The Passion of Perpetua and Felicitas

Patristic Readers, Volume 1b

Greek Text with Vocabulary and Commentary

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Preface to the Series

The genesis of this series was the publication by Geoffrey Steadman of a similar style of Text with Vocabulary and Commentary for classical texts. I realised at that time how beneficial it would be to see this kind of product available for Patristic texts, which are often hard to locate, expensive to purchase, and for which ready helps for the reader are unavailable.

This series aims to remedy that lack, by providing low-cost editions of Patristic texts, with the aid of vocabulary helps on each page, as well as commentary notes on more difficult forms and constructions. The goal is to help intermediate, and advanced, readers of Greek and Latin to more quickly come to grips with Patristic authors.

Every text utilised is drawn from Public Domain editions, I have annotated all amendments except for punctuation and capitalisation changes, though even there I have aimed to be conservative.

Preface to the Book

Each page of the commentary includes up to 10 lines of Greek text, with corresponding vocabulary and grammatical helps below. The vocabulary includes all but the most frequent words, arranged alphabetically in their lexical form, with a gloss. Below this are grammatical comments organised by lines. *The lines of this edition do not correspond to any other edition, and are used purely for formatting and reference here.*

Vocabulary and Commentary

It is my firm belief that merely memorising long lists of vocabulary is rarely of much aid, even though I have done this myself during undergraduate studies. Rather, the encountering and mastering of vocabulary in context is the surest method to rapidly increasing one’s ability to read Greek. IN this volume then, I gloss all but the most frequent vocabulary.

However, I also note the most frequent vocabulary in a separate section, Appendix 1, as well as a complete alphabetised list of glosses in Appendix 2. All vocabulary entries list the number of occurrences in the text.
I have aimed in the commentary material to make notes that will elucidate the grammar of the text and render it comprehensible to the average reader, especially noting difficulties and a few points of interest. My presumption is that the reader has at least covered an introductory grammar and has some experience with Classical or Koine texts. Unusual forms, including optatives, are also identified. I have tried to strike the right balance between too much and too little, but you will need to be the judge of that. I do not pretend to offer a full scholarly commentary in this volume, and refer the reader to scholarly work on the text instead.

**Print on Demand**

Following Steadman’s lead, this volume is a print-on-demand book which affords considerable advantages and disadvantages. The main features are the simplicity and ease of the publishing process, apart from my own work in compiling the vocabulary and commentary. However the disadvantage is the lack of strict editorial controls or of peer-review. It is my hope that the sheer advantage of making such texts available, much in the spirit of Migne’s publishing enterprise itself, will outweigh any errors. A further advantage is that it is of no moment to make corrections and re-issue the volume in multiple editions, rapidly correcting any problems.

**Errors and Feedback**

If you do find any mistakes, do not hesitate to contact me directly. I will be very pleased to update the text with corrections. Furthermore, if some passages remain incomprehensible, I am willingly to directly respond and may then subsequently incorporate further grammatical helps into future editions. Lastly, any other suggestions and feedback and warmly welcome, as you can only improve the quality of these volumes.

**Acknowledgments**

I have mentioned several times Geoffrey Steadman as both inspiration and example for the undertaking here. It is only fitting that I mention him once more here as having been personally of significant kindness and generosity in instructing me on his own methods of putting together such books, and
providing sample documents as well as looking over some of the early material.

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Ulaanbaatar, Autumn 2014.
Introduction to “The Passion of Perpetua and Felicitas”

As we move into the mid to late second century, two forms of Christian literature begin to emerge as representative of the outlook and view of Christians in relation to the Empire. The first of these are the Apologies, treatises designed to represent and defend Christian ideals and identities in the face of greater public scrutiny and opposition. Most famous of these is Justin Martyr’s work.

The second body of works to emerge are accounts of martyrdom. Some of these are passion accounts, which recount the last days, suffering, and death of martyrs, while others are acta, which record their trials and testimony before the authorities.

The account of the martyrdom of Perpetua and her companions survived primarily in a Latin version, of which a few manuscripts survived, but also in a Greek text discovered by Rendel Harris in the library of the Convent of the Holy Sepulchre, Jerusalem, in 1889. Publication followed shortly. Although many readers are familiar with the Latin text, the Greek text may also be of interest, and is presented here.

The text comes to us without a title, accounting for variations in nomenclature. The Greek text appears to be a translation of the Latin, with some minor alterations. However when and where it appeared is likewise unknown. The text is framed by its final redactor as including a long portion written by Perpetua herself, as well as a section written by Saturus. Robinson in his edition makes a reasonable case that the redactor is Tertullian himself.

Perpetua and her companions’ deaths are traditionally dated to March 7th 202, and the composition of the Latin text to shortly thereafter.

The internal references are chapter and ‘verse’ divisions, although the line numbers are entirely arbitrary references used solely for this volume. So if referring to the work, you should use the internal references alone.
In my grammatical notes I have not made many comments, as the text does not appear so difficult. I have made note of whatever I thought would give the average reader some trouble, including words with unusual meanings, non-obvious morphology, or constructions in which the sense is difficult to construe. However, you may find that I have misjudged the average reader! Please do not hesitate to contact me directly if some part of the text gives you trouble – not only will I explain it, I will add some material to revised editions of this text.
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ΜΑΡΤΥΡΙΟΝ ΠΕΡΠΕΤΟΥΑΣ.

Μαρτύριον τῆς ἁγίας Περπετούας καὶ τῶν σὺν αὐτῇ τελειωθέντων ἐν Ἀφρικῇ τῇ πρὸ τεσσάρων νονῶν Φευρουαρίῳ. Εὐλόγησον.

I. Ἐπὶ Οὐαλεριάνου καὶ Γαλιηνοῦ διωγμὸς ἐγένετο, ἐν ᾧ ἐμαρτύρησαν οἱ ἅγιοι Σάτυρος, Σατουρνῖλος, Ῥεουκάτος, Περπετούα, Φηλικητάτη, νόναις Φευρουαρίαις. Εὐλόγησον.

II. Ἐπὶ Οὐαλεριάνου καὶ Γαλιηνοῦ διωγμὸς ἐγένετο, ἐν ᾧ ἐμαρτύρησαν οἱ ἅγιοι Σάτυρος, Σατουρνῖλος, Ῥεουκάτος, Περπετούα, Φηλικητάτη, νόναις Φευρουαρίαις.

3 The first header only mentions Africa as the place of their martyrdoms. Despite the later reference, it is likely that Carthage is the main scene of the action.

4 Ἐπὶ...: the expression indicates those ruling at the time of the events. However it is almost certainly erroneous, since these emperors would put this text into the mid 3rd century, rather than ca. 203.

5 Εὐλόγησον: this is the main part of the conditional clause.

6 καὶ...καὶ...: take as a both-and phrase; the balanced set of reasons is important for understanding this opening.

9 Notice again that there are two subjunctive verbs, continuing the parallel.

9 διατί: why not?
ὦσαύτως γραφῇ παραδοθείη; ἥ γὰρ τὰ νῦν πραξθέντα οὐ τὴν αὐτὴν παρρησίαν ἔχει, ἐπεὶ δοκεῖ πως εἶναι τὰ ἀρχαὶ σεμνότερα; πλὴν καὶ ταῦτα ὥστερον ποτε γενόμενα παλαιά, ὥσαύτως τοῖς μεθ’ ἡμᾶς γενήσεται καὶ ἀναγκαία καὶ τίμια. ἀλλ’ ὄψωνται οἵτινες μίαν δύναμιν ἐνὸς ἁγίου πνεύματος κατὰ τὰς ἡλικίας κρίνουσι τῶν χρόνων· ὅτε δὴ δυνατώτερα ἔδει νοεῖσθαι τὰ καινότερα, ὡς ἔχουν αὐξανομένης τῆς χάριτος τῆς εἰς τὰ τέλη τῶν καιρῶν ἐπηγγελμένης.

Ἐν ἐσχάταις γὰρ, λέγει ὁ κύριος, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ οἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ ὦσαύτως ἡμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ

11 The discussion here is whether it’s fitting to record encouraging examples, and the comparison between ‘old’ and ‘new’ things for this purpose.
12 παρρησίαν: ‘openness in speech’; the sense here is more akin to ‘publicity’.
13 Making the point that these things will seem older to those who come after the present time.
14-15 Rearranging may make it more straightforward: μίαν δύναμιν [ζήσαν] ἐνὸς ἀγίου πνεύματος κρίνουσι κατὰ τὰς ἡλικίας τῶν χρόνων.
16-17 The argument continues by pointing out that more recent things are more powerful, because of the imminence of the Eschaton, as a fulfilment of the promises associated with the end times.
ἐν ἡμέραις ἑτέρων προφητείας καὶ ὑκράςεως καινοῦς δεχόμεθα καὶ ἐπιγιγνώσκομεν καὶ ἐν ἡμέραις ὑπνίων, τοῦτο ἥξεσθαι εἰς δόξαν θεοῦ, καὶ ἕνα μῆ πως ὁ ἀβέβαιος μιᾷ καὶ ὁλιγόπιστος, ἦ καὶ τοῖς παλαιοῖς μόνον τὴν χάριν καὶ τὴν δύναμιν δίδοοις νομίσητε, ἐπὶ ἐν τοῖς τῶν μαρτύρων εἴτε ἐν τοῖς τῶν διοικοῦν, ἑκάστῳ ἁγίᾳ πρεσβείᾳ καὶ ὡς ἐμέρισεν ὁ θεὸς, ἁγακαίως καὶ ἀναμιμνήσκομεν καὶ πρὸς οἰκοδομήν εἰσάγομεν, μετὰ ἀγάπης ταῦτα ποιοῦντες εἰς δόξαν θεοῦ, καὶ ἕνα μή πως ὁ ἀβέβαιος τις καὶ ὁλιγόπιστος, ἦ καὶ τοῖς παλαιοῖς μόνον τὴν χάριν καὶ τὴν δύναμιν δίδοοις νομίσητε, ἐπὶ ἐν τοῖς τῶν μαρτύρων εἴτε ἐν τοῖς τῶν ἀποκαλύψεων ἀξιώμασιν πάντοτε ἐργαξομένου τοῦ θεοῦ ἡ

21 ὁτίνες: the force here is simply equivalent to a regular relative pronoun.
22 This thought is one indication of Montanist tendencies in the text, with its focus not only on the recording of the martyrdoms, but on ‘new’ visions and prophecies.
24 πάντα: resuming the thought, but not the grammar, from χορηγεῖ.
25 διοικοῦν: a participle, the object is πάντα τὰ χαρίσματα
26 ἀναμιμνήσκομεν: probably with the idea of making public mention, i.e. ‘recollecting’ so that others may be reminded.
27 εἰσάγομεν: here the idea is to collect, i.e. in writing.
28 τοῖς παλαιοῖς: probably to be understood personally, as indirect object, “to the people of old”.
29 Notice the sense here of the ongoing work of the Spirit, not qualitatively different from the book of Acts, especially in respect of martyrdom and revelations.
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ἐπηγείλατο εἰς μαρτύριον μὲν τῶν ἀπίστων εἰς ἀντίληψιν δὲ τῶν πιστῶν. καὶ ἡμεῖς ἃ ἦκούσαμεν καὶ ἐωράκαμεν καὶ ἐψηλαφήσαμεν εὐαγγελιζόμεθα ὑμῖν ἀδελφοί καὶ τέκνα· ἵνα καὶ οἱ συμπαρόντες ἀναμνησθῶσιν δόξης θεοῦ, καὶ οἱ νῦν διὰ ἀκοῆς γινώσκοντες κοινωνίαν ἔχετε μετὰ τῶν ἁγίων μαρτύρων, καὶ διὰ αὐτῶν μετὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὧν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

II. Ἐν πόλει Θουρβιτάνων τῇ μικροτέρᾳ συνελήφθησαν νεανίσκοι κατηχούμενοι, Ῥεουκάτος καὶ Φηλικητάτη σύνδουλοι, καὶ Σατουρνῖλος καὶ Σεκοῦνδος· μετ’ αὐτῶν δὲ Οὐιβία Περπετούα, αἰώνιος, ον: perpetual, eternal; (subst) age, 6 ἀκοή, ἡ: hearing, sense of hearing, 1 ἀκούω: to hear, 5 ἀμήν: amen; truly, 4 ἀναμνήσκω: to remind, recall, 2 ἀντίληψις, ἡ: receiving in turn; support, 1 ἀπιστος, ον: unbelieving; untrustworthy, 1 γιγνώσκω: to know, come to know, 5 ἐπαγγέλλω: to pronounce, proclaim; promise, 4 εὐαγγελίζω: to proclaim good news; preach the gospel, 1 θουρβιτάνων: Thuburbo, 1 κατηχέω: to instruct; catechise, 4 κοινωνία, ἡ: communion, association, 1 μικρὸς, ὁ, ὁν: small, little, 1 νεανίσκος, ὁ: youth, young man, 2 Οὐιβία, ἡ: Vibia, 1 πιστός, -ή, -όν: trustworthy, faithful; credible, 2 πόλις, ἡ: a city, 2 Ῥεουκάτος, ὁ: Revocatus, 4 Σατουρνῖλος, ὁ: Saturnilos (Saturninus), 4 Σεκοῦνδος, ὁ: Secundus (pr. name), 2 συλλαμβάνω: to gather together; help, 4 συμπάρειμα: to be present with, 1 σύνδουλος, ὁ: co-slave; co-servant, 1 τέκνον, τό: child, 5 Φηλικητάτη, ἡ: Felicitas, 5 Χριστός, ὁ: Christ, Messiah, anointed, 5 ψηλαφάω: to touch, handle, 1

31 Another balanced set of phrases, again a dual-purpose in God’s actions, with regard to unbelievers and believers. The author regularly employs balanced phrases, chiasms, tricola, and the like.
32 The whole line is an allusion to 1 John 1:1
33 δι’ αὐτῶν: note the idea of participation that is firstly martyrs with Christ, then others with martyrs and thus with Christ.
34 θουρβιτάνων: lesser Thuburbo. The location is not given in the Latin mss. The modern place name is Tebourba, 20 miles from Tunis. It was part of Africa Proconsularis, and a subordinate diocese to Carthage. This detail is not supported in the Latin mss. It may indicate the origin of Perpetua’s family.
35 συνελήφθησαν: here in the sense of ‘to be taken/captured’, and so throughout the text.
36 The mention of two names for Perpetua indicates her status as a high-class Roman woman.
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41 Take each adverb with its passive participle in turn; τρέφω here has the sense of being educated.
46 Thus the text moves to first person narration by Perpetua.
47 παρατηρομένων: i.e. by their guards or persecutors
49 ἔκπειθέν: this infinitive is the complement to πείθω, and here the sense is ‘fall away’ or merely ‘turn away’ (as the Latin) from the confession (i.e. of faith).
48 ἑαυτός: the reflexive pronoun is likely an objective genitive referring to the father.
49-50 λόγου χάριν: ‘for the sake of argument’
καὶ γὰρ ἀνθρώπων πλήθος ἦν ἐκεῖ ἄλλως τε καὶ στρατιωτῶν
συκοφαντίαις πλείσταις· μεθ’ αἱ δὴ πάντα κατεπονοοῦμην διὰ τὸ
νῆπιον τέκνον. τότε Τέρτιος καὶ Πομπόνιος, εὐλογημένοι διάκονοι οἱ
dιηκόνουν ἡμῖν, τιμᾶς δόντες ἐποίησαν ἡμᾶς εἰς ἣμερώτερον τόπον
tῆς φυλακῆς μεταχθῆναι. τότε ἀναπνοῆς ἐτύχομεν, καὶ
dὴ ἐκεῖστιν καὶ στρατιώταις πλείσταις· μεθ’ ἃ
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dὴ ἐκεῖστιν καὶ στρατιώταις πλείσταις· μεθ’ ἃ
dὴ πάντα κατεπονοοῦμην διὰ τὸ
κάκεινο ἀνέλαβεν καὶ ἐγὼ ἐκουφίσθην ἀπὸ ἀνίας καὶ πόνου, καὶ ἴδου ἡ φυλακή ἐμοὶ γέγονεν πραιτώριον, ως μάλλον με ἐκεῖ θέλειν εἶναι, καὶ οὐκ ἄλλαχοι.

IV. Τότε εἶπέν μοι ὁ ἄδελφός· Κυρία ἀδελφή, ἤδη ἐν μεγάλῳ ἄξιώματι ἑχεις, τοσαύτη οὖσα ὡς εἰ αἰτήσεις ὀπτασίαν ὀπτασίαν ἐγέρθην ἀπὸ ἀνίας καὶ πόνου, καὶ ἴδο μέλλεις. κἀγὼ ἤδη ᾔδειν με ἁμιλοῦσαν θεῷ, οὗ γε δὴ τοσαύτας εὐεργεσίας ἐχον, πίστεως πλήρης οὖσα, ἐπηγγειλάμην αὐτῷ εἰποῦσα· Ἀυριόν σοι ἀπαγγέλω. Ἀναλαμβάνων δὲ, καὶ ἐδείχθη μοι τοῦτο· εἶδον κλίμακα χαλκῆν θαυμαστοῦ μήκους· ἧς τὸ μῆκος ἄχρις οὐρανοῦ.
στενὴ δὲ ἦν ὡς μηδένα δι’ αὐτῆς δύνασθαι εἰ μὴ μοναχὸν ἕνα ἀναβηναι· ἐξ ἐκατέρων δὲ τῶν τῆς κλίμακος μερῶν πάν εἴδος ἦν ἐμπεπηγμένον ἐκεί ξιφῶν, δοράτων, μαχαιρῶν, ὀβελίσκων· ἵνα πᾶς ὁ ἄναβαινων ἀμελῶς καὶ μὴ ἄναβλέπων τοῖς ἀκοντίοις τὰς σάρκας σπαραχθείη· ἦν δὲ ὑπ’ αὐτῇ τῇ κλίμακι δράκων ὑπερμεγέθης, ὃς δὴ τοὺς ἀναβαίνοντας ἐνήδρευεν, ἐκθαμβῶν ὅπως μὴ τολμῶσιν ἀναβαίνειν. ἀνέβη δὲ ὁ Σάτυρος· ὃς δὴ ὑστερὸν δι’ ἡμᾶς ἑκὼν παρέδωκεν ἑαυτόν· αὐτοῦ γὰρ καὶ οἰκοδομὴ ἦμεν· ἀλλ’ ὅτε συνελήφθημεν ἀπῆν. ὡς οὖν πρὸς τὸ ἄκρον τῆς κλίμακος παρεγένετο, ἐστράφη, καὶ εἶπεν· Περπετούα, περιμένω σε· ἀλλὰ βλέπε.

