

The manuscripts

The Greek *Passio* (BHG 966) is preserved in two manuscripts, in the National Library of France and the library of Philotheou Monastery on Mount Athos, the former also containing the only surviving copy of the epitome (BHG 967d). Both manuscripts denote divisions into paragraphs which are not identical. The division of this edition into sections is mine.

Athos, Philotheou Monastery 8 (Lambros 1771) is an eleventh-century menologium of June in two columns, probably produced in Constantinople.¹ BHG 966 is found in folios 152r-157r, preceded by John Chrysostom's Homily on Saint Julian (CPG 4360 = BHG 967; ff. 145r-152r), and the *Martyrdom of Zenon and Zenas* (BHG 1887). There is a *lacuna* of one missing folio between ff. 152 and 153, the text of which is fully retrieved from the Paris manuscript.

Paris, Bibliothèque Nationale de France, Gr. 1488 is an eleventh-century menologium of June in two columns.² BHG 966 is contained in pages 160-174, preceded by the epitome BHG 967d (p. 159-160) and followed by John Chrysostom's Homily (CPG 4360 = BHG 967; p. 174-188). Some lines in the upper parts of several columns are illegible, but can be fully retrieved from the Athos Manuscript. A transcription of pages 167-169, corresponding to paragraphs 8-10 of our edition (Μαρκιανὸς εἶπεν· «Ἦδη πόσα σοι συνεχώρησα ... αὐτὸν τεθνάναι), was published by Henri Omont in Van Den Gheyn's article of 1896.³

Conspectus siglorum

P – Paris, Bibliothèque Nationale de France, Gr. 1488, s. xi, p. 160-174.

A – Mount Athos, Philotheou Monastery 8 (Lambros 1771), s. xi, f. 152r-157r.

Omout – Henri Omont's edition.

¹ EHRHARD, *Überlieferung und Bestand* (cit. n. 3), p. 645-648. For the manuscript, see the *Pinakes* database (Numéro diktyon 29372): <https://pinakes.irht.cnrs.fr/notices/cote/29372/> (accessed 26/03/2020).

² ID., *Überlieferung und Bestand* (cit. n. 3), p. 648-650. For the manuscript, see the *Pinakes* database (Numéro diktyon 51105): <https://pinakes.irht.cnrs.fr/notices/cote/51105/>.

³ VAN DEN GHEYN, *Un fragment des Actes* (cit. n. 3), p. 73-76.

⁴+Ἀθλησις τοῦ ἁγίου καὶ ἐνδόξου μεγαλομάρτυρος τοῦ Χριστοῦ⁵ Ἰουλιανοῦ τοῦ ἐν Κιλικίᾳ μαρτυρήσαντος+

1. Ἡγεμονεύοντος Μαρκιανοῦ λιγάτου ἐν Ἀναζαρβῶ τῆς δευτέρας Κιλικίων ἐπαρχίας πολλή τις ἐπεκράτει λύσσα τοὺς τῶν κιβδήλων ἐραστάς. Ὅθεν τοσαύτη συσχεθέντος τούτου μανία, οὐ τοσοῦτον τὴν τῶν ἐγχειρισθέντων αὐτῶ⁶ ὑπὸ τῆς βασιλικῆς χειρὸς ὑπὲρ τῶν δημοσίων ἐποιεῖτο πρόνοιαν, ὅσον τὴν κατὰ τῶν χριστιανῶν ἐποιεῖτο φροντίδα. Μηνυθέντος τοίνυν τούτῳ παιδαρίου, ὁκτωκαιδεκαετοῦς μὲν τυγχάνοντος χρόνου, εὐγενοῦς δέ, οὐ μόνον τὸν τῆς ψυχῆς τρόπον περὶ τὸν Χριστὸν κεκτημένου, ἀλλὰ γὰρ καὶ τῷ γένει ἐπισήμου, βουλευτικῆς γὰρ ἐκ μήτρας⁷ ἐτύγχανεν ἀξίας. Καὶ τοσοῦτον τὴν ἐκ παιδείας ἥσκει ἐν ταῖς διατριβαῖς διαγωγὴν, ὡς νομίζεσθαι αὐτὸν τῇ πολυμαθίᾳ τὴν τῶν ἐντελῶν ὑπερβεβηκέναι ἡλικίαν. Καὶ τοιοῦτος ἐφαίνετο τοῖς πλείοσιν, ὅσον ἂν ἦν καταλαμβάνεσθαι τοὺς ὀρῶντας πιστοὺς, μυρίαὶς ὑποβάλλεσθαι⁸ μορφαῖς, κατὰ τὴν⁹ δοθεῖσαν αὐτῷ τοῦ ἁγίου πνεύματος ἔλλαμψιν, τοῖς μὲν νηπιάζουσιν ὡς νήπιον ὄντα, τοῖς δὲ νέοις ῥοδοειδεῖς¹⁰ ἐμφαίνοντα τῆς ὀψεως τὰς μορφάς, τοὺς δὲ πρεσβύτας ὑπερβαίνοντα ὡς ἀπὸ τῶν θείων διδαγμάτων πρεσβυτικῇ τάξει κεκοσμημένον, τοῖς δὲ κατὰ ἄσκησιν ταπεινοφρονοῦσιν ἐμφρονέστερον καὶ ὑπερφερῇ τῇ ταπεινοφροσύνῃ, καὶ ἀπαξαπλῶς τοῖς πᾶσι καλοῖς, οὕτως¹¹ κατὰ χάρισμα Χριστοῦ ἐκεκόσμητο, ὥστε τοῖς ἀξίοις καὶ ἀγγελόμορφον εἶναι νομίζεσθαι. Τούτοις οὖν τοῖς κατὰ θεὸν χαρίσμασι πλουτοῦντος αὐτοῦ, καὶ διαλάμποντος καθ' ὅλης τῆς δευτέρας Κιλικίων χώρας, βασκανία τοῦ μισοκάλου ὡς χριστιανὸς διαβάλλεται τῷ ἡγεμόνι Μαρκιανῷ, ὅστις ὡς μέγιστον εὐρηκὼς θήραμα τὴν περὶ τῶν Χριστιανῶν κατηγορίαν, προκαθεσθεις ἐπὶ τοῦ βήματος αὐτοῦ ἐκέλευσεν ἀχθῆναι ἐπὶ αὐτοῦ τὸν Ἰουλιανόν.

2. Τοῦ δὲ παρὰ τὸ βῆμα τοῦ ἡγεμόνος σταθέντος, ἠρωτᾶτο παρὰ Μαρκιανοῦ, εἰ αὐτὸς εἶη Ἰουλιανὸς ὁ τούτῳ καταμηνυθείς. Τῶν δὲ κορυφαίων τῆς ἡγεμονικῆς τάξεως ἀποκρινομένων¹² αὐτὸν εἶναι, ἀποκριθεὶς ὁ ἡγεμὼν ἔφη· «Σὺ εἶ

⁴ p. 160 P; f. 152r A

⁵ ἐνδόξου μάρτυρος Ἰουλιανοῦ P

⁶ om. A

⁷ μητρός P

⁸ f. 152v, ὑποβάλ- || λεσθαι A

⁹ p. 161, τὴν || δοθεῖσαν P

¹⁰ ῥοδοειδῆς A

¹¹ οὕτω A

¹² ἀποκριναμένων A

Ἰουλιανός;» Ὁ δὲ ἔφη¹³· «Ἐγὼ εἰμι περὶ οὗ ἔγνωσ, ἡγεμόν.» Ὁ δὲ ἡγεμὼν εἶπεν πρὸς αὐτόν· «Τί¹⁴ ἦσθα παρὰ τοῖς ἀνοήτοις χριστιανοῖς;» Ἰουλιανὸς εἶπεν· «Ἐκ νέας ἡλικίας χριστιανὸς ὑπάρχω.» Ὁ ἡγεμὼν ἔφη· «Ἡνίκα παρὰ τοῖς ἀνοήτοις ἐκείνοις ἐτύγχανες, ποίας ἀξίας ἦς, πρεσβύτερος ἢ διάκονος;» Ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Τὸ πολυλογεῖν περὶ τῶν αὐτῶν οὐκ ἀναγκαῖον,¹⁵ ἅπαξ εἰπόντος μου ὅτι¹⁶ ἐκ νέας ἡλικίας χριστιανὸς ὑπάρχω.» Ὁ ἡγεμὼν ἔφη· «Σήμερον τὴν κατὰ σοῦ ποιῶμαι ἐξέτασιν, διὸ ἀποκριθῆτί μοι, ποίαν παρ¹⁷ ἐκείνοις ἐπεῖχες τάξιν¹⁸.» Ἀποκριθεὶς δὲ ὁ ἅγιος Ἰουλιανὸς ἔφη· «Ἐγὼ μὲν, ἡγεμόν,¹⁹ χριστιανὸς εἰμι, τοιαύτης δὲ ἀξίας ἱερατικῆς οὐκ εἰμί, καθότι οἱ δόκιμοι παρὰ τῷ θεῷ, καὶ μεμαρτυρημένοι ὑπὸ τῶν ἀνθρώπων τὸ εἶναι πιστοί, τοιαύτη ὑποπίπτουσιν ἀξία, οὗς μάλιστα ὁ θεὸς προσκαλεῖται.»

3. Ὁ ἡγεμὼν λέγει· «Οὐκ ἔξεστί σοι φθέγγεσθαι καὶ ἑαυτὸν χριστιανὸν λέγειν, ἀλλὰ προσελθὼν θῆσον τοῖς θεοῖς, ἵνα τὸ δοκίμιον αὐτοῖς φυλάξης.» Ὁ δὲ²⁰ ἅγιος Ἰουλιανὸς ἔφη· «Ἐγὼ χριστιανὸς καὶ ἡμην, καὶ εἰμί, καὶ ἔσομαι· μὴ σολοικίζε δὲ λέγων θεοὺς· εἷς γὰρ ἔστι θεός, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, τῇ οἰκονομίᾳ αὐτοῦ· ὕστερον ἐποίησε καὶ τὸν ἄνθρωπον, ᾧ καὶ πάντα παρέδωκεν εἰς ὑπηρεσίαν αὐτοῦ, καὶ ἐνετείλατο αὐτῷ φοβεῖσθαι τὸν θεὸν μόνον τὸν ποιήσαντα αὐτόν, καὶ αὐτῷ λατρεύειν.» Μαρκιανὸς ὁ ἡγεμὼν ἀποκριθεὶς εἶπεν· «Ὅτι μὲν εἷς θεὸς ἐν τοῖς οὐρανοῖς, ἴσμεν· καὶ ὅτι δὲ καὶ οὗτοι ἐκτίσθησαν ὑπ’ αὐτοῦ, τοῦτο δῆλον· δεῖ δὲ ἡμᾶς τοῖς ἀηττήτοις βασιλεῦσιν ὑπεῖκεν καὶ ἐξακολουθεῖν τοῖς προστάγμασιν αὐτῶν· θῆσον οὖν ἄνευ βασάνων, ὁρῶ γὰρ σε ἀντερίζοντα τῇ ἀληθείᾳ καὶ μὴ ἐμμένοντα τοῖς θεοῖς.» Ἰουλιανὸς εἶπεν· «Γίνωσκε, ὑπατικέ, ὅτι τοῖς ὑπὸ σοῦ λεγομένοις ἢ ὑπὸ τοῦ βασιλέως σου οὐκ εἴκω,²¹ οὐδὲ τοῖς θεοῖς σου οἵτινές εἰσι λίθοι καὶ ξύλα· ἐγὼ γὰρ εἴκω τῷ βασιλεῖ τῶν αἰώνων τῷ καθεζομένῳ ἐν τοῖς οὐρανοῖς, οὗ καὶ παρέλαβον τὸν νόμον ἐκ νηπιόθεν, τοῦ αὐτῷ μόνῳ λατρεύειν.» Μαρκιανὸς ἔφη· «Θῆσον καὶ ἑαυτὸν σῶσον, ἵνα μὴ αἰκίζόμενος τὸ πέρας ἔξῃ.» Ἀποκριθεὶς Ἰουλιανὸς εἶπεν· «Οὐδὲ τὰς βασάνους σου φοβηθήσομαι οὐδὲ τὰς ἀπειλάς σου ἐντραπήσομαι, ἐγὼ γὰρ θεῷ ἐπουρανίῳ λατρεύω, καὶ Χριστῷ

