
Legenda Beati Exdrae Prophetæ ○ THE VISION OF ESDRAS

INTRODUCTION

Eight Latin manuscripts are presently known: The *Vatican MS* (12th Century, on which is based the translation by H.F.D. Sparks and [that included in this collection](#)) provides the shortest version of the document; prior to 1984, this was often regarded as the oldest extant form of the text, to which secondary expansions had been added to yield the longer recension attested in other *MS*, but many now regard this short recension as an abbreviation of the longer form extant in other *MSS*. The *Linz MS* (10th–11th Century) attests a longer version of the document and includes sections that were often considered interpolations, but which many now believe were dropped from the Vatican form of the document. The *Heiligenkreuz MS* attests to a third form of the document, also longer than the *Vatican MS* but distinct from the text preserved in the *Linz MS*. Four other *MS*, from the 12th & 13th Centuries, have not yet been published but are reported to preserve a form of the text closely related to that of the *Heiligenkreuz MS*, with the majority of variants being matters of spelling and orthography. The *Barberini MS* (14th–15th Century), first published in 1984, contains further material not included in any of the other *MSS* and so appears to represent and even fuller recension; the Latin text included herein is of this *MS* (taken from an early version of the Online Critical Pseudepigrapha).

AUTHORSHIP AND DATES

The *Vision of Esdras* is, in its present form, clearly a Christian work. It was composed sometime prior to the 10th Century AD (the date of the oldest attested manuscript), but the date of its composition is difficult to pinpoint more precisely. The text is extant only in Latin but this is generally thought to be a translation and/or adaptation of a lost Greek precursor. It exhibits a close relationship with other Pseudepigrapha that focus on the figure of Ezra, in particular the *Apocalypse of Esdras* and the *Apocalypse of Sedrach*, but the nature of this relationship is not yet clear.

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¹ Cum orasset Exdra ad dominum Ihesum Christum dixit: Domine, dona mihi fiduciam ut non timeam dum uideo iudicia peccatorum. ² Et dati sunt mihi septem angeli tartaruci et eleuauerunt me deorsum sex milia septingentos gradus in infernum. ³ Et uidi ibi portam igneam et egrediebatur per eam flamma fortissima septingentos et duos pedes et foras portas iacebant dragones et leones et canes nigri quorum de ore et aure ac oculis egrediebatur flamma fortissima. ⁴ Veniebant uiri iusti et transiebant cum gaudio. ⁵ Et interrogauit angelum qui me ducebat: Qui sunt isti, domine, qui cum tanto gaudio procedunt? ⁶ Dixit mihi: Isti sunt uiri sancti et timorati, quorum elemosina eleuata est in caelis, ⁷ isti sunt qui elemosinas multas fecerunt,

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¹ Ezra prayed to the Lord Jesus Christ, saying, "Lord, give me faith not to fear when I see the judgement of the sinners." ² And he gave me seven angels of Tartarus, who carried me down six thousand seven hundred steps into hell. ³ And I saw there a fiery gate and from this issued a fierce flame of seven hundred and two feet; and outside the gate were dragons, lions, and black dogs, from whose mouths, ears and eyes issued a fierce flame. ⁴ Strong, just men came and passed with joy. ⁵ And I asked the angel leading me, "Who are these, lord, who advance with so much joy?" ⁶ He said to me, "These are the strong, the holy and the devout, whose good deeds have ascended to heaven, ⁷ those who did many good

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- ¹ The Vatican MS lack 'Jesus Christ', here following the Barberini MS.
- ² 'Tartaruci' is a correction following the OCP text; the Barberini MS has 'tartar'; some translate 'angels of Tartarus' as 'angels of hell'; here, we follow the MSS & Sparks. (In Greek mythology, 'Tartarus' is the lowest region of the world – beneath Hades, it is the ultimate prison: unpleasant and inaccessible.) In place of 'six thousand seven hundred', here following the Barberini MS, the Vatican MS has 'seventy'. The literal translation of 'down', here following Sparks, is 'over'; the Linz MS has 'down in'. In place of 'hell' (infernum – literally, 'the inferno'), Sparks has 'the nether regions'; here, and in many other places, the OCP text has 'infemum' in place of 'infernum' – almost certainly a transcriptional error.
- ³ The Vatican MS lacks the mention of the 'dragons' and 'black dogs', here following the Barberini MS.
- ⁴ For this verse, the Vatican MS reads, "The most powerful men were entering and passing through the fire, and it did not touch them."
- ⁵ Whereas, in the Vatican MS, the narrative consistently refers to Esdras in the 3rd person (Et dixit Esdras: Qui sunt isti, qui tam securi procedunt?), in the Barberini & Linz MSS, Esdras almost invariably speaks of himself in the 1st person (Et interrogauit angelum qui me ducebat: Qui sunt isti, domine, qui cum tanto gaudio procedunt?).
- ⁶ An alternative translation for 'good deeds' (elemosina) is 'almsgiving'.
- ⁷ For this verse, here following the Barberini MS, the Vatican MS (as translated by Sparks) reads, "who gave alms generously, clothed the naked, and desired a good desire."

nudos uestierunt, esurientes saciauerunt, sitientibus dederunt bibere. ⁸ Et ueniebant peccatores ut ingrederentur per ipsam portam. Dragones et canes percuciebant eos et ignis incendebat eos. Dicebant: Domine, miserere, et non miserebatur. ⁹ Et interrogaui angelum qui me ducebat: Domine, qui sunt isti qui in tanta poena instituti sunt? Et dixit mihi: ¹⁰ Isti sunt qui negauerunt dominum et in die dominico manserunt cum mulieribus, et ideo sunt in tormenta. ¹¹ - Domine, parce peccatoribus.

¹² Et tulerunt me deorsum et demerserunt me septingentos gradus in infernum. Et uidi ibi homines manus ligatos deorsum.

