>33</sup> experienced)) confidently promised him in-return, saying, "Tomorrow<sup>34</sup> I will announce-an-answer to you."

**15** And I made-a-request, and this was<sup>35</sup> shown to me:

(3) I saw a bronze ladder of miraculous height, reaching up to the heaven. And it was narrow, through which only a single person would be being able to be ascending at a time. And in the sides of the ladder, every kind of sharp-iron-implements were affixed. There were swords, lances, hooks, sabers, and javelins; so that if someone would have been ascending negligently or not stretching from above he would be being mangled and his flesh would be being inherited to the sharp-iron-implements.

**16(4)** And below the ladder itself, there was a dragon of miraculous magnitude, which was lying-down, which was lying in ambush for those who are ascending, and terrifying them away, so that they might not be ascending.

**17(5)** However Saturus ascended first (who afterward, had, of his own accord, delivered himself up for our sakes (who himself had

<sup>11</sup> literally "declares"

<sup>12</sup> literally "sends"

<sup>13</sup> literally "himself in me so that"

<sup>14</sup> literally "And he is having been set-forward"

<sup>15</sup> literally "moved"

<sup>16</sup> literally "itself"

<sup>17</sup> literally "am"

<sup>18</sup> literally "endurance of body"

<sup>19</sup> literally "are"

<sup>20</sup> literally "I was having"

<sup>21</sup> literally "By benefit"

<sup>22</sup> literally "macerated"

<sup>23</sup> literally "solicitude"

<sup>24</sup> literally "constituted"

<sup>25</sup> literally "themselves being-vacant"

<sup>26</sup> literally "solicited"

<sup>27</sup> literally "commending"

<sup>28</sup> literally "on my benefit"

<sup>29</sup> literally "solicitudes"

<sup>30</sup> literally "worries I am having suffered"

<sup>31</sup> literally "solicitude"

<sup>32</sup> literally "lady"

<sup>33</sup> literally "I was having"

<sup>34</sup> literally "Tomorrow's day"

<sup>35</sup> literally "this is having been"

<sup>1</sup> [Title] Lat / Gk "Testimony"

<sup>2</sup> literally "veteran"

<sup>3</sup> literally "causes"

<sup>4</sup> literally "decreed in the most-ultimate spaces"

<sup>5</sup> literally "the total order"

<sup>6</sup> literally "relinquished"

<sup>7</sup> literally "heretofore"

<sup>8</sup> [3:1] Lat (some have "persecutors" for "prosecutors") / Gk "While we were still being closely-observed"

<sup>9</sup> literally "say"

<sup>10</sup> literally "here, waterpot if something-else?"

edified us), and at-the-time when we were being led-to<sup>1</sup> *the court*, had not been present).

**18(6)** And he came-to the top<sup>2</sup> of the ladder. And he himself turned-around, and he said to me, “Perpetua, I am holding-up<sup>3</sup> for .you. Instead, be seeing *that* that dragon might not be biting you.”

**19** And **I** said, “He will not harm me, in *the* name of Jesus *the* Anointed-One.”

**20(7)** And the dragon, slowly, as-if-fearing me, ejected *its* head from underneath *the* ladder itself. And as-if *it was* the first step I would be treading, I trod on his head and I ascended.

**21(8)** And I saw *an* immense space of *an* orchard. And in *the* middle of *it*, a gray-haired human was sitting, dressed in shepherd’s garb. *He was* grand, and *was* milking sheeps. And standing around *him* were many thousands clothed-in-white.

**22(9)** And he rose *his* head, and he looked-at me, and he said to me, “*It is* good you have come, *my* child.”

And he clamored to me, and he gave to me, as it were,<sup>4</sup> a small-mouthful of *the* cheese which he had milked. And **I** accepted *it* with my cupped<sup>5</sup> hands and I ate *it*. And *the* whole *group* of *those* who were standing-around, said, “Let it be!”

**23(10)** And I was<sup>6</sup> awakened to *the* sound of *their* voice, still<sup>7</sup> completely-eating some unknown sweet thing. And straightaway, I brought-back a *response* to my brother. And we gained-intelligence *that* we were<sup>8</sup> going to suffer. And we already began to be having no hope in *this* age.

## CHAPTER 2

**1(5.1)** A few days later, a rumor ran *about*, that we would be being heard in *court*. And my father arrived from *the* civil-community, having been consumed with tediousness. And he ascended to me, *so* that he might be throwing me down from *the* faith, saying:

**2** “*My* daughter, be having-mercy-on my gray-hair. Be having-mercy-on *your* father—if I am worthy to be being called ‘father’ from you; if, with these hands, I have carried you forward to this flower of age; if I set you before all your brothers: May you not give me *over* to<sup>9</sup> the scorn of humans. **3** Be looking-at your brothers. Be looking-at your mother and *your* mother’s-sister. Be looking-at your son, who will not be able to be living after you *have* died. **4** Be laying-aside *your* soul. You will exterminate *the* whole of us. For not-one of us will be *able* to utter freely *again* if you would be made-to-suffer anything.”