81 ἄγκλατρον, τό: fish-hook, 1
82 ἄκοντιον, τό: javelin, 1
83 δοράτων: here as commonly, ‘spears’.
84 ὀβελίσκων: it’s unclear exactly what the meaning is, but the context is all weaponry; possibly the blade of a sword or spear, or else another descriptive for daggers.
85 ἄκοντιος: instrumental dative.
86 σπαραχθεῖν: 3rd aor mid/pas.
87 ὀστέρων: the nt. adj functioning as an adverb.
88 ἰμεν: 1st pl imperfect.
μη σε ο δράκων δάκη και εἴπον: Ού μή με βλάψη, ἐν ὑνόματι Ἰησοῦ Χριστοῦ. καὶ ὑποκάτω τῆς κλιμακος ὅσι φοβούμενος με ἡρέμα τὴν κεφαλὴν προσήγεγκεν· καὶ ὡς εἰς τὸν πρῶτον βαθμὸν ἠθέλησα ἐπιβῆναι, τὴν κεφαλὴν αὐτοῦ ἐπάτησα. καὶ εἶδον ἐκεῖ κηπὸς μεγάς καὶ ἐν μέσῳ τοῦ κήπου ἄνθρωπον πολιῶν καθεζόμενος ποιμήνα μετέχει πολλαὶ λευχειμονῶν· ἐπάρας τὴν κεφαλὴν ἐθεάσατο με καὶ εἶπεν· Καλῶς ἐλήλυθας, τέκνο. καὶ ἐκάλεσέν με, καὶ ἐκ τοῦ τυρός ὧν ἠλμευγεν ἔδωκέν μοι ὡσει ψωμίον· καὶ ἐλαβον ζεύξασα τὰς χεῖρας μου καὶ ἐφαγον· καὶ εἶπαν πάντες ὁ Ιησοῦς, ὁ Χριστός.
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παρεστώτες Ἄμήν. καὶ πρὸς τὸν ἦχον τῆς φωνῆς ἐξυπνίσθην ἐτι τί ποτε μασωμένη γλυκύ· καὶ εὐθέως διηγησάμην τῷ ἀδελφῷ καὶ ἐνοίσαμεν ὅτι δέοι παθεῖν· καὶ ἡρξάμην ἔκτοτε μηδεμίαν ἐλπίδα ἐν τῷ αἰῶνι τούτῳ ἐξειν.

V. Μετὰ δὲ ἡμέρας ὀλίγας ἔγνωμεν μέλλειν ἡμᾶς ἀκουσθῆσαι· παρεγένετο δὲ καὶ ὁ πατὴρ ἐκ τῆς πολλῆς ἀποδημίας μαραινόμενος, καὶ ἀνέβη πρὸς με προτρεπομένος με καταβαλεῖν, λέγων· Θύγατερ, ἐλέησον τὰς πολιάς μου· ἐλέησον τὸν πατέρα σου, εἴπερ ἄξιος εἰμι ὀνομασθῆναι πατήρ σου· μνήσθητι ὅτι ταῖς χερσὶν ταύταις πρὸς τὸ τοιοῦτον ἄνθος τῆς ἡλικίας ἀνήγαγόν σε· καὶ προειλόμην σε ὑπὲρ

καταβάλλω: to throw down, overthrown, bring down, 3
μαρατίνω: to quench (fire), weaken, 3
μασώμενη: to chew, 1
μηδείς, μηδεμία, μηδέν: no one, nobody, nothing, 4
μνημονεύω: to remember, call to mind, 2
νοεῖν: to perceive, apprehend, observe, think, 1
ὄνομαξιος: to name, address, designate, 4
παραγίνομαι: to be beside; come to one’s side, become present, 3
παρίστημι: to cause to stand beside; to present, 3
πολιός, ἀ, ὰν: grey (usu of hair), 3
ποτε: ever, at some time, once, 2
προαιρέω: to take/choose previously, 2
προτρέπω: to urge forwards; impel; promote, 2
τίς, τί: who? which?, 5
ὑπέρ: above, on behalf of (gen.); over, beyond (acc.), 5
φωνή, ἡ: voice, noise, sound, 3
χείρ, χειρός, ἡ: hand, 9

101 πρὸς: ‘at’, here with an unusual temporal-type sense.
102 μασωμένη: trans. ‘as yet having chewed something sweet’; probably a reference to honey.
103 δεῖ: optative, 3rd pres.
105 ἀκουσθῆσεθαι: ‘to be heard’, i.e. a public hearing in which they would confess their faith under interrogation.
106 πολλῆς ἀποδημίας: The Latin has ‘from the civitas’.
μαραϊνόμενος: the sense of this verb here and elsewhere is that he has ‘simmered down’ or been calmed by the absence. The father’s regular reappearance as an antagonist/tempter figure reinforces him as the stand-in for the Devil’s temptations.

110 ἄνθος τῆς ἡλικίας: ‘flower of age’, i.e. blossom of youth, prime of life.
110 προειλόμην: the meaning here is to ‘choose before’, i.e. ‘to prefer’.
τοὺς ἀδελφοὺς σου· ὥρα τὴν σὴν μητέρα καὶ τὴν τῆς μητρὸς σου ἀδελφήν, ἵδε τὸν υἱόν σου ὡς μετὰ σὲ ζῆν σοὶ δύναται· ἀπόθου τοὺς θυμοὺς καὶ μη ἡμᾶς πάντας ἐξολοθρεύσῃς· οὐδείς γὰρ ἡμῶν μετὰ παρρησίας λαλῆσει, εάν τι σοι συμβῇ. ταῦτα ἔλεγεν ὡς πατὴρ κατὰ τὴν τῶν γονέων εὐνοιαν· καὶ κατεφίλει μου τὰς χεῖρας καὶ ἑαυτὸν ἔρριπτο τῶν ποδῶν μου καὶ ἐπιδακρύων οὐκέτι με θυγατέρα ἀλλὰ κυρίαν ἐπεκάλει. ἐγὼ δὲ περὶ τῆς διαθέσεως τοῦ πατρὸς ἠλγούν, ὅτι ἐν ὅλῳ τῷ ἐμῷ γένει μόνος οὐκ ἠγαλλιᾶτο ἐν τῷ ἐμῷ πάθει. παρεμυθησάμην δὲ αὐτὸν εἰποῦσα· Τοῦτο γενήσεται ἐν τῷ βήματί ἐκείνῳ ὃ ἐὰν θέλῃ ὁ κύριος· γνῶθι γὰρ ὅτι οὐκ ἐν τῇ

111 ζῆν: can be a little irregular in its forms, this is the infinitive.
112 ἀπόθου: a middle imperative form from ἀποτίθημι.
114 συμβῇ: the meaning of συμβαίνω here is ‘happen to, occur’, in the sense of something negative happening to Perpetua.
114 κατὰ τὴν τῶν γονέων εὐνοιαν: trans. according the affection of parents’.
116 οὐκέτι... κυρίαν: a remarkable shift in the power dynamic between Father and Daughter.
117 διαθέσεως: perhaps ‘disposition’ or ‘state’.
118 γενε: family
The Passion of Perpetua and Felicitas

ἡμερα ἡμερας, ἀλλ’ ἐν τῇ τοῦ θεοῦ ἐσόμεθα καὶ ἐχωρίσθη ἀπ’ ἐμοῦ ἀδημονών.

VI. Καὶ τῇ ἡμέρᾳ ἐν ᾗ ὥριστο ἡρπάγημεν ἵνα ἀκουσθῶμεν· καὶ ὡσπερ ἑγενήθημεν εἰς τὴν ἀγορὰν φήμη εὐθὺς εἰς τὰ ἐγγὺς μέρη διῆλθεν, καὶ συνέδραμεν πλεῖστοι όχλοι· ὡς δὲ ἀνέβημεν εἰς τὸ βῆμα ἐξετασθέντες οἱ λοιποὶ ὡμολόγησαν· ἢμελλον δὲ κἀγὼ ἐξετάζεσθαι· καὶ ἐφάνη ἐκεῖ μετὰ τοῦ τέκνου μου ὁ πατήρ· καὶ καταγαγών με πρὸς ἑαυτόν, εἶπεν· Ἐπίθυσον ἐλεήσασα τὸ βρέφος. καὶ Ἰλαρίανός τις ἐπίτροπος, ὃς τότε τοῦ ἀνθυπάτου ἀποθανόντος Μινουκίου Ὀππιάνου ἐξουσίαν εἰλήφει μαχαίρας, λέγει μοι· Φεῖσαι τῶν πολιῶν.
τοῦ πατρὸς σου· φείσαι τῆς τοῦ παιδίου νηπιότητος· ἐπίθυσον ὑπὲρ σωτηρίας τῶν αὐτοκρατόρων. κάγῳ ἀπεκρίθην· Ὡθόθ. καὶ εἶπεν Ἰλαρίανος· Ἑριστιανή Ε. καὶ εἶπον· Ἑριστιανή εἴμι. καὶ ὁ ἐσπούδαζεν ὁ πατήρ μου καταβαλεῖν μὲ ἀπὸ τῆς ὁμολογίας, κελεύσαντος Ἰλαρίανος ἔξεβληθη προσέτι δὲ καὶ τῇ ῥάβδῳ τῶν δορυφόρων τις ἐτύπτησεν αὐτόν· ἐπειδῆ δὲ ὑπ’ ἐμοῦ ἐθηλάζετο τὸ παιδίον, καὶ μετ’ ἐμοῦ ἐν τῇ φυλακῇ εἰώθει μένειν, πέμπω πρὸς τὸν πατέρα μου Πομπόνιον διάκονον, αἰτοῦσα τὸ βρέφος· ὁ δὲ πατὴρ οὐκ ἔδωκεν·

131 νηπιότητος: although an adjective, the superlative is being used as a substantive here. “the extreme infancy
132 αὐτοκρατόρων: the term refers to an absolute master, and is used as equiv. to Latin imperator or dictator.
133 ὡς here is temporal.
135 προσέτι: ‘moreover’ might be a good translation.
136 δορυφόρων: the text does not make clear what kind of guards or soldiers these are. Actually, they are likely to be lictors or something similar.
138 κατήμεν: active in meaning, ‘we went down’.
139 εἰσώθη: the pluperfect is used with the force of the imperfect.
πλὴν ὡς ὁ θεός ὠφελόμεθαν οὔτε ὁ παῖς μασθὸς ἐπεθύμησεν έκτοτε, οὔτε ἐμοί τις προσεγγίζειν φλεγμονή· ἵνα [μὴ] καὶ τῇ τοῦ παιδίου φροντίδι καὶ τῇ τῶν μασθῶν ἀλγηδόνι καταπονηθῶ. 

VII. Καὶ μετ’ ὅλιγας ἡμέρας προσευχομένων ἡμῶν ἐξαίφνης ἐν μέσῳ τῆς προσευχῆς ἀφῆκα φωνὴν καὶ ὠνόμασα Δεινοκράτην. καὶ ἐκθαμβος ἐγενήθην, διότι οὐδέποτε εἰ μὴ τότε ἀνάμνησιν αὐτοῦ πεποιήκειν· ἤλγησα δὲ εἰς μνήμην ἐλθοῦσα τῆς αὐτοῦ τελευτῆς. πλὴν εὐθέως ἔγνων ἐμαυτὴν ἐξίαν οὖσαν αἴτησιν ποιήσασθαι περὶ αὐτοῦ, καὶ ἠρξάμην πρὸς Κύριον μετὰ στεναγμῶν προσεύχεσθαι τὰ πλεῖστα· καὶ εὐθέως αὐτῇ τῇ νυκτὶ ἐδηλώθη μοι τοῦτο. ὁρῶ Δεινοκράτην.
ἐξερχόμενον ἐκ τόπου σκοτεινοῦ, ὡς ὃπου καὶ ἄλλοι πολλοὶ καυματίζομενοι καὶ διψώντες ᾦσαν, ἔσθήτα ἔχοντα ῥυπαράν, ὡχρόν τῇ χρώσι· καὶ τὸ τραῦμα ἐν τῇ ὀψιν αὐτοῦ τελευτῶν ἔτι εἶχεν. οὗτος δὲ ὁ Δεινοκράτης, ὁ ἀδελφός μου κατὰ σάρκα, ἑπταετὴς κατὰ σάρκα, ἑπταετὴς ἐσθῆτα ἔχοντα ῥυπαράν, ὠχρὸν τῇ χρόᾳ· καὶ τὸ τραῦμα ἐν τῇ ὀψεῖ αὐτοῦ τελευτῶν ὅπερ περιὼν ἔτι εἶχεν. οὗτος δὲ ὁ Δεινοκράτης, ὁ ἀδελφός μου κατὰ σάρκα, ἑπταετὴς τεθνήκει ἀσθενήσας καὶ τὴν ὄψιν αὐτοῦ γαγγραίνῃ σαπεὶς ὡς τὸν θάνατον αὐτοῦ στυγητὸν γενέσθαι πᾶσι ἀνθρώποι. ἐθεώρουν οὖν μέγα διάστημα ἀνὰ μέσον αὐτοῦ καὶ ἐμοῦ, ὡς μὴ δύνασθαι ἡμᾶς ἀλλήλοις προσελθεῖν. ἐν ἐκείνῳ δὲ τῷ τόπῳ ἐν ᾧ ἦν ὁ ἀδελφός μου κολυμβήθρα ἦν ὕδατος πλήρης· ὑψηλωτέραν δὲ εἶχεν τὴν κρῆπιν ὑπὲρ τοῦ παιδίου μήκος· πρὸς ταύτην ὁ Δεινοκράτης διετείνετο.

151-2 ὡχρόν τῇ χρώσι: 'pale in respect of appearance'.
151-8 This whole section appears to be an allusion/drawing on Luke 16.
152 ὀψεῖ: here means 'appearance' as in 'face'.
152 τελευτῶν: nominative participle.
154 περιὼν ἔτι: 'while yet surviving', i.e. when he was still alive.
155 σαπεὶς: a passive participle from σήπω; usually refers to putrification or mortification of flesh.
155 ὡς: introduces a result clause here.
157 ἀνὰ μέσον: a phrase meaning "halfway between", “in the middle”.
159-60 κρῆπιν: here refers to the walled edge, or the lip, of the pool; so it was exceedingly high, ὑπὲρ....
πιεῖν προαιρούμενος· ἐγὼ δὲ ἠλάθαμεν διότι καὶ ἡ κολυμβήθρα ἦν πλήρης ὑδατος, καὶ τὸ παιδίον οὐκ ἦδύνατο πιεῖν διὰ τὴν υψηλότητα τῆς κρηπίδος· καὶ έξυπνίζηθαν. καὶ ἔγνων κάμνειν τὸν ἄδελφόν μου· ἐπεπίθειν δὲ δύνασθαί με αὐτῷ βοηθῆσαι ἐν ταῖς ἀνὰ μέσον ἡμέραις, ἐν αἷς κατήχθημεν εἰς τὴν θηριομαχεῖσθαι Καίσαρος. εἶτα προσευξαμένη μετὰ στεναγμῶν σφοδρῶς περὶ τοῦ ἀδελφοῦ μου ἡμέρας τε καὶ νύκτος δωρηθῆναί μοι αὐτὸν ἠξίωσα.

VIII. Καὶ εὐθὺς ἐν τῇ ἑσπέρᾳ ἐν νέρβῳ ἐμείναμεν, ἐδείχθη μοι

161 προαιρούμενος: purposing or proposing to do something, + infinitive.
163 κάμνειν: ‘suffered’, as part of the acc + inf clause which is the object of ἐγνων.
164 ἐπεπίθειν: pluperfect ind. act. of πείθω. The sense is ‘trusted’.
166 γενεθλίον: ‘birthday’. The reference is almost certainly to Geta Caesar, Caesar from 209 until his death in 211.
167 ἐπιτελεῖθα: ‘celebrated’, i.e. with games in his honour.
168 δωρηθῆναι: aor. inf. pass.
169 The Greek has an indicative clause in place of the Latin’s subjunctive, subtly shifting the meaning. cf. feci pro illo orationem...ut mihi donaretur.

170 νέρβῳ: The Greek is a direct transliteration of the Latin.


