Telling The Story of a Forgotten Martyr: Step One

Faculty Advisor: Stephen Bay

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

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

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

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

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

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

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

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

FUNDING

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

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

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

QUALIFICATIONS OF THESIS COMMITTEE

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

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

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

PROJECT TIMETABLE

JANUARY – MAY 2018
- Finish a temporary English translation for research purposes.
- Further substantiate our argument that this text is a product of the 8th century iconoclasm.
- Begin writing the text of our paper.

MAY 30 2018
- Submit an abstract to the Society For Classical Studies’ conference in Lisbon, Portugal

JUNE-JULY 2018
- Proofread and polish our paper for conference presentation.

JULY – SEPTEMBER 2018
- Defend my Honors Thesis

OCTOBER 24-26 2018
- Present at conference in Lisbon, Portugal
PASSIO SANCTORUM ADRIANI ET NATALIAE

Τοῦ ἁγίου μάρτυρος Ἀδριανοῦ καὶ Ναταλίας καὶ τῆς συνοδίας αὐτῶν

CAPUT I

Ὁ ἁγιος μάρτυρος Ἀδριανος καὶ Ναταλία ἡ σύμβιος αὐτοῦ ἢ καὶ ἐπαλαίγασα αὐτὸν πρὸς τοὺς ἁγίας ὑπήρχεν ἐπὶ Μακαρινοῦ τοῦ βασιλέως ἐν Νικομηδείᾳ τῇ πόλει. Ἐν τῇ δευτέρᾳ ὅπως ἐπέβαλε τὸ Μακαρινοῦ, συλληφθήκειν ἄνδρων χριστιανῶν τὸν ἁριμὸν ἐπισκοπήν κρυπτομένων ἐν τοῖς (5) σπηλαίοις καὶ πλεύστους αἰκασμοὺς ὑποβληθήκειν καὶ τὸ στόμα θλισθήκειν διὰ τὴν εἰς Χριστὸν πίστιν, ὁ μακαρίως Ἀδριανος, πρῶτος ὁ τῆς βασιλείας τάξεως, ἔφη πρὸς αὐτοὺς· Ὅρκον ὑμᾶς, ἄνδρες, εἰπατέ μοι ἃ προσδοκάτε ἀντάξια τῶν τοσούτων βασάνων.» Οἱ δὲ ἁγίοι λέγουσιν αὐτῷ· Ἀ ὁφθαλ— (10) μῶς ὑμῶν ἔδεικνυ καὶ ὑμᾶς ἔδεικνυ ἢκουσε καὶ ἔδρα καρδιῶν ἀνθρώπου ὑμῶν ἀνέβη, ἢ ἠτύχεσαν ὁ θεὸς τοῖς ἁγαπάσιν αὐτοῦν καὶ τοῖς μαρτυροῦσιν ἕπερ τοῦ ὁμόματος αὐτοῦ.» Τότε ὁ μακαρίως Ἀδριανος, τῆς χάριτος πλησθεὶς τοῦ θεοῦ, ἐπήδεικνυ τῶν ἁγίων λέγει τοῖς ταχυγράφοις· Αὐθάγατε καὶ τὸ ἐμὸν ὄνομα. (15) Ἡδονὰς γὰρ μετ’ αὐτῶν κάγιον ὕπερ Χριστοῦ ἀποθνήσκω.» Καὶ οὕτως συγκαταρτιμηθῆκε καὶ αὐτοῖς τοῖς ἁγίοις, συδιδασθῆς καὶ ἐγκαθισθῆς μετ’ αὐτῶν ἐν τῇ φυλακῇ.