¹³ Alii dyaboli ignem ministrabant, alii cum fuste de igne percutiebant eos. ¹⁴ Et interpellabat terra dicens: Caedite et nolite parcere eis, quia super me multa mala fecerunt. ¹⁵ Et interrogaui angelum: Domine, qui sunt isti qui in tanta poena sunt instituti?

¹⁶ Et dixit mihi: Isti sunt qui cum mulieribus maritatis fornicauerunt.

works, clothed the naked, fed the hungry and gave the thirsty drink.” ⁸ And sinners were coming to enter through the gate; the dragons and dogs whipped them and the fire burnt them. They said, “Lord, have mercy;” but he showed no mercy. ⁹ And I asked the angel leading me, “Lord, who are these being habitually punished so severely?” And he said to me, ¹⁰ “They denied the Lord and, on the Lord’s Day, sinned with women, and are thus in torment.” ¹¹ “Lord, spare the sinners.”

¹² And they took me down, descending seven hundred steps into hell; and I saw there men with their hands tied down.

¹³ Some devils were feeding them fire; others were piercing them with whips of fire. ¹⁴ And the earth cried out, saying, “Cut them down and do not spare them for, on me they did many evils.” ¹⁵ And I asked the angel, “Lord, who are these being habitually punished so severely?” ¹⁶ And he said to me, “Those are they who had sex with married women; ¹⁷ the

⁸ The Vatican MS does not mention the ‘dragons’ and lacks the final sentence, here following the Barberini MS.

⁹ For this verse, the Vatican MS reads simply, “And Esdras said, “Lord, who are these?”” The translation of the remainder of the verse is taken from that of Sparks in v. 15.

¹⁰ The Linz & Heiligenkreuz MSS add ‘before Mass’ before ‘on the Lord’s Day’ and, along with the Vatican MS, lack the final clause of this verse.

¹¹ The Vatican MS adds ‘and Esdras said’ (Et dixit Esdras) at the beginning of this verse; here, we follow the Barberini MS.

¹² The Vatican MS has ‘fifty’ in place of ‘seven hundred’ and ‘standing in torments’ in place of ‘with their hands tied down’.

¹³ The Linz & Heiligenkreuz MSS lack the 2nd part of this verse. The Vatican MS has ‘angels’ in place of ‘devils’ (dyaboli).

¹⁴ After ‘beat’, Sparks adds ‘them’; here, we follow the MSS.

¹⁵ In place of ‘habitually’ (instituti), Sparks has ‘daily’.

¹⁶ As in similar instances, the Vatican, Linz & Heiligenkreuz MSS have ‘the angels said’ in place of ‘he said to me’, here following the Barberini MS.

¹⁷ The Barberini MS lacks this verse, here following the Linz, Heiligenkreuz & Vatican MSS. For ‘are those’, Sparks has ‘are women’.

¹⁷ ...

...¹⁸ - Domine, parce peccatoribus.

¹⁹ Et tulerunt me deorsum et posuerunt me ad meridianum. Et uidi ibi homines per palpebras de oculis super ignem pendentes mulieres et barones, et quatuor dyaboli tartaruci cum ignea fuste percuciebant eos. ²⁰ Et dixi ad angelum: Qui sunt isti qui in tanta mala constituti sunt? ²¹ Dixit mihi: Isti sunt qui mala ad patrem et matrem fecerunt et malum desiderium semper optauerunt.

²² - Domine, parce peccatoribus.

²³ Et assumpserunt me deorsum duo milia quingentos gradus in infemum. Et uidi ibi lebetem quae interpretatur caccabus non

married women are those who adorned themselves, not for their own husbands, but to please others (and so yielded to their evil inclinations).” ¹⁸ “Lord, spare the sinners.”

¹⁹ And they took me down and set me toward the south; and I saw there people hanging by their eyelids over the fire – women and men – and four devils of Tartarus were beating them with fiery whips. ²⁰ And I said to the angel, “Who are these, who are in so terrible a state?” ²¹ He said to me, “These are they who did evil to father and mother, and ever desired an evil desire.” ²² “Lord, Spare the sinners.”

²³ And they took me down two thousand five hundred steps into hell; and I saw there a cauldron being used as a small

¹⁸ The Vatican MS adds ‘and Esdras said’ (Et dixit Esdras) at the beginning of this verse (as in similar instances throughout this work); here, we follow the Barberini MS.

¹⁹ The word ‘hanging’ (pendentes) has been restored, following the Linz, Heiligenkreuz & Vatican MSS; the Barberini MS is here corrupt. The Vatican MS lacks the number ‘four’ (quatuor) before ‘devils’. ‘Tartaruci’ is a correction following the OCP text; the Barberini MS has ‘tartar’;

²⁰ The Linz, Heiligenkreuz & Vatican MSS lack the last part of this verse (‘who are in ... state’); and, before Esdras’ words, the Vatican MS adds ‘Lord, spare the sinners’ – obviously in error.

²¹ For the end of this verse, here translated literally, Sparks, translating the Vatican MS, which lacks ‘ever’ (semper), has, “... yielded to their evil inclinations.”

²² The Vatican MS adds ‘and Esdras said’ (Et dixit Esdras) at the beginning of this verse (as in similar instances throughout this work); here, we follow the Barberini MS.