τοῦτω. ὡρ *τόπω* ἐν ὃ ἐωράκειν τὸν Δεινοκράτην, καθαρῷ σώματι ὄντα, καὶ καλῶς ἡμφιεσμένον καὶ ἀναψύχοντα· καὶ ὅπου τὸ τραῦμα ἦν σαλάν ὡρῷ· καὶ ἡ κρηπίς τῆς κολυμβήθρας κατήχη ἔως τοῦ ὧμφαλίου αὐτοῦ· ἔρρεεν δὲ ἐξ αὐτῆς ὡδωρ· καὶ ἐπάνω τῆς κρηπίδος ἦν χρυσῆ φιάλη μεστή· καὶ προσελθὼν ὁ Δεινοκράτης ἠρξατο ἐξ αὐτῆς πίνειν· ἡ δὲ φιάλη οὐκ ἐνέλειπεν. καὶ ἐμπλησθεὶς ἠρξατο παίζειν ἀγαλλιώμενος ὡς τὰ νήπια· καὶ ἐξυπνίσθην. καὶ ἐνόησα ὅτι μετετέθη ἐκ τῶν τιμωρίων.

IX. Καὶ μετ᾽ ὀλίγας ἡμέρας Πούδης τις στρατιώτης ὁ τῆς φυλακῆς προιστάμενος μετὰ πολλῆς τῆς σπουδῆς ἠρξατο ἡμᾶς τιμᾶν καὶ ἰγαλλιώμενος: to rejoice exceedingly,

ἀδιαλείπτως, ον: without ceasing, incessant, 1

ἀμφιεσμένον, καλῶς ἠμφιέσμενον καὶ ἀναψύχοντα· καὶ ὧπου τὸ τραῦμα ἦν σαλάν ὡρῷ· καὶ ἡ κρηπίς τῆς κολυμβήθρας κατήχη ἔως τοῦ ὧμφαλίου αὐτοῦ· ἔρρεεν δὲ ἐξ αὐτῆς ὡδωρ· καὶ ἐπάνω τῆς κρηπίδος ἦν χρυσῆ φιάλη μεστή· καὶ προσελθὼν ὁ Δεινοκράτης ἠρξατο ἐξ αὐτῆς πίνειν· ἡ δὲ φιάλη οὐκ ἐνέλειπεν. καὶ ἐμπλησθεὶς ἠρξατο παίζειν ἀγαλλιώμενος ὡς τὰ νήπια· καὶ ἐξυπνίσθην. καὶ ἐνόησα ὅτι μετετέθη ἐκ τῶν τιμωρίων.

δέω: to flow, run, gush, 2

δέως: to perceive, apprehend, observe, think, 1

διαλείπτως, ον: without ceasing, incessant, 1

ἐμπίπλημι: to full up, fill full, 2

ἐκατάγω: to lead/bring down, 3

κολυμβήθρα, η: swimming-bath, 3

κρηπίς, η: half-boot, shoe; foundation, groundwork, 4

μεστός, ές, έν: full, 1

μετατίθημι: to transfer, move from X to Y, 1

νήπιος, a, ον: (adj) child, 4

νός: to perceive, apprehend, observe, think, 1

ὀμφάλιος, α, ον: having a boss, navel, knob, 1

πούδης, ὁ: Pudens, 3

προιστάμενος: here, and typically, this participle refers to someone who has been placed in a position; ‘promoted’ or ‘put in charge’. 180

ὁμφαλίου: obviously in context, [the height of] the boy’s navel.

κολυμβήθρα, η: swimming-bath, 3

κρηπίς, η: half-boot, shoe; foundation, groundwork, 4

μεστός, ές, έν: full, 1

μετατίθημι: to transfer, move from X to Y, 1

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δοξάζειν τὸν θεόν, ἐννοῶν δύναμιν μεγάλην εἶναι περὶ ἡμᾶς· διὸ καὶ πολλοὺς εἰσελθεῖν πρὸς ἡμᾶς οὐκ ἐκώλυεν εἰς τὸ ἡμᾶς διὰ τῶν ἐπαλλήλων παραμυθιῶν παρηγορεῖσθαι. ἤγγισεν δὲ ἡ ἡμέρα τῶν φιλοτιμιῶν καὶ εἰσέρχεται πρὸς με ὁ πατήρ, τῇ ἀκηδίᾳ μαρανθείς, καὶ ἤρξατο τὸν πώγωνα τὸν ἴδιον ἐκτίλλειν ῥίπτειν τε ἐπὶ γῆς· καὶ πρηνὴς κατακείμενος κακολογεῖν τὰ ἑαυτοῦ ἔτη κατηγορῶν καὶ λέγων τοιαῦτα ῥήματα ὡς πᾶσαν δύνασθαι τὴν κτίσιν σαλεῦσαι· ἐγὼ δὲ ἐπένθουν διὰ τὸ ταλαίπωρον γῆρας αὐτοῦ. 

Χ. Πρὸ μιᾶς οὖν τοῦ θηριομαχεῖν ἡμᾶς, βλέπω ὅραμα τοιοῦτον. 

Πομπόνιος ὁ διάκονος, φησίν, ἦλθεν πρὸς τὴν θύραν τῆς φυλακῆς ἀκηδία, ἡ: indifference, apathy, acedia, 1, ἄρχω: to begin; be in charge, 14, βλέπω: to look at, see, 5, γῆ, ἡ: earth, land, 2, γῆρας, τὸ: old age, 2, διάκονος, ὁ: servant; messenger; deacon, 3, διό: wherefore, 1, δοξάζω: to think, suppose; honour, glorify, 2, δύναμις, ἡ: power, might; miracle, 5, ἐγγίζω: to draw near, approach, 2, ἐκτίλλω: to pluck out, 1, ἐννοέω: to consider, reflect, conceptualise, 4, ἐπάλληλος, ὁν: one close after another, quick succession, 1, ἔτος, τὸ: year, 3, θηριομάχω: to fight with wild beasts, 5, θύρα, ἡ: door, 3, κακολογεῖν: to revile, slander, abuse, 1, κατακείμενος: to lie down, 1, κατηγορεῖσθαι: to address, exhort; comfort, console, 1, πενθέω: to lament, wail, bewail, 2, Πομπόνιος, ὁ: Pomponius, 3, πρηνῆς, ἡς: prone, face-down, headlong, 1, πώγων, ὁ: beard, 1, ῥήμα, τό: word, saying; verb, 2, ῥίπτω: to throw, hurl, cast, 3, σαλεύω: to cause to shake, rock, 1, ταλαίπωρος, ὁν: suffering, distressed, miserable, 1, φησί: to say, claim, assert, 10, φιλοτιμία, ἡ: love of honour(s), ambition, 4

181 εἰς followed by the article τὸ creates requires a substantive, which is supplied by the infinitive παρηγορεῖσθαι. So the whole clause is in view.
184 φιλοτιμιῶν: translating Latin munera, i.e. the games as acts of public benefice, ‘gifts’ or ‘honours’ for the Emperor.
185 πώγωνα... A sign of great grief.
186 τε: usually functions similar to Latin –que, in that it may join to words or clauses, but at the same time signifies that the immediately preceding word, here ῥίπτειν, goes with what follows.
186 κακολογεῖν: the infinitives here carry on from ἡμέρα.
187 ῥήμα: introducing a result clause after τοιαῦτα.
189 Πρὸ μιᾶς: “one day before”.

190 φησίν: seemingly interrupting the already continuous flow of Perpetua’s narrative, but reminding us that this is all speech.
καὶ ἐκρουσεν σφόδρα· ἐξελθοῦσα ἦνοιξα αὐτῶ· καὶ ἦν ἐνδεδυμένος ἐσθῆτα λαμπρὰν καὶ περιεζωσμένος· εἶχεν δὲ ποικίλα ύποδήματα καὶ λέγει μοι· Σὲ περιμένω, ἐλθέ. καὶ ἐκράτησεν τὰς χεῖράς μου, καὶ ἐπορεύθημεν διὰ τραχέων καὶ σκολιῶν τόπων· καὶ μόλις παρεγενόμεθα εἰς τὸ ἀμφιθέατρο· καὶ ἐκαταλήφθη καὶ ἐνδεδυμένος· εἶχεν δὲ ποικίλα υποδήματα καὶ λέγει μοι· Μὴ φοβήθῃς· ἐνθάδε εἰμὶ μετὰ σοῦ, συγκάμνω σοι· καὶ ἀπῆλθεν. καὶ ἰδοὺ βλέπω πλεῖστον ὄχλον ἀποβλέποντα τῇ θεωρίᾳ σφόδρα· κἀγὼ ἥτις εἶδον πρὸς θηρία με καταδικασθεῖσαν ἐθαύμαζον ὅτι οὐκ ἔβαλλόν μοι αὐτά. καὶ ἦλθεν πρὸς με Αἰγύπτιος τῷ σχήματι μετὰ τῶν ὑπουργούντων αὐτῷ μαχησόμενός μοι. καὶ ἰδοὺ βλέπω πλεῖστον ὄχλον ἀποβλέποντα τῇ θεωρίᾳ σφόδρα· κἀγὼ ἥτις εἶδον πρὸς θηρία με καταδικασθεῖσαν ἐθαύμαζον ὅτι οὐκ ἔβαλλόν μοι αὐτά. καὶ ἦλθεν πρὸς με Αἰγύπτιος τῷ σχήματι μετὰ τῶν ὑπουργοῦντων αὐτῷ μαχησόμενός μοι.
καὶ ἔτεροι μετ’ αὐτοῦ νεανία ὁραίοι, ὑπηρέται τε σπουδαστάι ἐμοί. καὶ ἐξεδύθη καὶ ἐγεννήθην ἁρρην’ καὶ ἤρξαντο οἱ ἀντιλήμπτορες μου ἐλαιῷ με ἀλείφειν, ὡς ἑδος ἐστὶν ἐν ἁγώνι· καὶ ἀντικρυσ βλέπω τὸν Αἰγύπτιον ἐκείνων ἐν τῷ κοινοτῷ κυλιόμενον. ἐξήλθεν δὲ τις άνήρ θαυμαστοῦ μεγέθους, ὑπερέχων τοῦ ἄκρου τοῦ ἀμφιθέατρου, διεξωσμένος ἐoscope ήτις εἴχεν οὐ μόνον ἐκ τῶν δύο ἤμων τὴν πορφύραν, ἀλλὰ καὶ ἀνὰ μέσον ἐπὶ τοῦ στήθους εἶχεν δὲ καὶ ὑποδήματα ποικίλα ἐκ χρυσίου καὶ ἄργυριον' ἐβάσταξεν δὲ καὶ ῥάβδον ως βραβευτής ἢ προστάτης μονομάχων' ἐφερεν δὲ καὶ

εὐθυνεῖται πρὸς με νεανίας τις εὐμορφώτατος τῷ κάλλει ἕξαστράπτων, ἀγώνι, ὃ: contest, struggle; gathering, 1 Ἀγώνιος, ἁ, ὁν: Egyptian, 4 ἄκρων, τῷ: highest point, peak, 2 ἀλέιφω: to anoint with oil, 1 ἀμφιθέατρον, τῷ: amphitheatre, 5 ἄνα: up; again, 3 ἄνη: man; husband, 1 ἄντικρος: straight on, right on, 1 ἄντιλημπτορ: helper, protector, 1 ἄργυριον, τῷ: money, silver, 1 ἄρρην, ὃ: (Attic) male, 2 βαστάζω: to lift up, carry, bear, 2 βλέπω: to look at, see, 5 βραβευτής, ὃ: official of a religious confraternity; judge, 2 διαζώνυμον: to encircle, 1 δύο: two, 3 ἑθος, τῷ: custom, habit; ethos, 1 ἑκάδε: to take off, strip off, 1 ἐλαιόν, τῷ: olive oil, 1 ἐξαστράπτω: to flash, like lightning, 1 ἔσθης: clothing, garment(s), 3 ἔτερος, ὃ: other, the other of two, 3 εὐμορφος, ὃν: fair of form, good-looking, comely, 1 θαυμαστός, ὁ, ὁν: wonderful, marvellous, 2 κάλλος, τῷ: beauty, 1 κοινοτός, ὃ: cloud of dust, 1 κυλίον: to roll along/up, 1 μέγεθος, τῷ: greatness, magnitude, 1 μονομάχος: singular combatant, gladiator, 2 μόνος, ὶ, ὁν: alone, only, solitary, 5 νεανίας, ὄ: young, young man, 2 ποικίλος, ὃ: being clothed. The
idea appears to be a tunic with 3 stripes of purple, rather than a more typical two. πορφύρα, ἡ: purple (dye, object), 1 προστάτης, ὁ: leader, chief, presider, president, 1 ῥάβδος, ὃ: staff, rod, 2 σπουδαστής, ὁ: supporter; (student), 2 στήθος, τῷ: chest, breast, 1 ύπερέχων: to hold over; to be over, 1 ύπηρέτης: servant, attendant, 2 ύποδήματα, τῷ: sandal, shoe, 2 φέρω: to bear, carry, bring, convey, 4 χρυσίον, τῷ: gold coin; money; jewelry, 1 ύμος, ὁ: shoulder and upper arm, 1 ὀρατός, ὃ, ὁν: seasonable, timely, 1 201 ἁφή: ‘in the prime of life’. 205 ἁφή: ‘tall, towering over’, ‘held above’. 207 ἁφή: in the sense of being clothed. The figure here has been compared to the dress of the African priests of Saturn. However, the image appears more generally to be of the official presiding over the games.
κλάδους χλωρούς ἔχοντας μῆλα χρυσά· καὶ αἰτήσας σιγὴν γενέσθαι,
ἔφη· Οὗτος ὁ Ἁιγύπτιος ἐὰν ταύτην νικήσῃ ἀνελεῖ αὐτὴν μαχαίρᾳ·
αὐτὴ δὲ ἐὰν νικήσῃ αὐτὸν λήψεται τὸν κλάδὸν τούτον· καὶ ἀπέστη,
προσήλθομεν δὲ ἀλλήλοις καὶ ἠρξάμεθα παγκρατίζειν· ἐκεῖνος ἐμοῦ
τοὺς πόδας κρατεῖν ἠβούλετο· ἐγὼ δὲ λακτίσματι τὴν ὄψιν αὐτοῦ
ἐτυπτό· καὶ ἰδοὺ ἐπῆρα ἀπὸ ἀέρος καὶ ἠρξάμην αὐτὸν οὕτως τύπτειν
ὡς μὴ πατοῦσα τὴν γῆν. ἰδοὺ δὲ ὡς οὐδέπω ᾔκιζον αὐτὸν ζεύξασα
tὰς χεῖράς μου καὶ δακτύλους δακτύλοις τῆς κεφαλῆς αὐτοῦ
ἐπελαβόμην· καὶ ἔρριψα αὐτὸν ἐπ' ὄψει καὶ ἐπάτησα τὴν
κεφαλὴν αὐτοῦ. καὶ ἤρξατο πᾶς ὁ ὄχλος βοᾶν· καὶ ὁ σπουδαστὴς
μου

<table>
<thead>
<tr>
<th>γλώσσα</th>
<th>έμβλημα</th>
</tr>
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<tbody>
<tr>
<td>air</td>
<td>1</td>
</tr>
<tr>
<td>Greek</td>
<td>Egyptian, 4</td>
</tr>
<tr>
<td>to maltreat, torture, damage, 1</td>
<td></td>
</tr>
<tr>
<td>to take/lift up, 1</td>
<td></td>
</tr>
<tr>
<td>to be absent, depart, 1</td>
<td></td>
</tr>
<tr>
<td>to shout, cry out loud, 3</td>
<td></td>
</tr>
<tr>
<td>to will, wish, 4</td>
<td></td>
</tr>
<tr>
<td>earth, land, 2</td>
<td></td>
</tr>
<tr>
<td>finger, 2</td>
<td></td>
</tr>
<tr>
<td>αίν: αἴν, if (+ subj.), 4</td>
<td></td>
</tr>
<tr>
<td>εἰδον: aor. of ὁράω, to see, behold, 9</td>
<td></td>
</tr>
<tr>
<td>εμβάλλω: to throw in, put in, 1</td>
<td></td>
</tr>
<tr>
<td>επαιρέω: to lift up, lift and place, 3</td>
<td></td>
</tr>
<tr>
<td>επιλαμβάνω: to take hold of, seize, 1</td>
<td></td>
</tr>
<tr>
<td>ζεύγνυμι: to yoke, bind, join together, 2</td>
<td></td>
</tr>
<tr>
<td>behold, 4</td>
<td></td>
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<tr>
<td>head, 7</td>
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</table>

212 ἀνελεῖ: future from ἀναίρεω, here meaning ‘destroy, slay’.
213 ἀπέστη: either ‘he stood back’ or else ‘he withdrew’.
214 παγκρατίζειν: the technical sense is unlikely, simply ‘fight’ is understood. In fact, the Latin uses non-technical language, the Greek recension restores more technical language.
215 ἐπῆρα: although the form is aorist active, it appears to be functioning with a passive meaning.
218 ἐμβαλοῦσα: the sense is ‘intertwining’.
219 ἐπάτησα τὴν κεφαλὴν αὐτοῦ: both a reference to the earlier vision, and another allusion to Gen 3:15. The concept of placing one’s foot on the defeated’s head is a more general symbol of domination/conquest.
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εγαυρίων. καὶ προσήλθον τῷ βραβευτῇ καὶ ἐλαβόν τὸν κλάδον· καὶ ἡσπάσατό με καὶ εἶπεν· Εἰρήνη μετὰ σοῦ, θύγατερ· καὶ ἤρξαμαι εὐθὺς πορεύεσθαι μετὰ δόξης πρὸς πύλην τὴν λεγομένην ζωτικήν καὶ ἔξυπνίσθην· καὶ ἔννοησα δότι οὐ πρὸς θηρία μοι ἀλλὰ πρὸς τὸν διάβολον ἐστιν ἡ ἐσομένη μάχη· καὶ συνήκα δότι νικήσω αὐτόν. ταῦτα ἔως πρὸ μιὰς τῶν φιλοτιμιῶν ἔγραψα· τὰ ἐν τῷ ἀμφιθέατρῳ γενησόμενα ὁ θέλων συγγράψατω.