¹³ εἶπεν A

¹⁴ Τίς A

¹⁵ Τὸ πολυλογεῖν ... ἀναγκαῖον om. A

¹⁶ ἅπαξ εἶπον σοι ὅτι A

¹⁷ p. 162, ποίαν || παρ’ P

¹⁸ τὴν τάξιν A

¹⁹ ὡς ἡγεμὼν A

²⁰ *lacuna de* ἅγιος Ἰουλιανὸς ἔφη *usque ad* Οὐκ αἰδεῖ A

²¹ *corr. prius* οὐχ ἤκω P

Ἰησοῦ, τῷ ἐρχομένῳ κρῖναι ζῶντας²² καὶ νεκρούς.²³» Μαρκιανὸς εἶπεν· «Τείνατε αὐτὸν ἐκ τεσσάρων, ἀπαλλάξαι γὰρ αὐτοῦ τὴν μωρίαν ἄλλως οὐ δύναμαι, εἰ μὴ οὕτως.» Ὁ δὲ μακάριος Ἰουλιανὸς ἀποκριθεὶς εἶπεν· «Οὐκ ἔστιν ἡ γνῶσις τοῦ θεοῦ μωρία, ἀλλὰ πίστις δι’ ἀγάπης ἐνεργουμένη,²⁴ ἣν σὺ ὁ ἄφρων καὶ μαινόμενος οὐ γινώσκεις.»

4. Ὁ δὲ Μαρκιανὸς ἐμμανὴς γενόμενος ἔφη· «Ποίου γένους τυγχάνεις;» Ἰουλιανὸς ἔφη· «Εἶπον πλειστάκις, καὶ πάλιν τὰ αὐτὰ λέγειν οὐ παραιτοῦμαι· ὅτι τὸ μὲν πρῶτον καὶ μέγιστον καὶ τὸ εὐγενές καὶ ἔνδοξον, χριστιανὸς ὑπάρχω· τὸ δὲ δεύτερον, τὸ ἐπὶ τοῦ κόσμου τούτου τοῦ ματαίου, γένους εἰμὶ βουλευτῶν· καὶ γὰρ καὶ ὁ πατήρ μου βουλευτὴς ὑπῆρχεν.» Μαρκιανὸς ἔφη· «Ἀχθήτω ὁ λογιστὴς Κρονίδης.» Καὶ ἀχθέντος αὐτοῦ, ἔφη πρὸς αὐτόν· «Τί λέγεις Κρονίδη, ποίας ἀξίας τυγχάνεις;» Κρονίδης εἶπεν· «Εὐγενέστατος μὲν ἐστὶ καὶ πατρόβουλος· ποίῳ δὲ δαίμονι περιέπεσεν, οὐκ οἶδα.» Μαρκιανὸς δὲ ὁ ἡγεμὼν κρυφίως λέγει τῷ Κρονίδῃ· «Πεῖσον αὐτὸν ἵνα θύσῃ.» Γνοὺς δὲ ὁ Ἰουλιανὸς εἶπεν τῷ ἡγεμόνι· «Σοῦ καταναγκάζοντός με, οὐκ ἀνέχομαι παραφρονεῖν καὶ θύειν κιβδήλοις καὶ ματαίοις, καὶ τούτου ἀνέξομαι;» Θυμωθεὶς δὲ ἐπὶ τούτοις ὁ ἡγεμὼν, λέγει· «Ταυροκοπήσατε αὐτόν, καὶ λέγετε αὐτῷ· “Μὴ μωρία χρῶ, ἀλλὰ πείθου τοῖς θεοῖς”.» Λέγει Ἰουλιανὸς· «Οὐκ εἰμὶ μωρός, ἀλλὰ χριστιανός, τοιούτοις δὲ θεοῖς οὐ θύω, οἵτινες κωφοὶ τυγχάνουσι καὶ τυφλοί.» Ταῦτα ἀκούσας ὁ Μαρκιανὸς εἶπεν· «Ἔως πότε ἀντιτάσση²⁵ καὶ βλασφημεῖς; Πρόσελθε, θῦσον καὶ ἐλέησον σαυτὸν μάλιστα εὐγενὴς ὢν, ἵνα μὴ ἀτιμάσῃς πάντας τοὺς ἔχοντας τὴν τοιαύτην ἀξίαν.» Ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Ἐγὼ ἔχω θεὸν ζῶντα, ὃς πᾶσαν τὴν εὐγένειάν μου παρέχει.» Μαρκιανὸς ἡγεμὼν ἔφη· «Πτερνίσσατε αὐτόν καὶ λέγετε²⁶ αὐτῷ· “Πείσθητι τοῖς τῶν αὐτοκρατόρων προστάγμασιν”.» Ὁ δὲ ἅγιος Ἰουλιανὸς εἶπεν· «Πείθομαι ἐγὼ τῷ παντοκράτορι καὶ τῷ Χριστῷ τῷ γνησίῳ αὐτοῦ υἱῷ, ἀνθρώπον δὲ οὐ φοβοῦμαι εἰς ἀπώλειάν με ἔλκοντα.»

5. Μαρκιανὸς ἔφη· «Ἀνοίξατε αὐτοῦ τὰ χαλινά, καὶ ἐγχείετε αὐτῷ οἶνον μετὰ κρεῶν ἐκ τῆς θυσίας.» Ἀποκριθεὶς Ἰουλιανὸς εἶπεν· «Οὐ φοβοῦμαι σε οὐδὲ τὰς ἀπειλάς σου ἐντραπήσομαι· ἔχω γὰρ θεὸν ἐν οὐρανοῖς τὸν σώζοντά με.» Μαρκιανὸς εἶπε· «Τί ἐστὶν Ἰουλιανέ; Ἴδε ἡνέχθη σοι ὁ οἶνος τῆς θυσίας.» Λέγει ὁ ἅγιος Ἰουλιανὸς· «Ὅλη σου ἡ δύναμις αὕτη ἐστὶ τῶν βασάνων καὶ ἀπειλῶν; Ἐγὼ θεὸν ἔχω τὸν ἐνδυναμοῦντά με βαστάζειν σου τὰς ἐπινοίας.» Μαρκιανὸς εἶπεν·

²² p. 163, ζῶν- || τας P

²³ Cf. 2 Tim. 4.1

²⁴ Gal. 5. 6.

²⁵ ἀντιτάσση P

²⁶ p. 164, λέ- || γετε P

«Τείνατε αὐτόν, καὶ χρήσασθε αὐτῷ ὤμοις δέρμασιν.» Ὁ δὲ ἅγιος Ἰουλιανὸς εἶπεν· «Χριστὲ ἔπιδε, Ἰησοῦ βοήθει, καὶ ἴδε ὅτι τὸν δούλον σου ἀναγκάζουσι θύειν δαιμονίοις καὶ καταλιπεῖν σὲ τὸν πρὸ αἰώνων ὄντα θεόν.» Μαρκιανὸς εἶπεν· «Οὐκ αἰδεῖ²⁷ ἄνθρωπον ἐπικαλούμενος θεόν, καὶ μάλιστα σταυρωθέντα;» Λέγει ὁ ἅγιος Ἰουλιανός· «Αὕτη ἡ αἰσχὺνὴ πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα Ἰησοῦ Χριστοῦ.» Εὐϊλάσιος δουκηνάριος εἶπεν· «Θῦσον καὶ μὴ ἐμπαίζου ὑπομωρίας· ὃν γὰρ ἔφησθε θεόν,²⁸ ὃν καὶ ἐπικαλεῖ ἐσταυρώθη ὡς ἐπιθέτης, οὗ καὶ ὑπομνήματα κατάκεινται.» Ὁ ἅγιος Ἰουλιανὸς λέγει· «Ἐὰν ἀνθύπατος καθέζη, καὶ ἐδέξω γράμματα τοῦ ἐπαναγκάζειν, ἐπίδειξον· εἰ δὲ οὐ, περιττός εἰ τοῦ πράγματος τούτου· ἔσο οὖν ἀκροατής.²⁹ ἱκανὸς γὰρ ἐστὶν ὁ δοθεὶς ἡμῖν ὑπατικὸς τοῦ νομοθετεῖν ἡμᾶς.» Εὐϊλάσιος δουκηνάριος εἶπεν· «Ὅρῳ σου τὸ τῆς ἡλικίας μέτρον, ὅτι οἰκτιρμῶν δέη ἐπιθέσει δελεασθεὶς, ὅθεν ἐνουθέτησά σε.» Ἀποκριθεὶς δὲ ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Ἐπίθεσιν ὑμεῖς πάσχετε ὑπὸ τῶν δαιμόνων ὧν λέγετε θεῶν,³⁰ ὅτι ἀνόητοι ὄντες λίθοις ὁμοίοις ὑμῶν προσκυνεῖτε.»

6. Μαρκιανὸς εἶπεν· «Θῦσον καὶ ἀπαλλάγηθι, οὐ γὰρ ἐκλήθης ῥητορεύειν.» Ἰουλιανὸς εἶπεν· «Πολλάκις μου εἰπόντος σοι οὐκ ἠνέσχου ὅτι τοιούτοις θεοῖς οὐ θύω, οἵτινες λίθινοι καὶ ξύλινοι εἰσὶν καὶ ἔργα χειρῶν ἀνθρώπων, ἀλλὰ θεῶ ζῶντι λατρεύω τῷ ποιήσαντι τὰ πάντα.» Μαρκιανὸς εἶπεν· «Ἐπαρθήτω κατ' ὤμων, καὶ δαρήτω ὤμοις δέρμασι· τῆς γὰρ μανίας οὐκ ἀπαλλάσσεται.» Ἰουλιανὸς εἶπεν· «Ζῇ ὁ Χριστός μου ὁ ἐμπνεύσας μοι τὰ ἱερὰ αὐτοῦ γράμματα μαθεῖν ἐν τοῖς δεκαοκτῶ ἔτεσιν, ὅτι οὐ δυνήσῃ ὅλως μεταστρέψαι με τῆς εἰς αὐτὸν πίστεως, ἀληθινὸν ὄντα δούλον αὐτοῦ.» Μαρκιανὸς εἶπεν· «Μὰ τοὺς θεοὺς ἅπαντας, ἐὰν μὴ μου πεισθῇς, αἰκιζόμενόν σε ἐν ταῖς πόλεσι περιφέρων, εἰς ἐπίδειξίν σε καταστήσω πάντων.» Ἀπεκρίθη Ἰουλιανὸς καὶ εἶπεν· «Ἀξιῶ τὸν θεὸν τὸν ποιήσαντά με, δεύτερον δὲ καὶ σὲ τοῦτο ποιῆσαι, ὥστε ἔχοντά με δύναμιν οὐράνιον, πρῶτον με καλεῖν εἰς τὰς πόλεις βοηθὸν τοῦ πρεσβεύειν ὑπὲρ αὐτῶν, ἵνα γνῶς ὅτι δύναμις θεοῦ ἐστὶν ἐν ἐμοί.» Μαρκιανὸς εἶπεν· «Ἀναληφθήτω ἐν τῷ δεσμωτηρίῳ,³¹ ἵνα ἴδωμεν εἰ ἄρα βοηθεῖ αὐτῷ ὁ θεὸς αὐτοῦ.» Ἀπεκρίθη ὁ ἅγιος Ἰουλιανὸς καὶ εἶπεν· «Μὰ τὴν δόξαν αὐτοῦ τὴν εὐσπλαγχνον, καὶ ἐβοήθησε καὶ βοηθεῖ μοι ἕως τέλους, ἵνα νικήσω σου τὰς ἐπινοίας καὶ τοῦ πατρός σου τοῦ λεγομένου Σατανᾶ.»