CAPUT II

Ναταλία δὲ ἡ γυνὴ αὐτοῦ, ἀκούσας ὧδε ἐβλήθη δεσμοὺς σιδηροὺς ἐν τῇ φυλακῇ, διέφρηκε τὰ ἱμάτια αὐτῆς. Ὅνως δὲ ἐρωτήσασα ἐμαυθῆν ὅτι διὰ τὴν εἰς Χριστὸν ὑμολογίαν καὶ τὸ μὴ βουλευθεὶς ἀρνηθήσασθαι αὐτὸν κατασχῆναι, ἀλλάξας τὰ ἱμάτια αὐτῆς ἠλθεν εἰς τὸ δεσμοτήριον καὶ καταστηθήσασα τὰ δέσμια αὐτοῦ ἐμακάριζε καὶ ἐπεστηθήσεν αὐτῶν, ὑπάτουσα καὶ τοὺς ἁγίους εὐχαρίσθη ὑπὲρ αὐτῶν. Καὶ λουτρῶν ἀποστέλλει αὐτῆς ὁ ἁγιασμὸς Ἀδριανὸς εἰς τὸν οἶκον αὐτῆς εἰσὶν ὑπὸ οἷς· (10) Ἀπελθέ, κυρία μου. Καὶ ἄνω λογοθέτης εἰσαγάγοιμι ἐν τῷ κρίτηρι πρὸς τὸ ἐρωτηθήναι ἡμᾶς, ἀλληλούμενοι σοὶ ἢν (10) παραιτῆσθε ἐν τῇ τελειώσει ἡμῶν.» Καταλαβόντος δὲ τῆς ἡμέ- ρας τῆς αὐτῶν παραιτήσεως, συνταξάμενος τοὺς διηκόνους ὁ μακαρίως Ἀδριανός καὶ παρ’ αὐτῶν ἐγχορεῖς ἀπής πρὸς Ναταλίαν, μην οὖσαι αὐτῇ ἢν παρατίθη τῇ τελειώσει αὐτῶν. Η δὲ ἀκούσας ὧδε ἀπελεύθη καὶ ἔρχεται, νομίζουσα λυτοπατη- (15) σσαντα περιφύγειν αὐτὸν τὸ μαρτύριον, ἔκλεισε κατ’ αὐτοῦ τὴν θύραν καὶ ἔμελλε ἄποκρινεται αὐτὸν μετ’ ὄργῃς καὶ στηλι- τεύσει τὴν ἀρνηθὴν αὐτοῦ καὶ ἀποδύσεσθαι τὸ ναότα τῆς συγῆς αὐτῶν καὶ ὅτι· «Ὀὰ ἡμέραν μίαν ἡμέραν γυνῇ μάρτυ- ρος κλήθηνα.» Ο δὲ, ταῦτα ἀκούσαν λεγούσης αὐτῆς, ἔχωρε— (20) καὶ λέγει αὐτῇ προαίτι τῇ φωνῇ ὡς καὶ λέγει αὐτῇ προαίτι τῇ φωνῇ ὡς ὧς σὺ λέγεις δειλι-
CAPUT III
Καὶ συνοδεύσασα αὐτὸν ἦλθε πρὸς τοὺς ἅγιους. Καὶ ἦν γυμνὸς, τὸ ξύλον ἦν τοῦ ἔρμου ταῖς χερσὶ παρέστη τῷ βασιλεῖ. Καὶ ἔρχονται μεγαλοφόροις ὁμολόγος τὸ ἄνθος τοῦ κυρίου ἦσαν Ἡσιοῦ Χριστοῦ. Διὸ τὸ πέπτεται ξύλος. Ἐμμένειν @1 ἐν τῷ πάστει, στερρὸς καὶ ἀνθρεπός τυπτόμενος ἔλεγε τῷ βασιλεῖ: "Ὅσον πληθνεῖς τὰ εἴδη τῶν βασιλέων, ὑσσωτόν προέβηνες μοι τὰ κάλλη τῶν στεφάνων." Τύπτεται οὖν κατὰ γα-
στρός, ἦκεν δὲ τὰ σπλάγχνα αὐτοῦ διερρήγθησαν. Τότε δὲ ἄγιον ἐν τῇ φυλακῇ κατακεκλεμένοι διὰ τῶν ἁφορών τῶν βασιλέων καὶ μὴ δυναμένοι εἰς τὸ δικαστήριον παραγενοῦσα καὶ ἐρατόθη-
κε, ἤγγον τὸν ἄγιον Ἄδριανον ὑπὸ τῆς Ἡσιαλίας βασταζό-
μενον καὶ ἐβεβαίων ἐν τῇ φυλακῇ, τῶν ἄγιων ἑκτενῶς ὑπὲρ αὐτοῦ ἢ δὲν δεομένων. Τότε δὲ εὐσεβῶς καὶ πιστῶς γυναικῶν καλλιμένοις εἰσέρχονταὶ πρὸς τὴν ἐπίσκεψιν τῶν ἄγιων, σπα-
μόσα ἡ Ἡσιαλία καὶ ἀνδρικὸς σχῆμα περιβαλλόμενη. (15) σύντομα εἰσῆλθε εἰς τὴν φυλακήν, ἀλέφωσα τὰς πληγὰς τῶν ἄγιων καὶ ἐπιστρέφοσα Ἄδριανον τὸν ἂνδρα αὐτῆς καὶ δεο-
μένη αὐτὸν εἰσέρχοντας ὑπὲρ αὐτῆς μὴ ἐμπιστεύσαν αὐτὴν μετὰ τὴν αὐτῶν τελείωσα εἰς χεῖρας ἀσέβων. Μαθοῦσα δὲ καὶ ἢ λοιπὲς καὶ γυναῖκες αὐτῇ σχῆμα εἰσῆλθεν ἡ Ἡσιαλία πρὸς τοὺς ἅγιους, (20) τῷ αὐτὴ τρόπῳ καὶ αὐτὴ εἰσερχότας εἰς ἡμέρα τῶν ἄγιων. Λαβόντας δὲ τὴν ἀπόφασιν τῶν ἄγιων, ἔρχοντας τὰ μέλη αὐτῶν ἐκκοπῆσαν, Ἡσιαλία τοὺς ἀσιφοῦς παρεκάλει ἀπὸ Ἄδρια-
νοῦ ἀρξάσασθαι. Δυσμένη δὴ Ἡσιαλία τὸν ποδὸν Ἄδριανοῦ ἐβλέπει ἐπὶ τὸν ἁμάρτοντα· οὗ καὶ κρατῶσα παρεκάλει νουθε-
τούς αὐτῶν ὑπομενέναι. Οἱ δὲ δήμοι δυνάμει μεγάλη κρόσοσα-
τες ἐπέτεμον τοὺς πόδας καὶ τὰς χεῖρας αὐτῶν, τῆς Ἡσιαλίας παρακαλούσης αὐτῶν καὶ ἐπιστηρικοῦσης. Καὶ σύντοτε παρέδωκε τὸ πνεῦμα αὐτοῦ ὁ μάρτυς. Ἡσιαλία καὶ τῶν λοιπῶν ἅγιων συνθλάσαστες τὰ μέλη εἰς ἁρπὸ ἐνεβαλοῦσαν. (30)

