
Μαρτύριον τοῦ Βαρθολομαίου ◊ THE MARTYRDOM OF BARTHOLOMEW

INTRODUCTION

The *Martyrdom of Bartholomew* is an account detailing the apostle's gruesome missionary death in Armenia and the events leading up to it. The story describes him being flayed alive and beheaded by the Armenian king, Astreges, a grim fate popularized by Renaissance art.

The Greek text we present here is (essentially) [that of R.A. Lipsius](#)[§], which is itself based on Constantine von Tischendorf's text, published nearly half a century earlier; in a few places, we have applied some minor corrections, following James M. Tucker, in his 2011 'literal translation', which we have marked in **brown text**. The English text is based (loosely, sometimes), for the most part, on [Alexander Walker's 1891](#) translation. In this collection, we also present [Lipsius' Latin Text](#).

AUTHORSHIP AND DATES

The *Martyrdom of Bartholomew* was likely composed in the 6th Century, in North Mesopotamia; the author was very likely Nestorian. Although the word survives also in Arabic and Armenian, these versions appear to be later translations of an original Greek text.

—| XXIX-VI-MMXXVI |—

[§] Richard A. Lipsius' in, "*Acta Apostolorum Apocrypha*," Volume 1, Part 2, Maximilian Bonnet (ed.), Leipzig, 1898 (pp. 128–150).

Μαρτύριον τοῦ Βαρθολομαίου 1

Μαρτύριον τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου Βαρθολομαίου

¹ Τὴν Ἰνδίαν εἰς τρία μέρη οἱ ἱστοριογράφοι διαιρεῖσθαι διαγορεύουσι· καὶ ἡ πρώτη μὲν λέγεται εἰς Αἰθιοπίαν καταλήξει, ἡ δὲ δεύτερα εἰς Ἡμιδίαν, ἡ δὲ τρίτη ἀποπεραίνει τὴν χώραν· καὶ ἡ μία μὲν μοῖρα καταλήγει εἰς τὴν σκοτεινὴν, ἡ δὲ ἄλλη εἰς τὸν ὠκεανόν. ² ἐν ταύτῃ οὖν Ἰνδία εἰσελθὼν ὁ ἅγιος τοῦ Χριστοῦ Βαρθολομαῖος ὁ ἀπόστολος κατεσκήνωσεν εἰς τὸν ναὸν τοῦ Ἀσταροῦθ, καὶ διῆγεν ἐκεῖσε ὡς εἰς τῶν νεηλῦδων καὶ πτωχῶν. ³ ἐν τούτῳ οὖν τῷ ναῷ εἶδωλον ἦν, λεγόμενον Ἀσταροῦθ, ὡς νομίζειν ἰᾶσθαι τοὺς ἀσθενοῦντας, μᾶλλον δὲ ἐπὶ πλέον καταβλάπτειν πάντας. ⁴ ἦν δὲ ὁ λαὸς ἐν ἀγνοίᾳ παντελεῖ θεοῦ τοῦ ἀληθινοῦ, καὶ ἐξ ἀπειρίας, μᾶλλον δὲ ἀπορίας, προσέφευγον ἅπαντες τῷ ψευδωνύμῳ θεῷ. ⁵ ἐνέβαλε γὰρ αὐτοῖς πόνους, ἀσθενείας, ζημίας, ἀνάγκη τε καὶ θλίψιν πολλήν· καὶ ὅστις αὐτῷ ἐθυσίαζεν, ὑπαναχωρῶν ὁ δαίμων ἐφαίνετο θεραπείαν παρέχειν τῷ κάμνοντι· καὶ ταῦτα βλέποντες οἱ ἀνόητοι ἐπίστευον εἰς αὐτόν. ⁶ οἱ δαίμονες

MARTYRDOM OF BARTHOLOMEW 1

The Martyrdom of the Holy and Glorious Apostle Bartholomew

¹ Historians divide India into three parts; and the first is said to end at Ethiopia, and the second at Media, and the third completes the country; and the one portion of it ends in the dark and the other in the ocean. ² To this India, then, the holy Bartholomew the apostle of Christ went, and took up his quarters in the temple of Astaroth and lived there as one of the pilgrims and the poor. ³ In this temple, then, there was an idol called Astaroth, which was supposed to heal the infirm, but rather harmed everyone. ⁴ But the people were in entire ignorance of the true God; and, from want of knowledge, but rather from the difficulty of going to any other, they all fled for refuge to the false god. ⁵ And he brought on them troubles, infirmities, damage, violence, and much affliction; and, when anyone sacrificed to him, the demon, retiring, appeared to give a cure to the person in trouble; and the foolish people, seeing this, believed in him. ⁶ But the demons retired, not because

MARTYRDOM OF BARTHOLOMEW 1

- ¹ Walker opens, "Historians declare that India is divided into three parts."
- ² Walker has 'Astaruth' in place of 'Astaroth' throughout.
- ³ In place of 'harmed everyone', Walker has 'the more injured all'.
- ⁴ Another possible reading is, "But the people were completely ignorant of the true God, and out of inexperience, or rather out of curiosity, they all resorted to the false god."
- ⁵ Tucker suggests emending ἀνάγκη to ἀνάγκην.
- ⁶ In place of 'physically healed', Walker has 'cured bodily'.

δὲ οὐ θεραπεῦσαι βουλόμενοι τοὺς ἀνθρώπους ὑπανεχώρουν, ἀλλ' ὡς πλέον εἰς αὐτοὺς ἐπεμβαίνοντες, μᾶλλον δὲ δι' ὅλου αὐτοὺς κατέχοντες· καὶ νομίζοντες ἰαθῆναι σωματικῶς, κατὰ ψυχὴν πλέον ἐνόσουν αὐτοῖς θυσιάζοντες.

⁷ ἐγένετο δὲ ἐν τῷ τὸν ἅγιον ἀπόστολον τοῦ Χριστοῦ Βαρθολομαῖον ἐκεῖσε προσμείναντα οὐδεμίαν ἀπόκρισιν δοῦναι τὸν Ἀσταροῦθ οὔτε εἰς τὴν θεραπείαν. ⁸ ὡς δὲ πλήρες ἦν τῶν ἀσθενούντων τὸ τέμπλον καὶ καθ' ἡμέραν αὐτῷ θυσιαζόντων οὐδεμίαν ἀπόκρισιν ἴσχυε δοῦναι ὁ Ἀσταροῦθ, οἱ ἀσθενεῖς δὲ ἐκ μακρόθεν τῶν χωρῶν προσερχόμενοι ἐκεῖσε κατέκειντο. ⁹ ὡς οὖν ἐν ἐκείνῳ τῷ ναῷ οὔτε ἐν τῶν εἰδώλων ἴσχυεν ἀνταποκρίνεσθαι, οὔτε αὐτοῖς θυσιαζόντων οὔτε μέχρι θανάτου ὑπὲρ αὐτῶν ἀγωνιζομένων οὐδὲν ἦν ὄφελος, ἠναγκάσθησαν πορεύεσθαι εἰς ἄλλην πόλιν, ὅπου ἦν ναὸς εἰδώλων, ἔνθα ὁ μέγας καὶ ἐξοχώτατος αὐτῶν θεὸς ἐλέγετο Βεχῆρ· κάκεισε θυσιάσαντες ἐπεζήτουν διερωτῶντες διὰ τί ὁ θεὸς αὐτῶν Ἀσταροῦθ οὐκ ἀποκρίνει αὐτοῖς. ¹⁰ ἀπεκρίθη δὲ ὁ δαίμων Βεχῆρ καὶ λέγει αὐτοῖς· Ὁ θεὸς ὁ ἀληθινὸς ὁ ἐν οὐρανοῖς κατοικῶν ἀφ' ἧς ἡμέρας καὶ ὥρας ἀπέστειλε τὸν ἀπόστολον αὐτοῦ Βαρθολομαῖον ἐν τοῖς ἐνθάδε ὀρίοις, κρατεῖται ὁ θεὸς ὑμῶν Ἀσταροῦθ ἐν πυρίναις ἀλύσει, καὶ οὔτε εἰπεῖν οὔτ' ἀναπνεῖν ἔτι δύναται. ¹¹ Λέγουσιν ἐκεῖνοι· Καὶ τίς ἐστὶν οὗτος ὁ Βαρθολομαῖος;

they wished to cure men, but that they might the more assail them, and rather have them altogether in their power; and, thinking that they were physically healed, those that sacrificed to them were the more diseased in soul.

⁷ And it came to pass that, while the holy apostle of Christ, Bartholomew, stayed there, Astaroth gave no response, and was not available for healing. ⁸ And, when the temple was full of sick persons, who sacrificed to him daily, Astaroth could give no response; and sick persons who had come from far countries were lying there. ⁹ When, therefore, in that temple not even one of the idols was able to give a response, and was of benefit neither to those that sacrificed to them nor to those who were in the agonies of death on their account, they were compelled to go to another city, where there was a temple of idols, where their great and most eminent god was called Becher. And, having there sacrificed, they demanded, asking why their god Astaroth had not responded to them. ¹⁰ And the demon Becher answered and said to them, "From the day and hour that the true God, who dwells in the heavens, sent his apostle Bartholomew into the regions here, your god Astaroth has been held fast by chains of fire, and can no longer either speak or breathe." ¹¹ They said to him, "And who is this Bartholomew?"

⁷ The paragraph break here follows Walker. In place of εἰς τὴν θεραπείαν, here following Tucker, Lipsius has εἰς τῶν θεραπειάν.

⁸ For πλήρες, Lipsius has πλήρης.

⁹ The demon, 'Becher', is not mentioned in other Christian literature.

¹⁰ In place of 'has been held', Walker has 'is held'.

¹¹ The words, 'to him' (following Walker), are not in the Greek text.

¹² Ἀπεκρίθη ἐκεῖνος· Φίλος ἐστὶ θεοῦ τοῦ παντοδυνάμου, καὶ ἀρτίως ἦλθεν εἰς τὰ μέρη ταῦτα ἵνα πάσαν τὴν προσκύνησιν τῶν εἰδώλων ἐν τῷ ὀνόματι τοῦ θεοῦ αὐτοῦ προσαφαίρη.

¹³ Λέγουσι δὲ αὐτῷ οἱ θεράποντες τῶν Ἑλλήνων· λέγε ἡμῖν τὰ σύσημα αὐτοῦ, ὅπως δυνοίμεθα ἐφευρεῖν αὐτόν.