²⁷ *finis lacunae* f. 153r A

²⁸ Θεὸν λέγειν A

²⁹ εἰ δὲ περιττός εἰ τοῦ πράγματος τούτου, ἔσο ἐγκρατής A

³⁰ p. 165, θεῶν, || ὅτι P

³¹ f. 153v, δεσμωτηρίῳ || ἵνα A

7. Καὶ μεθ' ἡμέρας ἐν Ἀναζαρβῶ ἐπεδείχθη εἰς ἐπίδειξιν. Ἐκεῖ³² οὖν προκαθεσθεις ἐπὶ τοῦ βήματος ὁ Μαρκιανός, προσέταξε τὸν τοῦ θεοῦ παῖδα Ἰουλιανὸν παραστῆναι. Τοῦ δὲ θᾶπτον παραστάντος, ἔφη πρὸς αὐτόν· «Ἐδυσώπησάν σε αἱ³³ βάσανοι καὶ τὸ διάστημα τῆς ὁδοῦ; Προσελθὼν θύσον καὶ ἀπαλλάγηθι τῆς περιεχούσης σε μανίας.» Ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Δοκεῖς ὅτι αἱ βάσανοί σου ἐντρέπουσί³⁴ με; Γνῶθι ὅτι μᾶλλον μοι νῆψιν παρέχουσιν, ὅθεν γενναιότερός σοι προσέρχομαι.» Μαρκιανὸς εἶπεν· «Ποῖον κλέος σεαυτῶ³⁵ περιποῖ ἢ ποῖον καύχημα, ὅτι οὐ βούλη³⁶ θῦσαι καὶ εἶξαι τοῖς βασιλεῦσιν; Μὴ κρείττων τυγχάνεις Ἀντωνίου καὶ Παλλαδίου;» Ἀπεκρίθη Ἰουλιανὸς καὶ εἶπεν· «Πολλῶν διαφέρω τοιούτων· καὶ αὐτοὶ δὲ συνηρπάγησαν.» Μαρκιανὸς εἶπεν· «Ἀνάσχου μου³⁷ καλῶς σοι συμβουλεύοντος ὡς γνησίου πατρός³⁸ σου, μάλιστα ἐπειδὴ ὀρῶ καὶ παιδεῖαν τοσαύτην σοι ὑπάρχουσιν· τί γὰρ οἶδας τῶν τῆς γενέσεώς σου;³⁹» Λέγει ὁ ἅγιος Ἰουλιανός· «Εἰ βούλει γνῶναι τὰ τῆς γενέσεώς⁴⁰ μου, ἐρῶ σοι· ὃν τρόπον πάντες οἱ παρεστῶτες σοι βούλονται ἐπὶ μείζονι προκοπῇ γενέσθαι, οὕτως καὶ γὰρ ἀγωνίζομαι ὑπὲρ πᾶσαν προκοπὴν, τοῦ ὁμολογῆσαι Ἰησοῦν Χριστόν, οὗ μείζων προκοπὴ οὐκ ἔστιν.» Μαρκιανὸς εἶπεν· «Ὅρῶ σε μαινόμενον καὶ παραφρονοῦντα, χρήσομαί σοι οὖν ὡς ἄφρωνι.» Ἀποκριθεὶς Ἰουλιανὸς εἶπεν· «Οὐκ εἰμὶ ἄφρων, ἀλλ' ἔμφρων.» Μαρκιανὸς εἶπεν· «Τείνατε αὐτόν, καὶ ὠμοῖς δέρμασι χρήσασθε⁴¹ αὐτῶ, τάχα γὰρ οὕτω πεισθήσεται ἀποστῆναι τῆς μωρίας.» Λέγει Ἰουλιανός· «Οὔτε πῦρ με φοβήσεται οὔτε ξίφος ἀποστρέψει· παρέχομαί σοι⁴² τὴν σάρκα, ὅσα θέλεις ποιεῖ· ἐξουσίαν ἔχεις τοῦ σώματός μου⁴³, τῆς δὲ ψυχῆς⁴⁴ μόνος⁴⁵ ὁ θεός, ὃς δύναται σῶσαί με, τοὺς δὲ καθ' ὑμᾶς ἀσεβεῖς ἀπολέσαι ἐν γενένη.» Μαρκιανὸς εἶπεν· «Ἐπιδείξομαί⁴⁶ σοι κατὰ τὴν μωρίαν σου, καὶ κατὰ τὴν ἀναισθησίαν σου, ἣν ἠμφίασαι.» Ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Ἄφρων καὶ ἄνους ἔσομαι, ἐὰν ἐγκαταλείψω τὸν τῆς ζωῆς μου

³² ἐπεὶ P

³³ οἱ P

³⁴ p. 166, ἐντρέπου-||σί P

³⁵ σεαυτόν P

³⁶ βούλει P

³⁷ μοι P

³⁸ συμβουλεύοντι ὡς γνησίῳ πατρί P

³⁹ τί ... σου; om. P. Cf. *Vita Iuliani et Basilissae* 20. 538-542.: καὶ γὰρ ἀκούω σε οὕτω λαμπρὸν εἶναι, ὥστε διὰ τὸ φεῖδεσθαί σου τῆς εὐγενείας τὴν τιμωρίαν ἀναβάλλομαι. δι' ὃπερ προτρέπομαί σε ὡς υἱόν μου, ἵνα πρὸς ἔπαινον τοῦ σοῦ γένους τοῖς θεοῖς λίβανον προσφέρειν ἱλαρῶς σπεύσης.

⁴⁰ γνώσεώς P. Cf. *Vita Iuliani et Basilissae* 21. 544-545: τὸν ἔπαινον τοῦ γένους μου γνῶναι οὐκ ἐπίστασαι.

⁴¹ χρήσασθαι P

⁴² f. 154r, παρέχομαί || σοι A

⁴³ om. A

⁴⁴ ψυχῆς μου A

⁴⁵ om. A

⁴⁶ Ἐνδείξομαι A

τῆς αἰωνίου θησαυρόν, καὶ προσκολληθῶ τῇ τοῦ μισοκάλου πλάνῃ.» Μαρκιανὸς εἶπεν· «Φαίνη μοι ὁλόκληρος δαίμων εἶναι.» Ἰουλιανὸς εἶπεν· «Χριστιανὸς εἰμι καὶ δαίμονα οὐκ ἔχω· ἡμεῖς γὰρ τοὺς δαίμονας ἀπελαύνομεν ἀπὸ τῶν ἀνθρώπων, καὶ ὑμεῖς⁴⁷ αὐτοὺς θεοὺς ἡγεῖσθε καὶ προσκυνεῖτε αὐτούς.»

8. Καὶ θυμοῦ πλησθεὶς ὁ μιαρώτατος ἡγεμὼν, ἐκέλευσε τοῖς ὑπηρέταις αὐτοῦ λέγων· «Προσάξατε αὐτὸν τῷ βωμῷ καὶ κρατήσατε αὐτοῦ τὰς χεῖρας, καὶ ἐμβάλετε λίβανον ἐν οἴνῳ, καὶ ἐκχέετε αὐτῷ τὸν οἶνον ἐν τῷ στόματι.» Ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Τί ἀναγκάζεις τὸν δοῦλον τοῦ Θεοῦ⁴⁸ ἄχρηστον γενέσθαι, καὶ εἰδώλοις θύειν, ἀθανάτου Θεοῦ μόνου ἐν οὐρανοῖς ὄντος;» Μαρκιανὸς εἶπεν· «Ἦδη ἐνεχύθη σοι ὁ οἶνος, καὶ ἐπέβαλες τὰς χεῖρας σου εἰς τὸν βωμόν· θύσον οὖν ἐκὼν.» Ἰουλιανὸς εἶπεν· «Τυραννικῶς μοι χρᾶσαι, ὅθεν οὐ φροντίζω σου· ὁ γὰρ θέλων θύειν λίθοις, ἐκὼν προσέρχεται καὶ οὐ βία κρατούμενος.» Μαρκιανὸς εἶπεν· «Πτερνίσσατε αὐτόν· ἢ γὰρ ἀγχίνουα τῆς μωρίας αὐτοῦ ἐνδελεχεῖ αὐτῷ.» Ἀπεκρίθη αὐτῷ Ἰουλιανός· «Εἰπόν σοι ὅτι ἐξουσίαν ἔχεις τοῦ σώματός μου· χρῶ ὡς θέλεις.» Μαρκιανὸς εἶπεν· «Ἦδη⁴⁹ πόσα σοι συνεχώρησα καὶ συνεπάθησα, καὶ κολακείαις πλείσταις ἐνουθέτησα, ὑπαλλαγῆναί σε θέλων τῆς δυστροπίας σου, καὶ ἔτι τοῖς αὐτοῖς ἐμμένεις⁵⁰· πείσθητι οὖν⁵¹ καὶ νῦν καὶ θύσον τῷ Ἀπόλλωνι, ὅτι μέγας θεὸς ἐστίν.» Ἀποκριθεὶς ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Δικαίως Ἀπόλλωνα αὐτὸν λέγεις, καὶ ἐξ αὐτοῦ γὰρ⁵² τοῦ ὀνόματος δηλὸν ἐστίν, ὅτι ὁ ἐπιθύων αὐτῷ ἀπώλει⁵³ αὐτοῦ τὴν ψυχὴν.» Ὁ δὲ ἡγεμὼν θυμωθεὶς⁵⁴ ἔφη· «Τείνατε αὐτὸν ἐκ τῶν χειρῶν, καὶ χρήσασθε αὐτῷ ἐμπόνως, ἵνα ὁ συμπεριφερόμενος αὐτῷ δαίμων, καὶ ἐμπαίζων αὐτῷ ἀποσπῇ ἀπ' αὐτοῦ.» Ἰουλιανὸς εἶπεν· «Χριστιανὸς ὢν, δαίμονα οὐκ ἔχω, ἀλλὰ μᾶλλον τοὺς δαίμονας καταργῶ διὰ τοῦ ἐνοικοῦντος ἐν ἐμοὶ Χριστοῦ.» Μαρκιανὸς εἶπεν· «Θῦσον, εἰ δὲ μή, κακινκάκως⁵⁵ σε ἀπολέσω, χρώμενός σοι κραβαττοπυρίαις.» Λέγει ὁ ἅγιος Ἰουλιανός· «Μὴ χόλα, ἐγὼ γὰρ τοιούτοις θεοῖς οὐ θύω⁵⁶, οἵτινες ὑπὸ ἀνθρώπων ἐγλύφησαν· σκοπῶ γὰρ ὅτι εἰ μὴ⁵⁷ ἀνθρώποις τέχνη ἦν, ὑμεῖς θεοὺς οὐκ εἶχετε, ἀλλ' ἄθεοι ἦτε.» Μαρκιανὸς εἶπεν· «Εἰδὼς ἔσο ὅτι βασάνοις σοι χρῶμαι, αἷς οὐ προσδοκᾷς.» Καὶ ἐκέλευσεν αὐτὸν ἀναληφθῆναι ἐν τῷ δεσμωτηρίῳ. Ἀπεκρίθη