CAPUT IV
Ἡσιαλία δὲ, κλέασα τὴν χείρα τοῦ ἄγιου Ἄδριανοῦ καὶ περιλήψασθαι αὐτήν, ἡμιλοῦθεν τοῖς λειψάνοις μεθ’ ἑτέρων @1 γυναικῶν, διερχομένη τὰ ἕκ τῶν ἄγιων ἀποστάζοντα αἴματα καὶ ἡμεῖς αὐτῶν ἐκείνην ἀλλοφάσαν. Βλαβόντας δὲ τῶν ἄγιων λε-
ψάνων εἰς τὴν κάμνιν, ὕστερος γενόμενος πολὺς ταῦτῃ ταὐτῇ κατέ-
σβεσε· καὶ οὐτοὺς ἀνέπλανεν οἱ πιστεῖς τὰ λείψανα τῶν ἅγιων.
Ευσέβιος δὲ τις, φερόμενος ὡς τῆς εὐσεβείας, χρυσίων δωρὸς τοὺς φυλάσσοντες στρατιώτας, ἐκόλουθον αὐτοῦς τοῦ περὶ τῶν λειψάνων τῶν ἁγίων διερευνάντας καὶ σύμφως βαλόν αὐτὰ ἐν ἀκατία ἔγειρεν εἰς τὸ Βυζάντιον. Ἡ δὲ Ναταλία χιλιαρχόν τινα (10) αἰτησάμενον λαμβάνει αὐτὴν εἰς γυναῖκα, αἰτήσασα χρόνον εἰς τὸ σκέψασθαι ἡμᾶς. Παραστάσεις γὰρ αὐτῆς τῇ κλίνῃ τοῦ ἁγίου μάρτυρος καὶ κλαοῦσας, ὡσθε αὐτῇ εἰς τῶν ἁγίων μαρτύρων λέγον· «Εἰσηκούσθη σου ἡ δέησις. Ἀλλὰ στειχοῦν, ἐλθὲ πρὸς ἡμᾶς εἰς τὸ Βυζάντιον· κάκει ἐπισκέπτεται σοι (15) ὁ κύριος.» Καὶ ἀρασά τὴν χεῖρα τοῦ ἁγίου εἰσῆλθεν ἐν τῷ πλοῖῳ ἀπαίρουντι εἰς τὸ Βυζάντιον. Ὁ δὲ χιλιαρχὸς κατεδώξεν αὐτὴν, πλεύσας καὶ αὐτός. Ἀντανεμίας δὲ γενομένης, ἐκεῖνη μὲν διεσώθη· αὐτός δὲ ἐκκολύθη κατά τὴν θάνατον. Πρὸς δὲ τοῦ ἀποσπάσθημεν αὐτὴν, κατὰ τὸ μεσονύκτιον πνεύμα ἀκατήλλον (20) ἐφάνη αὐτοῖς λέγον· «Πρὸς τὰ ἁριστερὰ ἐκλίνατε.» Τότε φανεῖς αὐτοῖς ὁ ἁγιὸς Ἀδριανὸς ἐν ἀκατίᾳ ἐμπροσθεν προσπεριστώμενος ἔλεγεν· «Ἐνθαν πορεύεσθε· ὁ γὰρ προσαλλόν ὡμίν εἰς τὰ ἁριστερὰ πορευθήσεται ὁ πειρᾶξαν ἔστιν.» Ἡ δὲ Ναταλία, ἱδοῦσα προηγούμενον τὸν ἁγίον Ἀδριανὸν καὶ περιχαρῆς γενομένη, ἐβόει λέγοντος· «Ἰδοὺ ὁ κύριός μου Ἀδριανός.» (25) Καὶ οὐκέτα ὡρίζει αὐτοῖς ὁ ἁγιός. Καταλαβοῦσα δὲ τὸ Βυζάντιον ἠπάντασε τὰ λείψανα τῶν ἁγίων. Καὶ φαίνεται αὐτῇ καθ’ ἑαυτὸν ὁ ἁγιὸς Ἀδριανὸς λέγων· «Καλὸς ἢλθες ἐν εἰρήνῃ ἡ δούλη τοῦ Χριστοῦ καὶ ὑγιής τῶν ἁγίων μαρτύρων. Δεῦρο (30) πρὸς ἡμᾶς, ἀπολαμβάνον τὰ ὀφειλόμενά σοι.» Καὶ εἰθέως ἀφῆκε τὸ πνεῦμα. Ἡν καὶ κηδεσαντες κατέβηκαν πλησίον τῶν λειψάνων τῶν ἁγίων μαρτύρων. Πληθὺς τε ἄνδρῶν καὶ γυναικῶν παρέμενον τῷ μαρτυρίῳ δοξάσοντες τὸ θέμα· ὅτι αὐτὸς πρέπει δόξα, τιμὴ καὶ κράτος εἰς τοὺς αἰῶνας τῶν (35) αἰώνων, ἅμην.
Passio Sanctorum Adriani et Nataliae In Translatione
Working Translation: Caleb Depperman & Ryan Baldwin

