

Vthazares the kinges turo condemned to be beheaded.

The message of Vthazares To the king.

The cause openly cryed, why Vthazares was beheaded.

The end and martyrdom of Vthazares.

The martyrdom of Symeon Archb.

The exhortatio of Symeon the Archbishop to the martyrs at their death, when he also hymselfe should suffer.

him, whether to intreat him wyth gentlenesse, or wyth rigor, at length in this mode commaunded the sayde Vthazares his old auncient seruant, and first Tutor & bynnger vp of his youth, to be had away, and to be beheaded: as he was going to the place of execution, he desired of the executioners, a lyttle to slaye, whyle he myght sende a message vnto the king, which was this (sent in by certayne of the kings most trusty Eunuches) desiring him that for all the old and faythfull seruyce he had done to his father, & to him, he would now requite him w<sup>th</sup> thys one office a-gayne, to cause to bee cryed openly by a publike cryer in these wordes following: that Vthazares was beheaded not for any trechery or crime committed agaynst the king or the Realme, but onely for that hee was a Christian, and would not at the Kinges pleasure denye hys God. And so accordyng to hys requeste it was performed and graunted. For thys cause dyd Vthazares so much desire the cause of hys death to be published: because that as his shrynkinge backe from Christ, was a great occasion to manye Christians to doe the lyke: so nowe the same hearing Vthazares dyed for no other cause but only for religion of Christ, shoulde learne lykewyse by hys example to bee feruente and constant in that which they profess. And thus thys blessed Eunuch dyd consummate hys Martyrdom. Of the which hys Martyrdom, Symeon hearing being in pylson was very ioyfull, and gaue god thanks. who in the nexte daye following, being brought forth before the King, and constantly refusing to condescende to the Kinges request, to worshipp vniuersall creatures, was lykewyse by the commaundement of the King beheaded, wyth a great number mo, whiche the same daye also did suffer, to the number as is sayd of an hundred and moze. All whiche were put to death before Symeon, he standing by, and exhortyng them, wyth comfortable wordes: admonishing them to stande firme and stedfast in the Lord, teaching and teachyng them concernyng death, resurrection, and true pietye, and proued by the Scriptures y<sup>e</sup> to be true which he had sayde. Declaryng mozeouer that to be true lyfe in deede, so to dye: and that to be death in deede, to deny or to betray God for feare of punishment. And added further, that there was no man alyue, but needes once must dye. For so much as to all men is appoynted necessarilye, here to haue an ende. But those thyngs which after this lyfe followe hereafter, to bee eternall, which neyther shall come to all men after one sorte. But as the condition and trade of lyfe in dyuers men doth dysfer, and is not in all men like: so the tyme shall come, when all men in a moment shall render and receaue accordyng to theyr dooynges in thys present lyfe immortall rewardes: such as haue here done well, of lyfe and glory, such as haue done contrary, of perpetual punishment: As touching therefore our well doying, here is no doubt but of all other our holy actions and vertuous deedes, there is no hyer or greater deede, then if a man here loose his lyfe, for hys Lord God. Wyth these wordes of comfortable exhortation, the holye Martyrs being prepared, willyngly yelded vp their liues to death. After whom at last followed Symeon, with two other Priestes or Ministers of his Church, Abedecalaas, and Ananias, which also wyth him were pertakers of the same Martyrdom. At the suffering of thoe aboue mentioned, it happened that Pufices one of the Kinges offycers, and ouersee of hys Artificers, was there present: who seeing Ananias being an aged olde father, somewhat to shake and tremble at the sight of them that suffered: A father (sayde he) a iytile moment shyt thyne cies, and be strong, and shortly thou shalt see the sight of God. Upon these words thus spoken, Pufices immediately was apprehended & brought to the King. who there confessing hymselfe constantly to be a Christian, and for that he was very bold and hardy before the king in the cause of Christs faith, was extremely and most cruelly handled in the execution of his Martyrdom. For in the upper part of hys necke they made a hole to thrust in theyr hande, and pluckt out hys tongue out of hys mouth, and so he was put to death. At y<sup>e</sup> which time also the daughter of Pufices, a godly virgine, by the malicious accusation of the wicked, was apprehended & put to death.

The next yeare following, vpon the same day, when the Christians did celebrate the remembraunce of y<sup>e</sup> Lords passion, which wee call good Frydaye before Easter (as wytnesse th the sayde Sozomenus.) Saporess the king directed to a cruell and sharpe Edict throughout all his land, condemning to death all them, whoeuer confessed themselves to be Christians. By reason whereof an innumerable multitude of Christians, through the wicked procuring of the malignant Magicians suffered the same tyme by the sword, both in Citie and in Towne: some being sought for, some offering themselves willyngly, least they

shoulde seeme by their sylence to deny Christ. Thus all the Christians that could be founde, without pittie were slaine and diuers and of the kinges owne court and household. Amonge whom was also Azades an Eunuche, and whome the King did entirelye lone and fauoure. Which being greatlye moued with the sorrow thereof commaunded after that, no Christians to bee slayne, but them onely which were the Doctours and teachers of Chyistian Religion.