⁴⁷ p. 167, καὶ || ὑμεῖς P

⁴⁸ τὸν τοῦ Θεοῦ δοῦλον A

⁴⁹ O corr. ἴδε

⁵⁰ ἐμμαίνεις P

⁵¹ om. P

⁵² om. A

⁵³ ἀπόλλει A

⁵⁴ f. 154v, ἡγεμὼν || θυμωθεὶς A

⁵⁵ κάκιγκάκως A

⁵⁶ p. 168, οὐ || θύω P

⁵⁷ εἰμί P

Ἰουλιανὸς καὶ εἶπεν· «Ἐγὼ τὰς βασάνους τοῦ θεοῦ φοβοῦμαι, αἱ γὰρ σοὶ βάσανοι, ἐμὲ ὠφελήσουσιν⁵⁸.»

9. Καὶ πάλιν ἐν Αἰγείαις⁵⁹ ἠνέχθη ὁ ἅγιος⁶⁰ Ἰουλιανὸς εἰς ἐπίδειξιν. Προκαθίσας δὲ πάλιν⁶¹ ὁ ἡγεμὼν ἐπὶ τοῦ βήματος, ἐκέλευσεν ἀχθῆναι τὸν μακάριον Ἰουλιανὸν καὶ λέγει αὐτῷ· «Εἰ ἐχωρίσθης τοῦ ἐν σοὶ δεινοτάτου δαίμονος, πείσθητι τοῖς ἀηττήτοις βασιλευσιν.» Ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Ὁ ἐν Φλαβιάδι⁶² θεός, αὐτός ἐστι καὶ ἐν Ἀναζαρβῷ, καὶ ὧδε αὐτός ἐστιν, καὶ οὐκ ἔα με ἐγκαταλείψαι αὐτὸν καὶ προσκυνεῖν εἰδώλοις.» Μαρκιανὸς ἡγεμὼν εἶπεν· «Οὐκ οἶδας ὅτι οἱ σεβαστοὶ ἐκέλευσάν σε ζωόκαυστον γενέσθαι;» Ἰουλιανὸς εἶπεν· «Ποίει τὴν κέλευσιν τοῦ πατρός σου τοῦ λεγομένου Σατανᾶ.» Μαρκιανὸς εἶπεν· «Οὐκ ἀποκτενῶ σε ὡς ἐπιθυμεῖς, ἀλλ' αἰκίζόμενόν σε ἀναιρῶ, καὶ μαλθακῷ πυρὶ παραδίδωμί σε.» Ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Ἐγὼ θεῷ παντοκράτορι δουλεύω, καὶ πείθομαι τοῖς προστάγμασι τοῦ νόμου αὐτοῦ, τοῦ δυναμένου ἐξελέσθαι με ἐκ τῶν ἀνόμων σου χειρῶν.» Μαρκιανὸς εἶπεν· «Ἰουλιανέ, τεκοῦσαν ἔχεις;» Ὁ δὲ ἀποκριθεὶς εἶπεν· «Οὐκ ἔχω.» Μαρκιανὸς εἶπεν· «Τί λέγει ἡ τάξις;» Ἀποκριθέντες δὲ τινες τῶν τῆς πόλεως⁶³ εἶπον· «Ἔχει.» Προσκαλεσάμενος δὲ ὁ ἡγεμὼν πάλιν τὸν μακάριον ἡρώτα αὐτόν· «Εἰ ἔχεις μητέρα εἰπέ ἡμῖν.» Λέγει ὁ ἅγιος· «Ἔχω μητέρα⁶⁴ τὴν τροφόν μου.» Μαρκιανὸς εἶπεν· «Προνοία τῆς τάξεως, αὐτὴ μὲν ἀχθήσεται, οὗτος δὲ ἐν τῷ δεσμωτηρίῳ ἀπαχθήσεται.» Ἐδήλωσεν δὲ αὐτῷ ὁ Μαρκιανός· «Γνωστόν σοι ἔστω⁶⁵, ὅτι⁶⁶ ἐὰν μὴ νουθετήσης⁶⁷ ἑαυτόν⁶⁸, κακῶς ἀπαλλάξεις τοῦ βίου τὸ τέλος. Ὅλας τὰς πόλεις ἀσχημονῶν γὰρ⁶⁹ περιήλθες καὶ οὐκ ἠδέσθης.»

10. Ἡμερῶν δὲ ὀλίγων διελθουσῶν, προκαθίσας ὁ ἡγεμὼν ἐπὶ τοῦ βήματος⁷⁰, ἐκέλευσε παραστῆναι τὸν παῖδα τοῦ θεοῦ, ἅμα Ἀσκληπιοδώρᾳ τῇ μητρὶ αὐτοῦ καὶ τροφῷ. Τούτων δὲ⁷¹ παραστάντων ἔφη ὁ ἡγεμὼν· «Διὰ τί ψεύδῃ Ἰουλιανὸς ὅτι μητέρα οὐκ ἔχεις;» Ἀπεκρίθη ὁ ἅγιος· «Ἐξεστί μοι ὑπὲρ τῆς ἰδίας μητρὸς

⁵⁸ ὠφελήσωσιν A

⁵⁹ Αἰγείαις P

⁶⁰ om. A

⁶¹ om. P

⁶² Φλαβιάδι A

⁶³ τάξεως A

⁶⁴ f. 155r, ἔχω || μητέρα A

⁶⁵ p. 169, σοι || ἔστω P

⁶⁶ om. A

⁶⁷ ἔστω ἐὰν μὴ, *parum legibile* P

⁶⁸ σεαυτόν A

⁶⁹ om. P

⁷⁰ ἐπὶ τοῦ βήματος ὁ ἡγεμὼν A

⁷¹ om. P

ψεύσασθαι τῆς πολλὰ καμούσης εἰς ἐμέ.» Μαρκιανὸς εἶπεν· «Ἀσκληπιοδώρα, τί ἐστὶν ἡ ἐργασία σου, ὅτι συμπεριφέρῃ κατακολουθοῦσα τῷ υἱῷ σου;» Ἀσκληπιοδώρα ἀποκριθεῖσα⁷² εἶπεν· «Ἐγὼ μὲν ἀκολουθῶ τῷ γλυκυτάτῳ υἱῷ μου, καὶ περιφέρομεν ἑαυτοῖς ὀθόνια, καὶ ἄλλα τινὰ πρὸς τὴν χρῆσιν τῆς κοινῆς ζωῆς ἐπείγοντα, ἵνα ἐν οἷς ἐπιλειφθῶμεν⁷³ δαπάνης διαπωλήσωμεν⁷⁴ καὶ ζήσωμεν.» Οὕτως γὰρ οὐκ ἐνόμιζεν αὐτὸν τεθνάναι. Μαρκιανὸς ἔφη· «Ἀσκληπιοδώρα, προσελθοῦσα καὶ σὺ τοῖς λόγοις σου νουθέτησον⁷⁵ αὐτόν, καί⁷⁶ μετὰστρεψὼν τῆς περιεχούσης αὐτὸν ἀπονοίας· ὡς ὁρᾷς γάρ, τοσαύταις κολακείαις καὶ νουθεσίαις καὶ αἰκισμοῖς τὴν σκληρότητα τῆς προθέσεως αὐτοῦ μεταστρέψαι οὐκ ἴσχυσα.» Ἀποκριθεῖσα⁷⁷ Ἀσκληπιοδώρα εἶπεν· «Τέκνον μου, Ἰουλιανέ, οἶδας ὅτι ἐξαρχῆς ἐπαίδευσά σε τὰ ἱερὰ γράμματα καὶ τὰ νῦν πείσθητί μοι καὶ φύλαξον σεαυτόν.» Ἀπεκρίθη αὐτῇ ὁ ἅγιος Ἰουλιανός· «Τὰ ἰδιά σου πρᾶσσε μῆτερ καὶ ἀπολογοῦ ὡς βούλει.» Ἀσκληπιοδώρα εἶπεν· «Θεωρεῖς ὑπατικὲ ὅτι σκληρὸς μοι ἐστίν; Ἀλλὰ δός μοι αὐτὸν τρεῖς ἡμέρας, καὶ νουθετήσω αὐτόν.» Μαρκιανὸς εἶπεν· «Τί ἐστὶν ὁ αἰτεῖς⁷⁸ τρεῖς ἡμέρας; Μὴ φάρμακα ἑαυτῇ θέλεις δοῦναι καὶ τῷ υἱῷ σου, βουλόμενοι ἀποθανεῖν;» Ὁ ἅγιος Ἰουλιανός εἶπεν· «Μὴ γένοιτο ἡμῖν, αἰρετώτερον⁷⁹ γὰρ ἡμῖν τοῦτο τὸ κακὸν διαπράξασθαι καὶ θῦσαι, ἢ ἑαυτῷ ἐπιχειρῆσαι, ἐν γὰρ τῇ κρίσει μειζότερα κόλασίς ἐστι⁸⁰ τῷ ἑαυτῷ ἐπιβουλεύοντι.» Μαρκιανὸς εἶπεν· «Ἐξεῖς καὶ τὰς τρεῖς ἡμέρας διωρίαν, καὶ μὰ τοὺς θεοὺς ἅπαντας, ὅτι ἐὰν μὴ θελήσης θῦσαι, ἐμβαλῶ σε εἰς σάκκον ἄμμου μετὰ θηρίων, καὶ ἐν μέσῳ τοῦ πελάγους ῥιφήσῃ· μὴ γὰρ δοκίσης⁸¹ ὅτι τὰ⁸² γυναικάρια τὰ ὀστέα σου συλλέξουσιν, καὶ εἰς τοὺς κόλπους ἑαυτῶν ἔξουσιν, ὡς δικαίου σου ὄντος, ἢ ὅτι εἰς τὸν οὐρανὸν ἀνέρχῃ πρὸς τὸν θεόν σου.» Ἀπεκρίθη ὁ μακάριος Ἰουλιανός· «Ποίει ὁ θέλεις, μόνον ἐν τάχει με ἀπάλλαξον.» Μαρκιανὸς εἶπεν· «Ἀναληφθήτω ἐν τῷ δεσμωτηρίῳ ἕως ἄν⁸³ παρέλθῃ ἡ διωρία τῶν τριῶν ἡμερῶν.»