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

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

CAPUT III
When she traveled with him to that place, she went to the saints. And when he stripped naked, and having
a beam which was raised with his hand, he stood present before the king. And when he was asked he
loudly confessed the name of the Lord Jesus Christ. And because of that he was beaten with a club. And
because he stood fast in the faith and while he was severely and unmercifully beaten, he said to the king,
“as many forms of torture as you heap upon me, that much you will introduce to me the beauty of crowns
[in heaven]”. Therefore he was beaten upon his stomach, up until his entrails broke through. At the same
time, the Saints lied down in agony because of their unendurable tortures and because they were unable to
even be questioned and be present to the court, they were leading Saint Adrian as he was supported at the
hand of Natalia and they placed him in prison. Consequently, the saints were earnestly fettered to God
because of him. Because pious and faithful women were barred from entering the saints’ hearing and after
Natalia ran [home], she arrayed herself in a manly likeness. And thus she went into the prison, anointing
the wounds of the saints and she also uplifted Adrian her husband and she begged him to pray for her that
after his end that she not fall into the hands of the unfaithful. And when the remaining women learned in
what manner Natalia went in to the saints, they were attending to them in the same way. Therefore after
the saints understood their punishment that their limbs be cut off with a sword, Natalia was calling that the executioners commence his work, starting with Adrian. Then Natalie took Adrian’s feet and was dragging him upon the chopping block, and she held fast to his feet. She then called forth, admonishing, saying to him that he abide there patiently. Then the executioners dismembered his feet and hands by striking with great strength, while Natalie called out to him and supported him. And in this manner the martyr/witness gave up his spirit. And likewise, after the executioners crushed the limbs of the rest of the saints, they threw the limbs into the fire.

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