XI. Ἀλλὰ καὶ ὁ μακάριος Σάτυρος τὴν ἰδίαν ὀπτασίαν αὐτὸς δι᾽ ἑαυτοῦ συγγράψας ἐφανέρωσεν τοιαῦτα εἰρηκώς. Ἡδη, φησίν, ἦμεν ὡς πεπονθότες καὶ ἐκ τῆς σαρκὸς ἐξεληλύθειμεν, καὶ ἠρξάμεθα πορεύεσθαι μετὰ δόξης πρὸς πύλην τὴν λεγομένην ζωτικήν.

— ἄμφιθέατρον, τό: amphitheatre, 5
— ἀσπάζομαι: to greet, 2
— βραβευτῆς, ὁ: official of a religious confraternity; judge, 2
— γαυρίαω: to take/display pride, 1
— γράφω: to write; draw, 2
— διάβολος, ὁ: accuser, slandered; devil, 3
— εἰρήνη, ἡ: peace, 1
— ἐννοεῖν: to consider, reflect, conceptualise, 4
— ἔξουσίω: to awaken from sleep, 5
— ἔρω: to say, speak, 1
— εὐθός: right away, straight, directly, at once, 5
— ἔως: until, as long as, 4
— ζωτικός, ἡ, ὁ: nourishing, giving life, vital, 2
— ἠδή: already, now, at this time, 5
— θύγατερ, ὁ: daughter, 5
— κλάδος, ὁ: branch, shoot, 3
— μακάριος, α, ὁν: blessed, happy, 8
— μάχη, ἡ: fight, contest, battle, 1
— νικάω: to conquer, prevail, win, 4
— ὀπτασία, ἡ: vision, appearance, 3
— πορεύομαι: to go, walk, convey oneself, 4
— πύλη, ἡ: gate; door, 4
— Σάτυρος, ὁ: Saturus, 10
— συγγράφω: to write down; compose writing; draw up a document, 4
— συνίημι: to bring together; be aware; understand, 1
— φανερόω: to make manifest, reveal, 2
— φιλοτιμία, ἡ: love of honour(s), ambition, 4

223 ζωτικήν: i.e. the gate by which gladiators granted clemency were permitted to exit. The Latin has ad portam Sanavivariam.
226 φιλοτιμίων: again translating munera, i.e. the games themselves.
227 συγγραφάτω: a third person imperative. This concludes this portion written/presented as Perpetua’s account by her own hand.
229 εἰρήκως: the perf act participle from ἔρω.
230 πεπονθότες from πάσχω.
— ἐξεληλύθειμεν: the form must be 1st plural pluperfect active, with ε in place of e.
βαστάζουσαι ὑπὸ τεσσάρων ἁγγέλων πρὸς ἀνατολάς, καὶ αἱ χεῖρες ἡμῶν οὐχ ἠπτοντο· ἐπορευόμεθα δὲ εἰς τὰ ἀνώτερα, καὶ οὐχ ὑπιοι ἀλλʼ οἶον ὡς διʼ ὁμαλῆς ἀναβάσεως ἐφερόμεθα. καὶ δὴ ἐξελθόντες τὸν πρῶτον κόσμον φῶς λαμπρότατον εἴδομεν· καὶ εἶπον πρὸς τὴν Περπετούαν (πλησίον γάρ μου ἦν)· Τοῦτο ἐστὶν ὅπερ ὁ κύριος ἡμῶν ἐπηγγείλατο· μετειλήφαμεν τῆς ἐπαγγελίας. αἰωρουμένων δὲ ἡμῶν διὰ τῶν τεσσάρων ἀγγέλων ἐγένετο στάδιον μέγα, ὡσεὶ κῆπος ἔχων ῥόδου δένδρα καὶ πᾶν γένος τῶν ἀνθέων· τὸ δὲ ὕψος τῶν δένδρων ἦν ὡσεὶ κυπάρισσου μῆκος, ἀκαταπαύστως δὲ κατεφέρετο τὰ δένδρα τὰ φύλλα αὐτῶν. ἦσαν δὲ μεθʼ ἡμῶν ἐν αὐτῷ τῷ κήπῳ οἱ ἡμῶν οὐχ ἥπτοντο· ἐπορευόμεθα δὲ εἰς τὰ ἀνώτερα, καὶ οὐχ ὑπτιοι ἀλλʼ οἷον ὡς διʼ ὁμαλῆς ἀναβάσεως ἐφερόμεθα. καὶ δὴ ἐξελθόντες τὸν πρῶτον κόσμον φῶς λαμπρότατον εἴδομεν· καὶ εἶπον πρὸς τὴν Περπετούαν (πλησίον γάρ μου ἦν)· Τοῦτο ἐστὶν ὅπερ ὁ κύριος ἡμῶν ἐπηγγείλατο· μετειλήφαμεν τῆς ἐπαγγελίας. αἰωρουμένων δὲ ἡμῶν διὰ τῶν τεσσάρων ἀγγέλων ἐγένετο στάδιον μέγα, ὡσεὶ κῆπος ἔχων ῥόδου δένδρα καὶ πᾶν γένος τῶν ἀνθέων· τὸ δὲ ὕψος τῶν δένδρων ἦν ὡσεὶ κυπάρισσου μῆκος, ἀκαταπαύστως δὲ κατεφέρετο τὰ δένδρα τὰ φύλλα αὐτῶν. ἦσαν δὲ μεθʼ ἡμῶν ἐν αὐτῷ τῷ κήπῳ οἱ ἡμῶν οὐχ ἥπτοντο· ἐπορευόμεθα δὲ εἰς τὰ ἀνώτερα, καὶ οὐχ ὑπτιοι ἀλλʼ οἷον ὡς διʼ ὁμαλῆς ἀναβάσεως ἐφερόμεθα. καὶ δὴ ἐξελθόντες τὸν πρῶτον κόσμον φῶς λαμπρότατον εἴδομεν· καὶ εἶπον πρὸς τὴν Περπετούαν (πλησίον γάρ μου ἦν)· Τοῦτο ἐστὶν ὅπερ ὁ κύριος ἡμῶν ἐπηγγείλατο· μετειλήφαμεν τῆς ἐπαγγελίας. αἰωρουμένων δὲ ἡμῶν διὰ τῶν τεσσάρων ἀγγέλων ἐγένετο στάδιον μέγα, ὡσεὶ κῆπος ἔχων ῥόδου δένδρα καὶ πᾶν γένος τῶν ἀνθέων· τὸ δὲ ὕψος τῶν δένδρων ἦν ὡσεὶ κυπάρισσου μῆκος, ἀκαταπαύστως δὲ κατεφέρετο τὰ δένδρα τὰ φύλλα αὐτῶν. ἦσαν δὲ μεθʼ ἡμῶν ἐν αὐτῷ τῷ κήπῳ οἱ ἡμῶν οὐχ ἥπτοντο· ἐπορευόμεθα δὲ εἰς τὰ ἀνώτερα, καὶ οὐχ ὑπτιοι ἀλλʼ οἷον ὡς διʼ ὁμαλῆς ἀναβάσεως ἐφερόμεθα. καὶ δὴ ἐξελθόντες τὸν πρῶτον κόσμον φῶς λαμπρότατον εἴδομεν· καὶ εἶπον πρὸς τὴν Περπετούαν (πλησίον γάρ μου ἦν)· Τοῦτο ἐστὶν ὅπερ ὁ κύριος ἡμῶν ἐπηγγείλατο· μετειλήφαμεν τῆς ἐπαγγελίας. αἰωρουμένων δὲ ἡμῶν διὰ τῶν τεσσάρων ἀγγέλων ἐγένετο στάδιον μέγα, ὡσεὶ κῆπος ἔχων ῥόδου δένδρα καὶ πᾶν γένος τῶν ἀνθέων· τὸ δὲ ὕψος τῶν δένδρων ἦν ὡσεὶ κυπάρισσου μῆκος, ἀκαταπαύστως δὲ κατεφέρετο τὰ δένδρα τὰ φύλλα αὐτῶν. ἦσαν δὲ μεθʼ ἡμῶν ἐν αὐτῷ τῷ κήπῳ οἱ ἡμῶν οὐχ ἥπτοντο· ἐπορευόμεθα δὲ εἰς τὰ ἀνώτερα, καὶ οὐχ ὑπτιοι ἀλλʼ ο国际在线放置元素。
τέσσαρες ἄγγελοι, ἀλλήλων ἐνδοξότεροι, ὡρ' ὦν ἐφερόμεθα: πτουμένους δὲ ἡμᾶς καὶ θαυμάζοντας καὶ ἀπέθηκαν, καὶ ἀνέλαβον· ἔκει εὑρομεν Ἰουκοῦνδον καὶ Σάτυρον καὶ Ἀρτάξιον, τοὺς ἐν αὐτῷ διώγμων κρεμασθέντας· εἶδομεν δὲ Κοΐντον τὸν μάρτυρα τὸν ἐν τῇ φυλακῇ ἀποθανόντα· ἐζητοῦμεν δὲ καὶ περὶ τῶν λοιπῶν ποῦ ἄρα εἰσίν· καὶ ἠλλήλων: one another, 7 ἀποθνήσκω: to die, 3 ἀποτίθημι: to put/lay aside, 2 ἄρα: then (transition or inference), 1 Ἀρτάξιος, ὁ: Artaxius, 1 ἀσπάζομαι: to greet, 2 δεῦτε: come here!, 1 διέρχομαι: to go through, pass through, 2 διωγμός, ὁ: chase, pursuit, persecution, 2 ἔνδοξος, ὁ: held in honour, esteemed, 2 ἔσω: inside, interior, 1 εὑρίσκω: to find, discover, devise, invent, 3 ζητέω: to inquire, seek, search, 3 ζω (ζάω): to live, be alive, 2 ζήμετερος, -α, -ον: our, 4 θαυμάζω: to marvel; to wonder at, amaze, 3 θύρα, ἡ: door, 3 θύρα, ἡ: door, 3 Ἰουκοῦνδος, ὁ: locundus, 1 Κόιντος, ὁ: Quintus (pr. name), 1 κρεμάω: (=κρεμάννυμι) to hang up, suspend, 1 λοιπός, ὁ, ἡ, ὁν: the remainder, the rest, 6 μάρτυς, ὁ: witness, martyr, 10 ὅδος, ἡ: road, way, path, journey, 2 οἰκοδομέω: to build, edify, 1 πλησίων: nearby; neighbour, 2 πού: where?, 1 πούς, ὁ: foot, 6 πρῶτος, -η, -ον: first, earliest, 5 πτοέω: to terrify, scare; excite, 2 Σάτυρος, ὁ: Saturus, 10 στάδιον, τό: stadium, 2 τοῖχος, ὁ: wall (of a house), 1 φέρω: to bear, carry, bring, convey, 4 φῶς, τό: light (φάος), 2 ωσανεί: (=ώς ᾧ εἴλ) as if, as it were, 1

241 ἀλλήλων: although the form is reciprocal/reflexive, the comparison is being made with the new group of four angels and the former group. It therefore functions like ἄλλως here.

241 ἐνδοξότεροι: the glory being referred to is visible 'glory', and the comparative is taken with the preceding word.

242-3 The text is emended, and does not correspond well to the Latin.

243 στάδιον: again, 'space'.

245 κρεμασθέντας: cf. the Latin, which has arserunt – burnt alive.
ἐκείνου εἰσελθόντες οἱ τέσσαρες ἄγγελοι ἐνέδυσαν ἡμᾶς λευκὰς
πρεσβύτεροι δὲ τέσσαρες εἰς τέσσαρες ἀγγέλοι εἰσήλθομεν καὶ ἠκούσαμεν φωνὴν ἡνωμένην λευκὰς στολὰς· καὶ εἴδομεν ἐν μέσῳ τοῦ τόπου καθεζόμενον ὡς ἄνθρωπον πολιόν· οὗ αἱ τρίχες ὅμοιαι χιόνος καὶ νεαρὸν τὸ πρόσωπον αὐτοῦ· οὐκ ἐθεασάμεθα πόδας δὲ αὐτοῦ· οἱ δὲ λοιποὶ πρεσβύτεροι εἶπον πρὸς ἑαυτοὺς ὡς δὲ θαυμάζοντες εἰσεληλύθαμεν καὶ ἔστημεν ἐνώπιον τοῦ θρόνου, οἱ τέσσαρες ἄγγελοι ἡμᾶς λευκὰς στολὰς ἐπῆραν, καὶ ἀνέπαφαν τὰς ὄψεις ἡμῶν. 251 Ἡνωμένην: from ἑνόω.
253 Isaiah 6:3
254 cf. the picture of Jesus in Revelation 1, 4, 5.
255 It is worth comparing the Latin, which has twenty four, in total, on both left and right.
256 εἰσελθόντες: perfect from εἰσέρχομαι.
257 ἑφιλήσαμεν: with the concrete sense, i.e. 'to kiss'.
ἡμᾶς· Στάθημεν καὶ εἰρήνησόμεθα. καὶ εἰς τῶν πρεσβυτέρων, λεγόντων· Πορεύεσθε καὶ χαίρετε. καὶ εἶπες· Τῷ θεῷ χάρις, ἵνα, ως ἐν σαρκὶ μετὰ χαρᾶς ἐγενόμην, πλείονα χαρῶ νῦν.

XIII. Ἐξήλθομεν δὲ καὶ εἶδομεν πρὸ τῶν θυρῶν Ὀπτάτον τὸν ἐπίσκοπον καὶ Ἀσπάσιον τὸν πρεσβύτερον πρὸς τὰ ἀριστερὰ μέρη διακεχωρισμένους καὶ περιλύπους. καὶ πεσόντες πρὸς τοὺς πόδας ἡμῶν ἔφασαν ἡμῖν· Διαλλάξατε ἡμᾶς πρὸς ἀλλήλους ὅτι ἐξεληλύθατε καὶ οὕτως ἡμᾶς ἀφήκατε. καὶ εἴπαμεν πρὸς αὐτούς· Οὐχὶ σὺ πάπας ἡμέτερος εἶ, καὶ σὺ πρεσβύτερος; ἵνα τί οὕτως

261 Στάθημεν: This and the following are hortatory subjunctives.
εἰρήνησόμεθα: probably 'making the sign of peace'.

262 Ἐξήλθομεν: aor ind pass.

263 Ἰνα: introduces a causal statement, 'that'; rather than any notion of purpose at all.

265 χαρῶ: apparently a contract verb, but its morphology is unclear; its meaning, however, it clear.

267 διακεχωρισμένους: the latter meaning, 'separated' i.e. from each other.

268 Διαλλάξατε: again, the latter meaning, which has the sense of to change enmity into friendship, thus 'reconcile.

270 Οὐχὶ...: introducing a question, 'Are you not...?
προσεπέσατε τοις ἡμετέροις ποσίν; καὶ σπλαγχνισθέντες περιέλαβομεν αὐτοὺς καὶ ἦρξατο ἡ Περπετούα Ἑλληνιστὶ μετ’ αὐτῶν ὡμιλεῖν, καὶ ἀνεχώρησαμεν σὺν αὐτοῖς εἰς τὸν κήπον ὑπὸ τοῦ δένδρου τοῦ ῥόδου. καὶ λαλοῦντων αὐτῶν μεθ’ ἑαυτῶν οἱ ἄγγελοι πρὸς αὐτοὺς· Ἐάσατε αὐτοὺς ἀναψύξαι, καὶ ἂτινας διχοστασίας ἔχετε μεθ’ ἑαυτῶν, ἄφετε ὑμεῖς ἀλλήλοις. καὶ ἐπέπληξαν αὐτοὺς καὶ Ὀπτάτῳ· Ἐπανόρθωσαι τὸ πλῆθός σου· οὕτω γὰρ συνέρχονται πρὸς σε, ὡσεὶ ἀπὸ ἱπποδρομιῶν ἐπανερχόμενοι καὶ περὶ αὐτῶν φιλονεικοῦντες. ἐνομίζομεν δὲ αὐτοὺς ὡς θέλειν ἀποκλεῖσαι τὰς πύλας. καὶ ἠρξάμεθα ἐκεῖ πολλοὺς τῶν ἀδελφῶν ἐπιγιγνώσκειν.
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ἀλλάγε καὶ τοὺς μάρτυρας· ἐτρεφόμεθα δὲ πάντες ὅσμῃ ἀνεκδηηγήτῳ ἥτις οὐκ ἐχόρταζεν ἡμᾶς· καὶ εὐθέως χαῖρων ἐξυπνίσθην.

XIV. Ἀδταί αἱ ὁράσεις ἐμφανέσταται τῶν μαρτύρων Σατύρου καὶ Περπετούας ἃς αὐτοὶ συγγράψαντο· τὸν γὰρ Σεκοῦνδον τάχειον ἐκ τοῦ κόσμου μεταπέμψατο ὁ θεός· ἐν γὰρ τῇ φυλακῇ τῆς κλήσεως ἠξιώθη σὺν τῇ χάριτι πάντως κερδάνας τὸ μὴ θηριομαχῆσαι· πλὴν εἰ καὶ μὴ τὴν ψυχὴν ἀλλοῦ γε τὴν σάρκα αὐτοῦ διεξῆλθεν τὸ ξίφος.