11. Παρελθουσῶν οὖν τῶν τριῶν ἡμερῶν τῆς διωρίας, Μαρκιανὸς ὁ ἡγεμὼν καθίσας ἐπὶ τοῦ βήματος εἶπεν· «Κληθήτω Ἰουλιανός.» Τοῦ δὲ κληθέντος ἅμα τῇ

⁷² Ἀποκριθεῖσα Ἀσκληπιοδώρα A

⁷³ *Omont corr.* ἐπιληφθῶμεν

⁷⁴ διαπωλήσω A

⁷⁵ νουθετήσασα A

⁷⁶ *om.* A

⁷⁷ *om.* P

⁷⁸ αἰτεῖ P

⁷⁹ p. 170, ἡμῖν, || αἰρετώτερον P

⁸⁰ f. 155v, κόλασίς || ἐστὶν A

⁸¹ δοκίσης A

⁸² *om.* P

⁸³ *om.* A

μητρὶ αὐτοῦ, καὶ σταθέντων αὐτῶν ἐπὶ τοῦ βήματος, ἔφη πρὸς αὐτοὺς ὁ ἡγεμών· «Ἴδου παρεληλύθασι καὶ αἱ τρεῖς ἡμέραι· προσέλθετε⁸⁴ οὖν καὶ θύσατε.» Ὁ ἅγιος Ἰουλιανὸς εἶπεν· «Ἐσκεψάμεθα ἐγὼ τε καὶ ἡ μήτηρ μου, ὅπως χριστιανοὶ ἀπαλλαγῶμεν τοῦ βίου τούτου.» Μαρκιανὸς εἶπεν· «Πάσας σου τὰς τέχνας περιέκοψα· πρόσελθε οὖν καὶ σὺ Ἀσκληπιοδώρα καὶ θῦσον⁸⁵.» Ἀσκληπιοδώρα εἶπεν· «Ἐγὼ χριστιανὴ εἰμί, καὶ οὐ πείθομαι κενοῖς καὶ βδελυκτοῖς θεοῖς θῦσαι, οἳ οὐ βλέπουσιν οὐδὲ ἀκούουσιν, ἀλλ' οὐδὲ τὸ τέκνον μου ἀποστήσω ἀπὸ θεοῦ ζῶντος, καὶ ποιήσω προσέχειν δαιμονίοις ἀκαθάρτοις.» Μαρκιανὸς εἶπεν· «Ἡ τεκοῦσα σε Ἰουλιανὲ σώφρων ἐστίν;» Λέγει ὁ ἅγιος Ἰουλιανός· «Σώφρονες τοιαῦται ὀλίγαι γεγόνασιν ἐν τῷ βίῳ.» Μαρκιανὸς εἶπεν· «Ἐὰν οὖν ἴδῃς αὐτὴν πορνεύουσιν, ἡδέως ἔχεις⁸⁶;» Ἀπεκρίθη Ἰουλιανὸς καὶ⁸⁷ εἶπεν· «Ἐὰν αὐτὴν⁸⁸ βιάζῃ καὶ ὡμῶς αὐτῇ προσέρχῃ, δεῖ αὐτὴν ὑπομεῖναι.» Μαρκιανὸς ἔφη· «Πρόσελθε καὶ θῦσον Ἀσκληπιοδώρα, ἵνα καὶ ὁ υἱός σου ἰδὼν σε πεισθῇ θῦσαι.» Ἀσκληπιοδώρα εἶπεν· «Ἐγὼ χριστιανὴ εἰμί, καὶ εἰδώλοις οὐ θύω, λατρεύω δὲ τῷ θεῷ τῷ ἐν τοῖς οὐρανοῖς.» Μαρκιανὸς εἶπεν· «Ἄρατε αὐτὴν καὶ ἀπαγάγετε εἰς τὸ⁸⁹ πορνεῖον, ἵνα διεξέλθωσι δι' αὐτῆς τεσσαράκοντα ἄνδρες· κακὸν γὰρ φυτὸν ἀπαλεῖψαι δύσκολόν ἐστιν.» Καὶ λέγει τῷ Ἰουλιανῷ⁹⁰· «Τί λέγεις Ἰουλιανέ; Ἴδε τὴν τεκοῦσαν σε ὁρᾷς πορνεύουσιν· θῦσον, ἵνα ἀνακληθῇ.» Ὁ⁹¹ ἅγιος Ἰουλιανὸς εἶπεν· «Ἐὰν αὐτὴν βιάζῃ πορνεῦσαι, τί πρὸς ἐμέ; Ὅφείλεις δὲ μὴ ἀτιμάσαι αὐτήν· ἀξιόλογος γὰρ ἐστίν, ἔχει δὲ καὶ κωδικέλλους τοῦ πατρὸς αὐτῆς ὅτι εὐγενὴς ἐστίν.» Μαρκιανὸς εἶπεν· «Ἀρθῆτω ἐκ τοῦ πορνείου, καὶ πτερνίσαντες αὐτὴν ἀπολύσατε· Ἰουλιανὸν δὲ ἐπάρατε κατ' ὥμων· οὐ γὰρ δύναμαι τὸ πικρὸν τῆς ψυχῆς αὐτοῦ παῦσαι.» Ὁ ἅγιος Ἰουλιανὸς ἀποκριθεὶς εἶπεν· «Ὅσα σοι ἐγχωρεῖ, παραχρῶ μοι ὡς θέλεις· θεὸν γὰρ ἔχω τὸν ἐνδυναμοῦντά με βαστάσαι πάσας τὰς ἐπινοίας σου⁹², ὃς καὶ βοηθήσει μοι, καὶ ἐκ τῶν χειρῶν σου ῥύσεταιί με.» Μαρκιανὸς εἶπεν· «Πτερνίσате καὶ τοῦτον, καὶ εἶπατε αὐτῷ· “Θῦσον τοῖς θεοῖς”.» Ἰουλιανὸς εἶπεν· «Γίνωσκε, ὑπατικέ⁹³, ὅτι οὐ μόνον σύ, ἀλλὰ καὶ ὅλον τὸ γένος σου καὶ πᾶν τὸ πλῆθος τῶν ὑπάσπιστων σου ἐὰν ἔλθῃ⁹⁴, οὐκ ἂν μεταστρέψῃ με καταλεῖψαι θεὸν ζῶντα, καὶ προσκυνῆσαι εἰδώλοις νεκροῖς, καὶ δαιμονίοις

⁸⁴ προσέλθατε A

⁸⁵ πρόσελθε οὖν καὶ θῦσον· καὶ σὺ Ἀσκληπιοδώρα. A

⁸⁶ ἔχεις A

⁸⁷ p. 171, Ἰουλιανός || καὶ P

⁸⁸ αὐτῇ A

⁸⁹ om. A

⁹⁰ Καὶ ... Ἰουλιανῷ om. P

⁹¹ f. 156r, ἀνακληθῇ. || Ὁ A

⁹² βαστάσαι σου πάσας τὰς ἐπινοίας A

⁹³ om. A

⁹⁴ εἰ παρῇν A

ἀκαθάρτοις.» Μαρκιανὸς εἶπεν· «Ἀποτείναντες αὐτὸν ἐκ τῶν χειρῶν, τύπτετε αὐτὸν ὠμοῖς δέρμασι, λέγοντες αὐτῷ· “Ἀπαλλάσσου τῆς ἐμφύτου σου μωρίας”.» Ὁ ἅγιος Ἰουλιανὸς ἀποκριθεὶς εἶπεν· «Εἶθε καὶ σὺ τοιαύτης μωρίας ἀντείχου.»

12. Ὁργισθεὶς δὲ ὁ ἡγεμὼν ἐπὶ τοῖς τοιούτοις λόγοις αὐτοῦ⁹⁵ ἐκέλευσεν ἐνεχθῆναι σάκκον καὶ ἄμμον καὶ θήρας, καὶ ἐμβληθέντα τὸν ἅγιον μετ’ αὐτῶν, καταρραφῆναι⁹⁶ τὸν σάκκον καὶ ῥιφῆναι κατὰ τοῦ πελάγους. Ὁ δὲ ἅγιος Ἰουλιανὸς ἀποκριθεὶς εἶπεν αὐτῷ· «Ἐχω θεὸν τὸν ἐν τοῖς οὐρανοῖς, καὶ Ἰησοῦν Χριστὸν τὸν ἐρχόμενον κρῖναι ζῶντας καὶ νεκροὺς⁹⁷ βοηθοῦντά μοι, καὶ εὐχαριστῶ αὐτῷ ὅτι ἐκ τῶν ἀνόμων σου χειρῶν ἐρρύσατό με.» Ταῦτα εἰπόντα αὐτὸν οἱ ὑπηρέται κατὰ τὸ διατεταγμένον παρὰ τοῦ αὐτῶν ἄρχοντος, ἔρριψαν ἐν τῷ πελάγει τῆς θαλάσσης, καὶ ἐτελειώθη ὁ ἅγιος μάρτυς Ἰουλιανός, παραδούς τὴν ψυχὴν αὐτοῦ τῷ Κυρίῳ.

13. Τὸ δὲ ἅγιον λείψανον αὐτοῦ ἐκρίπτεται⁹⁸ ἐν τῇ Ἀλεξανδρέων πόλει τῇ πρὸς Αἴγυπτον, ἐν τόπῳ καλουμένῳ Βαφεῖῳ, οὕτως τοῦ Θεοῦ πολῦτιμον κειμήλιον καὶ φυλακτήριον τῇ ἐκεῖσε χώρα χαρισσαμένου δῶρον. Ὅπερ ἀναλαβοῦσα γυνή τις εὐλαβῆς ἐκ πολλῶν τῶν χρόνων χηρεύουσα ἐν σεμνῷ ἀποθεμένη οἰκίσκῳ, ἐφύλαττε τοῦτο ἀντὶ μεγίστου θησαυροῦ, πᾶσαν ἐπιμέλειαν καὶ θεραπείαν⁹⁹ παρέχουσα τῷ τοῦ ἁγίου μάρτυρος λειψάνῳ. Ἦς τοῦ παιδὸς τεθνεῶτος, νηπίου τυγχάνοντος, συνθάπτει τοῦτον τῷ ἁγίῳ καὶ σεπτῷ λειψάνῳ τοῦ ἁγίου μάρτυρος Ἰουλιανοῦ¹⁰⁰. Τοῦ δὲ παιδίου ζωτικῆς ἀξιωθέντος κατὰ τοὺς πιστοὺς ταφῆς, καὶ πλησιάζοντος τῷ τοῦ ἁγίου μάρτυρος σώματι, ἀρχοντικόν τις ἔχων πνεῦμα, καὶ κινούμενος ὑπ’ αὐτοῦ, προσήγγιζε τῷ οἰκίσκῳ ἔνθα τὸ τοῦ ἁγίου ἀνεπέπαυτο¹⁰¹ σῶμα, καὶ μυρία ὅσα ὑπομένων ἐκεῖσε ὑπὸ τῆς θείας χάριτος τοῦ δαίμονος μαστιζομένου, συνήθροιζεν ἕτερα πνεύματα πρὸς αὐτόν, διὰ τῶν ὑπ’ αὐτῶν¹⁰² ὀχλουμένων, καὶ πᾶσαν ἐκεῖσε νύκτωρ τε καὶ μεθ’ ἡμέραν, τῆς ἑαυτῶν¹⁰³ πρὸς ἔλεγχον ἀνετάσεως ἐποιοῦντο διατριβήν. Ὡστε πολλῆς ἐπὶ τούτῳ τῆς Αἰγυπτίων κατακρατούσης φήμης¹⁰⁴, πάντας συνελαύνεσθαι, καὶ ἐξ

⁹⁵ p. 172, λόγοις || αὐτοῦ P

⁹⁶ κατὰ ραφῆναι A

⁹⁷ Cf. 2 Tim. 4.1

⁹⁸ ἔκριπτε P

⁹⁹ f. 156v, καὶ || θεραπείαν A

¹⁰⁰ om. A

¹⁰¹ ἀνεπαύσατο P

¹⁰² αὐτῷ P

¹⁰³ ἑαυτὸν A

¹⁰⁴ p. 173, Αἰγυπτίων || κατακρατούσης φήμης P

αὐτῆς¹⁰⁵ φθάνειν¹⁰⁶ τὸ καταγώγιον ἔνθα ὁ τοῦ Κυρίου μάρτυς Ἰουλιανὸς ὑπῆρχεν.