¹² He answered, “He is the friend of the Almighty God, and has just come into these parts, in order that he may take away all the worship of the idols in the name of his God.” ¹³ And the servants of the Greeks said to him, “Tell us what he is like, that we may be able to find him.”

¹² In place of *προσαφαίρη*, here following Tucker, Lipsius has *προσφέρει*.

¹³ The term, ‘*Greeks*’ (Ἑλλήνων), is used several times in this book of the people of the land in question.

Μαρτύριον τοῦ Βαρθολομαίου 2

¹ Ἀπεκρίθη ὁ δαίμων καὶ εἶπεν· Ἔστι μαυρότριχος, δασυκέφαλος, ἀσπρόσαρκος, μεγαλόφθαλμος, καλόρινος, ὦτα κεκαλυμμένα ἔχων ἐκ τῶν τριχῶν τῆς κεφαλῆς, ξανθογένειος, ἔχων πολιὰς ὀλίγας, μέσης ἡλικίας, καὶ οὔτε μακρὸς οὔτε κονδοήλικος ἀλλὰ μέσος, ἐνδεδυμένος κολόβιον ἄσπρον συγκεκλεισμένον πορφύρα, ἔχων ἐπὶ τοὺς ὤμους πάλλιον ἕξασπρον· εἴκοσι καὶ ἕξ ἐτῶν εἰσι καὶ οὔτε ῥύπον ἔχουσι τὰ ἱμάτια αὐτοῦ οὔτε παλαιοῦνται· ἐπτάκις τῆς ἡμέρας κλίνει γόνυ πρὸς κύριον καὶ ἐπτάκις τῆς νυκτὸς προσεύχεται πρὸς τὸν θεόν.
² Ἡ φωνὴ αὐτοῦ ὡς φωνὴ σάλπιγγος ἰσχυρᾶς ὑπάρχει· πορεύονται σὺν αὐτῷ ἄγγελοι τοῦ θεοῦ, οἵτινες οὐκ ἀφίουσιν αὐτὸν κοπιᾶσαι οὔτε πεινᾶσαι οὔτε διψῆσαι· πάντοτε τὸ πρόσωπον αὐτοῦ καὶ ἡ ψυχὴ καὶ ἡ καρδιά ἰλαρύνεται καὶ ἀγάλλεται· πάντα προβλέπει, πᾶσαν γλῶσσαν παντὸς ἔθνους διαγινώσκει καὶ διαλέγεται.
³ καὶ ἰδοὺ νῦν ἐξ οὗ διερωτᾶτε με κἀγὼ ἀνταποκρίνω ὑμῖν περὶ αὐτοῦ, ἰδοὺ γινώσκει· ἄγγελοι γὰρ κυρίου εὐαγγελίζονται αὐτῷ.
⁴ καὶ ὃς ἐὰν θελήσητε αὐτὸν ἀναζητῆσαι, εἰ μὲν θελήσει, φανεροῦται ὑμῖν· εἰ δὲ μὴ θελήσει, οὐ δύνασθε αὐτὸν εὑρεῖν.
⁵ παρακαλῶ οὖν ὑμᾶς, ἐὰν αὐτὸν

MARTYRDOM OF BARTHOLOMEW 2

¹ And the demon answered and said, "He has black hair, a shaggy head, a fair skin, large eyes, beautiful nostrils, his ears hidden by the hair of his head, with a yellow beard, a few grey hairs, of middle height, and neither tall nor stunted, but middling, clothed with a white under-cloak bordered with purple, and on his shoulders a very white cloak; and his clothes have been worn twenty-six years, but neither are they dirty, nor have they grown old. Seven times a day he bends the knee to the Lord, and seven times a night he prays to God.
² His voice is like the sound of a mighty trumpet; there go along with him angels of God, who allow him neither to be weary, nor to hunger, nor to thirst; his face, and his soul, and his heart, are always glad and rejoicing; he foresees everything, he knows and speaks every tongue of every nation.
³ And behold now, as soon as you ask me, and I answer you about him, behold, he knows; for, the angels of the Lord tell him.
⁴ And, if you wish to seek him, if he is willing, he will appear to you; but, if he is not willing, you will not be able to find him.
⁵ I entreat you,

MARTYRDOM OF BARTHOLOMEW 2

- ¹ In place of 'he prays to God', Walker has 'does he pray to God'.
- ² Walker has 'strong' in place of 'mighty'.
- ³ Walker ends the verse with a semicolon in place of the full stop.
- ⁴ In place of 'is not willing', Walker has 'shall not be willing'.
- ⁵ Walker has 'Astaruth' in place of 'Astaroth' throughout.

εὐρήσητε, παρακαλήσατε αὐτὸν ἵνα μὴ ἐνθάδε ἔλθῃ, μή πως οἱ ἄγγελοι αὐτοῦ ποιήσουσί μοι καθὼς ἐποίησασι τῷ ἀδελφῷ μου Ἄσταροῦθ.

therefore, if you find him, entreat him not to come here, lest his angels do to me as they have done to my brother Astaroth.”

Μαρτύριον τοῦ Βαρθολομαίου 3

¹ Καὶ ταῦτα εἰπόντος τοῦ δαίμονος ἡσύχασεν. ² ὑποστρέψαντες δὲ ἐπεχείρησαν ἐπιζητῆσαι πᾶν πρόσωπον τῶν νεηλύδων καὶ πτωχῶν ἀνθρώπων, καὶ ἕως δύο ἡμέρῶν οὐδαμοῦ ἠδύναντο εὐρεῖν αὐτόν. ³ ἐγένετο δὲ ὄντα τινὰ δαιμονιζόμενον, ἐπεχείρησε κράζειν· Ἀπόστολε κυρίου Βαρθολομαῖε, κατακαίουσί με αἱ προσευχαί σου. ⁴ Τότε λέγει αὐτῷ ὁ ἀπόστολος· Ἠσύχασον καὶ ἔξελθε ἀπ' αὐτοῦ. ⁵ Καὶ αὐτῇ τῇ ὥρᾳ ἐλυτρώθη ὁ ἄνθρωπος ὁ ἐκ πολλῶν χρόνων πάσχων ἐκ τοῦ δαίμονος.

⁶ Πολύμιος δὲ ὁ βασιλεὺς τῆς χώρας ἐκείνης ἔλαχε στήναι κατέναντι τοῦ ἀποστόλου, καὶ εἶχε θυγατέρα δαιμονῶσαν ἡγουν σεληνιαζομένην. ⁷ ἤκουσε δὲ περὶ τοῦ ἰαθέντος δαιμονιζομένου, καὶ ἀπέστειλε πρέσβεις πρὸς τὸν ἀπόστολον λέγων· Ἡ θυγάτηρ μου κακῶς σπαράσσεται· παρακαλῶ οὖν σε ἵνα ὡσπερ ἐρρύσω τὸν πάσχοντα ἐκ πολλῶν τῶν χρόνων, οὕτω καὶ τὴν θυγατέρα μου λυτρωθῆναι κελεύσης. ⁸ Ἐξεγερθεὶς δὲ ὁ ἀπόστολος ἐπορεύθη σὺν αὐτοῖς· καὶ βλέπει τὴν θυγατέρα τοῦ

MARTYRDOM OF BARTHOLOMEW 3

¹ And, when the demon had said this, he ceased. ² And they returned and set to work searching every place of the pilgrims and poor; and, for two days, no one could find him. ³ And it came to pass that a certain demoniac set to work to cry out, "Apostle of the Lord, Bartholomew, your prayers are burning me up." ⁴ Then said the apostle to him, "Be quiet and come out of him." ⁵ And, that very hour, the man who had suffered from the demon for many years was delivered.

⁶ And Polymius, the king of that country, happened to be standing opposite the apostle; and he had a daughter a demoniac, that is to say, a lunatic. ⁷ And he heard about the demoniac who had been healed, and sent messengers to the apostle, saying, "My daughter is grievously afflicted; I implore you, therefore, as you have delivered him who suffered for many years, so also to free my daughter." ⁸ And the apostle rose up and went with them. And he saw the

MARTYRDOM OF BARTHOLOMEW 3

- ¹ In place of 'ceased', Walker has 'held his peace'.
- ² Walker ends the verse, "they could find him nowhere."
- ³ For 'a certain demoniac', Walker has 'one who was a demoniac'.
- ⁴ In place of 'be quiet', Walker has 'Hold your peace' (cf. #1).
- ⁵ Walker ends with 'set free' in place of 'delivered'.
- ⁶ The paragraph break here follows both Lipsius and Walker.
- ⁷ In place of 'afflicted', Walker has 'torn'.
- ⁸ The translation here follows Walker.

βασιλέως ἀλύσει δεδεμένην, ὅτι πάντα τὰ μέλη αὐτῆς διεσπάραττε· καὶ εἴ τις προσήγγιζεν αὐτῇ, κατήσθιε, καὶ οὐδεὶς ἐτόλμα προσεγγίσει αὐτῇ. ⁹ λέγουσιν αὐτῷ οἱ ὑπηρέται· Καὶ τίς ἐστὶν ὁ ἀποτολμῶν προσψαῦσαι αὐτῇ; Ἀπεκρίθη αὐτοῖς ὁ ἀπόστολος· Λύσατε αὐτήν καὶ ἄφετε ὑπάγειν. ¹⁰ λέγουσιν αὐτῷ πάλιν· Ἡμεῖς δεδεμένην μετὰ πολλῆς τῆς βίας περιγινόμεθα αὐτῆς, καὶ σὺ κελεύεις ἡμᾶς λυθῆναι αὐτήν; ¹¹ λέγει αὐτοῖς ὁ ἀπόστολος· Ἴδου ἐγὼ δεδεμένον κρατῶ τὸν ἐχθρὸν αὐτῆς, καὶ ὑμεῖς ἀκμὴν φοβεῖσθε αὐτήν; ¹² πορευθέντες λύσατε αὐτήν, καὶ μεταλαβοῦσαν τροφῆς ἄφετε αὐτήν ἀναπαύεσθαι, καὶ αὔριον πρωΐας ἀγάγετε αὐτήν πρὸς με. ¹³ Πορευθέντες δὲ ἐποίησαν καθὼς προσέταξεν αὐτοῖς ὁ ἀπόστολος· ἔκτοτε δὲ οὐκ ἴσχυσε προσεγγίσει αὐτῇ ὁ δαίμων. ¹⁴ τότε ὁ βασιλεὺς διεκόσμησε καμήλους χρυσῷ καὶ ἀργύρῳ, λίθοις τιμίοις, μαργαρίταις καὶ ἱματισμῷ, καὶ ἐπεζήτηε ἰδεῖν τὸν ἀπόστολον· καὶ πολλὰ κοπιάσας καὶ μὴ εὐρῶν αὐτὸν ὑπέστρεψεν ἅπαντα εἰς τὸ παλάτιον αὐτοῦ.

king's daughter bound with chains; for, she used to tear in pieces all her limbs; and, if anyone came near her, she used to bite, and no one dared to come near her. ⁹ The servants said to him, "And who is he that dares to touch her?" The apostle answered them, "Untie her, and let her go." ¹⁰ They said to him again, "We have her in our power when she is bound with all our force, and do you ask us to untie her?" ¹¹ The apostle said to them, "Behold, I keep her enemy bound, and are you afraid of her? ¹² Go and untie her; and, when she has partaken of food, let her rest, and early tomorrow bring her to me." ¹³ And they went and did as the apostle had commanded them; and, thereafter, the demon was not able to touch her. ¹⁴ Then the king loaded camels with gold and silver, precious stones, pearls, and clothing, and sought to see the apostle; and having made many efforts, and not found him, he brought everything back to his palace.