XV. Ἀλλὰ καὶ τῇ Φηλικητάτῃ ἡ χάρις τοῦ θεοῦ τοιαύτῃ ἐδόθη. ἐκείνη γὰρ συλληφθεῖσα ὀκτὼ μηνῶν ἔχουσα γαστήρα, πάνυ ὠδύρετο, διὸτε οὐκ ἔξεστιν ἐγκύμονα θηριομαχεῖν ἢ τιμωρεῖσθαι, μήπως ὕστερον ἐξυπνίσθην.

281 οὖκ: The negative is lacking in the Latin, which makes a lot more sense. The Greek leaves us with them being nourished by the scent, which does not nourish them!

283 ἐμφανέσταται: The adjective serves as a predicate to the preceding three words.

284 τάχειον: Take adverbially.

286 The Greek diverges considerably from the Latin. Here is the sense that the early exit of Secundus involves the grace of being spared death by wild beasts.

287 This idea is further elaborated as the sword piercing his flesh but not his soul. Secundus is pictured as being spared a particularly painful death (i.e. by the sword rather than rended by animals).

288 ωὐδόρομα: Although often applied to mourning, the sense here is of ‘wailing’ in childbirth.

289 συλληφθεῖσα: ‘arrest(ed)’.

290 μήπως: introduces a clause of fearing (though there is no verb in the preceding lines).
μετὰ ἄλλων ἀνοσίων ἐκχυθῆ τὸ αἷμα αὐτῆς τὸ ἀθώον. ἀλλὰ καὶ οἱ συμμάρτυρες αὐτῆς περὶλυποὶ ἦσαν σφόδρα οὕτω καλὴν συνεργὸν καὶ ὅσει συνοδοιπόρον ἐν ὄδω τῆς αὐτῆς ἐλπίδος μὴ θέλοντες καταλείπειν, πρὸ τρίτης οὖν ἡμέρας τοῦ πάθους αὐτῶν κοινῷ στεναγμῷ ἐκχυθῇ τὸ αἷμα αὐτῆς περίλυποι ἦσαν σφόδρα οὕτω καλὴν συνεργὸν καὶ ὡσεὶ συνοδοιπόρον ἐν ὁδῷ τῆς αὐτῆς ἐλπίδος μὴ θέλοντες καταλείπειν. πρὸ τρίτης οὖν ἡμέρας τοῦ πάθους αὐτῶν κοινῷ στεναγμῷ ἑνωθέντες προσευχὴν πρὸς τὸν κύριον ἐποίησαν· καὶ εὐθὺς μετὰ τὴν προσευχήν ὄδινες αὐτὴν συνέσχον, κατὰ τὴν τοῦ ὀγδόου μηνὸς φύσιν χαλεπαί. καὶ μετὰ τὸν τοκετὸν καμοῦσα ἤλγει. ἔφη δὲ τις αὐτῇ τῶν παρατηρούντων ὑπηρετῶν· Εἰ νῦν οὕτως ἀλγεῖς, τί ἔχεις ποιῆσαι βληθεῖσα πρὸς θηρία, ὧν κατεφρόνησας ὅτε ἐπιθύειν κατεφρόνησας καὶ οὐκ ἠθέλησας θῦσαι; κἀκείνη ἀπεκρίθη· Νῦν ἐγὼ

291 ἀθώον: modifying αἷμα, trans. as ‘innocent’.
292 καλὴν... συνοδοιπόρον: all this is the object of μὴ θέλοντες καταλείπειν, then further modified by the prepositional phrase introduced by ἐν.
294 αὐτῶν: i.e. the co-martyrs.
297 χαλεπαί: modifies ὄδινες. The phrase κατα...φύσιν explains why they are difficult (not unexpectedly).
298 The Greek makes it unclear whether it is one of the ‘servants that guards’, or ‘the servants of the guards’, whereas the Latin expresses the latter, cf. quidam ex ministris cataractariorum.
299 τί ἔχεις ποιῆσαι: idiomatic for, ‘what will you do?’
299 ὡσεὶ: as if; as though; just as, etc.
πάσχω ὃ πάσχω· ἐκεῖ δὲ ἄλλος ἔστιν ὁ πάσχων ὑπὲρ ἐμοῦ· ἔσται ἐν ἐμοὶ ἵνα πάθη, διότι ἐγὼ πάσχω ὑπὲρ αὐτοῦ. ἔτεκεν δὲ κοράσιον, ὃ μία τῶν ἄδελφῶν συλλαβόσα εἰς θυγατέρα ἀνέθρεψεν αὐτῇ.

XVI. Ἡμῖν δὲ ἀναξίως οὖσιν ἐπέτρεψεν τὸ ἅγιον πνεῦμα ἀναγράψαι τὴν τάξιν τὴν ἐπὶ ταῖς φιλοτιμίαις παρακολουθήσασαν· πλὴν ὡς ἐντάλματι τῆς μακαρίας Περπετούας μᾶλλον δὲ ὡς κελεύσματι ὑπηρετοῦντες ἀναπληροῦμεν τὸ προσταχθὲν ἡμῖν. ὡς δὲ πλείους ἡμέραι διεγίνοντο ἐν τῇ φυλακῇ ὀντῶν αὐτῶν, ἡ μεγαλόφρων καὶ ἀνδρεία ὡς ἀληθῶς Περπετούα, τοῦ χιλιάρχου ἀπηνεστερὸν αὐτοῖς προσφέρομεν, τινῶν πρὸς αὐτὸν ματαίως διαβεβαιωσαμένων τὸ
δεὶν φοβεῖσθαι μήπως ἐπωδαίς μαγικαῖς τῆς φυλακῆς ὑπεξέλθωσιν, 
ἐνώπιον ἀπεκρίθη λέγουσα· Διατί ἡμῖν ἀναλαμβάνειν οὐκ ἐπιτρέπεις ὑποκρίνομαι: to answer, 5  
ὀνομαστοῖς καταδίκοις Καίσαρος γενεθλίοις ἀναλωθησομένοις; μὴ γάρ οὐχὶ σὴ δόξα ἐστίν, ἔρ’ ὅσον πίονες προσερχόμεθα; πρὸς ταύτα ἐπίστευσεν. ἐνώπιον ἀπεκρίθη λέγουσα· Διατί ἡμῖν ἀναλαμβάνειν οὐκ ἐπιτρέπεις ὑποκρίνομαι: to answer, 5  
ὅσον πίονες προσερχόμεθα; πρὸς ταῦτα ἐπίστευσεν. 

XVII. Ἀλλὰ καὶ πρὸ μιᾶς ὅτε τὸ ἐσχάτον ἐκεῖνο δεῖπνον, ὅπερ ἐλεύθερον ὀνομάζουσιν, ὅσον δὲ ἐφ’ ὅσον πίονες προσερχόμεθα; πρὸς ταῦτα ἐπίστευσεν. ἐνώπιον ἀπεκρίθη λέγουσα· Διατί ἡμῖν ἀναλαμβάνειν οὐκ ἐπιτρέπεις ὑποκρίνομαι: to answer, 5

311 The line continues a genitive absolute from the previous page, which is basically attendant circumstances and a little bit causal.  
312 ἀπεκρίθη: the subject is Perpetua, if you lost track.  
313 γενεθλίοις: relating to his birth, i.e. ‘of his birthday’.  
314 σὴ: 2nd person possessive adjective, nominative, agreeing with δόξα.  
315 ἔφ’ ὅσον: ‘as much as possible’.  
316 διάγειν: ‘to treat, conduct towards them’.  
317 ὡς: introduces a result clause.  
318 δεδυνῆσθαι: perfect mid/pass infinitive.  
319 ἀναλαμβάνειν: the sense of this verb in this section appears to be ‘to refresh (oneself)’.  
320 ἐλεύθερον: as a substantive this represents the person in charge of the prison.
αλλ’ ἀγάπην ἐπεκάλουν τῇ ἀυτῶν παρρησίᾳ: πρὸς δὲ τὸν ὄχλον τὸν ἐκεῖσε παρεστῶτα ῥήματα ἐξέπεμπον μετὰ πολλῆς παρρησίας αὑτοῖς ἀπειλοῦντες κρίσιν θεοῦ, ἀνθομολογούμενοι τὸν μακαρισμὸν τοῦ πάθους ἐαυτῶν, καταγελῶντες τὴν περιεργείαν τῶν συντρεχόντων, Σατύρου λέγοντος· Ἦ αὔριον ἡμέρα ὑμῖν οὐκ ἐπαρκεῖ; τί ἡδέως ὁρᾶτε οὓς μισεῖτε· σήμεροι· αὔριον ἐχθροί; πλὴν ἐπισημειώσασθε τὰ πρόσωπα ἡμῶν ἐπιμελῶς ἵνα καὶ ἐπιγνῶτε ἡμᾶς ἐν ἐκείνῃ τῇ ἡμέρᾳ. οὕτως ἅπαντες ἐκεῖθεν ἐχωρίζοντο· ἐξ ὧν πλεῖστοι ἐπίστευσαν.

XVIII. Ἐπέλαμψε δὲ ἡμέρα τῆς νίκης αὐτῶν· καὶ προῄλθον ἐκ τῆς
φυλακής εἰς τὸ ἀμφιθέατρον ὠς εἰς οὐρανὸν ἀπίόντες, ἱλαροὶ καὶ
φαινομένοι τῷ προσώπῳ, πτοούμενοι εἰς τύχοι χαρὰ 
καὶ στόχῳς μᾶλλον ἢ φόβῳ.

ηκολούθει δὲ ἡ Περπετοῦα πράως βαδίζουσα, ὡς ματρώνα Χριστοῦ,
ἐγρηγόρω ὀφθαλμῷ, καὶ τῇ προσώψει καταβάλλουσα τὰς πάντων
ὄρασεις. ὁμοίως καὶ Ἡ Φηλικητάτη χαίρουσα ἐπὶ τῇ τοῦ τοκετοῦ ὑγεία
индивοσιον ἡ Φηλικητάτη τοκετός, ἠγωνίαν τὸ ὑποστή
tῷ ἰδίῳ ἀματί. δε δὲ ἤγγισαν πρὸ τοῦ ἀμφιθεάτρου, ἡναγκάζοντο
ἐνδύσασθαι χαίματα, οἱ μὲν ἄρενες ἱερέων Κρόνου, αἱ δὲ θηλεῖα
τῆς Δημήτρας ἀλλ'[ἦ ἑγενεστάτη ἐκείνῃ Περπετοῦα παρρησία


dιούσια, ἡ: single combat, 1
δομιος, -η, -ον: resembling, similar, like, 2
δρασις, ἡ: sight, the act of seeing, 4
ὅτε: when, at some time, 5
οὐρανός, ὄ: heaven, 2
ὀφθαλμός, ὄ: eye, 2
παρρησία, ἡ: confidence, frankness, outspokenness, 5
πράως: mildly, gently, 1
πρόσοψις, ἡ: appearance, aspect, 1
πρόσωπον, τό: face; person, 3
πτερός: to terrify, scare; excite, 2
πτοέω: baptism as by blood.
πτοετός, ὄ: childbirth, delivery, 3
πουστή: to happen, meet, befall, 2
ὑγιής, ἐς: healthy, sound, 2
φαιδρός, ὄ, ὄν: bright, beaming; joyful, 1
Φηλικητάτη, ἡ: Felicitas, 5
φῶς, ὄ: panic, flight; fear, 1
χαιρώ: to rejoice; (greeting), 4
χαίμα, ἡ: joy, delight, 2
Χριστός, Ὅ: Christ, Messiah, anointed, 5

331 ἄπιόντες: participle from ἄπειμι.
332 πτοούμενος: the ambiguity of πτοέω is
represented in the following phrase, whether it
is a reaction of fear or joy.
332 τύχον: 3rd singular aorist optative from
tυχάνων, ‘it might befall, should so occur’; here
it is virtually an adverb, ‘perhaps, perchance’.
333 πράως even ‘stately’ in this context.
334 προσώπου: an instrumental dative.
335 ὑγεία: notice that it is substantive, ‘in the
health/safety/deliverance’.

337 μετὰ τὸν τοκετόν: the author plays upon the
idea of her being ‘washed’ after child-birth, with
the image of washing in baptism, and the role of
blood in the former, and martyrdom as a second
baptism as by blood.
339 χαίματα: the verb clues you in that χαίματα
should be understood as ‘clothing’. 
ηγωνίσατο ἔως τέλους· ἐλεγεν γάρ· Διὰ τούτο έκουσίως εἰς τούτο ἐληλύθαμεν, ἵνα ἐλευθερία ήμων μὴ ἡττηθῇ· διὰ τούτο τὴν ψυχήν ἡμῶν παρεδώκαμεν, ἵνα μηδὲν τῶν τοιούτων πράξωμεν· τούτο συνεταξάμεθα μεθ’ ύμων. ἔπεγνω ἡ ἀδικία τὴν δικαιοσύνην· καὶ μετέπειτα ἐπέτρεψεν ὁ χιλίαρχος ὡς ἦσαν· καὶ ἡ Περπετούα ἔψαλλεν, τὴν κεφαλὴν τοῦ Αἰγυπτίου ἤδη πατοῦσα.

Ῥεουκάτος δὲ καὶ Σατουρνῖλος καὶ Σάτυρος τῷ θεωροῦντι ὄχλῳ προσωμίλουν· καὶ γενόμενοι ἔμπροσθεν Ἱλαρίανου, κινήμασιν καὶ νεύμασιν ἔφασαν· Σὺ ἡμᾶς καὶ σὲ ὁ θεός. πρὸς ταῦτα ἀγριωθεὶς ὁ ὄχλος μαστιγωθῆναι αὐτοὺς ἐβόησεν· ἀλλὰ οἱ ἅγιοι ἠγαλλιάσθησαν.
ὁτι ὑπέμειναν τι καὶ τὼν κυριακῶν παθῶν.

XIX. Ἀλλ' ὁ εἰπὼν Αἰτεῖσθε καὶ λήψεσθε ἐδωκεν τοῖς αἰτήσασιν ταύτην τήν δόξαν οἵαν ἐπεθύμησεν. εἰποτε γὰρ μεθ' ἑαυτῶν περὶ τῆς εὐχῆς τοῦ μαρτυρίου συνελάλουν, Σατουρνίλος μὲν πάσιν τοῖς θηρίοις βληθῆναι ἑαυτὸν θέλειν ἐνδοξότερον στέφανον ἀπολάβῃ. ἐν ἀρχῇ γοῦν τῆς θεωρίας αὐτὸς μετὰ Ῥεουκάτου πάρδαλιν ὑπέμεινεν· ἀλλὰ καὶ ὑστερον ἐπὶ τῆς γεφύρας ὑπὸ ἄρκου διεσπαράχθη. Σάτυρος δὲ οὐδὲν ἄλλο ἢ ἄρκον ἀπεστρέφετο· καὶ ἑνὶ δήγματι παρδάλεως τελειοῦσθαι αὐτὸν ἐπεπόθει· ὥστε καὶ τῷ συiership διακονούμενος ἐσύρη μόνον, σχοινίῳ.

351 ἀπολαμβάνω: to receive, recover; cut off, 1
ἀποστρέφω: to turn back/aside, 2
ἀρκος, ὁ: bear, 4
ἀρχή, ἡ: beginning; ruler, 2
γέφυρα, ἡ: bridge, 1
γοῦν: at least then; at all events, 2
dιακονέω: to serve, serve as a deacon, 2
dιασπράσσω: to rend in pieces, 1
eἰποτε: if ever, whenever, 1
ἐκαστος, -η, -ον: each, every one, 3
ἐνδοξός, ον: held in honour, esteemed, 2
ἐπιθυμεῖμι: to long for, desire, covet, 2
ἐπιποθεῖ: to desire, yearn after, 2
εὐχή, ἡ: prayer, vow, 1
θεωρία, ἡ: viewing, sight, vision, spectacle, 3
θηρίον, τὸ: wild animal, beast, 7
κυριακός, ἡ, ὁ: belonging to a lord; imperial; the Lord’s, 1
μόνος, -η, -ον: alone, only, solitary, 5
ὁιος, οία, οῖον: of which sort, of such sort, 2
πάρδαλις, ἡ: leopard, 4
Ῥεουκάτος, ὁ: Revocatus, 4
στέφανος, ὁ: crown, wreath, 1
συλλαλέω: to talk with/together, 1
σύρω: to drag along, 1
σῦς, ὁ, ἡ: boar, swine, 2
σχοινίον, τὸ: small rope, cord; thread, 1
tελειόω: to complete, perfect, 4
ὑπομένω: stay behind, continue, endure, 3
ὑστερος, -α, -ον: later, last, 4
 gameTime: so that, that, so as to, 1

358 ἢ: emend to ἢ, it is a comparative, not a relative.
359 ἀποστρέφετο: In the middle form, meaning to ‘turn away from, shrink from’; i.e. to be afraid of.
360 ἐπεπόθει: i.e. so desiring as to avoid facing a bear.
355-360 The passage is more confused than the Latin. For in the Latin it is clear that Saturus with Revocatus survives the leopard and the bear, but in 358 it reads as if Saturus is shredded by the bear.
360 διακονούμενος: not in the religious sense here, but rather having been served, supplied, for the games.
360 ἐσύρῃ: aorist passive.
προσδεθεῖς· ὁ δὲ θηρατῆς ὁ τῶν θιρῶν ὁ πρὸς τῶν προσβαλόντων ώς μεθ’ ἡμέρας τῶν προσβαλόντων ἄρκουν διαδεθεῖς υγιεῖς πάλιν διεμείνει· ἐκ γάρ τοῦ ζωγρίου αὐτῆς ἡ ἄρκος οὐκ ἐθέλησεν ἐξελθεῖν. ἀλλὰ καὶ πρὸς ἄρκον διαδεθεὶς ἄγριαν δάμαλιν ἑτοίμασεν ὁ διάβολος, τὸ ἀθῆνικόν τοῦ συμπεράνθων διατηρῆσαι γῇ νούν προσβαλὼν ὑπὸ τοῦ θηρῶν αὐτῆς καὶ ἄρκους ώς ἐθέλησεν ἐξελθεῖν.