14. Ἐν οἷς καὶ τῶν εὐλαβεστάτων ἀδελφῶν τῶν οἰκούντων Ταβεννήσιον, συνεληλυθὼς ὁ χορὸς μετὰ πολλῆς πίστεως καὶ εὐλαβείας, τοῦ καταμηνυθέντος μάρτυρος ἐποιεῖτο τὴν ἔρευναν, ὥστε καὶ αὐτοὺς συμψήφους τοῖς πλείοσι τῶν πιστῶν γενομένους, ἀναγαγεῖν ἐκ τοῦ οἰκίσκου ἔνθα ὑπῆρχε τὸ τοῦ μάρτυρος σῶμα, πρὸς τὸ μετὰ πολλῆς τιμῆς καὶ τῆς προσηκούσης ἀκολουθίας τῆς ὁσίας ἀξιῶσαι τοῦτο κηδείας. Προσελθόντων τοίνυν ἀπάντων ἐν¹⁰⁷ εὐλαβείᾳ καὶ πίστει πολλῇ, οὐδαμῶς ἢ τῷ μάρτυρι δοθεῖσα χάρις συνεχώρει τοῦτο ἐν ἑτέρῳ ἀπενεχθῆναι τόπῳ, διὰ τὸ ἄπαξ ἐκείνης τῆς ταφῆς ὥστε¹⁰⁸ πρώτης τῷ λειψάνῳ γενομένης παραφυλάττειν, τὸ μηκέτι τοῦτο γυμνούμενον¹⁰⁹, ἀνόσιον τοῖς ἀπίστοις νομίζεσθαι. Πολλῶν τε πνευμάτων διοχλούντων ἐν τῷ προειρημένῳ οἰκίσκῳ ἅπαντες οἱ συνελθόντες εὐλαβεῖς ἄνδρες, μετὰ δακρύων καὶ προσευχῆς καὶ νηστείας προσκαρτερήσαντες, ἀνέλαβον τοῦτο τοῦ Κυρίου ἀποκαλύψαντος. Καὶ εὗρον τὸ παιδίον τῆς χήρας τὸ συνταφέν τῷ λειψάνῳ τοῦ ἁγίου μάρτυρος, ὥραιον τῇ ὄψει, καὶ πλεον τῆς ζωῆς αὐτοῦ ἐν τῇ ταφῇ ἀναφανέν, ὡς¹¹⁰ καὶ ἐκ τούτου τοὺς πλείονας τῶν πιστῶν τεκμήρασθαι, ὅτι οὐ μόνον τὰ τῶν δικαίων σώματα οἶδεν ὁ Κύριος φυλάττειν¹¹¹, ἀλλὰ γὰρ καὶ πάντων τῶν εἰς αὐτὸν πιστευόντων. Ὅθεν τὸ μὲν τοῦ παιδίου ὑπὸ πάντων θεαθέν, φθορᾷ παραυτίκα ὑπεβλήθη, τὸ δὲ σῶμα τοῦ ἁγίου μάρτυρος Ἰουλιανοῦ, λευκὸν¹¹² ὥσεὶ χιών, καὶ φαιδρὸν ὡς ὁ ἥλιος, μέχρι τῆς τελείας ἐπεφύλακτο ταφῆς. Ὅπερ παραδοθέν ὑπὸ πάντων τῶν ἁγίων καὶ εὐλαβῶν ἀνδρῶν τῷ δεδομένῳ καὶ ὑποδειχθέντι ὑπὸ τοῦ Κυρίου σεμνῷ καὶ ἱερῷ τόπῳ, ἐδέξατο¹¹³ καὶ τὴν ἐκ τῶν ὀφειλόντων ἐξυπηρετεῖσθαι ὑπὸ τῶν ἀδελφῶν τῇ ὁσίᾳ αὐτοῦ ταφῇ ἐν ἐκείνῳ τῷ εὐκτηρίῳ οἴκῳ, ἐκάστης ὥρας πρόσφορον λειτουργίαν, εἰς ἀναίρεσιν διαβόλου, καὶ εἰς καθαίρεσιν τῆς τούτου πλάνης. Ἐν ᾧπερ τόπῳ οὔτε ἡ διάστασις¹¹⁴ τοῦ χρόνου ἐκκοπὴν ἐκ¹¹⁵ τῶν ἰάσεων ἐδέξατο τοῖς προσερχομένοις πίστει τῷ τοῦ ἁγίου μάρτυρος λειψάνῳ.

¹⁰⁵ φήμης ... αὐτῆς illegibile P

¹⁰⁶ αὐτῆς καὶ φθάνειν P

¹⁰⁷ om. A

¹⁰⁸ om. A

¹⁰⁹ τούτῳ ὑμνούμενον A

¹¹⁰ f. 157r, ἀναφανέν || ὡς A

¹¹¹ φυλάττειν ὁ Κύριος A

¹¹² λευκὸν P

¹¹³ p. 174, τόπῳ || ἐδέξατο P

¹¹⁴ διάστασις A

¹¹⁵ om. P

15. Ἐτελειώθη δὲ τὸ μαρτύριον τοῦ μακαρίου καὶ ἐνδόξου μάρτυρος τοῦ¹¹⁶
Χριστοῦ Ἰουλιανοῦ, μηνὶ Ἰουνίῳ εἰκάδι πρώτη, εἰς οἰκοδομὴν καὶ ἀγαλλίαμα
πιστῶν, βασιλεύοντος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, σὺν τῷ Πατρὶ καὶ τῷ
Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.+

¹¹⁶ *om. P*

The martyrdom of the holy and glorious great martyr for Christ, Ioulianos of Cilicia

1. When Markianos, *legatus* in Anazarbus, was governor of the province of Cilicia Secunda, great rage prevailed among the lovers of false things.¹¹⁷ For that reason, being possessed by such a great madness, he cared less about the public affairs entrusted to him by the emperor's hand than he fussed against the Christians. Thus an eighteen-year-old lad was denounced to him, who was noble, not only because he had the ways of his soul focused on Christ, but also because he was of prominent lineage, possessing the rank of a councillor from his mother. He demonstrated such an educated demeanour in discussions that he was believed to have passed the age of mature men in the broadness of his learning. He appeared to most people in such a way – as far the faithful who saw him could perceive – that he took on myriads of forms, according to the shining of the Holy Spirit granted to him. To those of a child's age he appeared as a child. To the young he presented the forms of his countenance in a rosy form. As for the elderly, he surpassed them, for he was adorned with an elderly person's dignity due to his divine learning. To those who practised humility as ascetics he appeared more modest and eminent in humility. He was simply so much adorned with all good things by Christ's gift that he was believed by the worthy even to have the form of an angel. Thus, being rich in these gifts of God, and shining through the whole country of Cilicia Secunda, he was denounced as a Christian by the envy of the hater of goodness to governor Markianos who seized the accusation of Christianity as if it had been the greatest prey and, having sat at his tribunal, he ordered that Ioulianos be summoned before it.

2. When he stood before the governor's tribunal, he was asked by Markianos whether he was Ioulianos who had been denounced to him. After the leading members of the governor's council (*taxis/orde*) replied that he was the man, the governor said: 'Are you Ioulianos?' He replied: 'I am the man you have heard of, governor.' The governor said to him: 'What was your role among the foolish Christians?' Ioulianos said: 'Since my youth, I have been a Christian.' The governor said: 'When you were among those fools, what was your rank, a presbyter or deacon?' Saint Ioulianos said: 'It is unnecessary to talk at length about the same things, in as much as I have said once for all that I have been a Christian since my youth.' The governor said: 'Today I am conducting the trial against you; therefore

¹¹⁷ Pun substituting κίβδηλον ('false / forged') for εἰδωλον ('idol').

answer to me which office you had among them.' Saint Ioulianos replied and said: 'I am a Christian, governor, but do not have such a priestly rank, because only those who have God's approval, and the people's confirmation that they are faithful, are eligible for such a rank, and especially those whom God calls towards Himself.'

3. The governor said: 'You are not allowed to speak and call yourself a Christian. Now come and sacrifice to the gods, in order to preserve your good standing towards them.' Saint Ioulianos said: 'I was and am and shall be a Christian. And do not utter solicisms saying "gods," for there is only one God who made heaven and earth and the sea and all things in them, according to His dispensation. Then He also made man to whom He handed everything to be in his service, and ordained him to fear only God his Creator and to worship Him.' Markianos replied and said: 'That there is one god in heaven we know. That heaven was made by him is clear. Yet we must obey the invincible emperors and abide by their rulings. Therefore, sacrifice without torments, because I can see that you are opposing truth and are not devoted to the gods.' Ioulianos said: 'You should know, *consularis*, that I submit neither to the things which you or your emperor says nor to your gods who are stones and wood. For I submit to the King of eternity, who sits in heaven and from whom I have received since my infancy the law to worship Him alone.' Markianos said: 'Sacrifice and save yourself, lest you meet your end in torture.' Ioulianos replied and said: 'I shall not fear your torments nor pay heed to your threats, for I worship the heavenly God, and *Christ Jesus who will come to judge the living and the dead*.¹¹⁸' Markianos said: 'Stretch him on four sides, for I cannot remove his madness except like this.' The blessed Ioulianos replied and said: 'The knowledge of God is no madness, but *faith which works by love*,¹¹⁹ which you, the foolish and insane one, ignore.'

4. Markianos was enraged and said: 'Which is your family?' Ioulianos said: 'I have said several times and do not give up saying the same things again. The first and greatest, the noble and glorious thing: I am a Christian. As for the second, according to this vain world, I am of a lineage of councillors, for my father was a councillor too.' Markianos said: 'Let the *logistes (curator civitatis)* Kronides be summoned.' When he was summoned, he told him: 'What do you say, Kronides? What is his rank?' Kronides said: 'He is indeed of the noblest lineage, and a son of councillors. Now what kind of a demon has seized him, I do not know.' The governor Markianos secretly said to Kronides: 'Persuade him to sacrifice.' Ioulianos heard and said to the governor: 'You have been forcing me, and yet I do not accept to go mad and sacrifice

¹¹⁸ Cf. 2 Tim. 4.1

¹¹⁹ Gal. 5. 6.

to forged and vain things; and now shall I yield to this man?' Enraged by these words, the governor said: 'Scourge him and tell him: do not be a fool, but obey the gods!' Ioulianos says: 'I am no fool, but a Christian, and will not sacrifice to these your gods who are deaf and blind.' Hearing these things, Markianos said: 'Till when will you react and blaspheme? Come, sacrifice, and spare yourself, especially since you are a nobleman, so that you may not disgrace all those who share such a rank.' Saint Ioulianos said: 'I have a living God who grants me all my nobility.' Governor Markianos said: 'Heel him and tell him: "Obey the orders of the emperors".' Saint Ioulianos said: 'I obey the Almighty One and Christ, His true Son, and do not fear a man who drags me to doom.'