²³ The translation of this verse presents some difficulties: **1** the word *interpretatur*, which is the 3PS passive of *interpretor* (‘explain’, ‘understand’ or ‘interpret’) can be used idiomatically in many ways; **2** the *caccabus* was a wide-mouthed pot used by the Romans for cooking porridge and stews (a variant of the word, *cacabus*, occurs in Sir 13:2, where it is generally translated as ‘clay pot’); **3** ‘which appeared to be surging like a wave’ loosely translates the two words *uidebatur* (3PS imperfect passive of *video*, ‘to see’) and *unda* (2PS present imperative of ‘undo’). Sparks, generally following the Vatican MS, reads, “And they led him down further into the nether regions; and he saw a cauldron of burning sulphur and pitch, and the level of it rose and fell like a wave of the sea.”

magnus, latitudo eius cubitis duodecim. Ibi uidebant sulphur picis et resinae et uidebatur duodecim cubita altior uelud unda maris. ²⁴ Et uenerunt iusti et ingressi sunt per medium eius ambulantes super undas ignis collaudantes dominum, tamquam si ambularent super rorem et aquam frigidam. ²⁵ Et interrogaui angelum et dixi: Domine, qui sunt isti qui cum tanto gaudio procedunt? ²⁶ - Isti sunt qui elemosinas multas fecerunt, nudos uestierunt et calciauerunt. ²⁷ Et uenerunt peccatores, et deponebant eos in igne angeli satanae et igneas furcas in ceruices eorum premebant. ²⁸ Et clamabant: Domine, miserere mei, et non miserebatur. ²⁹ Mox autem audiebatur, caro eorum non uidebatur per ignem et tormenta. ³⁰ Et dixi ad angelum: Qui sunt isti? ³¹ - Qui fuerunt cupidi, raptores, auari omnibus diebus uitae suae, qui pauperes et ospites non receperunt in domum suam, ³² et perierunt ipsi et totae diuitiae ipsorum. ³³ - Domine, parce peccatoribus.

cooking-pot, twelve cubits wide. In it, we saw sulphur, pitch, and tars, which appeared to be surging like a sea wave, twelve cubits high. ²⁴ And the upright came and entered its midst, walking on the fiery waves, greatly praising the Lord, as if they were walking on dew or cool water. ²⁵ And I asked the angel and said, "Lord, who are these, who advance with so much joy?" ²⁶ "These are they who did many good deeds, clothed the naked and confessed." ²⁷ And sinners came, and the angels of Satan put them in the fire and were pushing forks of fire into their necks. ²⁸ And they were crying, "Lord, have pity on us;" he showed no pity. ²⁹ But soon they were heard but their flesh was not seen through the fire and torture. ³⁰ And I said to the angel, "Who are they?" ³¹ "They who were lustful, thieves, greedy all their days, who took no poor or sick into their homes, ³² and they were lost, and the whole of their wealth." ³³ "Lord, spare the sinners."

²⁴ The literal translation of 'dew **or** cool water' (rorem et aquam frigidam), following Sparks is 'dew **and** cold water'; others have 'dew **of** cold water'.

²⁵ For Esdras' question, the Vatican MS has simply, "Who are they?"

²⁶ This verse is rather different in the Vatican MS; the translation (following Sparks) is, "The angels said, "Those are they who to their profit daily made confession in the presence of God and of his holy priests, by doing works of mercy, and by resisting sins."

²⁷ The Vatican MS reads, "And some sinners came, wanting to cross over, and angels of Tartarus came and plunged them into the burning fire."

²⁸ After 'crying', the Vatican MS adds 'from the fires'.

²⁹ In place of 'but soon' (Mox autem), here following the Barberini MS, the other MSS has 'their voice' (Vox eorum); the fact that the following verb (audiebatur - 'was heard') is singular, may suggest confusion in an early translation from Greek.

³⁰ The Vatican MS opens this verse with, "And Esdras said:" (see #5).

³¹ In place of 'thieves' (raptores), here following the Barberini & Linz MSS, the Vatican & Heiligenkreuz MSS have 'slanderers' (detractores). The literal translation of 'all their days' is 'all the days of their lives'.

³² The Vatican MS reads, "they did not give alms; they took unjustly the things of others for themselves; they had an evil desire; therefore, they are in anguish."

³³ The Vatican MS adds 'and Esdras said' (Et dixit Esdras) at the beginning of this verse (as in similar instances throughout this work).

³⁴ Et ambulauī in oscuro loco et uidi ibi uermes inextinguibiles longitudo et altitudo extimari non potest, longitudo eorum fertur habere septingentos cubitos. ³⁵ Et ante orem eius stabant multae animae peccatorum, et cum recipiebant flatum ingrediebantur in eo duodecim milia animae, sicut muscas, et dum respirarent exiebant omnes distincti coloris. ³⁶ Et dixi ad angelum: Domine, qui sunt isti? Et dixit mihi: Isti sunt qui fuerunt repleti ex omni malo. Et ambulauī in antea et uidi ibi flumen igneum et erat pons magnus super eum. Latitudo eius quam unde possint transire quatráginta paria boum. Et cum uenissent iusti transiebant cum gaudio et laetitia. Et iterum ueniebant peccatores et transiebant usque ad medium, et tantum reuertebatur in eo subtilitas quod usque ad filum staminis erat. Et demergebant in flumine et multi serpentes et scorpiones qui iacebant recipiebant animas mulierum uiduarum et hominum. Et petebant misericordiam, et nemo eis miserebatur.

³⁷ Et ambulauī in antea et uidi uirum sedentem in cathedra ignea, et angeli satanae ignem ministrabant ex omni parte et

³⁴ And I walked into a dark place and saw there immortal worms, whose length and height could not be guessed: their length was at least seven hundred cubits. ³⁵ And before one's mouth stood many sinners' souls and, when it drew breath, twelve thousand souls were drawn in like flies and, when it exhaled, they all came out a different colour. ³⁶ And I said to the angel, "Lord, who are they?" And he said to me, "Those who were full of every evil." And I walked on further and saw there a fiery river, and a great bridge was over it, which was wide enough for forty oxen to cross. And then the just had come and crossed with joy and exultation; and, again, sinners came and crossed right to the middle, and it was much reduced in its size, right to the very finest of threads. And they fell in the river, and many snakes and scorpions waiting there took the souls of destitute women and men; and they begged for pity but no one pitied them.

³⁷ And I walked on further and saw a man sitting on a fiery throne, and angels of hell were serving him fire from every

³⁴ In place of 'immortal worms' (uermes inextinguibiles), the Vatican MS has the singular form 'the immortal worm' – literally, 'the worm that does not die' (cf. Is 66:24, Mk 9:48 – and note that, in v. 35, the form is singular here also) and lacks the last part of the verse – the translation of which given here is uncertain.