XX. Ταῖς μακαρίαις δὲ νεάνισιν ἀγριωτάτην δάμαλιν ἑτοίμασεν ὁ διάβολος, τὸ θῆλυ αὐτῶν παραζηλῶν διὰ τοῦ θηρίου· καὶ γυμνωθεῖσαι γοῦν προσήγοντο· ὅθεν ἀπεστράφη ὁ οἰκίστις, μίαν μὲν τρυφερὰν κόρην βλέπων, τὴν δὲ μασθοῖς στάζουσα γάλα, ώς προσφάτως κυήσασα· καὶ ἀναληφθεῖσαι πάλιν, καὶ δικτύοις περιβληθεῖσαι, ἐνδιδύσκονται ὑποζώσμασιν· ὅθεν εἰσελθουσῶν

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362 κατατρώσκω: aorist passive from κατατρώσκω.
362 ἀποθανεῖν: infinitive in result clause.
362 φιλοτιμίαν: as before, referring to the games themselves.
363 διαδεθεῖς: understand this word with what precedes it, then the rest of the sentence afterwards.
367 παραζηλῶν: perhaps rather, ‘rivaling’.
367 ἀπεστράφη: cf. the previous usage in l.359. Here the crowd averts itself, i.e. recoils or shudders.
368 στάζουσαν: the form is accusative, but ought rather to agree with μασθοῖς, γάλα then being the object of the participle.
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αὐτῶν, ἣ Περπετοῦα πρώτη κερατισθείσα ἔπεσεν ἐπ’ ὀσφύος· καὶ ἀνακαθίσασα τὸν χιτῶνα ἐκ τῆς πλευρᾶς αὐτῆς συναγαγόμενα, ἐσκέπασεν τὸν αὐτῆς μηρόν, αἰδοῦς μᾶλλον μνημονεύσασα ἡ πόνων· αἰδουμένη, μηδαμῶς φροντίσασα τῶν ἀλγηδόνων· καὶ ἐπιζητήσασα βελόνην τὰ ἐσπαραγμένα συνέσφιγξεν, καὶ τὰς τρίχας τῆς κεφαλῆς περιέδησεν· οὐ γὰρ ἔπρεπεν τῇ μάρτυρι θριξὶν σπαραχθείσαις ὁρᾶσθαι· ἵνα μὴ ἐν τῇ ἰδίᾳ τιμῇ δοκῇ πενθεῖν. [καὶ κερατισθεῖσα ἰδοὺς τὴν Φηλικητάτην, προσῆλθεν αὐτῇ καὶ κρατήσασα τῆς χειρὸς αὐτῆς ἤγειρεν αὐτήν. καὶ ἔστησαν ἅμα· τῆς δὲ σκληρότητος τοῦ ὀχλοῦ ἐκνικηθείσης ἀνελήφθησαν εἰς τὴν πύλην.]

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αἰδομένη: to be ashamed; stand in awe, 1
αἰδώς, οὐς, ἡ: sense of shame/respect; reverence, modesty, 1
ἀλγηδός, ἡ: pain, suffering, 2
ἄμα: at once, together, 2
ἀνακαθίζω: to set up; sit up, 1
βελόνη, ἡ: needle, 1
dοκέω: to seem (good), think, imagine, 2
ἐγείρω: to awake; to raise up, 3
ἐκνικώ: to achieve be force, win complete victory, 1
ἐπιζητάω: to seek after, search for, 1
θρίξ, ἡ: hair, 3
κερατίζω: to gore with the horns, butt, 2
κρατέω: to rule, hold power, have in one’s grasp, 4
μηδαμῶς: no, not at all, 1
μηρός, ὁ: thigh, 1
μνημονεύω: to remember, call to mind, 2

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σκληρότης, ἡ: hardness harshness, rigidity, 1
σπαράσσω: to tear, rend, pulled apart, 3
συνάγω: to bring/lead together, 1
συσφίγγω: to bind fast/tightly together, 1
φηλικητάτη, ἡ: Felicitas, 5
φροντίζω: to consider, reflect, take thought, 1
χιτῶν, ὁ: tunic, 1

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371 ἐπ’ ὀσφύος here renders the Latin in lumbos; that is, she falls onto her back, and so ἀνακαθίσασα refers to sitting up from a lying down position.
373 μηρόν: ‘thigh’; but perhaps used metonymically.
374 πόνων: ‘sufferings’
375 ἐσπαραγμένα: referring to the clothes.
377 σπαραχθείσαις: the author appears to play of the sense of σπαράσσω referring to being torn apart by animals, using it also for the dishevelled state of Perpetua’s hair and clothing. There are several meanings going on with dishevelled hair, from decorum to mourning to suffering.
380 ἐκκινθείσας: the end of a genitive absolute clause.
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τὴν ζωτικήν· ἐκεῖ ή Περπετούα ὑπὸ τινὸς κατηχουμένου ὑνόματι
Ῥουστίκου, ὡς παρειστήκει αὐτῇ, ὡς εξ ὑπνου ἐγερθείσα (οὕτως ἐν
πνεύματι γέγονεν ἔκστασιν παθοῦσα), καὶ περιβλεψαμένη
θαμβούντων ἄπαντων ἔφη· Πότε βαλλόμεθα πρὸς τὴν δάμαλιν ἣν
λέγουσιν; καὶ ἀκούσασα ὅτι ἤδη ἔξεληλύθει πρὸς αὐτὴν, οὐ πρότερον
ἐπίστευσεν πρὶν ἢ σημεῖα τῆς βλάβης ἐν τῷ ὕπνῳ σώματι
ἐωράκει· ἀναδειχθέντω δὲ καλέσασα τὸν ἴδιον ἀδελφὸν καὶ
αὐτὸν τὸν κατηχούμενον παρεκάλει ἵνα ἐν πίστει διαμείνωσιν καὶ
ἀλλήλους ἀγαπῶσιν, καὶ τοῖς παθήμασι τοιούτους οὖσιν

381 ζωτικήν: i.e. the gates where those shown
mercy exit (as earlier).
386 πρὶν: a textbook πρὶν clause, with a negative
in the main clause and a temporal adverb
πρότερον.
387 ἀναδειχθέντων: ‘(these things) having been
shown to her.’
390 ἐκεῖνος: all the datives in this clause belong
together; specifically they refer to Perpetua’s
sufferings.
XXI. Καὶ ἐν ἑτέρᾳ πύλῃ ὁ Σάτυρος τῷ στρατιώτῃ Πούδεντι προεσωμίλει, καθὸλου λέγων ὅτι Κατὰ τὴν πρόλεξιν τὴν ἐμὴν, ὡς καὶ προείπον, οὐδὲ ἐν θηρίων ἥψατό μου ἐως ἄρτι ἱδών ἕως νῦν, ἵνα ἐξ ἁλης καρδίας διαπιστεύῃ, προσέρχομαι, καὶ ἐν ἑνὶ δήγματι παράδεισος τελειοῦμαι· καὶ εὐθὺς ἐν τέλει τῆς θεωρίας πάρδαλις αὐτῷ ἐβλήθη, καὶ ἐν ἑνὶ δήγματι τοῦ ἁγίου ἐνεπλήσθη· τὸσοῦτο αἷμα ἐρρύη, ὡς λογισθῆναι δευτέρου βαπτισμοῦ μαρτύριον· καθὼς καὶ ἐπεφώνει ὁ ὄχλος βοῶν καὶ λέγων· Καλῶς ἐλούσω, καλῶς ἐλούσω. καὶ μὴν ὑγίης ἦν ὁ τοιούτῳ τρόπῳ λελουμένος. τότε τῷ στρατιώτῃ Πούδεντι ἔφη· Ὑγίαινε καὶ μνημόνευε πίστεως καὶ ἐμοῦ·

396 ἐνεπλήσθη: rather than the leopard being ‘filled’, i.e. sated, Saturus is ‘totally covered’ with the blood.
398 ἐλούσω: aor ind mid 2nd sg. The phrase with καλὸς is a parody of Christian baptism.
400 Ὑγίαινε: a fairly literal rendering of the Latin vale.
καὶ τὰ τοιαῦτα καὶ στερεωσάτω σε μᾶλλον ἡ ταραξάτω. καὶ
daktyλιον αἰτήσας παρ’ αὐτόκαὶ ἐνθεὶς αὐτὸ τῷ ἰδίῳ αἵματι ἔδωκεν
αὐτῷ μακάρια κληρονομίαν, ἀφείς μνήμην καὶ ἐνθήκην ἀἵματος
tηλικοῦτο. μετὰ τὰ ταῦτα λοιπῶν ἐμπνέων ἐτὶ ἀπήχθη μετὰ καὶ τῶν
ἀλλων τῷ συνήθει τόπῳ· εἰς σφαγὴν ὁ ὀχλὸς ᾔτησεν αὐτοὺς εἰς
μέσον μεταχθῆναι, ὅπως διὰ τῶν ἁγίων σωμάτων ἐλαυνόμενον τὸ
ξίφος θεάσωνται· καὶ οἱ μακάριοι μάρτυρες ἑκόντες ἠγέρθησαν·
αἰσχύνοντο γὰρ ὀλίγους μάρτυρας ἔχειν ἐπὶ τῷ μακαρίῳ
θανάτῳ αὐτῶν. καὶ δὴ ἐλθόντων αὐτῶν ὅπου ὁ ὀχλὸς ἐβούλετο, πρῶτον
κατεφίλησαν ἀλλήλους ἵνα τὸ μυστήριον διὰ τῶν οἰκείων τῆς

401 στερεωσάτω: 3rd person aorist imperative, as is the following. τὰ τοιαῦτα is the 3rd neuter plural subject.
404 ἐμπνέων: for Latin exanimis. The correlation is inexact, but the sense is that he is breathing his last. So, with ἐτὶ, ‘yet breathing’.
405 εἰς σφαγὴν This phrase has been transferred from the previous sentence in the Latin, where it refers to the place ‘for the throat-slitting’; it can still be read understandably in the Greek, but the meaning shifts.
408 μάρτυρας: in this sentence, ‘witnesses’ rather than ‘martyrs’, i.e. those witnesses their death.
410 κατεφίλησαν: ‘kissed’ is likely, ‘caressed’ would be excessive in the context.
410 μυστήριον: possibly emendable, comparing with the Latin, to μαρτυρίον.
πίστεως τελειώσωσιν· καὶ μετέπειτα ἁσμένως ὑπέμειναν τὴν διὰ τοῦ
ξίφους τιμωρίαν· πολλῷ δὲ μᾶλλον ὁ Σάτυρος, ὁ δὴ πρότερος τὴν
κλίμακα ἐκείνην ἀναβά. ὡς καὶ ἐπεισεν τὴν Περπετοῦαν ἀναβαίνειν.
ἤ δὲ Περπετοῦα, ἵνα καὶ αὐτή γεύσηται τῶν πόνων, περὶ τὰ ὀστέα
νυγεῖσα ἠλάλαξεν, καὶ πεπλανημένην τὴν δεξιὰν ἀπείρου
μονομάχου κρατήσας προσήγαγεν τῇ κατακλείδι ἑαυτῆς· ἴσως τὴν
τοσαύτην γυναῖκα τοῦ ἀκαθάρτου πνεύματος φοβουμένου καὶ
φονευθῆναι μὴ βουλομένου.

Ὡς ἀνδριώτατοι καὶ μακαριώτατοι μάρτυρες καὶ στρατιῶται ἐκλεκτοί,
εἰς δόξαν Κυρίου Ἰησοῦ Χριστοῦ κεκλημένοι. πῶς μεγαλύνωμεν ὑμᾶς

4.13 τὴν Περπετοῦαν ἀναβαίνειν: The Latin reads nam et Perpetuum sustinebat. However the Greek is accusative + infinitive as the object of Saturus’ persuasion.

4.14 πόνων: ‘sufferings’

4.15 νυγεῖσα: participle from νύσσω.

4.16 κατακλείδι: a direct, if odd, attempt to render the Latin in iugulum.

4.16 ἵσως: take in an adverbial sense, ‘perhaps’; what follows appears to be a long genitive absolute phrase in place of any main clause.
ἡ μακαρίσωμεν, γενναίότατοι στρατιώται; οὐχ ἢσσον τῶν παλαιῶν γραφῶν, ἃ εἰς οἰκοδομήν ἐκκλησίας ἀναγινώσκεσθαι ὁφείλει ἡ πανάρετος πολιτεία τῶν μακαρίων μαρτύρων δι’ ὧν δόξαν ἁναπέμπομεν τῷ πατρί τῶν αἰώνων, ἃμα τῷ μονογενεῖ αὐτοῦ υἱῷ τῷ κυρίῳ ᾗ Χριστῷ σὺν ἁγίῳ πνεύματι· ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν.
### Appendix 1: Words occurring 5 or more times, arranged alphabetically