⁹ In place of 'who is he', Walker has 'who is it'.

¹⁰ Throughout this book, the Greek text often uses a present-tense verb for 'said'.

¹¹ Before 'afraid', Walker adds 'even now'.

¹² In place of 'untie', Walker has 'loose' (as also in vv. 9 & 10).

¹³ Walker has 'come near' in place of 'touch'.

¹⁴ Walker has this verse as a separate paragraph.

Μαρτύριον τοῦ Βαρθολομαίου 4

¹ Ἐγένετο δὲ ἐν τῷ τῆς νυκτὸς παρελθεῖν καὶ διαφαιούσης τῆς ἑξῆς, ἡλίου ἀνατείλαντος, ἐφάνη ὁ ἀπόστολος μόνος σὺν τῷ βασιλεῖ ἐν τῷ κοιτῶνι αὐτοῦ, καὶ λέγει αὐτῷ· Τί με ἐζήτησας ἐχθὲς δι' ὅλης τῆς ἡμέρας μετὰ χρυσοῦ καὶ ἀργύρου καὶ λίθοις τιμίοις, μαργαρίταις καὶ ἱματισμῷ; ² ταῦτα τὰ ξένια οὗτοι χρήζουσιν οἵτινες τὰ ἐπίγεια ζητοῦσιν· ἐγὼ δὲ οὐδὲν ἐπίγειον, οὐδὲν σαρκικὸν ἐπιζητῶ. ³ ὅθεν διδάξαι σε θέλω ὅτι ὁ υἱὸς τοῦ θεοῦ κατηξίωσεν ἐκ γαστρὸς παρθενικῆς γεννηθῆναι ὡς ἄνθρωπος· ἐν γαστρὶ τῆς παρθένου συνελήφθη, πρὸς ἑαυτὸν τὴν αἰεὶ παρθένον προσελάβετο, ἔχουσαν μεθ' ἑαυτῆς τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. ⁴ οὗτος ὁμοίως ὡς ἄνθρωπος γεννηθεὶς ἐκ παρθένου προσελάβετο ἀρχὴν χρονικὴν, ὁ μῆτε χρόνων μῆτε ἡμερῶν ἀρχὴν ἔχων, ἀλλὰ πᾶσαν ἀρχὴν καὶ πᾶσαν κτίσιν αὐτὸς ἐποίησεν Εἴτε ἐν τοῖς ὀρατοῖς Εἴτε ἐν τοῖς ἀοράτοις. ⁵ αὕτη δὲ ἡ παρθένος ὡς οὐκ ἔγνωσεν ἄνδρα καὶ αὐτὴ διαφυλάξασα τὴν ἑαυτῆς παρθενίαν εὐχὴν ἠὔξατο κυρίῳ τῷ θεῷ, – καὶ πρώτη δὲ οὕτως· ⁶ ὅτι ἀφ' οὗ ἄνθρωπος ἐγένετο ἐξ ἀρχῆς τοῦ κόσμου οὐδεμία ταύτην τὴν συνταγὴν

MARTYRDOM OF BARTHOLOMEW 4

¹ And it happened, when the night had passed, and the following day was dawning, the sun having risen, the apostle appeared alone with the king in his bedchamber, and said to him, “Why did you seek me yesterday the whole day with gold and silver, and precious stones, pearls, and raiment? ² For, these gifts those persons long for who seek earthly things; but I seek nothing earthly, nothing of the flesh. ³ Therefore, I wish to teach you that the Son of God deigned to be born as a man out of a virgin’s womb. He was conceived in the womb of the virgin; he took to himself the eternal virgin, having within herself him who made the heaven and the earth, the sea, and all that therein is. ⁴ He, born of a virgin, like mankind, took to himself a beginning in time, he who has a beginning neither of times nor days; but he himself made every beginning, and everything created, whether in things visible or invisible. ⁵ And, as this virgin did not know man, so she, preserving her virginity, vowed a vow to the Lord God - and the first to do so. ⁶ For, from the time that man existed from the beginning of the world, no woman made a vow of this mode of life; but she, as

MARTYRDOM OF BARTHOLOMEW 4

¹ The translation here follows Walker.

² In place of ‘of the flesh’, Walker has ‘carnal’.

³ Walker has ‘her who was always a virgin’ in place of ‘the eternal virgin’.

⁴ Throughout his work, Walker capitalizes pronouns that refer to God.

⁵ Walker ends, “and she was the first who did so.”

⁶ In fact, other religions of the time had women in their service who vowed lifelong continence.

προσηύξατο· αὕτη δὲ πρώτη ἐν γυναιξίν ὡς τοῦτο ἠγάπησεν ἐν τῇ ἑαυτῆς καρδίᾳ ἔλεγε· Σοὶ προσφέρω κύριε τὴν ἐμὴν παρθενίαν. ⁷ Καὶ ὡσπερ εἶπόν σοι ὅτι οὐδεὶς ἀνθρώπων τοῦτον τὸν λόγον ἐτόλμησεν εἰπεῖν, αὕτη δὲ πρὸς σωτηρίαν πολλῶν προσκληθεῖσα τοῦτο ἐφύλαξεν, ἵνα παρθένος δι' ἀγάπην θεοῦ καθαρὰ καὶ ἀμόλυντος διαμείνη. ⁸ - αὕτη ἐξαίφνης ἐν τῷ ταμιεῖῳ αὐτῆς κεκλεισμένη, λάμπων ὡς ὁ ἥλιος Γαβριὴλ ὁ ἀρχάγγελος ἐξεφάνη· καὶ αὕτη ἐκ τῆς θέας πτοηθεῖσα, εἶπε πρὸς αὐτὴν ὁ ἄγγελος· Μὴ φοβοῦ Μαριάμ· εὗρες γὰρ χάριν ἐνώπιον κυρίου καὶ συλλήψῃ. ⁹ αὕτη δὲ τὸν φόβον ἀπωσαμένη σταθεῖσα εἶπε· Πῶς ἔσται μοι τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; ¹⁰ Ἀπεκρίθη αὐτῇ ὁ ἄγγελος· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύνάμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἐκ σοῦ ἅγιον κληθήσεται υἱὸς θεοῦ. ¹¹ Οὕτως οὖν ὑπαναχωρήσας ἀπ' αὐτῆς ὁ ἄγγελος, ἔλαθε τὸν πειρασμὸν τοῦ διαβόλου, ὅστις τὸν πρῶτον ἄνθρωπον ἠπάτησεν ἀναπαυόμενον. ¹² ἐκ γὰρ τοῦ ξύλου τῆς παρακοῆς γευσάμενος, ὅτι εἶπεν ἡ γυνὴ πρὸς αὐτόν· Φάγε, καὶ ἔφαγε, καὶ οὕτως ἐκ τοῦ παραδείσου ἐξεβλήθη ὁ πρῶτος ἄνθρωπος καὶ ἐν τῷδε τῷ βίῳ ἐξωρίσθη· ἐξ αὐτοῦ ἐγεννήθη ἅπαν γένος μερόπων. ¹³ εἶτα ὁ υἱὸς τοῦ θεοῦ ἐκ τῆς παρθένου

she was the first among women who loved this in her heart, said, "I offer to You, O Lord, my virginity." ⁷ And, as I have said to you, none of mankind dared to speak this word; but she, being called for the salvation of many, observed this, so she might remain a virgin through the love of God, pure and undefiled. ⁸ And suddenly, when she was shut up in her chamber, the archangel Gabriel appeared, gleaming like the sun; and when she was afraid at the sight, the angel said to her, "Fear not, Mary; for, you have found favour with the Lord, and you shall conceive." ⁹ And she cast off fear, and stood up, and said, "How shall this be to me, since I do not know man?" ¹⁰ The angel answered her, "The Holy Spirit shall come on you, and the power of the Most High shall overshadow you; thus, also that holy thing that is born of you shall be called Son of God." ¹¹ Thus, therefore, when the angel had departed from her, she escaped the temptation of the devil, who deceived the first man when at rest. ¹² For, having tasted of the tree of disobedience, when the woman said to him, "Eat," he ate; and, thus, the first man was cast out of paradise, and banished to this life. From him is descended the whole human race. ¹³ Then the Son of God, having been born of the virgin and having

⁷ In place of 'this, so she might', Walker reads 'this - that she might'.

⁸ Walker has 'in the sight of' in place of 'with'.

⁹ For 'do not know', Walker has 'know not'.

¹⁰ Walker has 'Holy Ghost' in place of 'Holy Spirit'.

¹¹ The precise significance of the phrase, 'when at rest', is not clear.

¹² In place of 'is descended', Walker has 'have been born'.

¹³ Throughout his work, Walker capitalizes pronouns that refer to God.

