

THE SUFFERING¹ OF PERPETUA

PREFACE

There are ancient illustrations of faith, which *both* testify to God's grace and produce *the* edification of man. If these are written down, so that *the* reading of them may revive *the* past, and so that both God might be honored and man greatly strengthened, why should new instances not be collected, which shall be equally suitable for both purposes? **2** For these *new illustrations*, in like manner, will one day become ancient and available for future generations; although in their present time, because of *the* veneration secured to antiquity, their authority is slight.

3 But let men see to this, if they judged *the* one power of *the* one spirit according to *the* times and seasons; since the more recent things should rather be deemed the greater, as being later than *the* last, in accordance with *the* exuberance of grace promised to *the* final periods determined for *the* world. **4** For "in *the* last days, says *the* Lord, I will pour out my spirit on all flesh; and their sons and their daughters shall prophesy. And I will pour out my spirit on my servants and my handmaidens; and your young men shall see visions, and your old men shall dream dreams."

5 And so we, who recognize and honor, not prophecies only, but new visions as equally promised to us, **6** and consider all *the* rest of *the* powers of *the* holy spirit as intended for *the* equipment of *the* assembly, to which *the* same spirit was sent, administering all gifts on all as *the* Lord distributed to each man. **7** Therefore, we cannot but collect these in writing and commemorate them by recital to *the* glory of God, so that no one who is weak or despairing in their faith may suppose that *the* divine grace abode only among *the* ancients (whether in *the* dignity of *suffering as a* testifier, or of revelations). **8** For God always works what he has promised, *a* testimony to unbelievers, *a* blessing to believers.

9 And therefore, brothers and little children, what we have heard and handled, we also declare to you, so that you also, who were their eyewitnesses, may be reminded of *the* glory of *the* Lord; **10** and so that you who now learn by *the* ear, may have fellowship with *the* holy testifiers, and through them with *the* Lord Jesus *the* Anointed-One, to whom be splendor and honor, forever and ever. Let it be.

CHAPTER 1

1(2.1) A number of young students were arrested: Revocatus and his fellow-slave Felicitas, Saturninus and Secundulus. **2** And along with them was Vibia Perpetua, *a* newly married woman of good family and upbringing. Her mother and father were still alive, and one of her two brothers was *a* student like herself. She was about twenty-two years old and had *an* infant son at *the* breast. **3** Now from this point on *the* entire account of her testimony is her own, according to her own mind and in the way that she wrote it down with her own hand.

4(3.1) While we were still with *the* prosecutors, my father, out of love for me, was endeavoring to persuade me to turn away and to cast me down from *the* faith.

"Father," I said, "do you see this vase, for instance, lying here, or waterpot or whatever *it may be*?"

"Yes, I do," he said.

5(2) And I told him, "Could it be called by any other name than what it is?"

And he said, "No."

"So neither can I be called anything other than what I am, *a* Christian."

6(3) Then at this word, my father was so furious that he threw himself at me as though he would pluck my eyes out. But he only distressed me and *then* departed. He was, in fact, vanquished, he and his slanderous arguments.²

7(4) Then for *a* few days afterwards, I gave thanks to *the* Lord that I was separated from *my father*, and I was refreshed by his absence. **8(5)** During these few days I was immersed; and *the* spirit directed me, that after *the* water, I was to make no other petition save for bodily endurance.

9 A few days later, we were taken into *the* prison; and I was terrified, for I had never before felt such darkness. **(6)** O terrible day! Because of *the* crowds, *the* heat was stifling! Then there was *the* rough handling by *the* soldiers! And to crown it all, I was unusually tortured by anxiety for my infant.

10(7) Then Tertius and Pomponius, those blessed ministers who tried to take care of us, bribed *the* soldiers to have us moved to *a* better part of *the* prison to refresh ourselves for *a* few hours. **(8)** Everyone then left that prison and attended to their own desires.

11 My infant, enfeebled with hunger, was brought to me, and I nursed him. In my anxiety, I spoke to my mother and I tried to comfort my brother, and I gave my son into their care. I was in pain because I saw them suffering out of pity for me. **12(9)** These were *the* trials which I had to endure for many days. Then I obtained permission for my infant to stay in *the* prison with me. And at once I recovered my health, relieved as I was of my worry and anxiety over my infant. And my prison suddenly become *a* palace, so that I wanted to be there rather than anywhere else.