**5** *My* father was saying this, as-if for his piety, kissing my hands and tossing himself at my feet. And *while* shedding-tears, he was already no *longer* naming me ‘daughter’, but instead ‘lady’. **6** And **I** was feeling-pain *over* the gray-hairs of my father, because he alone from all my race, would not be rejoicing from my suffering.

**7** And I was comforting him, saying, “This will happen on<sup>10</sup> that scaffold, in-the-way God would want. For you will know, *that* we have not been constituted in our own power, but instead in God’s.”

And he receded from me, having been grieved.

**8(6.1)** On another day, when we would have been eating-breakfast,<sup>11</sup> we were<sup>12</sup> suddenly seized, *so* that we might be being heard in *court*. And we came to *the* forum. Straightaway a rumor ran throughout *the* parts in-the-vicinity of *the* forum, and *an* immense people had formed.<sup>13</sup> **9(2)** We ascended on<sup>14</sup> *the* scaffold. After *the* rest of *them* were interrogated, they had<sup>15</sup> confessed *the* faith.

**10** It also came<sup>16</sup> to me. And *my* father suddenly appeared with my son. And he dragged me forth from *the* step, saying, “Be supplicating *the* gods. Be having-mercy-on *your* infant.”

**11(3)** And Hilarianus *the* procurator (who had then accepted *the* right of the sword after the proconsul Minucius Timinianus<sup>17</sup> died) remarked,<sup>18</sup> “Be sparing your father’s gray-hairs. Be sparing *your* infant boy. Be making *the* sacred-offering for *the* health of *the* emperors.”

<sup>1</sup> literally “when we are having been led-to”

<sup>2</sup> literally “came-to in the top”

<sup>3</sup> literally “sustaining”

<sup>4</sup> literally “as-if”

<sup>5</sup> literally “joined”

<sup>6</sup> literally “I am having been”

<sup>7</sup> literally “heretofore”

<sup>8</sup> literally “intelligence to be”

<sup>9</sup> literally “in”

<sup>10</sup> literally “This will make in”

<sup>11</sup> [6:1] Lat / Gk “The day in which it had been ordained”

<sup>12</sup> literally “were are having”

<sup>13</sup> literally “people is having been made”

<sup>14</sup> literally “in”

<sup>15</sup> literally “they are having”

<sup>16</sup> literally “It is also coming”

<sup>17</sup> [2:11] Lat / Gk “Oppianus” / Possible Emendation “Opimianus”

<sup>18</sup> literally “remarks”

**12(4)** And **I** responded,<sup>19</sup> “I am not making *it*.”

“Are you a Christian?” remarked<sup>20</sup> Hilarianus.

And **I** responded, “I am a Christian.”

**13(5)** And when father would have been standing *trying* to throw me down from *the* faith, he was<sup>21</sup> directed from Hilarianus to be thrown-forward, *and* he was beaten with a stick. And I felt-pain for my father’s fall, as-if **I** would have been having been beaten *myself*. In-this-manner, I felt-pain for his miserable old-age.<sup>22</sup>

**14(6)** Then *Hilarianus* pronounced a *sentence* on *the* whole of us, and he was condemning us to *the* beasts. And we descended to *the* prison in cheers.<sup>23</sup> **15(7)** Then, because *my* infant had become-accustomed to be accepting *my* breasts from me and to be remaining with me in *the* prison, I straightaway sent<sup>24</sup> *the* minister Pomponius to *my* father, requesting for *my* infant. **16(8)** Instead, father did not-wish to be giving *him* to me. And in-whatever-way God wanted, that *infant* did not-even desire *my* breasts *any*-longer, nor-even did *my* breasts make any inflammation.<sup>25</sup> I was not being distressed<sup>26</sup> by worry<sup>27</sup> for *my* infant and by pain in *my* breasts.<sup>28</sup>

**17(7.1)** A few days later, while *the* whole of us were<sup>29</sup> praying, suddenly, in *the* middle of *the* prayer, a voice made-its-way-to me,<sup>30</sup> and it named Dinocrates. And I became-stupefied, because *that* name would never *have* had come to me in *my* mind until then. And I felt-pain, after I was made-to-commemorate his fall. **18(2)** And straightaway, I recognized *that* I was worthy, and *that* I was to be being obligated<sup>31</sup> to be begging for him. And I began to be making much prayer for him, and to be groaning to *the* Lord.

**19(3)** Immediately, on *that* very night, this was<sup>32</sup> shown to me:

**20(4)** I saw<sup>33</sup> Dinocrates going-out from a dark place, and where *there* were also several *places*. *He was* strongly heating and thirsting. *He had* filthy<sup>34</sup> ornamentation and pale color. And *the* wound, which he had when he would have been made-dead, was *still* in his face. **21(5)** This Dinocrates had been my fleshly brother, who, *at the* age of seven years, went-to *his* end evilly through *an* infirmity of a cancerous face, in order that his death became odious to all humans. Therefore, for this *person*, I had made *my* prayer.