In the same tyme it happened that the Quene fell into a certaine disease: vpon the occasion whereof the cruell Itwes with the wicked Magicians, falsly and maliciously accused Trabula, the sister of Symeon, the Martyr, a godly Virgine, with an other sister also of hers: that they had wrought pyric charms to hurt the Quene, for the reuengyng of the death of Symeon. This accusation being receaued and beleueed: innocent Trabula, with the other were condemned, and with a sawe cut in sunder by the middle. whose quarters were then hanged vpon stakes: the Quene goyng betwene them, thinking thereby to be deliuered of her sickenes. This Trabula, was a mayde of a ryght comely beauty, and verrey amiable, to whome one of the Magicians cast great loue, much desiring and labouryng by gyftes and rewardes sent into the pylson to wyne her to hys pleasure: promysing that if she woulde applye to hys request shee shoulde bee deliuered and set at libertye. But she wterly refusing to consente vnto hym, or rather rebukyng him for his incontinent attempt: dyd chuse rather to dye, than to betraye cyther the Religion of her mynde, or the virginite of her body. Sozom.

Sozom. so much as the king had commaunded that no Christians should be put to death, but onely such as were the teachers and leaders of the focke: the Magicians and Archmagicians, left no diligence vntried, to set forward the matter. where by great affliction and persecutions was among the Bishops and teachers of the Church, which in all places, went to slaughtre, especially in the country of Diabeno: for that part of Persia about al other was most Chyistian, where Acepimas y<sup>e</sup> Bishop with a great number of his focke and clergy, were apprehended and taken: vpon the apprehension of who the Magicians to satisfie y<sup>e</sup> kings commaundement, dismissed al the rest, onely deteynyng them of their huing and goods. Onely Acepimas the bishop they retayned, with whom one Iacobus a Minister or priest of his church was also ioined: not of any compulsion, but onely as hymselfe so desired and obtained of thoe Magicians, y<sup>e</sup> he might solow him, & be coupled in y<sup>e</sup> same bonds to serue the aged bishop, and to relieue (so much as he might) his calamities, and heale his woundes. For he had bene long scourged before of the Magicians, after they had apprehended him, and brought him to worshippinge the sunne, which thing because he would not do, they cast him into prison againe, where this Iacobus was waiting vpon him. At the same tyme likewise Athalis a Priest or Minister, also Azadanes and Abdiesius Deacons were imprysoned, and miserably scourged for the testimony of the Lord Jesus. After this the Archmagus clipping his tyme, commauneth to the king of them, hauing authoritic and commaission giuen him (vnles they would worship the sunne) to punish them as he pleased. This commaundement receyued of the king, the master Magus doth declare to the in prison. But they answered againe plainly, that they would neuer be either traiters of Christ, or worshippers of the sunne. wherupon without mercy they were put to bitter tormentes. where Acepimas strongly persisting in the confession of christ, endured to death. The other being to lesse rent & wounded with scourges, yet continued unreasonably alyue. And because they woulde in no case turne from their constant sentence, were turned againe into prison. Of whome Athalis in the tyme of his whipping was so drawne & ractt with pulling, that both his armes being loosed out of the ioynts, hanged downe from his body: which he so caried about without vse of any hande to feede hymselfe, but as he was fed of other.

Miserable and almost innumerable were the slaughters vnder the raigne of this Saporess, of Bishops, Ministers, Deacons, religious men holy virgins, and other ecclesiastical persons such as did then cleaue to the doctrine of Christ and suffered for the same. The names of the bishops besides the other multitude taken in that persecution, is recited in Sozom. lib. 2. and in Niceph. lib. 8. cap. 37. in this order following, Barbasymes, Paulus, Gaddiabes, Sabinus, Maareas, Mocius, Iohannes, Hormidas, Papas, Iacobus, Romas, Maareas, Agas, Boches, Abdas, Abiesius, Ioannes, Abramius, Agdelas, Sabores, Ifaac, Daufas Bico. Also with Maureanda his fellow bishop, and the rest of his Churches vnder hym,

A noble court-yer Martyr.

The prouision of God to faue the Christians.

Trabula with her sister, martyrs. Trabula the sister of Symeon. False accusation rathly beleueed. Trabula, and her sister sawe in sunder. The blinde charme of the wicked Quene.

Example of maydenly chastitie. in Trabula.

Ex ecclesiast. Hist. 2. cap. 13. Persecution agaynst the Bishops and teachers of the church in Persia.

Acepimas by thof Martyr. Iacobus Priest Martyr. Example of true Christian charitie and singular piety in Iacobus.

Athales Deacon. Azadanes Deacon. Abdiesius Deacon, Martyr. This Archmagus, and magi (as Xenophon sayth) was an order of frigidit among the Persians, which had the greatest stroke in the land next to the king. The end and martyrdom of Acepimas Bishop. Athalis lost the vse of both hys armes being pluckt from the ioynts of his body.

Ex Sox. 2. li. 2. cap. 13. in Nicepho. lib. 8. cap. 37. Barbasymes, Paulus, Gaddiabes, Sabinus, Maareas, Mocius, Iohannes, Hormidas, Papas, Iacobus, Romas, Maareas, Agas, Boches, Abdas, Abiesius, Ioannes, Abramius, Agdelas, Sabores, Ifaac, Daufas Bico. Also with Maureanda his fellow bishop, and the rest of his Churches vnder hym.

Abedecalaas, Ananias, Martyrs.

The story of Pufices Martyr.

The free speech and boldnes of Pufices.

The cruell martyrdom of Pufices. The daughter of Pufices Martyr.

A cruell edict of Saporess agaynst the Christians.

Innumerable martyrs in Persia.