13(4.1) Then my brother said to me, "My dear³ sister, you are already in *a* position of great dignity; surely you might ask for *a* vision, that it may be made known to you whether you are to undergo *a* suffering or be freed."

14(2) And I confidently promised him that I would, for I knew that I was privileged to converse with *the* Lord, whose great blessings I had come to experience. So I said, "Tomorrow I will tell you."

15 Then I made my request and this was *the* vision I had:

(3) I saw *a* bronze ladder of tremendous height, reaching all the way to *the* heaven, but it was so narrow that only one person could climb up at *a* time. And to *the* sides of *the* ladder were fastened all sorts of metal-weapons: there were swords, lances, hooks, and daggers; so that if anyone tried to climb up carelessly or without paying attention, he would be mangled and his flesh would be caught on *the* metal-weapons.

16(4) And at *the* foot of *the* ladder itself, reclined *a* dragon of extraordinary magnitude, which lay in wait for those who tried to climb up, and deterred them from climbing up.

¹ Lat / Gk "Testimony"

² Latin may also be translated "his arguments of the slanderer"

³ literally "lady"

17(5) Now Satorus was *the* first to climb up. For because he had been *the* builder of our strength, and because he had not been present when we were arrested, he had subsequently, of his own accord, delivered himself up for our sakes.

18(6) And when he reached *the* top of *the* ladder, he looked back, and said, "Perpetua, I am waiting for you. But be careful; do not let *the* dragon bite you."

19 "In *the* name of Jesus *the* Anointed-One, he will not harm me!" I said.

20(7) And slowly, as though he was fearful of me, *the* dragon stuck his head out from underneath *the* ladder. And using it as my first step, I trod on his head and climbed up.

21(8) And I saw an immense orchard. And within it, *a* gray-haired man was sitting, *dressed* in shepherd's garb. He was tall, and was milking sheep. And standing around him were many thousands dressed in white garments.

22(9) And raising his head, he looked at me, and said, "I am glad you have come, my child."

And he called me over to him and gave me, as it were, *a* small mouthful of *the* cheese which he had milked. And I received it in my cupped hands and consumed it. And all those who stood around said, "Let it be!"

23(10) And at *the* sound of their voice I was awakened, with *the* taste of something sweet still in my mouth. And at once, I told this to my brother. And we realized that we would have to suffer, and that from now on we would no longer have any hope in this age.

CHAPTER 2

1(5.1) A few days later *a* rumor prevailed that we were going to be interrogated. And my father also arrived from *the* city, worn out with worry, and he came to see me with *the* idea of persuading me.

2 He said, "My daughter, pity my gray hair, have pity on me your father—if I am worthy to be called your father, if I have favored you above all your brothers, if I have raised you to reach this prime of your life: do not abandon me to be *the* scorn of men.

3 Have regard for your brothers, have regard for your mother and your mother's sister, have regard for your son, who will not be able to live without you! 4 Give up your pride! You will destroy all of us! For none of us will ever be able to speak freely again if anything happens to you!"

5 This was the way my father spoke out of love for me, kissing my hands and casting himself down at my feet. And with tears in his eyes he no longer addressed me as his daughter but as *a* lady. 6 And I grieved over *the* gray-hairs of my father, because he alone of all my relatives would not rejoice in my suffering.

7 And I tried to comfort him saying, "It will all happen on that platform as God wills; for you may be sure that we are not left in our own power, but in God's."

And he departed from me full of great sorrow.

8(6.1) On another day, while we were eating breakfast, we were suddenly hurried off for an interrogation. We arrived at *the* forum, and straightaway *a* rumor spread throughout *the* neighboring parts of *the* forum, and an immense crowd gathered.

9(2) We climbed up to *the* platform. All *the* others, when interrogated, confessed *their* faith.

10 Then, when it came my turn, my father immediately appeared with my son. And he dragged me down from *the* step, saying, "Perform *the* sacrifice! Have pity on your infant."