³⁵ The Vatican MS lacks the word 'souls' (animae), here following the Barberini MS.

³⁶ After 'evil', the Heiligenkreuz & Vatican MSS add 'and they passed over without confession and penance'. The Vatican MS lacks the latter part of this verse, from 'and I walked', here following the Barberini MS; the Linz MS lacks 'which was wide enough for forty oxen to cross'. 'Size' is a conjectural translation of subtilitas.

³⁷ For this verse, the Vatican MS reads, "And he saw a man sitting on a fiery throne and, from the fire, they ministered to him on every side, and his counsellors stood round about him in the fire."

consiliatores eius circa eum stabant. ³⁸ Et dixi ad angelum: Domine, quis est iste? Et dixit mihi: Iste est rex Herodes qui multos pueros propter dominum interfecit. ³⁹ Dixit que ego: Domine, qui rectum iudicium iudicasti.

⁴⁰ Et ambulavi in antea, et uidi ibi homines alligatos et angeli tartaruci cum spinis oculos suos pungebant. ⁴¹ Et interrogaui angelum qui essent isti. Et dixit: Isti sunt qui uias alienas monstraerunt itinerantibus.

⁴² ...

⁴³ Et uidi ibi uirgines cum bogias igneas libras quingentas clamando uenire ad occidianum. Et dixi ad angelum: Domine, quae sunt istae? ⁴⁴ Et dixit mihi: Istae sunt quae ante nupcias uirginitatem corruerunt.

⁴⁵ Et ambulavi in antea et uidi ibi multos homines et multa milia ferri et plumbi ardentes super eos. Et interrogaui angelum quid

side, and his counsellors stood round him. ³⁸ And I said to the angel, "Lord, who is he?" And he said to me, "He is King Herod, who killed many boys because of the Lord." ³⁹ And I said, "Lord, you have pronounced a true judgement."

⁴⁰ And I walked on further and I saw there bound men, and angels of Tartarus were poking their eyes with thorns. ⁴¹ And I asked the angel who they were, and he said, "They are those who showed the wrong paths to the lost."

⁴² And I said, "Lord, spare the sinners."

⁴³ And I saw there girls with five hundred pound fiery shackles, coming and crying to the west; and I said to the angel, "Lord, who are they?" ⁴⁴ And he said to me, "They are those who violated virginity before marriage."

⁴⁵ And I walked on further and saw many men, and many thousands held with burning lead over them. And I asked

³⁸ For the angel's reply, the *Vatican*, *Linz & Heiligenkreuz* MSS read, "That man was a king for many years, Herod by name, who in Bethlehem of Judah killed young children because of the Lord."

³⁹ The opening of this verse is difficult to translate exactly: it seems clear that it is Esdras speaking and, elsewhere, the *Barberini* MS refers to him in the 1st person; however, here, the verb is in the 3rd person.

⁴⁰ The *Vatican* MS lacks the words 'on further' (*in antea*).

⁴¹ In the *Vatican* MS, Esdras' question is here phrased as a quotation.

⁴² The *Barberini* MS lacks this verse, which here follows the *Linz & Heiligenkreuz* MSS.

⁴³ The *Vatican* MS lacks 'crying' (*clamando* – a conjectural restoration, as the text is corrupt here); Sparks has 'as if near death, coming to the west'.

⁴⁴ Sparks adds the word 'their' before both 'virginity' and 'marriage'; here, we follow the MSS.

⁴⁵ Sparks translates the first part of this verse (reading from the *Vatican* MS) as, "And there was a multitude of old men, lying prostrate, and over them molten iron and lead being poured;" there is clearly ambiguity concerning the word *ferri* – is it a noun ('iron') or a passive form of the verb 'to hold'?

hoc esset. ⁴⁶ Et dixit mihi: Isti sunt derisores et corruptores legis et ideo iudicantur.

⁴⁷ - Domine, parce peccatoribus.

⁴⁸ Et ambulavi in antea ad occasum solis. Et uidi ibi reges et principes, ⁴⁹ et pauperes ibi stantes et interpellantes: Domine, isti sunt qui potestatem nostram totam abstulerunt.

⁵⁰ Et uidi ibi aliam fornacem et ardebat ibi sulphur picis et alia ligna quae tracte sum de die dominico. Et mittebantur ibi filii qui patribus suis manum miserunt et qui dominum suum negauerunt, et qui mercenario suo de iusta mercede fraudem fecerunt similiter mittebantur.

⁵¹ Et uidi in oscuro loco aliam fornacem, et ibi mittebantur mulieres quae ibidem erant. Et dixi ad angelum: Domine, quae sunt? ⁵² - Istae sunt quae filios suos de adulterio abuerunt et necauerunt eos. ⁵³ Et paruuli ipsi interpellabant dicentes:

the angel who they were. ⁴⁶ And he said to me, "They were mockers and corruptors of the law and thus are judged."

⁴⁷ "Lord, spare the sinners."

⁴⁸ And I walked on further towards the setting sun; and there I saw kings and princes, ⁴⁹ and there were poor standing and calling, "Lord, they are who removed all our powers."

⁵⁰ And I saw there another furnace burning sulphur, pitch, and firewood, on which I wrote concerning the Lord's Day. And being cast in were sons who molested their parents; and those who denied their Lord, and who, by deceit, denied their servants their just wages, were likewise being cast.

⁵¹ And I saw in a dark place another furnace and, being cast in, were women who were just there; and I said to the angel, "Lord, who are they?" ⁵² "These had their sons in adultery and killed them." ⁵³ And the babies themselves cried out,

⁴⁶ For the angel's reply, the Vatican MS (as translated by Sparks) has, "Those are the doctors of the law who confused baptism and the Law of the Lord, because they used to teach with words and not follow them up with deeds; and they are judged in this way."