5. Markianos said: 'Open his mouth and pour into him wine with meat from the sacrifice.' Ioulianos replied and said: 'I am not afraid of you nor shall I be scared of your threats. For I have God in heaven, who will save me.' Markianos said: 'What now, Ioulianos? Behold, the wine of the sacrifice has been brought to you.' Saint Ioulianos said: 'Is this all the strength of your torments and threats? I have a God who strengthens me to bear your devices.' Markianos said: 'Stretch him, and beat him with rawhide.' Saint Ioulianos says: 'Christ, behold! Jesus, help and see, for they are coercing your servant to sacrifice to demons and forsake you who are God before all ages.' Markianos said: 'Are you not ashamed to invoke a man as god, indeed one who was crucified?' Saint Ioulianos says: 'This shame is upon all those who invoke the name of Jesus Christ.' The *ducenarius* Euilasios said: 'Sacrifice and do not be fooled by madness. The man whom you have just called a god and whom you invoke was crucified as a fraud, and there exist trial records about him.' Saint Ioulianos said: 'If you have the right to preside as a proconsul and have received letters authorising you to try me, show them. Otherwise, you are unnecessary in this procedure. Therefore, be a listener, for the *consularis* who has been appointed to our trial is enough for enforcing laws on us.' The *ducenarius* Euilasios said: 'I can see the level of your age and that you need clemency, because you have been seduced by fraud. Therefore, I called you back to your senses.' Saint Ioulianos said: 'It is you that suffer fraud by the demons whom you call gods. For, being stupid, you worship stones like yourselves.'

6. Markianos said: 'Sacrifice and be released, for you have not been summoned to give speeches!' Ioulianos said: 'I have said this several times, but you give no heed. I do not sacrifice to such gods who are of stone and wood, and the works of human hands, but to the living God who made all things.' Markianos said: 'Let him be raised on his shoulders and beaten with rawhide, for he is not getting rid of his

madness.’ Ioulianos said: ‘My Christ lives, who inspired me to learn His sacred letters at the age of eighteen. For you will not be able at all to convert me away from my faith in Him, since I am His true servant.’ Markianos said: ‘By all the gods, unless you obey me, I shall parade you in torments through the cities, and will make of you an example for all people.’ Ioulianos replied and said: ‘I ask God my creator and you as well to do this, so that the people may invoke me as their first helper in the cities to intercede on their behalf, possessing heavenly power, and so that you may understand that there is God’s power in me.’ Markianos said: ‘Let him be taken to gaol, so that we may see whether his God helps him.’ Saint Ioulianos replied and said: ‘By His merciful glory, He has helped and is helping me to the end, so that I may defeat the devices of you and of your father who is called Satan.’

7. Some days later he was publicly displayed in Anazarbus. There, then, Markianos sat at the tribunal and ordered God’s servant, Ioulianos, to appear. He appeared swiftly and he [Markianos] said to him: ‘Have the torments and the distance of the journey changed your mind? Come, sacrifice, and rid yourself of the madness which possesses you.’ Saint Ioulianos said: ‘Do you think that your torments can bend me? You should know that they rather give me determination, and I therefore come to you braver.’ Markianos said: ‘What kind of glory or which pride do you earn for yourself by being unwilling to sacrifice and yield to the emperors? Are you better than Antonios and Palladios?’ Ioulianos replied and said: ‘I very much differ from such people; they were themselves fooled into doom.’ Markianos said: ‘Listen to me, for I am advising you as if I were your own father, especially because I can see that you have such an education. For what do you think about the people of your stock?’¹²⁰ Saint Ioulianos said: ‘If you wish to hear about my stock, let me tell you. Just as all those who stand by you wish to achieve greater success, even so do I strive, above all kinds of success, to confess Jesus Christ, for there is no greater success than this.’ Markianos said: ‘I can see that you are deranged and insane, and will therefore treat you as a madman.’ Ioulianos replied and said: ‘I am not insane, but sane.’ Markianos said: ‘Stretch him and beat him with raw leather strips. He may

¹²⁰ The formulation of this section is obscure and there is substantial difference between the two manuscripts. We prefer the reading γένεσις of the Athos manuscript to γνῶσις in the Paris manuscript. Γένεσις is probably an equivalent to the legal sense of the Latin *origo* – family background. The governor seems to be asking Ioulianos to consider how much he disgraces his family and the whole curial class. This is also echoed in the *Life of Ioulianos and Basilissa* 20. 538-542: ‘But I hear that you are well known, so I am adjourning the punishment, to spare your good name. Because of this, I urge you, as my son, to hasten gladly, offering frankincense to the gods, in praise of your family’. Ioulianos replies (21. 544-545): ‘You are not able to recognise the praise of my family.’ (translation A. P. Alwis). If used γνῶσις rather than γένεσις, however, it would also make sense, as a reference to Julian’s learning and education. In such a case, the phrase would be translated as: ‘the people of your learning’.

thus be convinced to give up his madness.' Ioulianos says: 'Neither fire nor sword will make me apostatize. I am giving up my flesh to you. Do as much as you like. You have power over my body, but my soul is ruled only by God who can save me and destroy the impious like you in gehenna.' Markianos said: 'I shall treat you according to your madness and according to the senselessness which prevails over you.' Saint Ioulianos said: 'I shall be mad and foolish, if I abandon the treasure of my eternal life and join the folly of the hater of goodness.' Markianos said: 'Your whole self seems to be a demon to me.' Ioulianos said: 'I am a Christian and have no demon. For we drive the demons out of people, whereas you believe them to be gods and worship them.'

8. The most abominable governor was filled with rage and ordered his servants, saying: 'Bring him to the altar, hold his hands, put frankincense into wine, and pour the wine into his mouth.' Saint Ioulianos said: 'Why are you forcing God's servant to become useless and sacrifice to idols, while there is only one God in heaven?' Markianos said: 'Wine has already been poured into you, and you have put your hands onto the altar. Therefore, sacrifice by your own will.' Ioulianos said: 'You treat me in a tyrannical manner, therefore I ignore you. A person who wishes to sacrifice to stones comes forth willingly, and is not held by force.' Markianos said: 'Heel him, for the vertigo of his madness prevails over him.' Ioulianos replied to him: 'I have told you that you have power over my body. Treat me as you wish.' Markianos said: 'How many things have I allowed and forgiven you! I have advised you with so much flattering, trying to rid you of your rough manners, but you persist in the same. But at least obey me now and sacrifice to Apollo, for he is a great god.' Saint Ioulianos said: 'You are right to call him Apollo, for from the name alone it is manifest that any man who sacrifices to him destroys his own soul.' The governor got angry and said: 'Stretch him from his hands and torment him, so that the demon who follows and fools him may depart from him.' Ioulianos said: 'Being a Christian, I have no demon, but rather defeat the demons through Christ who dwells in me.' Markianos said: 'Sacrifice, otherwise I shall destroy you miserably, treating you with gridiron.' Saint Ioulianos says: 'Do not bother, for I do not sacrifice to gods who were carved by humans. Indeed, I can see that, had there been no crafts in humankind, you would not have had any gods and would have been godless.' Markianos said: 'You should know that I shall treat you with torments which you do not expect.' And he ordered him to be taken up to prison. Ioulianos replied and said: 'I fear the torments of God, because your torments will earn me benefit.'

9. Saint Ioulianos was once again brought to public display at Aegae. The governor sat again at the tribunal, ordered that the blessed Ioulianos be brought forth, and tells him: 'If you have parted from the terrible demon within you, obey the invincible emperors.' Saint Ioulianos said: 'The God that is in Flavias is the same also in Anazarbus, and the same also here, and He does not let me forsake Him and worship idols.' Governor Markianos said: 'Do you not know that the Augusti have ordered that you be burned alive?' Ioulianos said: 'Fulfil the order of your father who is called Satan.' Markianos said: 'I shall not kill you as you want, but will kill you by torture, and will give you up to weak fire.' Saint Ioulianos said: 'I serve the Almighty God, and obey the commandments of the law of Him who can save me from your lawless hands.' Markianos said: 'Ioulianos, do you have a mother?' He replied and said: 'I do not have one.' Markianos said: 'What does the council say?' Some people from the city/ council¹²¹ replied and said: 'He has.' The governor called again the blessed man and asked him: 'If you have a mother, tell us.' The saint said: 'I have my nurse as a mother.' Markianos said: 'By care of the council, she will be summoned, while he will be taken to gaol.' Markianos declared to him: 'Let this be clear to you: unless you correct yourself, you will meet the end of your life badly. For you have gone through all the cities misbehaving and were not ashamed.'

10. After a few days passed, the governor sat at the tribunal and ordered that the servant of God present himself together with his mother and nurse, Asklepiodora. When they arrived, the governor said: 'Why are you lying, Ioulianos, claiming that you have no mother?' The saint replied: 'I am allowed to lie for the sake of my mother who has laboured so much for me.' Markianos said: 'Asklepiodora, what is your profession, and why do you wander around, following your son?' Asklepiodora replied and said: 'I follow my most sweet son and we carry sheets and other goods for everyday use, so that we may sell them for a price and earn our living, whenever we are in need.' Indeed, so much did she believe that he would not die. Markianos said: 'Asklepiodora, come and change his mind by your words, and turn him away from the madness which possesses him. For, as you can see, after so much flattering, advice, and torture, I have not managed to change the hardness of his determination.' Asklepiodora replied and said: 'My child, Ioulianos, you know that from the beginning I taught you the sacred letters. Listen to me also now and protect yourself.' Saint Ioulianos replied to her: 'Mother, do your own business and offer your apology as you please.' Asklepiodora said: 'Can you see, *consularis*, that he is rough at me? But give him to me for three days, and I shall recall him to

¹²¹ The readings of both manuscripts are possible: τινὲς τῶν τῆς πόλεως P/ τινὲς τῶν τῆς τάξεως A

reason.' Markianos said: 'What does this mean that you are requesting three days? Do you intend to give yourself and your son poison, so that you may die?' Saint Ioulianos said: 'May that never happen to us. For it is preferable for us to commit this evil and sacrifice than to attempt to kill ourselves, for in Judgement the man who harms himself will suffer greater punishment.' Markianos said: 'You will have the whole period of the three days, and, by all the gods, unless you accept to sacrifice, I shall put you into a sack of sand with beasts, and you will be thrown into the middle of the sea. For you should not think that poor women will collect your bones and keep them in their bosom as of a righteous man, or that you will go up to your God in heaven.' The blessed Ioulianos replied: 'Do as you wish; only release me quickly.' Markianos said: 'Let him be taken to gaol, till the period of three days expires.'