11(3) And Hilarianus *the* procurator, who had received *the* right of *the* sword on *the* death of *the* proconsul Minucius Timinianus,⁴ said to me, "Have pity on your father's gray head. Have pity on your infant son. Offer *the* sacrifice for *the* welfare of *the* emperors."

12(4) "I will not," I retorted.

"Are you *a* Christian?" asked Hilarianus.

And I said, "I am *a* Christian."

13(5) And when my father persisted in trying to dissuade me, Hilarianus ordered him to be thrown to *the* ground and beaten with *a* rod. And I was grieved for my father's plight, as if I had been beaten myself. I was so grieved for his wretched old age.

14(6) Then Hilarianus passed sentence on all of us: we were condemned to *the* beasts. And we returned to *the* prison in great joy. 15(7) Then, because my infant had grown accustomed to being nursed at *my* breast and to staying with me in *the* prison, I, at once, sent *the* minister Pomponius to my father to ask for my infant. 16(8) But father refused to give him back. And as God willed, *my* infant had no further desire for my breasts, nor did *my* breasts suffer any inflammation; so I was immediately relieved of any anxiety for my infant and of any discomfort in my breasts.

17(7.1) After *a* few days, while we were all praying, suddenly, in *the* middle of our prayer, *a* voice came to me, and named Dinocrates. And I was astonished, because that name had never before entered my mind *until then*. And I was grieved as I remembered his misfortune. 18(2) And immediately, I knew that I was worthy, and that I ought to make *a* prayer on his behalf. And I began to earnestly pray for him, and to lament to *the* Lord.

19(3) Without delay, on that very night, the following was shown to me in *a* vision:

20(4) I saw Dinocrates going out from *a* gloomy place. There were also many other *dark* places there. And he was parched and very thirsty, and his pale countenance was filthy, and *the* wound which he had when he had died was still in his face. 21(5) This Dinocrates had been my brother according to *the* flesh, who had died miserably at *the* age of seven. His face had been so *eaten out* with cancer, that his death was repugnant to all men. For him I had made my prayer.

22(6) And between him and me there was *a* great chasm, so that neither of us could approach *the* other. 23(7) Moreover, in *the* very place where Dinocrates was, there was *a* cistern full of water; its rim was higher than *the* height of *the* boy. And Dinocrates stretched himself up *on tiptoe*, as if to drink *from it*. 24(8) And I was grieved, that although *the* cistern held water, still, because of *the* height of its rim, he was unable to drink *from it*.

25(9) And I was awakened, and I knew that my brother was suffering. But I trusted that I could bring relief to his suffering. And I prayed for him every day until we passed over into *the*

⁴ Lat / Gk "Oppianus" / Possible Emendation "Opimianus"

garrison prison.⁵ **26** For we were to fight *with the beasts* at the garrison show on *the* birthday of Caesar Geta.⁶ **27(10)** And I made my prayer for my brother day and night, with groans and tears, so that *he* might be given to me.

28(8.1) On *the* day on which we stayed in *the* stocks, the following was shown to me:

29 I saw that *same* place, which I had formerly seen. And Dinocrates, with *a* clean and well-dressed body, was finding refreshment. And where *the* wound had once been, I now saw *a* scar. **30(2)** And that cistern which I had before seen, I now saw that its rim had been lowered even to *the* boy's stomach. And he drew water from *the cistern* unceasingly. **31(3)** And on its top was *a* goblet filled with water. And Dinocrates drew near and began to drink from it, and *the* goblet was never empty. **32(4)** And once he was satisfied, he began to play in *the* water, joyfully, after *the* manner of children.

33 And I awoke and understood that he had been transported from *the* place of punishment.

CHAPTER 3

1(9.1) Then, after *a* few days, *a* military adjutant⁷ named Pudens, who was set in charge of *the* prison, began to show us considerable respect, realizing that we possessed some great virtue within us. He began to allow many *people* to visit us for our mutual comfort.

2 Now when *the* day of *the* show was approaching, my father, consumed with worry, came to visit me. And he started tearing *the hairs* from his beard and to throw them on *the* ground. He then cast himself on *the* ground and began to curse his old age, and to utter such words as would move all creation. **3** I grieved for his unhappy old age.