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγγελος, ὁ</td>
<td>messenger; angel</td>
<td>7</td>
</tr>
<tr>
<td>ἅγιος, ἡ, ὁ</td>
<td>holy, sacred</td>
<td>15</td>
</tr>
<tr>
<td>ἀδελφός, ὁ</td>
<td>a brother</td>
<td>14</td>
</tr>
<tr>
<td>αἷμα, τὸ</td>
<td>blood</td>
<td>8</td>
</tr>
<tr>
<td>αἰτέω</td>
<td>to ask for, beg, demand</td>
<td>9</td>
</tr>
<tr>
<td>ποινικός, ὁ</td>
<td>perpetual, eternal; (subst) age</td>
<td>6</td>
</tr>
<tr>
<td>ἀκούω</td>
<td>to hear</td>
<td>5</td>
</tr>
<tr>
<td>ἄλλος, η, ον</td>
<td>another, other</td>
<td>10</td>
</tr>
<tr>
<td>ἄλλος, ὁ</td>
<td>a brother</td>
<td>14</td>
</tr>
<tr>
<td>ἄλλα:</td>
<td>but, rather</td>
<td>18</td>
</tr>
<tr>
<td>ἄλλα:</td>
<td>but, rather</td>
<td>18</td>
</tr>
<tr>
<td>ἄλληλων</td>
<td>one another</td>
<td>7</td>
</tr>
<tr>
<td>ἀμφιθέατρον, τὸ</td>
<td>amphitheatre</td>
<td>5</td>
</tr>
<tr>
<td>ἀναβάω</td>
<td>to go up, ascend</td>
<td>9</td>
</tr>
<tr>
<td>ἀναλαμβάνω</td>
<td>to take up</td>
<td>6</td>
</tr>
<tr>
<td>ἀνθρώπος, ὁ</td>
<td>human being, person</td>
<td>5</td>
</tr>
<tr>
<td>ἀπό</td>
<td>from, away from</td>
<td>9</td>
</tr>
<tr>
<td>ἀποκρίνομαι</td>
<td>to answer</td>
<td>5</td>
</tr>
<tr>
<td>ἄρχω:</td>
<td>to begin; be in charge</td>
<td>14</td>
</tr>
<tr>
<td>αὐτός, ἢ, ὁ:</td>
<td>-self; he, she, it; the same</td>
<td>110</td>
</tr>
<tr>
<td>βάλλω:</td>
<td>to throw; (pas) fall</td>
<td>6</td>
</tr>
<tr>
<td>βλέπω:</td>
<td>to look at, see</td>
<td>5</td>
</tr>
<tr>
<td>γάρ:</td>
<td>for, since</td>
<td>20</td>
</tr>
<tr>
<td>γίνομαι:</td>
<td>to come into being, become</td>
<td>15</td>
</tr>
<tr>
<td>δέ:</td>
<td>but, and, on the other hand</td>
<td>81</td>
</tr>
<tr>
<td>δεινοκράτης, ὁ:</td>
<td>Deinocrates</td>
<td>6</td>
</tr>
<tr>
<td>δῆ:</td>
<td>indeed, surely, really, certainly, just</td>
<td>10</td>
</tr>
<tr>
<td>διά:</td>
<td>through (gen), on account of (acc)</td>
<td>21</td>
</tr>
<tr>
<td>δίδω:</td>
<td>to give</td>
<td>7</td>
</tr>
<tr>
<td>δόξα, ἡ:</td>
<td>glory, fame, opinion</td>
<td>10</td>
</tr>
<tr>
<td>δύναμαι:</td>
<td>to be able to; be powerful</td>
<td>7</td>
</tr>
<tr>
<td>δόματος, ἡ, -οῦ:</td>
<td>himself, her-, it-, thems-</td>
<td>14</td>
</tr>
<tr>
<td>ἐγώ:</td>
<td>I, me, my</td>
<td>75</td>
</tr>
<tr>
<td>ἐθέλω:</td>
<td>to will, wish</td>
<td>10</td>
</tr>
<tr>
<td>εἴ:</td>
<td>if, whether</td>
<td>10</td>
</tr>
<tr>
<td>εἴδον:</td>
<td>aor. of ὁράω, to see, behold</td>
<td>9</td>
</tr>
<tr>
<td>εἰμί:</td>
<td>to be, exist</td>
<td>53</td>
</tr>
<tr>
<td>εἰπον:</td>
<td>aor., said, spoke</td>
<td>20</td>
</tr>
<tr>
<td>εἷς, μία, ἡν:</td>
<td>one, single, alone</td>
<td>12</td>
</tr>
<tr>
<td>εἰσέρχομαι:</td>
<td>to go to, approach; enter</td>
<td>7</td>
</tr>
<tr>
<td>εἰκῇ:</td>
<td>there, in that place</td>
<td>9</td>
</tr>
<tr>
<td>εἴκενος, ἢ, -ον:</td>
<td>that, those</td>
<td>16</td>
</tr>
<tr>
<td>εἴσερχομαι:</td>
<td>to go out, come out</td>
<td>10</td>
</tr>
<tr>
<td>εἰσοπνίζω:</td>
<td>to awaken from sleep</td>
<td>5</td>
</tr>
<tr>
<td>εἴπ:</td>
<td>near (gen.), to, toward (acc.); near, at</td>
<td>12</td>
</tr>
<tr>
<td>εἴρχομαι:</td>
<td>to come or go</td>
<td>9</td>
</tr>
<tr>
<td>εἴτε:</td>
<td>still, yet; besides, further</td>
<td>5</td>
</tr>
<tr>
<td>εὖθες:</td>
<td>right away, straight, directly, at once</td>
<td>5</td>
</tr>
<tr>
<td>εὑρίσκω:</td>
<td>to have, hold</td>
<td>22</td>
</tr>
<tr>
<td>ἐ:</td>
<td>or (either...or); than</td>
<td>11</td>
</tr>
<tr>
<td>ἑδώ:</td>
<td>already, now, at this time</td>
<td>5</td>
</tr>
<tr>
<td>ἡμείς:</td>
<td>we</td>
<td>44</td>
</tr>
<tr>
<td>ἡμέρα, ἡ:</td>
<td>day</td>
<td>19</td>
</tr>
<tr>
<td>θεός, ὁ:</td>
<td>god, divinity</td>
<td>15</td>
</tr>
</tbody>
</table>
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θηριομαχέω: to fight with wild beasts, 5
θηρίον, τό: wild animal, beast, 7
θύγατερ, ἡ: daughter, 5
θηρίον, τό: wild animal, beast, 7
κέφαλή, ἡ: head, 7
κῆπος, ὁ: garden, 5
κλίμαξ, ἡ: ladder, staircase, 6
κύριος, ὁ: lord, Lord, 10
λαμβάνω: to take, catch, receive, 7
λέγω: to say, speak; 17
λοιπόν, ἢ, ὁν: the remainder, the rest, 6
μάρτυς, ὁ: witness, martyr, 10
μέγας, μεγάλη, μέγα: big, great, important, 5
μέλλω: to be about to, to intend to, 6
μέσος, -ης, -ον: middle, in the middle of, 8
μή: not, lest, 24
μόνος, -ης, -ον: alone, only, solitary, 5
νῦν: now; as it is, 6
ὁ, ἡ, τό: the, 490
ὁλόγος -ης, -ον: few, little, small, 6
ὁράω: to see, look, 14
ὁς, ἡ, ὁ: who, which, what, 41
ὅστις, ἥτις, ὁ τί: whoever, which-, whatever, 8
ὅτε: when, at some time, 5
ὅτι: that; because, 13
οὐ, οὐκ, οὐχ: not, 28
οὐς ὁτος, ὁτοί, τοῦτο: this, 30
οὖσα: in this way, thus, so, 10
δύναμις, ἡ: crowd, mob, 11
δύναμις, ἡ: sight, appearance, aspect, 5
παιδίον, τό: child, 5
παροιμία, ἡ: confidence, frankness, outspokenness, 5
πᾶς, πᾶσα, πάν: all; each, every, 18
πάσχω: to suffer, endure, undergo, 9
πατήρ, ὁ: a father, 16
περί: around, about, concerning, 8
Περπετούα, ἡ: Perpetua, 18
πίστις, -εως ὁ: trust, loyalty, faith; pledge, 5
πλείστος, -ης, -ον: most, very many, 6
πνεῦμα, τό: soul, spirit, breath, 8
ποιέω: to do, make, create, compose, 6
πολύς, πολλά, πολοῦ: much, many, 9
πού, ὁ: foot, 6
πρεσβυτέρος, ὁ: elder, presbyter, 6
πρός: to (acc.), near, in addition to (dat.), 43
προσέρχομαι: to come or go to, approach, 7
πρῶτος, -ης, -ον: first, earliest, 5
σάρξ, ἡ: flesh, 7
Σάτυρος, ὁ: Saturus, 10
στρατιώτης, ὁ: soldier, 6
σύ: you (sg), 25
τε: both, and, 7
τέκνον, τό: child, 5
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tέσσαρες, -α: four, 9
tις, τι: anyone, anything, someone, something, 16
τίς, τί: who? which?, 5
tοιοῦτος, -άτη, -ότο: such, 11
tόπος, ὁ: place, location, 9
tότε: then, at that time, 10
ὑμεῖς: we, us, 9
ὑπέρ: above, on behalf of (gen.); over, beyond (acc.), 5
ὑπό: by, because of, from (gen) under (dat), 9
Φηλικητάτη, ἡ: Felicitas, 5
φημί: to say, claim, assert, 10
φυλακή, ἡ: watching, guarding; guard post, prison, 15
χάρις, ἡ: grace, favour; for the sake of, 6
χεῖρ, χειρός, ἡ: hand, 9
Χριστός, ὁ: Christ, Messiah, anointed, 5
ὡς: as, thus, so, that; when, since, 42
ὡσεὶ: as if; as though; just as, 6
Appendix 2: List of all words, arranged alphabetically

ἀδεξίας, αὐτός, ὁν: unreliable, not secure, 1
ἀγαλλίας: to rejoice exceedingly, 3
ἀγάπη: to love, desire, 1
ἀγάπτης, ἡ: love; caritas, 2
ἀγέλος, ὁ: messenger; angel, 7
ἀγίος, α, ὁν: holy, sacred, 15
ἀγιότερον, τό: fish-hook, 1
ἀγορά, ἡ: agora; marketplace, forum, 1
ἀγρίος, α, ὁν: wild, bestial, savage, 1
ἀγρίως: to make wild, 1
ἀγωνία: contest, struggle; gathering, 1
ἀγωνισμός: to contend, struggle, contest, 1
ἀδελφή, ἡ: sister, 2
ἀδελφός, ὁ: a brother, 14
ἀδημονέω: to be sorely troubled, in anguish, 1
ἀδιάλειπτος, ὁν: without ceasing, incessant, 1
ἀδίκος, ὁν: unjust, unrighteous, 1
ἀήρ, ὁ: air, 1
ἀδύνατον, ὁν: with immunity, free from harm/guilt, 1
Ἀγιούπτως, α, ὁν: Egyptian, 4
ἀδεξίας: to be ashamed; stand in awe, 1
ἀδέξιος, οὐς, ὁ: sense of shame/respect; reverence, modesty, 1
ἀκίνδυνος, ὁ: to maltreat, torture, damage, 1
ἀκμή, τό: blood, 8
ἀκομφώνω: to shame, dishonour, 1
ἀκομμά: to ask for, beg, demand, 9
ἀκομπής, ἡ: request, demand, 1
ἀκομπής, ἡ: perpetual, eternal; (subst) age, 6
ἀκομπής: to lift up, raise, hang from something, 1
ἀκομπής, ἡ: unclean; morally impure, 1
ἀκώμης: to be absent, away, 2
ἀκώμης: to announce, report, 1
ἀκώμης, οὐς, τ: no, not to be set at rest, 2
ἀκόμη, ἡ: indifference, apathy, acedia, 1
ἀκόμη, ἡ: hearing, sense of hearing, 1
ἀκόμην, τό: javelin, 1
ἀκομπής: to follow, accompany, 1
ἀκομπής: to hear, 5
ἀκρος, τό: highest point, peak, 2
ἀκράταιος: to cry, shout aloud, 1
ἀκράταιος: to feel pain, suffer, 6
ἀκραδίως, ἡ: pain, suffering, 2
ἀκρατίως: to anoint with oil, 1
ἀκρατίως: truly, 1
ἀκράτως, οὐς, ὁ: another, other, 10
ἀκράτως: but, rather, 18
ἀκράτως: ἀκράτως + γε, moreover, and also, 1
ἀκράτως: elsewhere, 1
ἀκράτως: one another, 7
ἀκράτως: ἀκράτως οὐ γε, at all events, assuredly, 1
ἀκράτως: otherwise, in another way, 1
ἀκράτως: at once, together, 2
ἀκράτως: to milk (animals), 2
ἀκρατίως: careless, negligent, 1
ἀκρατίως: amen; truly, 4
ἀκρατίως: to be absent, away, 2
ἀκράτως: to go away, depart, 1
ἀκρατίως: to deem worthy, think, 2
ἀξίωμα, τό: honour reputation, dignity, 2
ἀξιώματος, ὁ: to announce, report, 1
ἀξιώματος: to lead away, carry off, 1
ἀξιώματος: all, the whole, 3
ἀξιώματος: to hold out (as a threat or promise), 1
ἀξιωματικός, ο, η: upper, higher, 1
ἀξιωματικός, ο, η: worthy, 1
ἀξιωματικός: to deem worthy, think, 2
ἀξιωματικός: to announce, report, 1
ἀξιωματικός: to lead away, carry off, 1
ἀξιωματικός: all, the whole, 3
ἀξιωματικός: to hold out (as a threat or promise), 1
ἀξιωματικός: to be absent, away, 2
ἀξιωματικός: to go away, depart, 1
ἀξιωματικός: inexperinced, untried; boundless, infinite, 1
ἀξιωματικός: to go away, depart, 1
ἀξιωματικός: ungentle, rough, hard, 1

ἀμφίθεατρον, τό: amphitheatre, 5
ἀμφιβολία: to look up, regain sight, 3
ἀμφιβολία: delaying; lifting; ascending, 1
ἀμφίβλητος: to read; know well, 1
ἀμφίβλητος: to force, compel, 1
ἀμφίβλητος: necessary, inevitable, 2
ἀμφίβλητος: recognition; reading, 1
ἀμφίβλητος: to engrave; register; record, 1
ἀμφίβλητος: to lead up, 1
ἀμφίβλητος: to lift up as a sign, notify, to show, 1
ἀμφίβλητος: to take/lift up, 1
ἀμφίβλητος: to set up; sit up, 1
ἀμφίβλητος: to take up, 6
ἀμφίβλητος: (ἀμφίβλητος) to use up; kill, destroy, 1
ἀμφίβλητος: to remind, recall, 2
ἀμφίβλητος: a recollection, reminiscence, 1
ἀμφίβλητος: unworthy, undeserving, 1
ἀμφίβλητος: to send up, 1
ἀμφίβλητος: to fill up, supply, 1
ἀμφίβλητος: recovery of breath; respiration, 1
ἀμφίβλητος: east, eastwards, 1
ἀμφίβλητος: to raise, educate; feed, 1
ἀμφίβλητος: to go back, withdraw, 1
ἀμφίβλητος: to revive, refresh, cool, 2
ἀμφίβλητος: manly, brave, 2
ἀμφίβλητος: indescribable, ineffable, 1
ἀμφίβλητος: man; husband, 1
ἀμφίβλητος: to make a mutual agreement; confess openly, 1
ἀμφίβλητος: flower, 2
ἀμφίβλητος: human being, person, 5
ἀμφίβλητος: proconsul, 1
ἀμφίβλητος: grief, sorrow, distress, trouble, 1
ἀμφίβλητος: necessary, inevitable, 2
ἀμφίβλητος: helper, protector, 1
ἀμφίβλητος: receiving in turn; support, 1
ἀμφίβλητος: upper, higher, 1
ἀμφίβλητος: worthy, 1
ἀμφίβλητος: to deem worthy, think, 2
ἀμφίβλητος: honour reputation, dignity, 2
ἀμφίβλητος: to announce, report, 1
ἀμφίβλητος: to lead away, carry off, 1
ἀμφίβλητος: all, the whole, 3
ἀμφίβλητος: to hold out (as a threat or promise), 1
ἀμφίβλητος: to be absent, away, 2
ἀμφίβλητος: to go away, depart, 1
ἀμφίβλητος: inexperinced, untried; boundless, infinite, 1
ἀμφίβλητος: to go away, depart, 1
ἀμφίβλητος: ungentle, rough, hard, 1

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διασπράσσω: to rend in pieces, 1
διαστήμα, τό: interval, 1
διατείνω: to stretch completely, 1
διάτικός: equivalent to διά τί, 2
διαχωρέω: to pass through; divide, 1
δίδωμι: to give, 7
διεξέχομαι: to go through, 1
διέχομαι: to go through, pass through, 2
διηγέω: to describe, set out in detail, 2
δικαίουσίνη, ἡ: righteousness, justice, 1
δικτύον, τό: net, 1
δίδω: wherefore, 1
διοικέω: to keep house; administer, control, 1
διότε: διό τε, and wherefore, 1
διότι: because, since, wherefore, 3
διοικητικῶς, ἡ: dissension, sedition, 1
διώχω: to thrust, 1
διωγμός, ὁ: chase, pursuit, persecution, 2
δομή, τό: doctrine, teaching, decree, 1
δοκέω: to seem (good), think, imagine, 2
dόξη, ἡ: glory, fame, opinion, 10
dοξάζω: to think, suppose; honour, glorify, 2
dόρος, τό: tree; beam, pole, 1
dορφόφορος, ὁ: spearman, bodyguard; praetorian, 1
dράκων, ὁ: dragon, serpent, 2
dύναμις: to be able to; be powerful, 7
dύναμις, ἡ: power, might; miracle, 5
dυστάκτικος, ὁ, ἡ: strong, able, capable, 1
dόος: two, 3
dουλωμένω: to put to shame, put out (of joint), 1
dουρέω: to give, present, 1
eάύ: εἰ αύ, if (+ subj.), 4
eαυτός, -ὁς,-ή,-οντος: himself, her-, it-, thems-, 14
eάυμα: to suffer, permit, 1
εάργεια: to draw near, approach, 2
eάργος: near, close to, 2
εάργεια: to awake; to raise up, 3
εάκουμ: pregnant, 1
εγεγορόρος, ὁν: wakeful, 1
eγὼ: 1, me, my, 75
eθέλω: to will, wish, 10
εθος, τό: custom, habit; ethos, 1
εθύμω: to be accustomed to, 1
eθύμος: if, whether, 10
εἴδον: aor. of ἔδωκα, to see, behold, 9
εἰδος, τό: form, shape, 1
εἴκοσι: twenty, 1
eἴμι: to be, exist, 53
eἴμερος: if really, if indeed, 2
eἴπον: aor., said, spoke, 20
eἴποτε: if ever, whenever, 1
eἰρήνη, ἡ: peace, 1
eἰρήνηποιεῖσθαι: to make peace, 1
eἰς, μία, ἕν: one, single, alone, 12
eἰς into, to, in regard to (+ acc.), 31
eἰσέλθω: to lead in, 4
εἰσέρχομαι: to go to, approach; enter, 7
ἐίπα: then, next, and so, therefore, 2
ἐκτείνω: either, or; whether, if, 2
ἐκ, ἐξ: out of, from (+ gen.), 20
ἐκατοστός, -ης, -ον: each, every one, 3
eκάτερος, ὁ, ὁν: each of two, each individually, 3
eκάθισσα: to cast out, throw out, 1
eκατώ: to take off, strip off, 1
estatus, -ους, εἰς: there, in that place, 9
εκεῖδεν: from there, hence, 1
εκεῖνος, -ης, -ον: that, those, 16
eκεῖος: to there, thither, 1
ἐκταμβέμεθα: to amaze, astonish, 1
ἐκθαμβοῦς, ὁν: amazed, astounded, 1
ἐκκλησία, ἡ: church; assembly, 2
eκλαδεκτός, ἡ, ἡν: chosen, select, 1
ἐκνίψω: to wash out, purge, purify, 1
ἐκνικάω: to achieve be force, win complete victory, 1
ἐκούσιος, ὁ, ὁν: voluntary, 1
ἐκπέμπω: to send out/away, 1
ἐκπίπτω: to fall out of, 1
ἐκπλήσσω: to strike out, drive away, expel, 1
ἐκπατασία, ἡ: displacement, standing aside; ecstasy, 1
ἐκτύλλω: to pluck out, 1
ἐκτότε: thereafter (= ἐκ τότε), 2
eκχέω: to pour out, 2
eκδιώκω: readily, willingly, 2
ἐλαίων, τό: olive oil, 1
ἐλαύνω: to drive, set in motion, 1
ἐλέεω: to have mercy on, 4
ἐλευθερία, ἡ: liberty, freedom, 1
ἐλεύθερος, ὁ, ἡ, ὁν: free, at liberty, freed, 2
eλειπόμενον: to leave in/undone, 1
ἐλευθεροτητή: Greek language, in Greek, 1
ἐλπίς, -ης, ἡ: hope, expectation, 2
ἐμαυτός: myself (reflexive, oblique tenses only), 1
ἐμβάλλω: to throw in, put in, 1
ἐμός, -ης, -ήν: my, mine, 3
ἐμπέργασα: to fix/plant in; attach, 1
ἐμπέπλημα: to fill up, fill full, 2
ἐμπνεύω: to blow/breathe upon, 1
ἐμπροσθενεκ: before, in front of, 2
ἐμφάνιζε, ἡς: visible, manifest, 1
ἐν: in, on, among, (+ dat.), 52
ἐνδομακώμα: to put on, clothe, 1
ἐνδόξαζος, ὁν: held in honour, esteemed, 2
ἐνδόχω: to go into, put on (clothes), sink into, 3
ἐνδεδορέω: to lie in wait, lay snares for, 1
ἐνθάδε: here; hither, 1
ἐνθήκη, ἡ: store (of something), security, enclosure, 1
ἐννοεῖ: to consider, reflect, conceptualise, 4
ἐννόω: to make one, unity, 2
ἐνταλμα, τό: commandment (= ἐντολή), 1
ἐντεθεν: from here, hence, 1
ἐντείπτομαι: to put into, insert, 1
ἐνπεπίλλω: to dream, 1
ἐνπανίσχων, τό: a dream, something seen in sleep, 1
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νεανίας, μόνος, μονομαχ μοναχ μνήμη μιμηχαμ μήπως μηδε μηδαμ μή μετέπειτα μετατ μεταλαμβ μετά μέσος, μέρος, μέν μεγαλύνω μεγαλόφρων μάχη, ματρώνα, μαστιγ μασθ μάρτυς, μαρτυρ μαρα μ