γεννηθείς καὶ γεγονώς ἀνὴρ τέλειος καὶ βαπτισθείς, μετὰ δὲ τὸ βάπτισμα νηστεύσας ἡμέρας τεσσαράκοντα, ἦλθεν ὁ πειράζων καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ¹⁴ Καὶ ἀπεκρίθη· Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ἄνθρωπος ἀλλ' ἐν παντὶ ῥήματι θεοῦ. ¹⁵ Οὕτως οὖν ὁ διάβολος, ὅστις διὰ τῆς βρώσεως ἐνίκησε τὸν πρῶτον ἄνθρωπον, διὰ τῆς νηστείας τοῦ δευτέρου ἀνθρώπου ἐνικήθη. ¹⁶ καὶ ὡς αὐτὸς δι' ἀκρασίας τὸν υἱὸν τῆς παρθένου γῆς τὸν πρῶτον ἄνθρωπον ἐνίκησε, καὶ ἡμεῖς διὰ νηστείας τοῦ δευτέρου Ἀδάμ τοῦ υἱοῦ τῆς παρθένου Μαρίας νικήσομεν.

become perfect man, and having been baptized, and after his baptism having fasted forty days, the tempter came and said to him, "If you are the Son of God, tell these stones to become loaves." ¹⁴ And he answered, "Not on bread alone shall man live, but by every word of God." ¹⁵ Thus, therefore, the devil, who through eating had conquered the first man, was conquered through the fasting of the second man; ¹⁶ and as he, through his lack of self-restraint had conquered the first man, the son of the virgin earth, so we shall conquer through the fasting of the second Adam, the Son of the Virgin Mary.

¹⁴ Cf. Lk 4:1-13.

¹⁵ The phrase, 'second man' (δευτέρου ἀνθρώπου), is possibly a misunderstanding of a Hebrew term, 'the second Adam' (cf. v. 16).

¹⁶ Walker has 'want' in place of 'his lack'.

Μαρτύριον τοῦ Βαρθολομαίου 5

¹ Λέγει αὐτῷ ὁ βασιλεύς· Καὶ πῶς ἀρτίως εἶπας ὅτι πρώτη παρθένος ἐστὶν ἐξ ἧς ἐγεννήθη θεὸς καὶ ἄνθρωπος; ² Καὶ ὁ ἀπόστολος ἀπεκρίθη· Ἔχω εὐχαριστίας τῷ κυρίῳ, ὅτι ἡδέως μου ἀκούεις. ³ ὁ πρῶτος οὖν ἄνθρωπος Ἀδάμ ἐλέγετο· οὗτος ἐκ τῆς γῆς ἐπλάσθη. ⁴ ἡ δὲ γῆ ἡ μήτηρ αὐτοῦ, ἐξ ἧς ἐγένετο, παρθένος ὑπῆρχεν, ὅτι οὔτε ἐξ αἵματος ἀνθρώπου ἦν μιανθεῖσα οὔτε εἰς ταφὴν τινος ἦν ἀνοιχθεῖσα. ⁵ ὁμοία οὖν ὑπῆρχεν ἡ γῆ τῇ παρθένω, ἵνα ὁ νικήσας τὸν υἱὸν τῆς παρθένου γῆς ὑπὸ τοῦ υἱοῦ τῆς παρθένου Μαρίας νικηθῇ. ⁶ καὶ ἰδοὺ ἐνίκησεν· ὅτι ἡ αὐτοῦ πονηρὰ τέχνη ἢ διὰ βρώσεως τοῦ ξύλου, ὅθεν ἐκ τοῦ παραδείσου ἐξῆλθεν ἀπατηθεὶς ὁ ἄνθρωπος, κεκλεισμένον εἶχε τὸν παράδεισον· εἶτα οὗτος ὁ υἱὸς τῆς παρθένου πᾶσαν τέχνην τοῦ διαβόλου ἐνίκησεν. ⁷ ἡ τέχνη δὲ αὐτοῦ τοιαύτη ὑπῆρχεν ὅτι ὡς εἶδε τὸν υἱὸν τῆς παρθένου νηστεύοντα τεσσαράκοντα ἡμέρας ἐπ' ἀληθείας ἐπέγνω ὅτι ἀληθὴς θεὸς ὑπάρχει. ⁸ θεὸς οὖν ὁ ἀληθινὸς καὶ ἄνθρωπος οὐχὶ διαγνῶναι ἑαυτὸν ἐξέδωκεν εἰ μὴ αὐτοῖς τοῖς

MARTYRDOM OF BARTHOLOMEW 5

¹ The king said to him, “And how is it that you said just now that she was the first virgin, from whom was born God and man?” ² And the apostle answered, “I give thanks to the Lord that you hear me gladly. ³ The first man, then, was called Adam; he was made out of the earth. ⁴ And the earth, his mother, from which he was born, was virgin, because it had neither been polluted by the blood of man nor opened for the burial of anyone. ⁵ The earth, then, was like the virgin, in order that he who defeated the son of the virgin earth might be defeated by the Son of the Virgin Mary. ⁶ And behold, he did conquer; for, his wicked craft, through the eating of the tree by which man, being deceived, came forth from paradise, kept paradise shut. Thereafter, this Son of the virgin conquered all the arts of the devil. ⁷ And his arts were such that, when he saw the Son of the virgin fasting forty days, he knew in truth that he was the true God. ⁸ The true God and man, therefore, has not given himself out to be known, except to those who are

MARTYRDOM OF BARTHOLOMEW 5

- ¹ In place of ‘from whom’, Walker has ‘of whom’.
- ² Another possible ending is ‘that you have at last heard my prayer’.
- ³ Walker has ‘formed’ in place of ‘made’.
- ⁴ In place of ‘from which he was born’, Walker has ‘out of which he was’.
- ⁵ In place of ‘defeated’ (twice in this verse), Walker has ‘conquered’.
- ⁶ Walker has ‘craft’ in place of ‘arts’ (as also in v. 7).
- ⁷ Throughout his work, Walker capitalizes pronouns that refer to God/Jesus.
- ⁸ Cf. Mt 5:8.

οἷσι καθαροῖς τῇ καρδίᾳ καὶ καλοῖς τοῖς ἔργοις αὐτῷ λατρεύουσιν. ⁹ ὁ αὐτὸς τοίνυν διάβολος ὡς εἶδεν αὐτὸν ὅτι μετὰ τὰς **τεσσαράκοντα** ἡμέρας ὑστερον ἐπείνασεν, ἐμπαιχθεὶς ὅτι θεὸς οὐκ ἔστι, πρὸς αὐτὸν εἶπε· Διὰ τί ἐπείνασας; ¹⁰ εἶπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται καὶ φάγε. ¹¹ Καὶ ὁ κύριος πρὸς αὐτὸν ἀπεκρίθη· Ἄκουσον διάβολε· ἂν τὸν ἄνθρωπον κατακυριεύῃς ὅτι τὴν ἐντολὴν τοῦ θεοῦ οὐ διεφύλαξεν, ἐγὼ τὴν δικαιοσύνην τοῦ θεοῦ ἐκπληρώσας νηστεύσας καταλύσω σου τὴν δυναστείαν εἰς τὸ μηκέτι ἄνθρωπον κυριεύειν. ¹² Ὡς δὲ εἶδεν ἑαυτὸν νικηθέντα, πάλιν παραλαμβάνει τὸν Ἰησοῦν εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πᾶσας τὰς βασιλείας τοῦ κόσμου καὶ λέγει· Ταῦτα πάντα σοι δώσω ἂν πεσὼν προσκυνήσῃς μοι. ¹³ Λέγει αὐτῷ ὁ κύριος· Ὑπαγε ὀπίσω μου Σατανᾶ· γέγραπται γάρ· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. ¹⁴ Ἐγένετο καὶ τρίτη πειρασία πρὸς τὸν κύριον· ἀναφέρει γάρ αὐτὸν εἰς τὸ πτερύγιον τοῦ ἱεροῦ καὶ λέγει· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω. ¹⁵ Λέγει αὐτῷ ὁ κύριος· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. ¹⁶ Καὶ ἀφανὴς ἐγένετο

pure in heart, and who serve Him by good works. ⁹ The devil himself, therefore, when he saw that, after the forty days, he was again hungry, was deceived into thinking that he was not God, and said to Him, “Why have you been hungry? ¹⁰ Tell these stones to become loaves and eat.” ¹¹ And the Lord answered him, “Listen, devil; although you may lord it over man, because he has not kept the commandment of God, I have fulfilled the righteousness of God in having fasted, and shall destroy your power, so that you shall no longer be able to lord it over man.” ¹² And, when he saw himself overcome, he again took Jesus to an exceedingly high mountain, and showed him all the kingdoms of the world, and said, “All these will I give you, if you will fall down and worship me.” ¹³ The Lord said to him, “Get behind me, Satan; for, it is written: You shall worship the Lord your God, and him only shall you serve.” ¹⁴ And there came a third temptation for the Lord; for, he took him up to the pinnacle of the temple, and said, “If you are the Son of God, cast yourself down.” ¹⁵ The Lord said to him, “You shall not tempt the Lord your God.” ¹⁶ And the devil

⁹ In place of *τεσσαράκοντα* (*‘forty’*), here following Tucker’s correction, Lipsius has *σαράκοντα*.

¹⁰ Cf. Lk 4:1–13.

¹¹ Walker lacks *‘be able to’* before *‘lord it over’*.

¹² In place of *‘overcome’*, Walker has *‘conquered’*.

¹³ Cf. Lk 4:8.

¹⁴ Walker opens, *“And there was a third.”*

¹⁵ Cf. Mt 4:7, Dt 6:16.

¹⁶ The translation of this short verse leaves little to be debated.

ὁ διάβολος. ¹⁷ καὶ ἐκεῖνος μὲν ἅπαξ νικήσας τὸν υἱὸν τῆς παρθένου γῆς τὸν Ἀδὰμ τριπλοῦν ἐνικήθη παρὰ τοῦ υἱοῦ τῆς παρθένου Μαρίας τοῦ Χριστοῦ.