⁴⁷ The Vatican MS adds 'and Esdras said' (Et dixit Esdras) at the beginning of this verse (as in similar instances throughout this work).

⁴⁸ In the Vatican MS, this verse is rather longer, reading, "And he saw over against the setting of the sun a smelting-furnace of enormous size burning with fire, into which were being thrown many kings and princes of this world."

⁴⁹ This verse is considerably longer in the Vatican MS, reading (as translated by Sparks), "And many thousands of the poor were accusing them and saying, "Those are the ones who made use of their power to oppress us, and turned free men into slaves.""

⁵⁰ The translation 'and firewood, on which I wrote concerning the Lord's Day' (et alia ligna quae tracte sum de die dominico, occurring only in the Barberini MS) is highly conjectural; the meaning of the Latin is hard to fathom. The literal translation of 'molested' (manum miserunt) is 'laid hands on'. In place of 'and those who denied ... were also being thrown', the Vatican MS reads, 'and done them injury with their mouth'.

⁵¹ The Vatican MS lacks 'who were just there', here following the Barberini MS (quae ibidem erant).

⁵² The words filios suos and necauerunt have been restored, following the Linz, Heiligenkreuz & Vatican MSS; the Barberini MS is here corrupt.

⁵³ The Vatican MS lacks the text from 'and in the same place' and the Linz & Heiligenkreuz MSS lack 'by the hair of their head' and 'round their necks'.

Domine, animam quam tu dedisti nobis, istae tulerunt nobis. Et ibidem uidi alias mulieres pendentes per crines caput earum et serpentes circa colla bibebant mammillas earum. ⁵⁴ *Dixi: Domine quae sum? - Istae sunt quae paruulis et orphanis mammillas earum non praestauerunt.*

⁵⁵ - *Domine, parce peccatoribus.*

⁵⁶ *Tunc uenerum Michael et Gabriel et dixerunt mihi: Exdra, ueni in caelo ut faciamus pasca.* ⁵⁷ *Et dixi: Viuit dominus, nisi dum uideo iudicia peccatorum non uenio. Et ambulauit in antea et uidi homines quos bestiae disrumpebant, et dixi: Qui sum isti? Et dixit angelus: Isti sunt qui terminum mutauerunt et falsum testimonium dixerunt.*

⁵⁸ *Et deposuerunt me deorsum quatuor milia nonaginta gradus in infernum.* ⁵⁹ *Et uidi ibi multos, et habitatio eorum erat splendida.*

saying, "Lord, the souls that you gave us, they have taken from us. And in the same place I saw other women hanging by the hair of their head, with serpents round their necks sucking their breasts. ⁵⁴ I said, "Lord, who are they?" "These are who did not give their breasts to little ones and orphans."

⁵⁵ "Lord, spare the sinners."

⁵⁶ Then Michael and Gabriel came and said to me, "Ezra, come to heaven, so we may enjoy Easter." ⁵⁷ And I said, "As my Lord lives, I may not come until I see the judgements of sinners." And I walked on further and saw men being torn apart by beasts, and I said, "Who are they?" And the angel said, "They who altered boundaries and gave false witness."

⁵⁸ And they led me down four thousand and ninety steps into hell. ⁵⁹ And I saw many there, and their abode was brilliant;

⁵⁴ In place of, 'those who did not give their breasts to babies and orphans', the Vatican MS reads 'the women who killed their children'.

⁵⁵ The Vatican MS adds 'and Esdras said' (Et dixit Esdras) at the beginning of this verse (as in similar instances throughout this work).

⁵⁶ The Vatican MS lacks 'so we may enjoy Easter' (ut faciamus pasca: 'enjoy' is a conjectural translation – Sparks has 'celebrate').

⁵⁷ The Vatican MS lacks the end of this verse, from 'and I walked on further'. The words 'who were being torn apart by beasts' (quos bestiae disrumpebant) are here restored following the Linz & Heiligenkreuz MSS, as the Barberini MS is here corrupt. At the end of this verse, the Linz & Heiligenkreuz MSS add, 'Lord, spare the sinners'.

⁵⁸ The Vatican, Linz & Heiligenkreuz MSS have 'fourteen' in place of 'four thousand and ninety' and, at the end of this verse, add, "And he saw lions and camels lying round a flame of fire; and the righteous were passing through them and crossing over into Paradise."

⁵⁹ For this verse, the Vatican MS reads just, "And he saw many thousands of the righteous; and their dwellings were very splendid and enduring." From v.60, the Vatican, Linz & Heiligenkreuz MSS are considerably shorter than the Barberini MS; Sparks' translation of vv. 60–66 thereof is as follows:

⁶⁰ And, after he had seen these things, he was taken up into heaven; and a host of angels came and said to him, "Intercede with the Lord for the sinners." And they set him down in the Lord's presence. ⁶¹ And he said, "Lord, spare the sinners." And the Lord said, "Esdras, let them receive what is due to them from the record of their deeds." ⁶² And Esdras said, "Lord, you have dealt more leniently with the animals than with us: they feed on grass and render you no praise; they die and have no sin; but us you torment when living and when dead." ⁶³ And the Lord said, "Esdras, I fashioned man in

*Et omni tempore ibi lux erat Gaudium et laeticiam habebant quia super terram multa bona fecerunt, et tristitia in eis non erat. In caeleste *manna* gaudebant, quia multam caritatem et multas elemosinas fecerunt. Sunt autem qui non bene fecerunt eo quod non habuerunt unde facerent. Apparuerunt et ipsis tribulantes uerbum consolationis dixerunt: Firmetur in lucem sicut et illi qui multa bona fecerunt et iustitiam dilexerunt.*

Et ambulaui in antea et uidi foueam altam mille quingentos pedes et mulitudo +modia uictuali+ ibi ardebat sicut cera, et peccatores ibi incendebantur. Et dixi: Domine, qui sunt isu? Et dixit angelus: Isti sunt qui usuram receperunt et nullam pietatem super ipsos homines habuerunt.