4(10.1) On *the* day before we were to fight *with the beasts*, I saw the following in *a* vision:

The minister Pomponius came to *the* prison entrance and began to knock violently. **5(2)** And I went out and opened *the* door for him. He was dressed in *a* beltless white tunic, wearing multicolored sandals.⁸

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

And he took my hand, and we began to walk through rough and winding *country*. **7(4)** At last, panting for breath, we arrived at *the* amphitheater, and he led me into *the* center of *the* arena.

And he told me, "Do not be fearful. I am here with you, and I will struggle with you." And he left.

8(5) And I gazed on an enormous *crowd* of people who were roaring. And I was surprised that no beasts were let loose upon me; for I knew that I was condemned to die by *the* beasts. **9(6)** And *a* certain Egyptian, vicious in appearance and intending to fight *against* me, came out against me, together with his attendants. **10** And some handsome young men came up to me to be my attendants and assistants.

11(7) And I was stripped naked, and *suddenly* I became *a* man. And my attendants began to rub me down with oil (as is *the* custom before *a* contest). **12** And I saw *the* Egyptian on *the* other side rolling in *the* dust. **13(8)** Next came out *a* certain man of such extraordinary size that he rose above *the* height of *the* amphitheater. **14** He was wearing *a* beltless tunic, *a* purple garment with two bands (one on either side) running down *the* middle of his chest. And he wore sandals which were elaborately made of gold and silver. **15** And he carried *a* rod like *a* gladiator-trainer, and *a* green branch on which there were golden apples.

16(9) And he asked for silence and said, "This Egyptian, if he defeats her, will strike her *down* with that sword. And if she defeats him, she will receive this branch." And he departed.

17(10) And we drew close to one another, and began to let our fists fly. He kept trying to catch hold of my feet, but I kept striking him in *the* face with my heels. **18(11)** And I was lifted up into *the* air so that I no longer touched *the* ground, and began to pummel him.

19 But when I noticed there was some delay, I joined my hands together, so that I entwined *the* fingers of *one* hand with *the* fingers of *the* other; and in this way, I took hold of his head. And he fell flat on his face and I trod on his head.

20(12) And *the* people began to shout, and my assistants began to sing psalms. And I walked up to *the* gladiator-trainer and took *the* branch. **21(13)** And he kissed me and said to me, "Peace be with you, my daughter!"

And I began to walk in triumph toward *the* Gate of Life.

22(14) And I awoke. And I realized that I would not be fighting with beasts, but instead against *the* Slanderer. Instead, I knew that victory was going to be mine. **23(15)** This is what I did up until *the* eve of *the* show. However, about what happened at *the* exhibition itself, let him write of it who will.

CHAPTER 4

1(11.1) And instead, *the* blessed Saturus related *a* vision of his own, which he has committed to writing himself:

2 We had suffered and we had departed from *the* flesh, and we began to be carried into *the* east by four heavenly-messengers, whose hands were not touching us. **3** However, we did not float on our backs, looking upwards, but instead as though we were ascending *a* gentle slope. **4** And once liberated *from the world below*, we saw *the* first boundless light.

And I said to Perpetua (for she was at my side), "This is what *the* Lord promised to us. We have received *the* promise."

5 And while we were being carried by *those same* four heavenly-messengers, *a* vast open space appeared to us, which was like *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 ceasing. **7** However, there in *the* park were four other heavenly-messengers, more radiant than *the*

⁵ Lat / Gk "into the other prison, the one of the tribune"

⁶ Lat / Gk "at the camp, because the birthday of Caesar was going to be celebrated"

⁷ Lat / Gk "a certain soldier"

⁸ Lat / Gk "in a shining garment and girdled about, and he had many-colored sandals"

previous ones. When they saw us, they gave us honor, and said to *the* rest of *the* heavenly-messengers with admiration, "Behold! They have arrived! Behold! They have arrived!"

8 And *the* four heavenly-messengers who carried us, becoming fearful, set us down. And on foot, we crossed a stadium strewn with violets. **9** There we found Jocundus and Saturninus and Artaxius, who all had had been burned alive in *the* same persecution. And *we also found* Quintus, who also being a testifier, had died in *the* prison. And we inquired where *the* others were.