**22(6)** And between me and him was a grand interval, in order that it would not have been being possible for either of us to be going-to the other. **23(7)** Next, in that place where Dinocrates was, there was a pool filled with water, having a rim<sup>35</sup> which was higher than *the* stature of *the* boy. And Dinocrates was extending himself as-if he would<sup>36</sup> drink from *it*. **24(8)** **I** was feeling-pain, because even *though* that pool was having water, however, even due to *the* height of *the* rim,<sup>37</sup> he would not be able to drink from *it*.

**25(9)** And I was<sup>38</sup> awakened. And I recognized *that* my brother was laboring.<sup>39</sup> Instead, I was having-faith *that* it was possible for me to bring-profit to his labor. And I was praying for him all *the* days until we were transferred into *the* camp prison.<sup>40</sup> **26** For we will fight with *the* beasts at *the* camp game—then on *the* birthday of Caesar Geta.<sup>41</sup> **27(10)** And I made a prayer for that *brother* day and night, groaning and shedding-tears, *so* that *he* might be being given to me.

**28(8.1)** *The* day on which we remained in *the* stocks,<sup>42</sup> this was<sup>43</sup> shown to me:

**29** I saw that *same* place, which I had formerly seen. And Dinocrates, with a clean body, having been well vested, was being refreshed. And where *the* wound was, I *now* saw a scar. **30(2)** And that pool which I had formerly seen, *its* rim<sup>44</sup> was having been lowered up

<sup>19</sup> literally “respond” (also later in verse)

<sup>20</sup> literally “remarks”

<sup>21</sup> literally “it is having been”

<sup>22</sup> literally “senility”

<sup>23</sup> There is a wordplay here in Latin word for “cheer”, which is “hilaris”

<sup>24</sup> literally “send”

<sup>25</sup> literally “fervor”

<sup>26</sup> literally “macerated”

<sup>27</sup> literally “solicitude”

<sup>28</sup> literally “pain of breasts”

<sup>29</sup> literally “are”

<sup>30</sup> literally “voice is having made-to me”

<sup>31</sup> literally “recognized for me to be worthy for to be being obligated”

<sup>32</sup> literally “this is having been”

<sup>33</sup> literally “see”

<sup>34</sup> literally “sordid”

<sup>35</sup> literally “margin”

<sup>36</sup> literally “will”

<sup>37</sup> literally “margin”

<sup>38</sup> literally “I am having been”

<sup>39</sup> literally “recognized for my brother to be laboring”

<sup>40</sup> [2:25] Lat / Gk “into the other prison, the one of the tribune”

<sup>41</sup> [2:26] Lat / Gk “at the camp, because the birthday of Caesar was going to be celebrated”

<sup>42</sup> literally “nerves”

<sup>43</sup> literally “this is having been”

<sup>44</sup> literally “margin”

to the boy's navel. And he was drawing water from it without cessation. **31(3)** And above *its* rim<sup>1</sup> was a golden saucer filled with water. And Dinocrates went to it and he began to be drinking from it. This<sup>2</sup> saucer was not failing.<sup>3</sup> **32(4)** And after he was satisfied, he went from the water to be playing, rejoicing in the manner of infants.

**33** And I was<sup>4</sup> awakened. Then I gained-intelligence that he was having been<sup>5</sup> translated from punishment.

### CHAPTER 3

**1(9.1)** Next, a few days later, a military adjutant<sup>6</sup> named Pudens (*who* was having been put-in-charge of the prison) began to be magnifying us, gaining-intelligence that there is some great virtue within us. He<sup>7</sup> was admitting many people to visit us, so that even we and those individuals were being able to refresh one-other-in-turn.

**2** However, as the day of the game neared, my father, consumed with tediousness, entered<sup>8</sup> to visit me. And he began to be plucking the hairs out of his beard and to be throwing them on the ground,<sup>9</sup> and to be prostrating himself on<sup>10</sup> his face, and to be reproaching his years, and to be saying such words as<sup>11</sup> would be moving the whole creation. **3 I** was feeling-pain for his unhappy old-age.<sup>12</sup>

**4(10.1)** On-the-day-before the one which we would be fighting with the beasts, I saw this in a supernatural-vision:

The minister Pomponius began to come to the door of the prison, and to be knocking vehemently. **5(2)** And I went-out to him, and I opened up for him. He<sup>13</sup> was having been vested in a beltless white tunic, and was having multilaced sandals.<sup>14</sup>

**6(3)** And he said to me, "Perpetua, we are expecting you. Come."

And he grasped my hand, and we began to be going through rough and winding places. **7(4)** Scarcely, at last, panting-for-breath, we came to the amphitheater. And he led me into the middle of the arena.

And he said to me, "Do not be wishing to be shuddering in fear. I am here with you, and I am laboring-together with you." And he went-away.

**8(5)** And I looked-at<sup>15</sup> an unnatural crowd of people who thundered. And, because I was knowing that I had been<sup>16</sup> condemned to the beasts, I was being made-to-marvel that beasts were not being sent to me. **9(6)** And a certain Egyptian, loathsome in his looks, who will fight with me, came out against me, along with his aids. **10** Some attractive adolescences also came<sup>17</sup> to me, to be my aids and favorers.