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transfer, 2

ά

ις, : not, lest,

ό

ς, : on the one hand,

νος, το: to convey from one place to another,

μπω

ἡ

ς, : thigh, 1

σκω

ριον

ό

ς,

ό

: apple; sheep, 1

όνοια, -ατος, το: name, noun, 2

όνομαζω: to name, address, designate, 4

όνομαστός, ή, ον: named; mentioned; famous, 1

οπισω: backwards, back; behind, 1

οπου: where, 3

Οππιανος, δ: Oppianus, 1

Οπτασια, ή: vision, appearance, 3

Οπτάτος, δ: Optatus, 2

οπτάω: to roast, broil; bake, 1

δω: how, in what way; so that, 2

δραμα, το: something seen; sight, vision 1

δρασις, ή: sight, the act of seeing, 4

δραω: to see, look, 14

δριζω: to divide, separate, bound, limit, define, 1

δε, ή, το: this, 1

δος, η, ον: of the same sort, of such sort, 2

οκτω: eight, 1

ολγοπιστος, ον: of little faith, 1

ολγος, -η, -ον: few; little, small, 6

ολος, η, ον: whole, entire, complete, 2

ομαλης, ές: level, even, 1

ομιλεω: to consort with; converse with; give a homily, 2

ομιος, ή, -αν: resembling, similar, like, 2

ομολογεω: to say the same; agree; confess, 1

ομολογια, ή: agreement; confession, 2

ομοφαλος, α, ον: having a boss, navel, knob, 1

ονομα, -ατος, το: name, noun, 2

ονομαζω: to name, address, designate, 4

ονομαστος, ή, ον: named; mentioned; famous, 1

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δραω: to see, look, 14

δριζω: to divide, separate, bound, limit, define, 1

δε, ή, ον: who, which, what, 41

δομη, ά: smell, odour; sense of smell, 1

δος, -η, -αν: as many as; all who; all which 2

δοπερ, ήπερ, διπερ: very one who, which, 4

δοτεν, το: bone, 1

μάλλον: more, rather, 6

μαστιγ: to whip, flog, scourge, 1

μαστιγων, ή: (Lat. matrona) matron, married woman, 1

μάχαιρα, ή: large knife, sword, 3

μάχη, ή: fight, contest, battle, 1

μάχαιρα: to fight, 1

μεγαλόροφος: high minded, generous; arrogant, 1

μεγάλων: to exalt, extol, magnify, 1

μέγας, μεγάλη, μέγα: big, great, important, 5

μέγεθος, το: greatness, magnitude, 1

μειά, μνήμης, δ: month, 3

μάλλον: to be about to, to intend to, 6

μεν: on the one hand, 4

μεν: to stay, remain, 3

μερίζω: to divide, separate, distribute, 1

μέρος, -εος, το: a part, share, portion, 3

μέσος, -η, -ον: middle, in the middle of, 8

μετοχα, ή, ον: full, 1

μετά: with (+ gen.); after (+ acc.), 41

μετάτω: to convey from one place to another, transfer, 2

μεταλαμβάνω: to have/get a share of, partake, 1

μετατέθηκα: to transfer, move from X to Y, 1

μετέπειτα: afterwards, thereafter, 2

μή: not, lest, 24

μήν: assuredly, verily, 1

μηδαμος: no, not at all, 1

μηδεις, μηδεμια, μηδεν: no one, nobody, nothing, 4

μεθος, το: length, 4

μηλος, το: apple; sheep, 1

μητηρι, τηρι: lashed, flogged, 1

μητηρι, ή: mother, 4

μητανη, ή: contrivance, device, machine, 1

μικρος, ον: small, little, 1

μιμησθαι: to remind, call to mind, 1

Μινουκιος, δ: Minucius, 1

μιεω: to hate, 1

μνημη, ή: remembrance, memory; memorial, 2

μνημονευο: to remember, call to mind, 2

μλις: scarcely, only just, 1

μοναχος, ή, ον: unique; single, solitary; monk, 1

μονογενης, ές: unique; only-Begotten, 1

μονομαχια, ή: single combat, 1

μονομαχος, ον: singular combatant, gladiator, 2

μόνος, -ον: alone, only, solitary, 5

μοστριον, το: mystery; secret, revealed truth, 1

νεανικος, δ: youth, young man, 2

νεανίς, ή: youth, young maiden, 1
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πράγμα, τό: deed, act, outcome, 1
πρατειων, τό: praetorium (governor's palace); praetorian guard, 1
πράσων: to effect, achieve, practise, 2
πράσων: mildly, gently, 1
πρέπει: to seem like; to be fitting, appropriate, 1
πρεσβύτερος, ὁ: elder, presbyter, 6
πρεσβύτερος, ὁ: elder, old man, 1
προηγνωματ: to attach oneself to; be added to; be joined together; be put together, 1
προηγηματ: to be added to; put together, 1
προκειμα: to be set before, lie before, 1
προκλητις, ὁ: foretelling, 1
πρό: to (acc.), near, in addition to (dat.), 43
προσάγω: to bring to, attach, apply, 3
προσβάλω: to strike against, attack; assign, 1
προσγνωματ: to attach oneself to; be added to; happen, 1
προσδοκεί: to bind upon, upon, 1
προσέρχομαι: to come together, meet, assemble, 1
προσέρχομαι: to come together; meet; assemble, 1
προσέρχομαι: to come together, meet; assemble, 1
προσομοίων: to hold intercourse with; discourse, lecture, 2
πρόσφυγος, ὁ: appearance, aspect, 1
προσβιπτό: to fall at, upon, 1
προσβάσιμος: to attach, appoint, command, 1
προσβάσιμος: leader, chief, presider, president, 1
προσβάσιμος: newly, lately, 1
προσβάσιμος: to bring forward, apply; offer, 2
πρόσωπον, τό: face; person, 3
πρόντος: -ντος: before, in front of; earlier, 2
προσπέμπω: to urge forwards; impel; promote, 2
προφητεία, ἡ: prophecy, 1
προφητεύω: to prophesy, 1
πρότος, -τος, -τον: first, earliest, 5
προέκυψαι: to terrify, scare; excite, 2
προέκυψαι: -κυπτω, το: staff, rod, 2
Ρευκάτος, ὁ: Revocatus, 4
ῥέω: to flow, run, gush, 2
ῥήμα, τό: word, saying; verb, 2
ῥίπτω: to throw, hurl, cast, 3
ῥόδον, τό: rose, 2
Ῥουστίκος, ὁ: Rusticus, 1
ῥυπαρός, ὁ, ἡ: filthy, dirty, 1
σαλεύω: to cause to shake, rock, 1
σάρξ, ἡ: flesh, 7
Σατουρνίλος, ὁ: Saturnilos (Saturninus), 4
Σάτυρος, ὁ: Saturus, 10
Σέκουνδος, ὁ: Secundus (pr. name), 2
σεμνός, ὁ, ἡ, ὦν: revered, august, holy, 1
σέμενον, τό: sign, signal, 1
σήμερον: today, 1
σήμα: to make rotten, corrupt; mortify, 1
σιγή, ἡ: silence, 1
σκανδαλίζω: to cause to stumble, give offence, 1
σκεπάζω: to cover, shelter; guard, protect, 1
σκέδος, τό: vessel, object, thing, 1
σκληρότης, ὁ: hardness, harshness, rigidity, 1
σκόλιος, ὁ, ἡ, ὦν: curved, bent, crooked, 1
σκοτεινός, ὁ, ἡ, ὦν: dark, 1
σκότος, τό: darkness, gloom, 1
σῶς, ὁ, ἡ, ὦν: your (sg), 2
σπαράζω: to tear, rend, pulled apart, 3
σπλαχνιζόμαι: (mid) feel compassion, 1
σπουδαστής, ὁ: supporter; (student), 2
σπουδή: haste, speed, effort, zeal, 1
στάδιον, τό: stadium, 2
στάζω: to drop, let fall; fall, trickle, 1
στεναμπώ: to write down; compose writing; draw up a document, 4
στενάμβω: to labour with, suffer with, 1
στεναμβώ: to labour with, suffer with, 1
στεναμβώ: to labour with; together, 1
στεναμβώ: to gather together; help; take, 4
συμβαίνω: to stand together; join, meet, agree to terms, 1
συμμαρτυροῦσα, ἡ: co-witness; co-martyr, 1
συμμάρτυρον: to be present with, 1
σύν: along with, with, together (- gen.), 4
συνάγω: to bring/lead together, 1
συνάρμολος, ὁ: co-slave; co-servant, 1
συνεργός: ὁ: co-working; co-worker, 1
συνέχωπα: to come together; meet; assemble, 1
συνέχεια: to hold/keep together; meet, 1
συνήθης, ἡ: habituated, accustomed, 2
συνήθεια: to bring together; be aware; understand, 1
συνοδιόπορος, ὁ: fellow-traveller, 1
συντάσσω: to put in order together, 1
συντρέχω: to run together; encounter, meet; assemble, 1
σύρω: to drag along, 1
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σός, ὁ, ἡ: boar, swine, 2
σωφρόνω: to bind fast/tightly together, 1
σφαγή, ἡ: slaughter; throat, 1
σφόδρα: very, very much, exceedingly, earnestly, 4
σφοδρός, ὁ, ὧς: vehement, violent, excessive, 1
σφοδρός: vehemently, greatly, 1
σχῆμα, τό: form, shape, figure, appearance, 3
σχοινίον, τό: small rope, cord; thread, 1
σχόλιαζο: to have/enjoy leisure, 1
σώμα, -άτος, τό: the body, 3
σωτηρία: rescue, deliverance, salvation, 1
ταλάιπωρός, τό: suffering, distressed, miserable, 1
τάξις, ἡ: order, arrangement, structure, 2
ταχυσκότος, τό: to stir up, trouble, disturb, 2
ταχύς, εία, ὁ: swift, quick; early, 1
tε: both, and, 7
tέκνον, τό: child, 5
tελειός: to complete, perfect, 4
tελευτάω: finishing; dying, 1
tελευτήτη: ὁ: completion; termination; end, death, 1
tέλος, τό: end, goal, limit, purpose, 3
tέρτιος, ὁ: Tertius, 1
τέσσαρες, τέσσαρα, ἡ: four, 9
tήκω: to melt, dissolve; (mid) languish, fade, 1
τήλικος, τό: of such an age, 1
tίκω: to bear, birth, beget, 1
tιμάω: to honour, revere, 1
tιμή, ἡ: honour; state offices, 3
tιμίος, -α, -ον: honoured, worthy, 1
tιμωρέω: to avenge, exact vengeance, 1
tιμωρία, ἡ: retribution, vengeance, 2
tις, τι: anyone, anything, someone, something, 16
tις, τί: who? which?, 5
tιούστος, -α, -ότος: such, 11
tοῖχος, ὁ: wall (of a house), 1
tοκετός, ὁ: childbirth, delivery, 3
tολμάω: to dare, undertake, have the courage to, 1
tόπος, ὁ: place, location, 9
tοσοῦτος, -α, -ότος: so great, so much, so many, 4
tότε: then, at that time, 10
tοτέσσαρα, τοῦτα, -τα: that is to say (τοῦτο ἐστι), 2
tραύμα, τό: wound, injury, hurt, 2
tράχις, εἶα, ὁ: jagged, sharp, rugged, 1
tρέφω: to rear (children), raise, bring up, 2
tρίτος, ὁ, ὧς: third, 1
tρόπος, ὁ: a manner, way; turn, direction, 1
tροφερός, ὁ, ὧς: delicate, dainty; effeminate, luxurious, 1
tυγχάλω: to happen, meet, befall, 2
tύπτω: to beat, strike, smite, 3
tυρός, ὁ: cheese, 1
υγεία, ἡ: health, state of well being, 1
υγιανω: to be sound, healthy, 1
υγίας, ἡ: healthy, sound, 2
ὕδωρ, ὕδατος, τό: water, 4
ὐἱός, ὁ: son, 3
ὑμεῖς: we, us, 9

ὑπαγορεύω: to dictate; suggest, imply, reply, 1
ὑπάρχω: to be there, be ready, begin, 1
ὑπεξέρχομαι: to go out from under; withdraw, retire, 1
ὑπέρ: above, on behalf of (gen.); over, beyond (acc.), 5
ὑπέρέχω: to hold over; to be over, 1
ὑπερμεγέθησα, εκ: excessive, massive, 2
ὑπηρετεύω: to serve as an attendant, 1
ὑπηρέτης: servient, attendant, 2
ὑπνός, ὁ: sleep; dream, 1
ὑπό: by, because of, from (gen) under (dat), 9
ὑπόδημα, τό: sandal, shoe, 2
ὑπόζωμα, τό: (ὑπόζωμα) diaphragm, midriff; ropes (pl), 1
ὑποκάτω: below, under, 1
ὑπολέμω: stay behind, continue, endure, 3
ὑπομονή, ἡ: remaining behind; perseverance, endurance, 1
ὑπορεύω: to render service, assisting, 1
ὑπτικος, α, ον: on one's back; supine; turned upside down, 1
ὑπτερος, -α, -ον: later, last, 4
ὑπηλικός, ὁ: high, lofty, 2
ὑφος, τό: height, 1
ὑφάδος, ὁ, ὧς: bright, beaming; joyful, 1
ὑφαντο: to bring to light; to shine, give light, 1
ὑφανέρω: to make manifest, reveal, 2
ὑφίδιομα: to spare, have mercy, 2
ὑφέρω: to bear, carry, bring, convey, 4
ὑφευρετάτη, Φευρουαρια, Φηλικητάτη: (morphology unclear) February, 2
ὑφήλικκατά, ἡ: Felicitas, 5
ὑφήμη, ἡ: utterance; rumour, report, reputation, 1
ὑφημι: to say, claim, assert, 10
ὑφίλη, ἡ: bowl, pan, saucer, 2
ὑφιλαθρούσιος, ον: loving mankind; humane; benevolent, 1
ὑφίλειω: to love, regard with affection; kiss, 1
ὑφιλονεικε: to love strife, be contentious, 1
ὑφίλος, η, ον: beloved, dear; (subj) friend, 1
ὑφιλοτιμία: ἡ: love of honour(s), ambition, 4
ὑφελεγμονή, ἡ: fiery heat; passion, excess, 1
ὑφέβω: to put to flight; frighten; be afraid, 4
ὑφόδος, ὁ: panic, flight; fear, 1
ὑφένευω: to murder, 1
ὑφίσσω: to be rough; bristle; shudder; be afraid, 1
ὑφοντίκω: to consider, reflect, take thought, 1
ὑφοντικῆς, ἡ: thought, care, attention, 1
ὑψικάτη, ἡ: watching, guarding; guard post, prison, 15
ὑψόλον, τό: leaf, 1
ὑψότις, ἡ: nature, 1
ὐφωνή, ἡ: voice, noise, sound, 3
ὑφως, τό: light (φάος), 2
χαίω: to rejoice; (greeting), 4
χαλέπος, ὁ, ὧς: hard, difficult, 1
χάλκεος, α, ον: copper, 1
χαρά, η: joy, delight, 2
χάρις, η: grace, favour; for the sake of, 6
χάρισμα, τό: grace, favour; gift, 1
χαρω: to take joy, 1
χειρ, χειρός, η: hand, 9
χλιαρχός, ὁ: chiliarch; captain of a thousand; commander, 4
χλιάς, ἡ: a thousand, 1
χιτών, ὁ: tunic, 1
χίων, ἡ: snow; snow-water, 1
χλωρός, ὁ, ἄν: greenish-yellow; green; pale, 1
χορηγέω: to furnish, supply; (lead a chorus), 1
χορτάζω: to feed, 1
χρόνοι: to lack; desire; use, 1
χριστιανός, ἡ, ὁν: Christian, 3
χριστός, ὁ: Christ, Messiah, anointed, 5
χροά, ἡ: (=χρωτός) skin; appearance, colour, 1
χρόνος, ὁ: time, 2
χρυσός, ἡ, ον: gold (adj), golden, 2
χρυσίον, τό: gold coin, money; jewelry, 1
χωρίζω: to divide, separate, 2
ψάλλω: to pluck; play a stringed instrument, sing; sing psalms, 1
ψηλαφάω: to touch, handle, 1
ψυχή, ἡ: life, soul, 2
ψωμίον, τό: piece of bread, 1
ὦ: O! (sign of address, vocative marker), 1
ὦδις, ἡ: pang of pain, 1
ὦμος, ὁ: shoulder and upper arm, 1
ὡραίος, α, ον: seasonable, timely, 1
ὡς: as, thus, so, that; when, since, 42
ὡσανε: (=ὡς ἂν εἰ) as if, as it were, 1
ὡσαίτως: in like manner, likewise, 3
ὡσε: as if; as though; just as, 6
ὡςπερ: as, just as, as if, 1
ὡςτε: so that, that, so as to, 1
ὡφέλεια, ἡ: help, aid, succour, 1
ὡξρός, ὁ, ἄν: pale, wan, 1