¹⁸ Ὡς δὲ ἐνίκησε τὸν τύραννον ὁ κύριος, ἀπέστειλε τοὺς ἀποστόλους αὐτοῦ εἰς πάντα τὸν κόσμον, ὅπως λυτρώσῃ τὸν λαὸν αὐτοῦ ἐκ τῆς πλάνης τοῦ διαβόλου, ὧν εἷς εἰμι ἐγὼ ἀπόστολος τοῦ Χριστοῦ. ¹⁹ τούτου χάριν χρυσὸν καὶ ἄργυρον οὐκ ἐπιζητοῦμεν, μᾶλλον δὲ καταφρονοῦμεν, ὅτι ἐκεῖ κοπιῶμεν εἶναι πλούσιοι ὅπου ἐκείνου μόνου βασιλεύει εἰς αἰῶνας ἡ βασιλεία, ὅπου οὔτε πόνος οὔτε λύπη, οὐ στεναγμὸς οὔτε θάνατος χώραν ἔχει, ὅπου ἡ μακαριότης αἰωνία ἐστὶ καὶ ἡ χαρὰ ἀνεκκλήτος καὶ ἀγαλλίασις αἰωνίζουσα καὶ εἰσιν ἀναπαύσεις διηνεκεῖς. ²⁰ ὅθεν καὶ ὁ εἰς τὸ ἱερόν ὑμῶν καθεζόμενος δαίμων, ὃς τὰς ἀποκρίσεις ὑμῖν ἐνεποιεῖ, δι' ἀγγέλου κυρίου τοῦ ἀποστείλαντός με κρατεῖται δεδεμένος. ²¹ ὅτι ἐὰν βαπτισθῆσθε καὶ θελήσῃς ἑαυτὸν φωτισθῆναι, ποιήσω σε ἐκείνῳ θεάσασθαι καὶ μαθεῖν ἐκ πόσων κακῶν ἐλυτρώθης. ²² ὅμως πάντες ἐκεῖνοι οἱ κατάκεινται ἐν τῷ ναῷ ἀσθενοῦντες, ἄκουσον ποία τέχνη βλάπτει αὐτούς. ²³ αὐτὸς ὁ διάβολος ποιεῖ τὴν ἑαυτοῦ τέχνην ἀσθενεῖν τοὺς ἀνθρώπους

disappeared. ¹⁷ And he who once overcame the son of the virgin earth, Adam, was thrice overcome by the son of the Virgin Mary, Christ.

¹⁸ “And, when the Lord had conquered the tyrant, he sent his apostles into all the world, that he might redeem his people from the deception of the devil; and one of these I am, an apostle of Christ. ¹⁹ On this account, we do not seek after gold and silver, but rather despise them, because we labour to be rich in that place where the kingdom of him alone endures for ever, where neither trouble, nor grief, nor groaning, nor death, has place; where there is eternal blessedness, and ineffable joy, and everlasting exultation, and perpetual repose. ²⁰ Therefore, also, the demon sitting in your temple, who keeps you in suspense, is kept in chains through the angel of the Lord who has sent me. ²¹ Because, if you shall be baptized, and wish yourself to be enlightened, I will make you behold him and learn from how many great evils you have been redeemed. ²² At the same time, hear also by what means he injures all those who are lying sick in the temple. ²³ The devil himself by his own art causes the men to be sick, and

¹⁷ For this verse, Walker reads, “And he indeed that once conquered Adam, the son of the virgin earth, was thrice conquered by Christ, the Son of the Virgin Mary.”

¹⁸ The paragraph break here follows Walker.

¹⁹ Another reading for ‘blessedness’ is ‘bliss’.

²⁰ In place of ‘who keeps you in suspense’, Walker has ‘who makes responses to you’.

²¹ Walker lacks ‘many’.

²² Here, the pronoun, ‘he’, refers to the demon in their temple.

²³ Cf. Jr 2:27.

καὶ πάλιν θεραπευθῆναι, ἵνα ἐπὶ πλεῖον πιστεύσωσι τοῖς εἰδώλοις, καὶ ἵνα ἐπὶ πλεῖον χωρηθῆ εἰς τὰς ψυχὰς αὐτῶν, ἵν' εἴπωσι τῷ ξύλῳ καὶ τῷ λίθῳ· σὺ εἶ θεὸς ἡμῶν. ²⁴ Ἄλλ' ἐκεῖνος ὁ δαίμων ὃς κατοικεῖ ἐν τῷ εἰδώλῳ δι' ἐμοῦ νενικημένος κρατεῖται καὶ τοῖς θυσιάζουσιν ἐκεῖσε καὶ προσευχομένοις οὐδεμίαν ἀπόκρισιν δύναται δοῦναι. ²⁵ καὶ ἐὰν θέλῃς δοκιμάσαι ταῦτα οὕτως ἔχειν, κελεύω αὐτὸν ὑποστρέψαι ἐν τῷ εἰδώλῳ καὶ ποιήσω αὐτὸν ἐξομολογήσασθαι οἰκείῳ στόματι ὅτι ἐστὶ δεδεμένος καὶ οὐκ ἰσχύει δοῦναι ἀπόκρισιν. ²⁶ Λέγει αὐτῷ ὁ βασιλεύς· Αὔριον ὥρα πρώτη τῆς ἡμέρας ἔτοιμοί εἰσιν οἱ ἱερεῖς τοῦ θυσιάσαι ἐν τῷ ἱερῷ, καὶ γὰρ ἐκεῖσε προσέρχομαι καὶ ἰδεῖν ἔχω τοῦτο τὸ ἔργον τὸ θαυμαστόν.

again to be healed, in order that they may the more believe in the idols, and in order that he may have place the more in their souls, in order that they may say to the stock and the stone, "You are our God." ²⁴ But that demon who dwells in the idol is held in subjection, conquered by me, and is not able to give a response to those who sacrifice and pray there. ²⁵ And if you wish to prove that it is so, I order him to return into the idol, and I will make him confess with his own mouth that he is bound, and able to give no response." ²⁶ The king said to him, "Tomorrow, at the first hour of the day, the priests are ready to sacrifice in the temple, and I shall come there, and shall be able to see this wonderful work."

²⁴ For 'not able to give a response', Walker has 'is able to give no response'.

²⁵ In place of ὑποστρέψαι (following Tucker), Lipsius has ὑποστρέψας.

²⁶ Throughout this book, the Greek text often uses a present-tense verb for 'said'.

Μαρτύριον τοῦ Βαρθολομαίου 6

¹ Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ αὐτοῖς θυσιάζουσιν ἀνέλαβε τοῦ κράζειν ὁ δαίμων· Ἀπέχετ' ἄθλιοι τοῦ μὴ θυσιάσαι μοι, μὴ πως χεῖρον πάθητε ὑμεῖς ὑπὲρ ἐμοῦ· ² ὅτι ἀλύσει πυρίναις δεδεμένος κρατοῦμαι ὑπὸ ἀγγέλου τοῦ κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ θεοῦ, ὄνπερ οἱ Ἰουδαῖοι ἐσταύρωσαν· φοβηθέντες γὰρ αὐτὸν θανάτῳ κατεδίκασαν· ³ ἐκεῖνος δὲ αὐτὸν τὸν θάνατον τὸν βασιλέα ἡμῶν ἐθανάτωσε, καὶ αὐτὸς τὸν ἄρχοντα ἡμῶν πυρίνοις ἄμμασι καταδήσας ἐν τῇ τρίτῃ ἡμέρᾳ νικήσας τὸν θάνατον καὶ τὸν διάβολον ἐξανέστη ἐν δόξῃ, καὶ ἔδωκε τὸ σημεῖον τοῦ σταυροῦ τοῖς ἀποστόλοις αὐτοῦ καὶ ἐξαπέστειλεν αὐτοὺς εἰς τὰ τέτρα πέρατα τοῦ κόσμου· ἐξ ὧν εἷς ἐστὶν ἐνθάδε ἀρτίως, ὅστις ἐμὲ δεδεμένον κρατεῖ· ⁴ παρακαλῶ οὖν ὑμᾶς, δι' ἐμοῦ αὐτὸν ἰκετεύσατε, ἵνα ἀπολύσῃ με πορευθῆναι εἰς ἄλλας κατοικίας.

⁵ Τότε ὁ ἀπόστολος ἀπεκρίθη· Ἐξομολόγησαι ἀκάθαρτε δαίμων, τούτους πάντας τοὺς κατακειμένους ἐνθάδε ἀπὸ βαρέων νοσημάτων, τίς ἐστὶν ὁ καταβλάπτων αὐτούς;

⁶ Ἀπεκρίθη ὁ δαίμων· Ὁ ἄρχων ἡμῶν διάβολος, οὗτος ὃς ἐστὶ δεδεμένος, ἐκεῖνος ἡμᾶς πέμπει πρὸς τοὺς ἀνθρώπους ἵνα

MARTYRDOM OF BARTHOLOMEW 6

¹ And it came to pass on the following day, as they were sacrificing, the demon began to cry out, "Refrain, you wretched ones, from sacrificing to me, lest you suffer worse for my sake; ² because I am bound in fiery chains and being held by an angel of the Lord Jesus Christ, the Son of God, whom the Jews crucified; for, being afraid of him, they condemned him to death. ³ And he killed Death himself, our king, and he bound our prince in chains of fire; and on the third day, having conquered death and the devil, rose in glory, and gave the sign of the cross to his apostles, and sent them out into the four quarters of the world; and one of them is here just now, who has bound me, and keeps me in subjection. ⁴ I implore you, therefore, supplicate him on my account, that he may set me free to go into another habitation."

⁵ Then the apostle answered, "Confess, you unclean demon; you have sent away all those who are afflicted with grievous diseases. Who is it that is harming them?" ⁶ The demon answered, "The devil, our ruler, he who is bound, he sends us against men, that, having first injured their bodies, we may

MARTYRDOM OF BARTHOLOMEW 6

- ¹ Walker has 'devil' in place of 'demon' (δαίμων).
- ² In place of 'being held', Walker has 'kept in subjection'.
- ³ Here, the word used for 'devil' is διάβολον (cf. #1).
- ⁴ Walker ends with 'other habitations'.
- ⁵ The paragraph break here follows both Lipsius and Walker.
- ⁶ In place of 'make sacrifices', Walker has 'sacrifice'.