**11(7)** And I was<sup>18</sup> exposed, and I was<sup>19</sup> made masculine. And my favorers began to be rubbing me down with oil in-whatever-way is customary in a contest. **12** And I saw<sup>20</sup> the Egyptian on that other side rolling in some fine-dust.<sup>21</sup> **13(8)** And there came-out, a certain man of miraculous magnitude, so that he was exceeding further than the top of the amphitheater. **14** He was wearing-beltless-clothes, having a purple-garment with two stripes running down through the middle of the breast, and multi-formed sandals having been made out of gold and silver. **15** And he was bearing a stick as-if he were a gladiator-trainer, and a green branch on<sup>22</sup> which were golden apples.

**16(9)** And he begged for silence, and he said, "This Egyptian, if he might be-victorious-over this woman, will cut that woman down with a sword. And if this woman might be-victorious-over this Egyptian, she will accept this branch." And he receded.

**17(10)** And we went to one-another, and we began to send our fists at one-another. That man was wanting to be apprehending my feet, however, **I** was striking<sup>23</sup> him in the face with my heels. **18(11)** And I

was<sup>24</sup> taken-up into the air, and I began to be to be striking<sup>25</sup> him in-this-manner as-if I were not treading earth.

**19** But as-soon-as I saw that some delay was being made,<sup>26</sup> I joined my hands together, so that I entwined the fingers of one hand with the fingers of the other;<sup>27</sup> and I apprehended that man's head. And he fell on<sup>28</sup> his face and I trod on that man's head.

**20(12)** And the people began to be clamoring, and my aids psalmed. And I went to the gladiator-trainer, and I accepted the branch. **21(13)** And he kissed me and he said to me, "Peace be with you, my daughter!"

And I began to be going with glory to the Sanavivarian Gate (*which means, Gate of Health-and-Life*).<sup>29</sup>

**22(14)** And I was<sup>30</sup> awakened. And I gained-intelligence that my fight was not to be against<sup>31</sup> beasts, but instead against the Slanderer. Instead, I was knowing that victory was to be mine. **23(15)** This is what I did up into the day-before the game. However, about the acts of the game itself, if there is someone who might want to, may he be writing them.

### CHAPTER 4

**1(1.1)** Instead, even Saturus, who has been blest, gave-out this-here vision of his, which he himself conscripted. He says:

**2** We were having suffered, and we went-out of the flesh, and we began to be being borne into the east by four heavenly-messengers, whose hands were not touching us. **3** However, we were not going lying-on-our-backs, looking<sup>32</sup> upward, but instead as-if we were ascending a gentle slope. **4** And after we were first liberated from the world below, we saw an immense light.

And I said to Perpetua (for she was here at<sup>33</sup> my side), "This is what the Lord was promising to us. We have entirely-received the promise."

**5** And while we were<sup>34</sup> being carried by the four heavenly-messengers themselves, a grand open space was<sup>35</sup> having been made to us, which was like<sup>36</sup> a park, having rose trees and every kind of flower. **6** The height of the trees was similar in measure to the cypress, whose leaves were falling without cessation. **7** However, there in the park were four other heavenly-messengers, brighter<sup>37</sup> than the rest of them. As-soon-as they<sup>38</sup> saw us, they gave honor to us; and they said to the rest of the heavenly-messengers with admiration, "Behold, they are here! Behold, they are here!"

**8** And those four heavenly-messengers who were carrying us, who were shuddering-out of their minds, set us down. And by-means-of our feet, we went-across to a stadium strewn-with-violets.<sup>39</sup>

**9** There we came-upon Jocundus and Saturninus and Artaxius, who all were blazed alive in the same persecution. And we also found Quintus, who himself also being a testifier, had gone-out of the body in the prison. And we were seeking from those men, where the others might be.

**10** And the rest of the heavenly-messengers said to us, "Be coming first, be entering, and be greeting the Lord."

**11(12.1)** And we came near to a place, a place of whose limits were having been built in such-a-way as-if they were made of light. **12** And four heavenly-messengers were standing before the door of that place, who vested those who were going-in with white gowns. **13(2)** And we went-in, and we heard the united voice saying without cessation, "Holy! Holy! Holy!"

**14(3)** And we saw, sitting in the same place, someone like<sup>40</sup> a gray-haired human, having snowy hair-on-his-head, and with a young<sup>41</sup> countenance, of whose feet we did not see. **15(4)** And on<sup>42</sup> his right and

<sup>1</sup> literally "margin"

<sup>2</sup> literally "which"

<sup>3</sup> literally "not being-deficient"

<sup>4</sup> literally "I am having"

<sup>5</sup> literally "intelligence for him to be having been"

<sup>6</sup> [3:1] Lat / Gk "a certain soldier"

<sup>7</sup> literally "who"

<sup>8</sup> literally "enters"

<sup>9</sup> literally "be sending them in the earth"

<sup>10</sup> literally "in"

<sup>11</sup> literally "which"

<sup>12</sup> literally "senility"

<sup>13</sup> literally "who"

<sup>14</sup> [3:5] Lat / Gk "in a shining garment and girdled about, and he had many-colored sandals"

<sup>15</sup> literally "look-at"

<sup>16</sup> literally "I am having been"

<sup>17</sup> literally "come"

<sup>18</sup> literally "I am having been"

<sup>19</sup> literally "I am having been"

<sup>20</sup> literally "see"

<sup>21</sup> It was the custom for fine-dust to be sprinkled on the body during athletic contests.