⁶⁰ *Et cum omnia iudicia inferni quae circa se erant uiderunt, uenerunt angeli Michahel, Gabriel, Raphahel et posuerunt me in nubem flammeam et eleuauerunt me super caelum unum, non super septimum. Et uenerunt congregationes angelorum et interrogantes me quae essent iudicia peccatorum. Et dixi: Flectite et orate pro peccatoribus. Et eleuauerunt me in aliud caelo. Et uenerunt prophetae ecclesiarum interrogantes me similiter, et dixi: Flectite et orate pro peccatoribus. Et eleuauerunt me in sepumo caelo ad dorsum domini, unde aliud uidere non merui.*

and light was there always. Those who did many good things on earth had joy and exultation, and no sorrow was in them. They enjoyed manna in heaven; for, they did many charitable and good deeds. There are also those who did not do as well, not having the means. In their sufferings, they appeared and spoke words of comfort: they were set in the same light as those who did many good deeds and valued justice.

And I walked on further and saw a pit fifteen hundred feet deep and a huge bushel of food burning in it like wax, and sinners were being burnt there. And I said, "Lord, who are they?" And the angel said, "They are who profited from usury and showed no respect for their fellow men."

⁶⁰ And, when they saw all the judgements of hell round them, the angels Michael, Gabriel, and Raphael came, put me in a cloud of fire, and raised me over the first heaven, not over the seventh. And hosts of angels came to ask me what the judgment of sinners was. And I said, "Bow and pray for the sinners!" And they raised me to another heaven. And prophets of the churches came to ask the same, and I said, "Bow and pray for the sinners!" And they raised me to the seventh heaven, behind the Lord, in whose sight I am unworthy.

my own image, and I commanded them that they should not sin, and they did sin: that is why they are in torments. ⁶⁴ But the elect will go to eternal rest by virtue of confession and penance and the abundance of their works of mercy." ⁶⁵ And Esdras said, "Lord, what is it that the righteous do so that they escape judgement?" ⁶⁶ And the Lord said to him, "The slave who has done well for his lord will receive freedom: so also the righteous the Kingdom of Heaven." Amen.

The Linz MS states that Ezra was taken up to the 'seventh heaven' and has 'penance and prayer and confession' in place of 'confession and penance'.

⁶⁰ The word 'Bow' translates *Flectite* (literally, 'bend').

⁶¹ Et dixit: Exdra, ego reddam tibi secundum opera tua. Et dixi:
⁶² Domine, animalia quae herbam pascunt meliora fecisti quam
homines, quoniam laudes tibi non referunt, moriuntur et
peccatum non habent, nos autem miseri uiui et mortui cruciati
sumus. ⁶³ Et respondit dominus: Exdra, ad imaginem meam feci
hominem et feminam et mandauit ut non peccarent, et
peccauerunt, et ideo sunt in tormenta. ⁶⁴ Et alii sunt qui
rogauerunt me et non fecerunt praecepta mea, et similiter non
sunt electi in regno meo.

⁶⁵ ...

⁶⁶ ...

⁶⁷ Quoniam tu iustus, quoniam tu omnipotens, quoniam tu
misericors decore.

⁶⁸ - Exdra, sunt qui malis operibus corripuit eos in extremum
diem. ⁶⁹ Et sol in sanguinem eius corruet, conuertetur et

⁶¹ And he said, "Ezra, I will reward you according to your
works." And I said, ⁶² "Lord, you made the animals who eat
grass better than men, since they do not recite praises to you,
they die and have no sin, but we are wretched in life and
tormented in death." ⁶³ And the Lord replied, "Ezra, I made
men and women in my image and told them not to sin, but
they sinned, and so they are tormented. ⁶⁴ And others who
were asked by me and did not keep my commands are,
similarly, not chosen to be in my kingdom.

⁶⁵ And Esdras said, "Lord, what is it that the righteous do so that
they escape judgement?" ⁶⁶ And the Lord said to him, "The slave
who has done well for his lord will receive freedom: so also the
righteous the Kingdom of Heaven."

⁶⁷ "You are so just; you are so omnipotent; you are so
gracefully compassionate!"

⁶⁸ "Ezra, they are those to be caught by their evil deeds on the
last day. ⁶⁹ And blood will cover the sun, rising and setting,

⁶¹ The literal translation of 'I will reward you' (ego reddam tibi) is 'I will give back to you'.

⁶² This verse is very similar to v. 62 of the *Vatican, Linz & Heiligenkreuz* MSS (see #59).

⁶³ This verse is almost identical to v. 63 of the *Vatican, Linz & Heiligenkreuz* MSS, other than the fact that they lack 'and women' (see #59).

⁶⁴ The translation of this verse is uncertain; the *Vatican* MS reads in a different sense: "But the elect will go to eternal rest by virtue of confession and penance and the abundance of their works of mercy."

⁶⁵ The *Barberini* MS lacks vv. 65–66; the English text here follows the *Vatican* MS, as translated by Sparks.

⁶⁶ This is the last verse in the *Vatican* MS (see #59 & #65), which adds 'Amen' at the end of the verse.

⁶⁷ This verse is difficult to translate literally; it may be a continuation of one of the 'missing' verses that may have originally preceded it (see #65).

⁶⁸ Here, 'caught' translates corripuit (literally, 'stolen', 'seized' or 'attacked').

⁶⁹ The translation of the end of this verse (et septuaginta cubitis ardebit) is highly uncertain.

recumbet, et tenebrae fient et stellae cadent in terra, et septuaginta cubitis ardebit. ⁷⁰ Et dixit Exdra: Caelum quid peccauit? Et dixit dominus: Caelum istum malicias hominum aspicit. ⁷¹ Ante paruum soluitur Antechristum cum maerore ac temptationem populi et dicet se praedicare in nomine meo. ⁷² Et exiet unus christianus et dicit se certare pro genere humano, et dicit: Si tu es Christus filius dei, transfer hunc montem. Et facere habet et reuocare non potest. ⁷³ Et iterum dicit: Fac tempestatem ut ueniant pluuias. Et non uenit. De serpente facit piscem, de petra panem, de arena aquam. ⁷⁴ Et qui in inum crediderit semper esuriet et siuet et numquam fuerit satius.