11. When the period of three days passed, governor Markianos sat at the tribunal and said: 'Let Ioulianos be summoned.' When he was summoned together with his mother and they stood at the tribunal, the governor said to them: 'Behold, all the three days have passed. So, come and sacrifice.' Saint Ioulianos said: 'I and my mother have resolved to finish this life as Christians.' Markianos said: 'I have overcome all your tricks. At least you, then, Asklepiodora, come forth and sacrifice.' Asklepiodora said: 'I am a Christian and do not obey to sacrifice to empty and defiled gods who neither see nor hear, nor shall I take my child away from the living God and make him obey impure demons.' Markianos said: 'Ioulianos, is your mother chaste?' Saint Ioulianos said: 'Very few women have been as chaste as this in life.' Markianos said: 'So would you be pleased to see her becoming a prostitute?' Ioulianos replied and said: 'If you force and assault her violently, she must endure this.' Markianos said: 'Come and sacrifice, Asklepiodora, so that your son may see you and be persuaded to sacrifice.' Asklepiodora said: 'I am a Christian and do not sacrifice to idols, but worship God in heaven.' Markianos said: 'Seize and take her to the brothel, so that forty men may violate her. For it is hard to eliminate a wicked nature.' And he says to Ioulianos: 'What do you say, Ioulianos? You see that your mother is becoming a prostitute. Sacrifice, so that she may be recalled.' Saint Ioulianos said: 'If you force her to become a prostitute, how am I concerned? Yet you must not disgrace her, for she is a notable and possesses documents (*codicelli*) from her father that she is a noblewoman.' Markianos said: 'Take her from the brothel, heel her and release her. As for Ioulianos, lift him up on your shoulders, for I cannot cease the bitterness of his soul.' Saint Ioulianos replied and said: 'As much as you can, maltreat me as you like. For I have God who strengthens me to endure all your devices, and He will help and release me from your hands.' Markianos said: 'Heel

him and tell him: "Sacrifice to the gods!" Ioulianos said: '*Consularis*, you should know that not only you, but even if the whole of your order and all the crowd of your attending officers were to come, they would not convert me to abandon the living God and worship dead idols and impure demons.' Markianos said: 'Stretch him from his hands, and beat him with raw leather strips, telling him: Get rid of your deeply rooted madness!' Saint Ioulianos replied and said: 'If only you were also possessed by madness like this.'

12. The governor was enraged by these words of his and ordered that a sack, sand, and beasts be brought forth, and that the saint be put inside with them, and the sack be sown up and thrown into the sea. Saint Ioulianos replied and said to him: 'I have God in heaven and Jesus Christ who will come *to judge the living and the dead*¹²² as my helper, and I thank Him for delivering me from your lawless hands.' When he said these words, the servants, following the order of their master, threw him into the open sea and the holy martyr Ioulianos ended his life, having commended his soul to the Lord.

13. His holy relic was washed up in the city of Alexandria in Egypt, on the site called Bapheion ('Fullery'), for thus God granted it as a gift to that country, to be a precious treasure and means of protection. A pious woman, who had been a widow for many years, collected and stored it in a modest little building. She kept it like a very great treasure, providing every care and veneration to the relic of the holy martyr. When her child died, being an infant, she buried him together with the holy and venerable relic of the holy martyr Ioulianos. Once the child received the life-giving burial, as befits the faithful, and rested next to the body of the holy martyr, a person possessed by a powerful spirit and driven by it approached the little building where the body of the saint had been laid to rest. Suffering myriads of torments, as the demon was scourged by the divine grace of the place, he gathered other spirits towards himself through the persons they tormented. They spent there every day and night, waiting for their case to be dealt with. Thus a great fame about it spread throughout Egypt, and everyone was attracted by it and visited the house where the Lord's martyr Ioulianos lay.

14. There also came among them, with great faith and piety, the brotherhood of the most pious brethren who live at Tabennesi, and looked for the newly revealed martyr, so that, in agreement with most of the faithful, they might remove the body of the martyr from the little house where it lay, and might honour it with the proper

¹²² Cf. 2 Tim. 4.1

funerary rite, with great honour and all the fitting service. Now, although they all came with piety and great faith, the grace given to the martyr by no means allowed him to be transferred to a different place. For, once the relic had received that first burial, [the grace] kept guard, lest [the relic], being unburied, were regarded as impure by the infidels. Now, despite the fact that several spirits were assaulting them at the aforesaid little house, all the pious men who had come together persevered with tears, in prayer and fasting, and they removed it, after the Lord revealed it. They found the widow's child that had been buried together with the relic of the holy martyr, being beautiful in appearance, even more so in his burial than he had looked during his lifetime. Even by that, most of the faithful concluded that God knows to safeguard not only the bodies of the righteous, but indeed of all those who believe in Him. Now, once the child had been seen by all, he was immediately subjected to corruption, whereas the body of the holy martyr Ioulianos, white like snow and resplendent like the sun, was preserved till its complete burial. Commended by all the holy and pious men to the solemn and sacred place which was provided and indicated by the Lord, it also received due service which is performed by the brethren at his holy burial in that prayer house every hour, for the destruction of the Devil and the demolition of his fraud. At that place, not even the passing of time has allowed an interruption of cures for those who visit in faith the relic of the holy martyr.

15. The martyrdom of the blessed and glorious martyr of Christ Ioulianos was accomplished on the twenty-first of June, to the edification and rejoicing of the faithful, during the reign of our Lord Jesus Christ, with the Father and the Holy Spirit, now and forever and to the ages of ages. Amen.'

Οὗτος ὁ ἅγιος μάρτυς Ἰουλιανὸς ἦν ἐκ τῆς Ἀναζαρβέων πόλεως τῆς δευτέρας τῶν Κιλικίων ἐπαρχίας, υἱὸς γενόμενος βουλευτοῦ, μητέρα ἔχων χριστιανήν, πάσῃ τε παιδείᾳ τῶν ἱερῶν γραμμάτων παιδευθείς. Καὶ ὀκτωκαίδεκα χρόνων γεγονώς, προσήχθη Μαρκιανῷ τῷ ἡγεμόνι, καὶ πολλὰ καταναγκασθεὶς ἀρνήσασθαι τὸν Χριστόν, ἀσάλευτος ἔμεινεν τῇ πίστει. Διὸ τύπτεται πολλαχῶς καὶ ἀνοίξαντες βία τὸ στόμα αὐτοῦ, ἐκχέουσιν ἐπ’ αὐτῷ τοῦ τε οἴνου καὶ τῶν κρεῶν τῶν εἰδωλοθύτων, καὶ πτερνίζουσιν αὐτὸν καὶ ἄγουσιν ἐν Αἰγέαις τῇ πόλει, κάκεῖ καταναγκασθεὶς θῦσαι, οὐκ ἐπέισθη. Βάλλεται οὖν ἐν φρουρᾷ καὶ ἄγεται ἡ μήτηρ αὐτοῦ Ἀσκληπιοδώρα, καὶ ἐρωτηθεῖσα ἡτήσατο δοθῆναι αὐτῇ τὸν υἱὸν αὐτῆς ἐπὶ τρεῖς ἡμέρας πρὸς τὸ βουλευσασθαι σὺν αὐτῷ. Καὶ τούτου γενομένου, ἄγονται αὐθις εἰς ἐξέτασιν καὶ ὠμολόγησαν μέχρις αἵματος τὴν τοῦ δεσπότη Χριστοῦ πίστιν καὶ ἐν αὐτῇ ἀποθνήσκειν. Τὴν οὖν Ἀσκληπιοδώραν πτερνίσαντες ἀπέλυσαν, τὸν δὲ ἅγιον Ἰουλιανὸν ἐνέβαλον εἰς σάκκον πλήσαντες ψάμμου καὶ θηρίων ἰοβόλων, καὶ ἐνέβαλον μέσον τοῦ πελάγους τῆς θαλάσσης, κάκεῖ τελειωθεὶς παρέδωκε τῷ Θεῷ τὴν ψυχὴν.

Ἐκρίπτεται δὲ τὸ λείψανον αὐτοῦ ἐκ τῆς θαλάσσης ἐν τῇ Ἀλεξανδρέων πόλει τῇ πρὸς Αἴγυπτον, ἐν τῷ καλουμένῳ Βαφείῳ. Γυνὴ δέ τις Χριστιανὴ χήρα εἰς τὸν ἑαυτῆς οἶκον¹²³ τοῦτο ἀναλαβοῦσα, διὰ τιμῆς εἶχεν, ὅθεν καὶ τὸν αὐτῆς υἱὸν τεθνηκότα τῇ θήκῃ τοῦ μάρτυρος ἐναπέθετο. Πολλῶν οὖν δαιμονίωντων ἐρχομένων καὶ καθαριζομένων, ἐλθόντων τῶν Ταβερνησιωτῶν ἁγίων μοναχῶν καὶ ἐτέρων πλείστων¹²⁴ ἐπὶ τὸ ἄραι τὸ λείψανον αὐτοῦ, εὔρον τὸ συνταφέν παιδίον ὡραῖον τῇ ὄψει παρ’ ὃ ἦν ἐν τῇ ζωῇ αὐτοῦ, καὶ τὸ τοῦ μάρτυρος λείψανον λευκὸν ὥσει χιόνα. Καὶ μεταθέμενοι αὐτὰ ἐν τόπῳ ἐπισήμῳ αἰνεσιν τῷ Θεῷ ἀνέπεμψαν, διὸ θαυματουργαίαις πληροῦσι τοὺς προσιόντας ἐκ πίστεως, εἰς δόξαν Θεοῦ τοῦ ἐνδοξαζομένου ἐν τοῖς ἁγίοις αὐτοῦ. Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.+

¹²³ p. 160, ἐαυτῆς ἢ οἶκον P

¹²⁴ πλεῖστον P.

The martyrdom of the holy and glorious great martyr Ioulianos in epitome

This holy martyr Ioulianos came from the city of Anazarbus of the province of Cilicia Secunda. He was the son of a councillor, had a Christian mother, and was educated in all learning of the sacred letters. When he was eighteen, he was brought before the governor Markianos and, although he was several times forced to deny Christ, he stayed unshaken in the faith. For this reason, he was beaten in several ways, they opened his mouth, and poured onto him from the wine and meat of the sacrifice, they heeled him, and brought him to the city of Aegae. There, although coerced to sacrifice, he did not obey. Thus, he was put into gaol, and his mother, Asklepiodora, was summoned and, when questioned, she requested her son to be given to her for three days, in order to consult with him. When this was done, they were brought again to interrogation and confessed their faith to death in their Master, Christ, and their readiness to die in it. Thus, they heeled Asklepiodora and released her, whereas the holy Ioulianos they put into a sack which they had filled with sand and venomous beasts, and they threw him into the open sea. And there he died and commended his soul to God.

His relic was washed up by the sea at the city of Alexandria in Egypt, at the so-called Bapheion. A certain Christian woman, who was a widow, collected it at her house, and kept it in honour. For that reason, she also buried her son at the martyr's tomb, when he died. Now, since several demoniacs were coming and being cleansed, the holy Tabennisiot monks and several other people came to collect his relic, and they found the boy that had been buried with the saint being more beautiful in appearance than he had been during his lifetime, and the martyr's relic being white like snow. They moved them to some dignified place, and offered up praise to God. They thus fill with miracles those who approach in faith, to the glory of God who is glorified in His saints. To Him be glory to the ages. Amen.