<sup>22</sup> literally "in"

<sup>23</sup> literally "cutting"

<sup>24</sup> literally "am having been"

<sup>25</sup> literally "cutting"

<sup>26</sup> literally "saw for delay to be being made"

<sup>27</sup> literally "that fingers would be sending in fingers"

<sup>28</sup> literally "in"

<sup>29</sup> [10:13] Lat / Gk "to a gate, the one being said to be 'Life-giving'"

<sup>30</sup> literally "I am having been"

<sup>31</sup> literally "to/toward"

<sup>32</sup> literally "having been turned"

<sup>33</sup> literally "in"

<sup>34</sup> literally "are"

<sup>35</sup> literally "is"

<sup>36</sup> literally "as-if"

<sup>37</sup> literally "clearer"

<sup>38</sup> literally "who"

<sup>39</sup> [11:8] Lat(A) / Lat(B) "stadium by a broad way" / Gk "stadium, taking a way"

<sup>40</sup> literally "as-if"

<sup>41</sup> literally "juvenile"

<sup>42</sup> literally "in" (also later in verse)

on his left were four elders;<sup>1</sup> and behind *them* were standing several of the rest of the elders.

16(5) And while we were entering, we stood with admiration before the throne. And the four heavenly-messengers lifted us up from-below. And we kissed<sup>2</sup> that *man*, and he stroke our face with his hand.<sup>3</sup>

17(6) And the rest of the elders<sup>4</sup> said to us, “May we be standing.” And we stood, and we made peace.

And the elders said to us, “Be going and be playing.”

18(7) And I said to Perpetua, “You have what you want.”

And she said to me, “Thanks to God, that in-whatever-way I was cheerful in the flesh, I might now be being even more-cheerful here.”

19(13.1) And we went-out. And before the doors, we saw the overseer Optatus to the right, and the elder and teacher Aspasius to the left, both having been separated and grieved. 20(2) And they cast themselves at<sup>5</sup> our feet, and they said, “Be putting-together<sup>6</sup> an agreement between us, because you\* went-forth and you\* left us in this-state.”<sup>7</sup>

21(3) And we said to those *men*, “Are **you** not our papa? And **you** our elder? So how is it that you\* would be casting yourselves at<sup>8</sup> our feet?”

And we were moved, and we embraced<sup>9</sup> those *men*. 22(4) And Perpetua began to be uttering to those *men* in Greek. And we segregated them into a park under a rose tree.

23(5) And while we were<sup>10</sup> uttering with them, the heavenly-messengers said to those *men*, “Be letting those *individuals* be, so that they might be refreshing themselves. 24 And if you\* have any dissensions between you\*, be forgiving<sup>11</sup> to yourselves, one-to-another.”

25(6) And they totally-disturbed them. And they said to Optatus, “Be correcting your commonalty, because they are convening to you as-if they are going-back from a circus and contending about its factions.”

26(7) And in-this-manner, it seemed<sup>12</sup> to us as-if they might be wanting to be closing the gates. 27(8) And in that-place, we began to be recognizing many brothers, but instead even testifiers. The whole of us were being fed by an indescribable odor, which was satisfying us.<sup>13</sup>

Then I was<sup>14</sup> awakened, rejoicing.

## CHAPTER 5

1(14.1) These were the remarkable<sup>15</sup> visions of the most-blessed testifiers themselves, Saturus and Perpetua, which they themselves conscripted. 2 Truly, God called Secundulus to exit from this age earlier<sup>16</sup> than the others while he was in the prison (not without grace), that he might not have to be gaining the beasts. 3 Nevertheless, his flesh, even-if his soul did not, certainly came-to-know the sword.

4(15.1) Truly about Felicitas: The grace of the Lord happened to her in-this-way:

5(2) When she would have been already having a belly for eight months (for she had been<sup>17</sup> pregnant when she was apprehended), while the day of the spectacle was drawing-near,<sup>18</sup> she was in great mourning that her death was to be being held on a different day<sup>19</sup> due to the size of her belly (because it is not allowed for those who are being-pregnant to be being displayed<sup>20</sup> with punishment), 6 and that she might be pouring her sacred and innocent blood afterward with others who were defiled. 7(3) Instead also, her fellow-testifiers were gravely saddened, that they would have to be leaving-behind<sup>21</sup> such a good associate as-if she might be being-in-a-company alone on<sup>22</sup> the same way to<sup>23</sup> hope.