⁷⁵ Et dixit Exdra: Quam similitudinem habet ipse Antechristus ut annuntiem filiis hominum? ⁷⁶ Et dixit dominus: Frons illius alta est multum, caput longum habet, super cilia pilos habebit in unum, oculi eius sicut lucifer, nasus illius baratrum erit, laber eius desuper subtilior, genculum non habebit. ⁷⁷ Et dicet unus christianus: Si tu es Christus filius dei, flecte genua tua et ora. Et ipse inclinare non potest.

darkness will come, and the stars will fall to earth, burning seventy cubits long.” ⁷⁰ And Ezra said, “How did the sky sin?” And the Lord said, “That sky beheld men’s evil. ⁷¹ Just before the Antichrist is released, with sorrow and temptation of people, he will preach in my name. ⁷² And one Christian will come forth to fight for the human race, saying: “If you are Christ, the Son of God, move this mountain;” and he will be unable to do or undo it. ⁷³ And another will say, “Make storm and rain come;” but it will not come. “Make fish from snake, bread from stone, water from sand.” ⁷⁴ And whoever believed in him will ever hunger and never be satisfied.”

⁷⁵ And Ezra said, “What form will this Antichrist wear when addressing the sons of men?” ⁷⁶ And the Lord said, “His forehead is very large, he has a protruding head, he has hairs over his eyelids, his eyes are glowing, his nose is a pit above his thin lips, and he has no knee. ⁷⁷ And one Christian will say, “If you are the Christ, the son of God, bow down and pray;” but he cannot bend down.

⁷⁰ A more literal translation of Ezra’s question is, “What did the sky do wrong?” Note that, from here onwards, the narrative refers to Ezra in the 3rd person (*Et dixit Exdra* – as in the *Vatican MS*) whereas, up to this point, Ezra almost invariably speaks of himself in the 1st person, as in the *Linz & Heiligenkreuz MSS* (see #5).

⁷¹ An alternative translation for this verse is, “A little before this, the Antichrist will be released and he will preach in my name.”

⁷² The literal translation of ‘to fight’ (*et dicit se certare*) is ‘and himself speak to fight’.

⁷³ The last sentence is clearly a continuation of the Christian’s speech, though there is no *et dicit* nor a following denial of the Antichrist’s ability.

⁷⁴ The phrase ‘in him’ (*in inum*) here refers to the ‘Antichrist’ of v. 71.

⁷⁵ Here, ‘addressing’ translates *annuntiem*, which is more traditionally interpreted as ‘proclaiming’.

⁷⁶ The verbs in this verse, here all translated as though in the present tense, vary between the present (*est & habet*) and the future (*habebit & erit*).

⁷⁷ The literal translation of ‘bow down’ (*flecte genua tua*) is ‘bend your knees’.

⁷⁸ Cum autem uenit ad diem iudicii, ibit unus christianus qui in illum crediderit ad montem Synay et dicet: Coniuro te per preciosum nomen domini, mons et petra, cadite super me et coperite me. ⁷⁹ Mons autem ut audierit nomen domini liquabitur et eruet super eum et remanebit in campo duro.

⁸⁰ Et dicet: Domine, ubi fugiam? Si uado ad infernum, ubi inuenio requiem? Si descendo ad oceanum maris, tu ibi es. Fugire te non possum, quia peccata mea me tradent ante faciem tuam. ⁸¹ Set te deprecor, dominator domine, leua te de sede tua, et dicamus iudicium. ⁸² Et dixit dominus: Qui nos audiet? ⁸³ Respondit Exdra: Audit nos filius tuus. ⁸⁴ - Filius meus qui de uoce mea natus est quomodo non audiet? dixit dominus. ⁸⁵ Et dixit Exdra: Audiat nos sacerdos tuus. ⁸⁶ Et dixit dominus: Vade et interroga sacerdotem meum, me cum potest dicere iudicium. ⁸⁷ Et dixit Exdra: Viuit dominus quia iudico contra te iudicium propter omnes homines qui locum non habent. ⁸⁸ - Tu cum prophetis meis electus eris. ⁸⁹ Et

⁷⁸ “But, when the Day of Judgement comes, one Christian who believed in him will go to Mount Sinai and say, “I order you in the name of the Lord, mountain and rock, fall on me and hide me.” ⁷⁹ But the mountain, hearing the Lord’s name, will eject lava over him but stay solid on the plain.”

⁸⁰ And he will say, “Lord, where shall I run? If I go to hell, where will I find rest? If I sink under the sea, you are there. I cannot escape you; for, my sins betray me before you. ⁸¹ I beg you, Sovereign Lord, arise from your seat and we will utter judgment.” ⁸² And the Lord said, “Who will hear us?” ⁸³ Ezra replied, “Your son hears us.” ⁸⁴ “My son, born of my voice, how he will not hear?” said the Lord ⁸⁵ And Ezra said, “Your vicar will hear us.” ⁸⁶ And the Lord said, “Go and question my vicar; with me, he can say the verdict.” ⁸⁷ And Ezra said, “The Lord lives; for, I judge against your verdict for all men who do not have the place.” ⁸⁸ “You will be chosen with my

⁷⁸ The word *preciosum* (‘money’ or ‘precious’?) has not here been translated.

⁷⁹ An alternative – possibly more literal – translation of the end of this verse is, “will melt, erupt over him and become a solid plain.”

⁸⁰ A more literal translation of ‘sink under the sea’ is ‘go down to the ocean of the sea’.

⁸¹ For ‘Sovereign Lord’, some have ‘Lord and Master’.

⁸² The translation of this verse is quite clear.