βλάπτοντες πρῶτον τὰ σώματα αὐτῶν, καὶ οὕτως εἰς τὰς ψυχὰς προσχωροῦμεν ὅταν ἡμῖν θυσιάζουσι. ⁷ τότε γὰρ τελείως ἐξουσιάζομεν αὐτούς ὅτε πιστεύουσιν ἡμῖν καὶ θυσιάζουσι· καὶ ὅταν διὰ τὸ βλάβος αὐτῶν ὑποχωροῦμεν, φαινόμεθα θεραπεύοντες αὐτούς, καὶ προσκυνούμεθα ὑπ' αὐτῶν ὡς θεοί. ⁸ ἀλλ' ἐν ἀληθείᾳ ἐσμὲν δαίμονες, καὶ οἱ δοῦλοι αὐτοῦ τοῦ ἐσταυρωμένου τοῦ υἱοῦ τῆς παρθένου προσέδησαν ἡμᾶς. ⁹ ἀπ' ἐκείνης γὰρ τῆς ἡμέρας ἀφ' ἧς ἦλθεν ὁ ἀπόστολος Βαρθολομαῖος, πυρίναις ἀλύσει δεδεμένος κολάζομαι· κάκειθεν λαλῶ, ὅτι διεκελεύσατό μοι. ¹⁰ ὅμως οὐ τολμῶ ἐπὶ πλεῖον φθέγγασθαι παρόντος τοῦ ἀποστόλου, οὔτε ἐγὼ οὔτε οἱ ἄρχοντες ἡμῶν.

¹¹ Λέγει αὐτῷ ὁ ἀπόστολος· Διὰ τί οὐ σώζεις πάντας τοὺς πρὸς σὲ ἐληλυθότας; ¹² Λέγει αὐτῷ ὁ δαίμων· Ἡμεῖς ὅταν τὰ σώματα βλάπτωμεν, ἐὰν μὴ τὰς ψυχὰς πρῶτον βλάψωμεν, τὰ σώματα οὐκ ἀφίομεν. ¹³ Λέγει αὐτῷ ὁ ἀπόστολος· Καὶ πῶς τὰς ψυχὰς καταβλάπτετε; ¹⁴ Ἀπεκρίθη αὐτῷ ὁ δαίμων· Ὡς πιστεύουσιν ὅτι ἡμεῖς ἐσμεν θεοὶ καὶ θυσιάζουσιν ἡμῖν, ἀναχωρεῖ ὁ θεὸς ἀπ' αὐτῶν θυσιάζόντων, καὶ ἡμεῖς τὰ πάθη τῶν σωμάτων οὐ περιαίρομεν, ἀλλ' ὑποχωροῦμεν εἰς τὰς

thus also make an assault upon their souls when they make sacrifices to us. ⁷ For, then we have complete dominance over them, when they believe in us and make sacrifices to us. And when, on account of the mischief done to them, we retire, we appear to have cured them and are worshipped by them as gods; ⁸ but in truth we are demons, and the servants of him who was crucified, the Son of the virgin, have bound us. ⁹ For, from that day on which the Apostle Bartholomew arrived, I have been tormented, kept bound in chains of fire. And, for this reason, I speak, because he has commanded me. ¹⁰ At the same time, I dare not utter more when the apostle is present, neither I nor our rulers."

¹¹ The apostle said to him, "Why do you not save all that have come to you?" ¹² The demon said to him, "When we injure their bodies, unless we first injure their souls, we do not leave their bodies." ¹³ The apostle said to him, "And how do you injure [their] souls?" ¹⁴ The demon answered him, "When they believe that we are gods, and make sacrifices to us, God withdraws from those who make sacrifices, and we do not take away the sufferings of their bodies but retire

⁷ In place of 'dominance', Walker has 'power'.

⁸ The translation, here following Walker, is straightforward.

⁹ Walker has 'I am punished' in place of 'I have been tormented'.

¹⁰ Another possible reading for 'utter' is 'boast'.

¹¹ The paragraph break here follows both Lipsius and Walker.

¹² In place of 'leave their bodies', Walker has 'let their bodies go'.

¹³ The word, 'their', here following Walker, is not in the Greek text.

¹⁴ In place of 'make sacrifices' (twice in this verse), Walker has 'sacrifice'.

ψυχὰς αὐτῶν. ¹⁵ Τότε λέγει ὁ ἀπόστολος πρὸς τὸν λαόν· Ἴδου ὃν ἐνομίσατε θεὸν θεραπεύειν ὑμᾶς, ἐπὶ πλεόν καταβλάπτει ὑμῶν τὰς ψυχὰς καὶ τὰ σώματα. ¹⁶ ἀκούσατε κἂν ἀρτίως τοῦ ποιητοῦ ὑμῶν τοῦ ἐν οὐρανοῖς κατοικοῦντος, καὶ μὴ ἐν τοῖς ἀψύχοις λίθοις καὶ ξύλοις πιστεύσητε. ¹⁷ καὶ ἐὰν θέλετε ἵνα προσεύξωμαι περὶ ὑμῶν καὶ πάντες οὗτοι υγείαν προσλάβωσι, καθείλατε τὸ εἶδωλον τοῦτο καὶ συντρίψατε, καὶ τοῦτο ποιήσαντες τὸν ναὸν τοῦτον ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀγιάσω, καὶ ὑμᾶς πάντας ἐν αὐτῷ ἐν τῷ βαπτίσματι τοῦ κυρίου βαπτίσας ἀγιάσας πάντας διασώσω.

¹⁸ Τότε ἐκέλευσεν ὁ βασιλεύς, καὶ πᾶς ὁ λαὸς ἔβαλε σχοινία καὶ μοχλοὺς, καὶ τὸ εἶδωλον οὐδαμῶς ἴσχυσαν καθελεῖν. ¹⁹ τότε λέγει αὐτοῖς ὁ ἀπόστολος· Λύσατε τὰ σχοινία. ²⁰ Καὶ λυσάντων αὐτὰ εἶπε πρὸς τὸν δαίμονα τὸν κατοικοῦντα ἐν αὐτῷ· Ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔξελθε ἐκ τούτου τοῦ εἰδώλου καὶ ὑπάγε εἰς ἔρημον τόπον, ὅπου οὔτε πετεινὸν διηχεῖ οὔτε φωνὴ ἀνθρώπου ἠκούσθη πώποτε. ²¹ Καὶ εὐθέως ἐξεγερθεὶς ἐκεῖνος σὺν τῷ λόγῳ τοῦ ἀποστόλου ἀπῆρεν ἐκ θεμελίων, καὶ συνετρίβησαν αὐτῇ τῇ ὥρᾳ πάντα τὰ εἶδωλα ἃ ἦσαν ἐν τῷ τόπῳ ἐκεῖνω.

into their souls.” ¹⁵ Then the apostle said to the people, “Behold, the god whom you thought to cure you, actually does the more mischief to your souls and bodies. ¹⁶ Hear even now your Maker who dwells in the heavens, and do not believe in lifeless stones and wood. ¹⁷ And, if you wish that I should pray for you, and that all these may receive health, destroy this idol, and break it to pieces; and, when you have done this, I will sanctify this temple in the name of our Lord Jesus Christ; and, having baptized all of you who are in it in the baptism of the Lord, and sanctified you, I will save you all.”

¹⁸ Then the king gave orders, and all the people brought ropes and crowbars, and were not at all able to take down the idol. ¹⁹ Then the apostle said to them, “Unfasten the ropes.” ²⁰ And, when they had unfastened them, he said to the demon dwelling in it, “In the name of our Lord Jesus Christ, come out of this idol, and go into a desert place, where neither cock crows, nor voice of man has ever been heard.” ²¹ And, straight away, he arose at the word of the apostle and lifted it up from its foundations; and, in that same hour, all the idols that were in that place were broken to pieces.

¹⁵ Walker has a paragraph break at the start of this verse.

¹⁶ In place of ‘wood’, Walker has ‘stocks’.

¹⁷ Walker has ‘take down’ in place of ‘destroy’.

¹⁸ The paragraph break here follows both Lipsius and Walker.

¹⁹ Another option for ‘unfasten’ is ‘loose’.

²⁰ In place of ‘cock crows’, Walker has ‘winged creature utters a cry’.

²¹ The translation here follows Walker.

Μαρτύριον τοῦ Βαρθολομαίου 7

¹ Τότε πάντες μιᾷ φωνῇ ἔκραξαν λέγοντες· Εἷς θεὸς παντοδύναμος, ὃν κηρύττει Βαρθολομαῖος ὁ ἀπόστολος. ² Τότε ὁ ἅγιος Βαρθολομαῖος ἀπλώσας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· Ὁ θεὸς τοῦ Ἀβραάμ, ὁ θεὸς τοῦ Ἰσαάκ, ὁ θεὸς τοῦ Ἰακώβ, ὁ ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων τὸν μονογενῆ σου υἱὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐξαποστείλας, ἵνα ἡμᾶς πάντας τοὺς δεδουλωμένους τῇ ἁμαρτίᾳ τῷ ἰδίῳ αἵματι λυτρώσῃ καὶ σοὺς υἱοὺς ἀναδείξῃ, ³ ἵνα σὲ θεὸν ἀληθινὸν γνωσόμεθα, ὅτι διὰ παντὸς εἰς τοὺς αἰῶνας ὑπάρχεις ἀτελεύτητος θεός· εἷς θεὸς ὁ πατὴρ ὁ ἐν υἱῷ καὶ ἀγίῳ πνεύματι γνωριζόμενος θεός· εἷς θεὸς ὁ υἱὸς ὁ ἐν πατρὶ καὶ ἀγίῳ πνεύματι δοξαζόμενος, εἷς θεὸς τὸ πνεῦμα τὸ ἅγιον ὁ ἐν πατρὶ καὶ υἱῷ προσκυνούμενος, καὶ ἀληθῶς μονὰς γνωριζομένη, ὁ πατὴρ ἀγέννητος, ὁ υἱὸς γεννητός, τὸ πνεῦμα τὸ ἅγιον ἐκπορευόμενον· ⁴ καὶ ἔστιν ἐν σοὶ τῷ πατρὶ καὶ ἐν ἀγίῳ πνεύματι ὁ μονογενὴς σου υἱὸς ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, οὗτινος ἐν τῷ ὀνόματι ἔδωκας ἡμῖν ἐξουσίαν τοὺς ἀρρώστους ὑγιαίνειν, παραλυτικούς θεραπεύειν, δαίμονας φυγαδεύειν καὶ νεκροὺς ἐγείρειν· ⁵ εἶπε γὰρ ἡμῖν ὁ Ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσητε ἐν τῷ ὀνόματί μου λήψεσθε· Παρακαλῶ οὖν ἵνα ἐν τῷ ὀνόματι αὐτοῦ πάντα τὰ πλήθη ταῦτα διασωθῆτωσαν, ἵνα πάντες

MARTYRDOM OF BARTHOLOMEW 7

¹ Then all cried out with one voice, saying, "He alone is God Almighty whom Bartholomew the apostle preaches." ² Then Saint Bartholomew, spreading forth his hands to heaven, said, "God of Abraham, God of Isaac, God of Jacob, who for the salvation of men has sent forth your only begotten Son, our Lord Jesus Christ, that he might redeem by his own blood all of us enslaved by sin, and declare us to be your sons, ³ that we may know you, the true God, that you exist always to eternity God without end: one God, the Father, acknowledged in Son and Holy Spirit; one God, the Son, glorified in Father and Holy Spirit; one God, the Holy Spirit, worshipped in Father and Son; and acknowledged to be truly one, the Father unbegotten, the Son begotten, the Holy Spirit proceeding; ⁴ and in you the Father, and the Holy Spirit, your only begotten Son our Lord Jesus Christ is, in whose name you have given us power to heal the sick, to cleanse paralytics, to expel demons, and raise the dead; ⁵ for, he said to us, "Verily I say to you, that whatever you shall ask in my name you shall receive." I entreat, then, that in his name all this multitude may be saved, that all may

MARTYRDOM OF BARTHOLOMEW 7

¹ In place of 'preaches', Walker has 'proclaims'.