<sup>1</sup> literally “seniors” (also later in verse)

<sup>2</sup> literally “we are having kissed”

<sup>3</sup> literally “to us in our face from his hand”

<sup>4</sup> literally “seniors” (also later in verse)

<sup>5</sup> literally “they sent themselves to”

<sup>6</sup> literally “be composing”

<sup>7</sup> literally “relinquished us in-this-manner”

<sup>8</sup> literally “be sending yourselves to”

<sup>9</sup> literally “we are having been moved, and we are having embraced”

<sup>10</sup> literally “are”

<sup>11</sup> literally “dismissing”

<sup>12</sup> literally “it is having been seen”

<sup>13</sup> [4:27] Lat / Gk “which did not satisfy us”

<sup>14</sup> literally “I am having been”

<sup>15</sup> literally “insigned” (i.e. “marked by a sign”)

<sup>16</sup> literally “more-mature”

<sup>17</sup> literally “had being”

<sup>18</sup> literally “standing-in place”

<sup>19</sup> literally “that she was differentiated”

<sup>20</sup> literally “represented”

<sup>21</sup> literally “relinquishing”

<sup>22</sup> literally “in”

<sup>23</sup> may also be translated “of”

8(4) So before the third day of the game, they, after they joined-together in a united groan, made a prayer to the Lord. 9(5) Straightaway after their prayer, the birth pains invaded her. And when (for there is a natural difficulty in an eighth month delivery) she would have been feeling-pain while she was laboring, a certain one of the ministers of the prison-guards declared<sup>24</sup> to that woman, 10 “You who are feeling-pain in-this-manner now, what will you do after you are thrown-toward the beasts? Beasts which you despised when you\* did not want to be sacrificing.”

11(6) And that woman responded, “What I am suffering now, I am suffering. However, at-that-place another will be inside me who will suffer for me, because I am also to be suffering for that man.”

12(7) So she forced-out a girl, whom a certain sister educated as her own daughter.

13(16.1) Therefore, since the holy spirit has permitted (and, by permitting wanted) for the proceeding<sup>25</sup> of the game itself to be being conscripted (even-if we are unworthy to supplement such a glorious description, nevertheless), we (as-if it were a mandate of the most-holy Perpetua) are being caused-to-follow-out her entrusted-commission, while we are adding one documentation of her-own constancy and sublimity of soul.

14(2) When the tribune would have been chastising them with-more-chastising than usual (because, from the admonitions of vain humans, he was revering the thought that they would be being dragged-away<sup>26</sup> from the prison by some magical incantations), Perpetua responded in his face, 15(3) “Why are you not, by-all-means, permitting us to be refreshing ourselves—we, the most-noble noxious individuals of Caesar, you-may-know, and who will fight on the birthday of that same man? Or is it not to your glory if we are being led-forward in a healthier-condition?<sup>27</sup>”

16(4) The tribune became-horrified and he blushed.<sup>28</sup> And so he directed for those individuals to be having more-humane treatment, so that he might make means for her brothers and the rest of her family to go-inside, and that the prisoners might be refreshed with them in their presence. 17 And already, the adjutant of the prison, was himself believing.

18(17.1) Also,<sup>29</sup> on the day before the exhibition, when they were at that last<sup>30</sup> dinner (which they are calling, “the free dinner”) they would have been dinning (as-much-as it was in their-own power) not a free dinner, but instead, a love feast). 19 And they were tossing words at the people with the same steadfastness,<sup>31</sup> threatening them with God’s judgment, while contesting to the felicity of their-own suffering, and laughing-at the curiosity of those who were running-together to see them, and while Saturnus was saying, 20(2) “Is not tomorrow satisfactory to you\*? Why are you\* gladly seeing what you\* hated? Friends today, enemies tomorrow. 21 Nevertheless, diligently be noting our faces to yourselves, that you\* might be recognizing us in that day.”

22(3) So all of them were departing<sup>32</sup> from-that-place having been rattled,<sup>33</sup> many of whom believed.

## CHAPTER 6

1(18.1) The day of their victory dawned, and they proceeded from the prison into the amphitheater, cheerful, as-if in the heaven, with an attractive countenance. If, by chance, they were shuddering, it was with joy, not by fear. 2 Perpetua was made-to-follow along, with a lucid countenance and a placid gait as a matron of the Anointed-One, as a delightful one of God, as a wife of the Anointed-One, throwing-down everyone’s stare<sup>34</sup> by the vigor of her eyes. 3 Felicitas was doing likewise, rejoicing that she had delivered safely,<sup>35</sup> so that she might be fighting against<sup>36</sup> the beasts, going from blood to blood, from a midwife to a net-fighter, to have a washing after her delivery in a second immersion.