10 And *the* heavenly-messengers said to us, "Come first, enter, and greet *your* Lord."

11(12.1) And we drew near to a place whose walls were built as if they were made of light. **12** And four heavenly-messengers stood before *the* entrance of that place, clothing those who entered with white robes. **13(2)** And we entered in, and we heard *the* united voice of those who cried without ceasing, "Holy! Holy! Holy!"

14(3) And we saw, sitting in *the* middle of that place, one like a gray-haired man, having hair as white as snow, and with *the* face of a young man. *But* we could not see his feet. **15(4)** And on his right and on his left were twenty-four elders; and behind them stood many more elders.

16(5) And entering, we stood with great admiration before *the* throne. And *the* four heavenly-messengers lifted us up. And we kissed him, and he stroked our faces with his hand.

17(6) And *the* rest of *the* elders said to us, "Let us stand."

And we stood and gave *the* kiss of peace.

And *the* elders said to us, "Go and play."

18(7) And I said to Perpetua, "You have what you desire."

And she said to me, "Thanks be to God, that *though* I was joyful in *the* flesh, I am now more joyous here."

19(13.1) And we went out. And in front of *the* entrance, we saw *the* overseer Optatus on *the* right, and *the* elder and teacher Aspasius on *the* left, separate and sad. **20(2)** And they cast themselves at our feet, and said to us, "Restore peace between us, because you have gone away and have left us in this *state*."

21(3) And we said to them, "Are you not our daddy? And you our elder? How can you cast yourselves at our feet?"

And we were moved, and we embraced them. **22(4)** And Perpetua began to speak to them in Greek. And we drew them aside into a park under a rose tree.

23(5) And while we were speaking with them, *the* heavenly-messengers said to them, "Let them be, that they may refresh themselves. **24** And if you have any dissensions among yourselves, forgive one another."

25(6) And they admonished them, and said to Optatus, "Rebuke your people, because they assemble to you like men returning from a circus and contending about its teams."

26(7) And then it seemed to us as if they desired to shut *the* gates. **27(8)** And in that place, we began to recognize many of our brothers, and also testifiers

among them. We were all nourished with an indescribable fragrance, which satisfied us.⁹

Then I joyously awoke.

CHAPTER 5

1(14.1) These were *the* remarkable visions of these blessed testifiers, Saturus and Perpetua, which they themselves wrote. **2** As for Secundulus, God called him to depart from *this* age earlier than *the* others, while he was still in *the* prison, not without favor, that he might not have to fight with *the* beasts. **3** Nevertheless, his flesh, if not his soul, made acquaintance with *the* sword.

4(15.1) As for Felicitas, she also was visited by *the* favor of God in this way:

5(2) She had been pregnant when she was arrested, and was now in her eighth month. As *the* day of *the* exhibition drew near, she was very distressed that *her* death would be postponed because of her pregnancy (since it is not permitted for pregnant-women to be executed); **6** and that she might have to shed her sacred and innocent blood afterwards, along with others who were common criminals. **7(3)** But also, her fellow-testifiers were painfully saddened, *being afraid* that they would have to leave behind such an excellent friend to travel alone on *the* same road to hope.

8(4) And so, two days before *the* show, in one torrent of common lamentation, they poured forth a prayer to *the* Lord. **9(5)** Immediately after their prayer, *the* birth pains came upon her. And because of *the* natural difficulty of an eight-months' delivery, she suffered a great deal in labor.

10 Because of this, one of *the* ministers of *the* prison guards said to her, "You suffer so much now, what will you do when you are thrown to *the* beasts? Little did you think of them when you refused to sacrifice."

11(6) And she replied, "What I am suffering now, I alone am suffering. However, then another will be inside me who will suffer for me, because I too shall be suffering for him."

12(7) In this way, she gave birth to a girl, whom one of *the* sisters brought up as her own daughter.

13(16.1) *The* holy spirit has permitted, and by permitting willed, that *the* proceedings of this show be written down. Therefore, because of this, we shall carry out *the* command or, indeed, *the* commission of *the* most holy Perpetua, however unworthy I might be to supplement such a glorious *story*. At the same time I shall add one example of her perseverance and nobility of soul.