² Walker has 'the holy Bartholomew' in place of 'Saint Bartholomew'.

³ Throughout his work, Walker capitalizes pronouns that refer to God.

⁴ In place of 'cleanse', Walker has 'cure'.

⁵ Cf. Mt 21:22.

διαγνώσονται ὅτι σὺ εἶ θεὸς μόνος ἐν οὐρανῷ καὶ ἐν τῇ γῆ καὶ ἐν θαλάσῃ, ὁ τὴν σωτηρίαν ἐκζητῶν τῶν ἀνθρώπων δι' αὐτοῦ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ ζῆς καὶ βασιλεύεις εἰς ἐνότητα πνεύματος ἁγίου εἰς τοὺς αἰῶνας τῶν αἰώνων.

⁶ Καὶ ὡς ἅπαντες ἤκουσαν τὸ ἀμήν, ἐφάνη ἐξαίφνης ἄγγελος κυρίου λάμπων ὑπὲρ τὸν ἥλιον, ἐπτερωμένος, καὶ ἄλλοι τέσσαρες ἄγγελοι κατέχοντες τὰς τέσσαρας γωνίας τοῦ ναοῦ. ⁷ καὶ τῷ δακτύλῳ αὐτοῦ ὁ εἶς σφραγίσας τὸν ναὸν καὶ τὸν λαὸν εἶπε· Τάδε λέγει κύριος ὁ ἀποστείλας με· Ὡσπερ ὑμεῖς πάντες ἀπὸ πάσης ἀσθενείας ὑμῶν καθαρισθήσεσθε, οὕτω καθαρισθήσεται καὶ τὸ ἱερόν τοῦτο ἀπὸ πάσης ἀκαθαρσίας καὶ τῶν ἐν αὐτῷ κατοικούντων δαιμόνων, οὓς ἐκέλευσεν ὁ ἀπόστολος τοῦ θεοῦ πορευθῆναι εἰς ἔρημον τόπον. ⁸ οὕτω γάρ μοι ὁ θεὸς ἐκέλευσεν, ἵνα φανερώσω αὐτὸν πρὸς ὑμᾶς. ⁹ ὃν θεωροῦντες μηδὲν φοβεῖσθε, ἀλλ' ὡς ἐγὼ ποιῶ τὸ σημεῖον τοῦ σταυροῦ, οὕτω καὶ ὑμεῖς τῷ δακτύλῳ ὑμῶν σφραγίσατε τὰ πρόσωπα ὑμῶν, καὶ τὰ κακὰ ταῦτα φεύξονται ἀφ' ὑμῶν. ¹⁰ Τότε ὑπέδειξεν αὐτοῖς τὸν δαίμονα τὸν ἐν ἱερῷ κατοικοῦντα ὡς Αἰθίοπα μαῦρον ὡς ἡ ἀσβόλη· πρόσωπον ὀξὺ καθάπερ κυνός, σπανογένειος, τρίχας ἔχων ἄρχι ποδῶν, ὀφθαλμοὺς πυροειδεῖς, σπινθῆρας ἐξερχομένους ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐκ τῶν ρινῶν αὐτοῦ ἐξήρχετο καπνὸς ὡσεὶ θεάφιος, ἔχων πτερὰ ἀκανθώδη καθάπερ

know that you alone are God in heaven, and in the earth, and in the sea, who seeks the salvation of men through that same Jesus Christ our Lord, with whom you live and reign in unity of the Holy Spirit for ever and ever."

⁶ And, when all heard the Amen, suddenly there appeared an angel of the Lord, shining brighter than the sun, winged, and other four angels holding up the four corners of the temple; ⁷ and, with his finger, he sealed the temple and the people, and said, "Thus says the Lord who has sent me, "As you have all been purified from all your infirmity, so also this temple shall be purified from all uncleanness, and from the demons dwelling in it, whom the apostle of God has ordered to go into a desert place; ⁸ for, so has God commanded me, that I may manifest him to you. ⁹ And, when you behold him, fear nothing; but, when I make the sign of the cross, so also with your finger seal your faces, and these evil things will flee from you."" ¹⁰ Then he showed them the demon who dwelt in the temple, like an Ethiopian, black as soot; his face sharp like a dog's, thin-cheeked, with hair down to his feet, eyes like fire, sparks coming out of his mouth; and, out of his nostrils, came forth smoke like sulphur, with wings spined like a

⁶ The paragraph break here follows both Lipsius and Walker.

⁷ In place of 'he sealed', Walker has 'the one sealed'.

⁸ Throughout his work, Walker capitalizes pronouns that refer to God.

⁹ This is possibly one of the earliest references to Christians making the sign of the cross.

¹⁰ In place of ὀφθαλμοὺς, ἐξερχομένους, and θεάφιος, here following Tucker, Lipsius has ὀφθαλμοὶ, ἐξερχομένας, and θεάφιν, respectively.

ὑστριξ, καὶ ἦν προσδεδεμένος τὰς χεῖρας ἀλύσει πυρίναις, ἰσχυρῶς κατεχόμενος. ¹¹ καὶ εἶπεν αὐτῷ ὁ ἄγγελος τοῦ κυρίου· Καθὼς καὶ προσέταξεν ὁ ἀπόστολος ἀπολύω σε· ὕπαγε ὅπου οὐκ ἀκούεται φωνὴ ἀνθρώπου, καὶ ἴσθι ἐκεῖ ἕως τῆς μεγάλης ἡμέρας τῆς κρίσεως. ¹² Καὶ ὡς ἀπέλυσεν αὐτόν, ἐκεῖνος ὀλολύζων καὶ κλαίων ἐκπετάσας ἄφαντος ἐγένετο. ¹³ ὁ δὲ ἄγγελος τοῦ κυρίου πάντων ὁρώντων ἀνῆλθεν εἰς τὸν οὐρανόν.

porcupine; and his hands were bound with fiery chains, and he was firmly kept in. ¹¹ And the angel of the Lord said to him, "As also the apostle has ordered, I dismiss you; go where voice of man is not heard and be there until the great day of judgment." ¹² And, when he dismissed him, he flew away, groaning and weeping, and disappeared. ¹³ And the angel of the Lord went up into heaven in the sight of all.

¹¹ In place of 'dismiss you', Walker has 'let you go'.

¹² See #11.

¹³ The word translated 'heaven' (οὐρανόν) can also mean 'sky'.

Μαρτύριον τοῦ Βαρθολομαίου 8

¹ Τότε ὁ βασιλεὺς ὁμοῦ καὶ ἡ βασίλισσα μετὰ τοὺς δύο υἱοὺς αὐτῶν καὶ μετὰ παντὸς τοῦ λαοῦ αὐτοῦ καὶ μετὰ παντὸς τοῦ πλήθους τῆς πόλεως, καὶ πᾶσα περίξ πόλις τε καὶ χώρα καὶ ὄσσην γῆν ἢ βασιλεία αὐτοῦ περιεκράτει, σεσωσμένοι πιστεύσαντες ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. ² ἀποθέμενος δὲ τὸ διάδημα ὁ βασιλεὺς ἠκολούθησε τὸν ἀπόστολον τοῦ Χριστοῦ Βαρθολομαῖον.

³ Μετὰ δὲ ταῦτα συναχθέντες οἱ ἄπιστοι τῶν Ἑλλήνων πρὸς τὸν Ἀστρήγεα τὸν βασιλέα, ὄντα μεγαλώτερον ἀδελφὸν τοῦ βαπτισθέντος βασιλέως, λέγουσιν αὐτῷ· Βασιλεῦ, ὁ ἀδελφός σου Πολύμιος μαθητῆς ἐγένετο μάγῳ τινὶ ἀνθρώπῳ ὅστις τὰ ἱερά ἡμῶν καθεῖλε καὶ τοὺς θεοὺς ἡμῶν συνέτριψε. ⁴ Ταῦτα λεγόντων αὐτῶν καὶ κλαιόντων ἰδοὺ πάλιν ἦλθον καὶ ἄλλοι τινὲς τῶν περίξ πόλεων μιερεῖς τε καὶ λαός, καὶ ἀνέβαλον κλαίειν καὶ κατεγκαλεῖν ἐνώπιον τοῦ βασιλέως. ⁵ τότε ὁ βασιλεὺς Ἀστρήγης θυμωθεὶς ἔβαλε χιλίους ἀνδρας ἐνόπλους μετὰ τῶν μιερέων ἐκείνων ἵνα ὅπου ἐὰν εὔρωσι τὸν ἀπόστολον ἀγαγεῖν αὐτῷ δεδεμένον. ⁶ καὶ τοῦτο ποιήσαντες, εὐρόντες καὶ ἀγαγόντες, λέγει πρὸς αὐτόν· σὺ εἶ ὁ ἀποστρέψας

MARTYRDOM OF BARTHOLOMEW 8

¹ Then the king, and also the queen, together with their two sons, and with all his people, and with all the multitude of the city, and every city round about, and country, and whatever land his kingdom ruled over, were saved, and believed, and were baptized in the name of the Father, and the Son, and the Holy Spirit. ² And the king, laying aside his diadem, followed the apostle of Christ, Bartholomew.