4 And when they were led into the gate and were<sup>37</sup> driven-together, they dressed them in clothing: indeed the men, in that of the Saturnians, yet truly, the females in that of those who have been made-sacred to Ceres. But that generous Perpetua fought-back by her steadfastness<sup>38</sup> up-to the end.<sup>39</sup> 5 For she was saying, “For-this-reason, we came to this on-our-own-accord, that our freedom might not

<sup>24</sup> literally “declares”

<sup>25</sup> literally “order” (as in something in order)

<sup>26</sup> literally “subtracted”

<sup>27</sup> literally “led-forward fatter”

<sup>28</sup> literally “reddened”

<sup>29</sup> literally “Too”

<sup>30</sup> literally “ultimate”

<sup>31</sup> literally “constancy”

<sup>32</sup> literally “going-apart”

<sup>33</sup> literally “thundered”

<sup>34</sup> literally “attentive-look”

<sup>35</sup> literally “rejoicing for her safe to deliver”

<sup>36</sup> literally “to/toward”

<sup>37</sup> literally “when they would be having been led and would have been being”

<sup>38</sup> literally “constancy”

<sup>39</sup> literally “up-to in the end”

be violated.<sup>1</sup> For-that-reason, we yielded *up* our soul, that we might not be doing anything such-as-this. This is our pact with you\*.”

6 Even injustice came-to-know justice. *The* tribune conceded. They would be being led-in simply, in-whatever-way they were *currently dressed*.<sup>7</sup> Perpetua was psalming, she already treading *the* head of *the* Egyptian. Revocatus, and Saturninus, and Satorus were threatening *the* spectating people. 8 From-here-on, as they came-to a *spot* under *the* stare<sup>2</sup> of Hilarianus, they began to be saying *things* to Hilarianus by gesture and nod. “You *have condemned* us,” they were saying, “however God *will condemn* you.”

9 At this *the* people, having become-exasperated, requested for them to be being vexed with whips through a line<sup>3</sup> of hunters. And they, by-all-means, gave-thanks<sup>4</sup> that they also would be made-to-follow some *share in the* Lord’s sufferings.

10(19.1) Instead, *the one* who had said, “Be begging and you\* will receive,” (*Matthew 7:8/Luke 11:10*) had given to *those who were begging* the exit which each of them<sup>5</sup> had desired.

11(2) For if at anytime they were holding-a-discourse between themselves of their wish about *their testimony of the faith*, indeed, Saturninus was professing, that he was wanting<sup>6</sup> to be being thrown-toward all *the* beasts, so that, you-may-know, he might be carrying a more-glorious crown. 12(3) So at the outset<sup>7</sup> of the spectacle, after *he* himself and Revocatus experienced a leopard, furthermore, while they were above the pulpit, they were<sup>8</sup> vexed from a bear.

13(4) However, Satorus was abhorring nothing greater than a bear. Instead, he was presuming to be being made-complete by one bite of a leopard. 14(5) So when he would have been being bestowed to a wild-boar, rather *the* hunter, who would have been fastening<sup>9</sup> that *man* to the wild-boar, was gored<sup>10</sup> by the same beast. He went-to *his death* some days after the show was over. Satorus was<sup>11</sup> merely dragged along. 15(6) And when he was<sup>12</sup> strung on<sup>13</sup> the bridge from below to await the bear, the bear did not-want to be going-forth from *its* cave. So Satorus was recalled<sup>14</sup> a second-time unhurt.

16(20.1) For the girls, however, *the* Slanderer prepared *the* most-ferocious cow on-that-account (*something* more-than the normal practice<sup>15</sup> which is readied), having emulated their female sex with that of the beast. 17(2) So having been utterly-striped *naked* and having been dressed-in *only* nets, they were led-forward. 18 *The* people became-horrified, regarding that *the one* was a delicate girl, *the other* a woman fresh<sup>16</sup> from delivery, with her breasts *still* dripping. So they were recalled and they were dressed-in unbelted *clothes*.

19(3) Perpetua was<sup>17</sup> tossed first, and she *altogether-fell* on<sup>18</sup> *her* loins. 20(4) And as-soon-as she sat *up*, she pulled-down<sup>19</sup> *her* tunic, which was rent from the side, for a cover for<sup>20</sup> *her* thighs—rather *more* mindful of seamliness than of pain. 21(5) From-here, she sought for a needle, and she thoroughly-stroked *the* unclasped hair-of-her-head. 22 For it was not decent for a testifier to be suffering with *the* hair-of-her-head having been disheveled,<sup>21</sup> lest she might be seen to be beating-*her-breasts-in-lamentation* in her *hour* of glory.

23(6) So she arose. And when she would have seen Felicitas *who* was crushed,<sup>22</sup> she went-to *her*; and she offered<sup>23</sup> her hand, and she raised that *woman* to her feet. 24(7) And both of them stood side-by-side.<sup>24</sup> And after *the* hardness of the people was completely-vanquished, they were<sup>25</sup> recalled into *the* Sanavivarian Gate (*which means, Gate of Health-and-Life*).

25(8) There Perpetua was welcomed by a certain Rusticus (*who* was then an oral-student) who was adhering to her. 26 And she, having been aroused as-if from a *kind* of sleep (so-far had she been in spirit and in ecstasy), began to be looking-around. 27 And, with all of them becoming-stupefied, she declared, remarking,<sup>26</sup> “When are we being led-forward to that cow? I do not-know how long we have to wait.”