14(2) *The* tribune had treated them with unusual severity, because, due to *the* information of certain incredibly foolish men, he feared that they would be teleported¹⁰ out of *the* prison by magical incantations.

15(3) And Perpetua replied directly to his face, "Why can you not even allow us to refresh ourselves properly? For we are *the* most distinguished of *the* condemned prisoners, seeing that we belong to Caesar, and that we are to fight on his *very* birthday. Would it not be to your credit if we were brought forth on *the* day in a healthier condition?"

16(4) *The* tribune became disturbed and blushed. And so he issued an order that they were to be treated more humanely, so that her brothers and other *persons* were allowed to enter, and

⁹ Lat / Gk "which did not satisfy us"

¹⁰ literally "removed"

that *the prisoners* might be refreshed in their company. **17** By this time, *the adjutant* in charge of *the prison*, was himself *a believer*.

18(17.1) Also, on *the day before the exhibition*, when celebrating their last meal, called, "*the free meal*", they did not celebrate *a free meal*, but rather *a love meal*. **19** They spoke to *the people* with *the same steadfastness*, warned them of God's judgment, calling to witness *the joy* they would have in their own suffering, and ridiculing *the curiosity* of those who came to see them.

20(2) Satusus said, "Will not tomorrow be enough for you? Why are you so eager to behold what you hate? Friends today, foes tomorrow. **21** Nevertheless, mark our faces well, that you may recognize them on that day."

22(3) Everyone departed from *the prison* in amazement, and many of them believed.

CHAPTER 6

1(18.1) *The day* of their victory dawned, and they marched from *the prison* into *the amphitheater* joyfully, as if they were on their way to *the heaven*, with brilliant countenances; if they were trembling at all, it was with joy, rather than timidity. **2** Perpetua went along with *a shining countenance* and calm steps, as *a delightful one* of God, as *a wife of the Anointed-One*, putting down everyone's stare by *the high enthusiasm* in her eyes. **3** With them also was Felicitas, rejoicing that she had safely given birth, so that now she could fight *the beasts*, going from blood to blood, from *a midwife* to *a gladiator*, ready to wash after childbirth in *a second immersion*.

4 And they were then led up to *the gates*. And they were forced to put on robes: *the men*, those of *the priests* of Saturn, *the women* those of *the priestesses* of Ceres. But *the noble Perpetua* strenuously resisted this to *the end*. **5** She said, "We came to this of our own freewill, that our freedom should not be violated. For this reason we have yielded up our souls, that we would not have to do anything such as this. This was our agreement with you."

6 Even injustice recognized justice. *The tribune* agreed. They were to be brought *into the arena* exactly as they were *in their ordinary dress*. **7** Perpetua then began to sing *a psalm*: she was already treading underfoot *the head of the Egyptian*. Revocatus, and Saturninus, and Satusus began to warn *the on-looking people*. **8** Then when they came within sight of Hilarianus, they began to say to him through gestures and nods, "You have *condemned* us, but God will *condemn* you."

9 At this *the people* became exasperated, and demanded that they be scourged before *a line of gladiators*. And for this, they rejoiced that they had won *a share in the Lord's sufferings*.

10(19.1) But he who had said, "Ask and you shall receive," gave to each one *the death* which he had asked for. **11(2)** For whenever they would discuss among themselves their desire for testifying, Saturninus indeed declared that he wanted to be exposed to all *the different beasts*, doubtless that his crown might be all the more glorious. **12(3)** And so at *the outset* of *the exhibition*, he and Revocatus were matched with *a leopard*, and then while on *the platform* they were mauled by *a bear*.

13(4) However, Satusus dreaded nothing more than *a bear*; and he counted on being dispatched with one bite of *a leopard*. **14(5)** So when he was supplied to *a wild boar*, *the hunter* who had tied him to *the beast* was gored by that beast, dying *a few days after the shows were over*. Satusus himself was only dragged along. **15(6)** And when he was bound on *the bridge* to await *the bear*, *the*

beast refused to come out of his cage,¹¹ so that Satusus was recalled once more unhurt.