³ After this, the unbelievers of the Greeks, came together to Astreges the king, the elder brother of the king who had been baptized, and said to him, "O king, your brother Polymius has become disciple to a certain magician, who has taken down our temples, and broken our gods to pieces." ⁴ While they were thus speaking and weeping, behold, there came also some others from the cities round about, both priests and people; and they were weeping and making accusations before the king. ⁵ Then King Astreges in a rage sent a thousand armed men along with those priests, in order that, wherever they should find the apostle, they might bring him to him bound. ⁶ And, when they had done so, and found him,

MARTYRDOM OF BARTHOLOMEW 8

¹ Walker lacks 'together'.

² Walker transposes the name, 'Bartholomew', to before 'the apostle of Christ'.

³ This paragraph break follows both Lipsius and Walker.

⁴ In place of καὶ ἀνέβαλον, here following Tucker's correction, Lipsius reads just ἔβαλον.

⁵ For Ἀστρήγης and μιερέων, Lipsius has Ἀτρήγης and μιερεῖς, respectively.

⁶ Walker has 'perverted' in place of 'turned ... away'.

τὸν ἀδελφόν μου ἀπὸ τῶν θεῶν; ⁷ Πρὸς ὃν ἀπεκρίθη ὁ ἀπόστολος· Ἐγὼ οὐκ ἀπέστρεψα αὐτόν, ἀλλ' ὑπέστρεψε πρὸς τὸν θεόν. ⁸ Λέγει αὐτῷ ὁ βασιλεὺς· Σὺ εἶ ὁ τοὺς θεοὺς ἡμῶν συντριβῆαι ποιήσας; ⁹ Λέγει αὐτῷ ὁ ἀπόστολος· Ἐγὼ ἔδωκα ἐξουσίαν τοῖς δαίμοσι τοῖς ἐν αὐτοῖς οὐσί, κάκεινοι συνέτριψαν τὰ εἰδῶλα τὰ κωφὰ καὶ ἀναίσθητα, ἵνα πάντες οἱ ἄνθρωποι πιστεύσωσι τῷ θεῷ τῷ παντοδυνάμῳ τῷ ἐν τοῖς οὐρανοῖς κατοικοῦντι. ¹⁰ Λέγει αὐτῷ ὁ βασιλεὺς· Ὡσπερ σὺ ἐποίησας τῷ ἀδελφῷ μου ἀρνήσασθαι τοὺς θεοὺς αὐτοῦ καὶ τῷ θεῷ σου πιστεῦσαι, οὕτω καὶ γὼ ποιήσω σὲ ἀθετῆσαι τὸν θεόν σου καὶ τοῖς θεοῖς μου πιστεῦσαι. ¹¹ Λέγει αὐτῷ ὁ ἀπόστολος· Εἰ ἐγὼ τὸν θεὸν ὃν ἐλάτρευσεν ὁ σὸς ὀμαίμων δεδεμένον ἐκράτησα, καὶ ἐμοῦ κελεύσαντος συνετρίβησαν τὰ εἰδῶλα, εἰ δύνασαι καὶ σὺ ταῦτα ποιῆσαι τῷ ἐμῷ θεῷ, δύνασαι καὶ με πείσαι θυσιάσαι τοῖς θεοῖς σου. ¹² ἂν δὲ σὺ οὐδὲν δύνασαι ποιῆσαι τῷ θεῷ μου, ἐγὼ πάντας τοὺς θεοὺς σου συντρίψω, σὺ δὲ πίστευσον τῷ ἐμῷ θεῷ.

and brought him, he said to him, “Are you he who has turned my brother away from the gods?” ⁷ To whom the apostle answered, “I did not turn him away but he turned to God.” ⁸ The king said to him, “Are you he who caused our gods to be broken?” ⁹ The apostle said to him, “I gave power to the demons who were in them, and they crushed the dumb and senseless idols, that all men might believe in God Almighty, who dwells in the heavens.” ¹⁰ The king said to him, “As you have made my brother reject his gods, and believe in your God, so I also will make you reject your God and believe in my gods.” ¹¹ The apostle said to him, “If I have bound and kept in subjection the god that your brother worshipped and, at my order, the idols were broken in pieces, if you also are able to do the same to my God, you can persuade me also to sacrifice to your gods; ¹² but if you can do nothing to my God, I will break all your gods in pieces; but you must believe in my God.”

⁷ For the apostle’s reply, Walker read, “I have not perverted him but have converted him to God.”

⁸ In place of συντριβῆαι, here following Tucker, Lipsius has συντρίψαι.

⁹ Walker has ‘broke in pieces’ in place of ‘crushed’.

¹⁰ In place of the 1st instance of ‘reject’, Walker has ‘deny’.

¹¹ Throughout the book, the Greek text often has a present-tense verb for ‘said’.

¹² Walker lacks ‘you must’.

Μαρτύριον τοῦ Βαρθολομαίου 9

¹ Καὶ ταῦτα λέγοντος ἐμνηύθη τῷ βασιλεῖ ὅτι ὁ θεὸς αὐτοῦ Βαλδὰδ καὶ πάντες οἱ ἄλλοι θεοὶ καταπεσόντες συνετρίβησαν. ² τότε ὁ βασιλεὺς διέσχισε τὴν πορφύραν ἣν περὶ ἑνὸς ἐνδεδυμένος, καὶ ἐκέλευσε ραβδίζεσθαι τὸν ἅγιον ἀπόστολον Βαρθολομαῖον, καὶ οὕτως ἐκδαρθέντα ἀποκεφαλίσθηναι αὐτόν. ³ ἦλθον δὲ ἀναρίθμητα πλήθη ἀπὸ πασῶν πόλεων, ὡσεὶ χιλιάδες δύο καὶ δέκα, οἵτινες δι' αὐτοῦ ἐπίστευσαν σὺν τῷ βασιλεῖ, καὶ ἦραν τὸ λείψανον τοῦ ἀποστόλου μετὰ ὕμνου καὶ πάσης δόξης, καὶ κατέθεντο αὐτὸ ἐν βασιλικῇ θήκῃ καὶ ἐδόξασαν τὸν θεόν. ⁴ ἀκούσας δὲ ὁ βασιλεὺς Ἀστρήγης ἐκέλευσεν αὐτὸν ἐν τῇ θαλάσῃ ριφῆναι· καὶ μετηνέχθη τὸ λείψανον αὐτοῦ ἐν τῇ νήσῳ τῆς Λιπάρεως. ⁵ ἐγένετο δὲ τριακοστῇ ἡμέρᾳ ἀπὸ τῆς μετενέξεως τοῦ ἀποστόλου καὶ ἔπεσεν ἀπὸ δαίμονος ὁ βασιλεὺς Ἀστρήγης καὶ ἐπνίγη ἀθλίως, καὶ πάντες οἱ μιερεῖς ὑπὸ δαιμόνων πνιγέστες ἀπώλλοντο διὰ τὴν στάσιν τοῦ ἀποστόλου, καὶ οὕτω κακῶ μὲν ἐτελεύτησαν. ⁶ ἐγένετο δὲ φόβος μέγας καὶ τρόμος, καὶ προσήρχοντο ἐπὶ τὸν κύριον ἅπαντες καὶ ἐβαπτίσθησαν ὑπὸ τῶν πρεσβυτέρων τῶν

MARTYRDOM OF BARTHOLOMEW 9

¹ And, when he had thus spoken, the king was informed that his god, Baldad, and all the other idols had fallen down and were broken in pieces. ² Then the king tore off the purple in which he was clothed and ordered the holy apostle Bartholomew to be beaten with rods; and, after having been thus scourged, to be flayed and beheaded. ³ And innumerable multitudes came from all the cities, to the number of twelve thousand, who had believed in him along with the king; and they took up the remains of the apostle with singing of praise and with all glory, and they laid them in the royal tomb, and glorified God. ⁴ And the king Astreges, having heard of this, ordered him to be thrown into the sea; and his remains were carried into the island of Liparis. ⁵ And it came to pass, on the thirtieth day after the apostle was carried away, that the king Astreges was overpowered by a demon and miserably strangled; and all the priests were strangled by demons and perished on account of their rising against the apostle; and, thus, they died by an evil fate. ⁶ And there was great fear and trembling, and all came to the Lord, and were baptized by the

MARTYRDOM OF BARTHOLOMEW 9

- ¹ The god, 'Baldad' (Βαλδὰδ), is not mentioned elsewhere.
- ² In place of 'tore off', Walker has 'rent'.
- ³ Walker starts a new paragraph here.
- ⁴ For Ἀστρήγης, here following Tucker's correction, Lipsius reads Ἀτρῆγης (as also in v. 5).
- ⁵ Walker has a paragraph break here and at the start of v. 6.
- ⁶ In place of 'elders', Walker has 'presbyters'.

χειροτονηθέντων ὑπὸ τοῦ ἁγίου ἀποστόλου Βαρθολομαίου.
⁷ ἐποίησαν δὲ τὴν πρόσταξιν τοῦ ἀποστόλου πᾶς ὁ κλήρος
τοῦ λαοῦ Πολύμιον τὸν βασιλέα ἐπίσκοπον· καὶ ἐν τῷ
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔλαβε χάριν
ἰαμάτων καὶ ἤρξατο σημεῖα ποιεῖν. ⁸ ἐποίησε δὲ ἐν τῇ
ἐπισκοπῇ ἔτη κ', καὶ προκόψας ἐν πᾶσι καὶ καλῶς
κυβερνήσας τὴν ἐκκλησίαν καὶ ὀρθοδόξως ὀδηγήσας
ἐκοιμήθη ἐν εἰρήνῃ καὶ ἐπορεύθη πρὸς κύριον· ᾧ ἡ δόξα καὶ
τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

elders who had been ordained by the holy apostle
Bartholomew. ⁷ And, according to the commandment of the
apostle, all the clergy of the people made King Polymius bishop;
and, in the name of our Lord Jesus Christ, he received the grace
of healing, and began to perform signs. ⁸ And he remained in
the bishopric for 20 years; and, having prospered in all things,
and governed the church well, and guided it in right opinions,
he fell asleep in peace, and went to the Lord: to whom be glory
and strength for ever and ever. Amen.

⁷ In place of *'perform signs'*, Walker has *'do signs'*.

⁸ Walker spells out the number, '20', as a word; here, we follow the Greek text (κ').