<sup>1</sup> literally “obducted”

<sup>2</sup> literally “attentive-look”

<sup>3</sup> literally “order”

<sup>4</sup> literally “, are having been made-to-give-thanks”

<sup>5</sup> literally “who”

<sup>6</sup> literally “professing for him to be wanting”

<sup>7</sup> literally “So in the commission”

<sup>8</sup> literally “they are having been”

<sup>9</sup> literally “under-binding”

<sup>10</sup> literally “was dug-from-below”

<sup>11</sup> literally “Satorus is having been”

<sup>12</sup> literally “he is having been”

<sup>13</sup> literally “in”

<sup>14</sup> literally “Satorus is being recalled”

<sup>15</sup> literally “usage”

<sup>16</sup> literally “recent”

<sup>17</sup> literally “is having been”

<sup>18</sup> literally “in”

<sup>19</sup> literally “led-back into place”

<sup>20</sup> literally “of”

<sup>21</sup> literally “scattered”

<sup>22</sup> literally “hurt-out” (perhaps should be understood as “knocked-out”?)

<sup>23</sup> literally “delivered”

<sup>24</sup> literally “stood equally” (idiom has been translated)

<sup>25</sup> literally “they are having been”

<sup>26</sup> literally “she declares, she remarks”

28(9) And when she would have heard that it<sup>27</sup> had already came-forth, she did not at-first believe it until she recognized certain marks<sup>28</sup> of vexation in *her* body and *her* clothing. 29(10) From-there, after she fetched her brother, and those oral-students, she uttered<sup>29</sup> to them, saying, “All of you\*, be standing in the faith, and, be loving all in-turn. And may you\* not be being made-to-stumble by-means-of our sufferings.”

30(21.1) Likewise, in another gate, Satorus was exhorting *the* soldier Pudens, saying, “In conclusion,<sup>30</sup> it is certainly exactly-as I presumed and predicted,” he remarked.<sup>31</sup> “Up to now,<sup>32</sup> not-one beast has sensed *me*. 31 And now, so that you might be believing *me* out of *your* total heart: Behold, I am going in there and I am being consumed from one bite of a leopard.”

32(2) And straightaway, in the finale of the spectacle, after a leopard was thrown-toward *him*, Satorus, from one bite, was<sup>33</sup> having so-much blood *spilled*, 33 that, while he was returning,<sup>34</sup> that people repeatedly-clamored an attestation of his second immersion, “A saving bath!<sup>35</sup> A saving bath!” 34(3) Plainly saved, by-all-means, was *the one* who had been washed by this mode.

35(4) Then he remarked<sup>36</sup> to the soldier Pudens, “Be being-strengthened. And remember *the* faith and me. And may these things not be completely-disturbing you, but instead may they be confirming you.”

29(5) Simultaneously, he begged for the loop<sup>37</sup> from Pudens’ finger. And after he merged it into his-own wound, he gave it back to him for an inheritance, relinquishing it to that *man* for a pledge and memorial of his bloodshed.

30(6) From-there, he, already soulless, was being spread-before *everyone* along with the rest at the accustomed place to have his throat-cut. 31(7) And when the people were requesting those *individuals* to be brought out into the middle, so that, while the sword was penetrating into their corpse, their-own eyes might be joined to them as accomplices of the homicide. 33 So *the* testifiers arose of-their-own-accord, and they transferred themselves to *the spot* where the people were wanting them to go. 34 Before that moment, they kissed one-another, so that they might be consummating *their* testimony through a solemnity of peace.

35(8) Indeed, *the* others, immovable, received *the* iron along with silence—much *more* greatly Satorus, who had also been the first to climb up the ladder; he first gave-back his spirit. For he was also holding-up<sup>38</sup> for Perpetua.

36(9) However, Perpetua, so that she might be tasting some pain, howled-forth after she was completely-punctured between bones. And while the right-hand of the novice gladiator was straying<sup>39</sup> from its target, she herself transferred it into her-own throat. 37(10) Possibly, so great<sup>40</sup> a female, who was being feared by the unclean spirit, may not have been able to be being cut-down in-any-other-way unless she itself might have had willed it.

38(11) O, strongest and most-blessed testifiers! O truly called and chosen in *the* glory of our Lord Jesus the Anointed-One! 39(12) And anyone who magnifies, and honors, and adores *his* glory, are, by-all-means, being-indebted to be also reading these examples, which are not-more-minor than the old ones, in edification of the assembly, 40(13) so that these new powers might too be testifying to one and *the* same holy spirit which is always operating, even now, 41(14) and to God *the* Father Almighty, and to his Son Jesus *the* Christ our Lord, to whom belong splendor and immeasurable power *even* to the ages of the ages. Let it be.

<sup>27</sup> literally “which”

<sup>28</sup> literally “notes”

<sup>29</sup> literally “she is having been made-to-utter”

<sup>30</sup> literally “At the summit”

<sup>31</sup> literally “remarks”

<sup>32</sup> literally “summit”

<sup>33</sup> literally “is”

<sup>34</sup> literally “reverting”

<sup>35</sup> more literally “wash”

<sup>36</sup> literally “remarks”

<sup>37</sup> [21:5] some Lat / one Lat “finger-ring”

<sup>38</sup> literally “sustaining”

<sup>39</sup> usually translated “wandering”

<sup>40</sup> literally “much”