16(20.1) For *the young women*, however, *the Slanderer* had prepared *a mad heifer*. This was an unusual *practice*, but it was chosen so that their *female gender* might be matched with that of *the beast*. **17(2)** So stripped naked and covered with *only nets*, they were brought out *into the arena*. **18** Even *the people* were horrified when they saw that one was *a delicate young girl*, and *the other* was *a woman fresh from childbirth* with *the milk* still dripping from her breasts. So they were recalled again and dressed in unbelted tunics.

19(3) Perpetua was tossed first, and she fell on her loins. **20(4)** And sitting up, she pulled down her tunic which was ripped along *the side*, so that it *now* covered her thighs; *for she was* more mindful of modesty than of pain. **21(5)** Then requesting *a pin*, she further fastened her tousled hair. **22** For it was not proper for *a testifier* to suffer with disheveled hair, lest she might seem to be mourning in her hour of glory.

23(6) In this way, she got up. And when she saw that Felicitas had been bruised, she approached, and extended her hand, and lifted her up. **24(7)** And *the two* stood side by side. And *the brutality of the people* was by now appeased, and so they were recalled through *the Gate of Life*.

25(8) There Perpetua was supported by *a man* named Rusticus, who was at *the time* *a student*, and kept close to her. **26** And being roused, as if from *a kind of sleep* (so absorbed had she been in *a spirit* and in *ecstasy*), she began to look about her. **27** And, to *the amazement* of everyone, she said, "When are we going to be thrown to that heifer? I cannot tell."

28(9) And learning that this had already happened, she refused to believe it until she noticed *the marks* of ill-usage on her body and her dress. **29(10)** Next, she called for her brother and spoke to him together with *the students*, saying, "Stand fast in *the faith*, and love one another. And do not be weakened because of our sufferings."

30(21.1) At another gate, Satusus was earnestly addressing *the soldier Pudens*, saying, "It is exactly as I foretold and predicted. So far not one beast has touched me. **31** And now, that you may believe *me* with all your heart: Behold, I am going in there and I shall be consumed by one bite of *a leopard*."

32(2) And immediately, as *the exhibition* was coming to *a close*, *a leopard* was let loose, and with one bite Satusus was drenched with such *a quantity* of blood, that as he came away, **33** *the people* roared in attestation of his second immersion, "A saving bath! A saving bath!" **34(3)** For truly saved was *the one* who had been bathed in this manner.

35(4) At that time, he said to *the soldier Pudens*, "Farewell. Remember *the faith*. Remember me. And do not let these things disturb you, but rather strengthen you."

29(5) At the same time, he asked for *the little ring* from *Pudens' finger*. And dipping it into his own wound, he gave it back to him, bequeathing it for *a pledge* and memorial of his bloodshed.

30(6) Next, he was thrown unconscious with *the rest* in *the usual spot* to have his throat cut. **31(7)** And *the people* asked for them to be brought out into *the middle*, that their eyes might be *the guilty spectators* when *the sword* pierced their bodies. **33** And so *the holy testifiers* rose unbidden and went to *the spot* where *the*

¹¹ may also be translated "den"

people wanted them to. **34** First kissing one another, they consummated their testimony with *the* ritual kiss of peace.

35(8) Indeed, *the* others, without moving, received *the* sword in silence, especially Satorus, who having been *the* first to climb up *the* ladder was *the* first to give up his spirit. For once again he was waiting for Perpetua.

36(9) However, Perpetua had yet to taste more pain. She screamed as she was pierced between *the* ribs. And taking *the* trembling right-hand of *the* novice gladiator, she guided it to her throat. **37(10)** Possibly such *a* great woman, feared as she was by *the* unclean spirit, could not have otherwise been dispatched, unless she herself had willed it.

38(11) O, most steadfast and blessed testifiers! O truly called and chosen for *the* glory of our Lord Jesus *the* Anointed-One!

39(12) And any *man* who magnifies, and honors, and adores *his* glory should read these *new* examples for *the* edification of *the* assembly, which are no less precious than *the* tales of old. **40(13)** For these new *manifestations* of virtue will testify 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.