⁸³ Note that, throughout the book, the Latin text has *Exdra* for ‘Ezra’.

⁸⁴ Some move ‘said the Lord’ to the start of the verse.

⁸⁵ ‘Vicar’ (here and in v. 86) translates *sacerdos*, which is often rendered ‘priest’, though it is possibly more specific than that; it may be a reference to the Pope (as the ‘Vicar of Christ’).

⁸⁶ Another reading for ‘verdict’ is ‘judgement’.

⁸⁷ See #86.

⁸⁸ This verse is clearly spoken by the Lord, although there is no explicit *dixit dominus*.

dixit Exdra: Peccatores qui plasmauit? Et respondit dominus: Ego. Et dixit Exdra: Si peccatores et me tu creasti, melius est perdere me quam totum mundum. ⁹⁰Et respondit dominus: Peccatores ab ora nona sabbati usque ad secundam feriam sunt in requiem, aliis uero diebus de peccatis suis paeniteant. ⁹¹Et dixit Exdra: Sit quod tibi placet. ⁹²Et dixit dominus: Exdra, uade in pace et ambula cum prophetis meis. Ubi iusti sunt, et tu ibi eris.

⁹³Et dixit dominus ad Michahalem: Vade et reuoca animam Exdrae dilecti mei. ⁹⁴Et Michahel dixit: Exdra, da animam tuam.

⁹⁵Et respondit Exdra: Deprecor te ut qualiscumque homo librum meum comparauerit aut scribere fecerit, quantos denario dederit et comparauerit librum meum, tantas libras aureas habeat ualutas adiutores et consolacionem ac uitam aeternam. ⁹⁶Et uenit spiritus et dixit: Exdra, ex audita est oratio tua sicut petisti, et omnia data sunt tibi.

⁹⁷Venit angelus ad Exdram et dixit: Da animam tuam. ⁹⁸Et dixit Exdra: Vnde egredietur anima mea? ⁹⁹Et dixit angelus: Per os

prophets." ⁸⁹ And Ezra said, "Who made sinners?" And the Lord replied, "I." And Ezra said, "If you made sinners and me, it is better to destroy me than the whole world." ⁹⁰ And the Lord replied, "Sinners rest from the ninth hour of the Sabbath to the next day but, on other days, let them repent of their sins." ⁹¹ And Ezra said, "Let it be as you please." ⁹² And the Lord said, "Go in peace and walk with my prophets. Where the righteous are, there you will be also."

⁹³ And the Lord said to Michael, "Go and revoke the soul of Ezra my beloved." ⁹⁴ And Michael said, "Ezra, give up your soul." ⁹⁵ And Ezra replied, "I beg you, when I am compared to any free man or it is written, how much money is paid and compared to my freedom, the scales have so much gold to help the strong and console with eternal life!" ⁹⁶ And the Spirit came and said, "Ezra, your prayer is heard, as you asked, and all is given to you."

⁹⁷ The angel came to Ezra and said, "Yield your soul." ⁹⁸ And Ezra said, "Whence will my soul leave?" ⁹⁹ And the angel

⁸⁹ Many add the definite article before 'sinners' (twice in this verse).

⁹⁰ For the Lord's reply, some read, "I will smite sinners who rest from the ninth hour of the Sabbath to the next; other days, they will truly rue their sins."

⁹¹ Some omit 'Let it be'.

⁹² Another reading for the end of the verse is, "They are in the place of justice and you will be there."

⁹³ In place of 'my beloved', some have 'for my prize'.

⁹⁴ Some have 'spirit' in place of 'soul' (as also in v. 94).

⁹⁵ The Latin text of this verse is obscure and the translation is uncertain.

⁹⁶ Another reading for 'asked' is 'sought'.

⁹⁷ Some have 'your spirit' in place of 'your soul' (animam tuam).

⁹⁸ For Ezra's question, some read, "Where will my soul go out?"

⁹⁹ Some have 'my spirit' in place of 'my soul' (as also in v. 98).

tuum. Respondit Exdra: Os meum laudem domini annunciauit, non reddo animam meam per os meum. ¹⁰⁰ Et dixit angelus: Per oculus tuum. - Oculi mei dorsum domini uiderunt, non reddo animam meam per oculos meos. ¹⁰¹ - Per nares tuos. - Nares mei aromatum domini oluerunt, non reddo animam meam per nares meos. ¹⁰² - Per uerticem capitis tui. - Verticem capitis mei uncxit Aaron sanctus domini de oleo sanctificato, non egredietur anima mea per uerticem capitis mei. ¹⁰³ - Per manus tuas. - Manus meae psalterium domini tenuerunt, non egredietur anima mea per manus meas. ¹⁰⁴ - Per pedes tuos. - Pedes mei ante dominum steterunt, non reddo animam meam per pedes meos.

¹⁰⁵ Venit Michahel ad dominum et annunciauit ei omnia quae uiderat. ¹⁰⁶ Et dixit dominus: Ego descendam cum angelis meis et adducam animam eius. ¹⁰⁷ Descendit que dominus et dixit: Exdra, da animam tuam. ¹⁰⁸ Et dixit Exdra: Domine, exaudi orationem meam et clamor meus ad te perueniat. Domine deus omnipotens, te deprecor ut qui librum passionis meae memoriam fecerit nullum peccatum eum incuruat set omnia dimittantur. ¹⁰⁹ Et

said, "By your mouth." Ezra replied, "My mouth praises the Lord; don't take my soul through my mouth." ¹⁰⁰ And the angel said, "By your eye." "My eyes see the Lord's back; don't take my soul through my eyes." ¹⁰¹ "By your nostrils." "My nostrils smell the Lord's aroma; don't take my soul through my nostrils." ¹⁰² "By the top of your head." "The top of my head Aaron made holy to the Lord through the holy oil; don't take my soul through the top of my head." ¹⁰³ "By your hands." "My hands hold the Lord's Psalter; don't take my soul through my hands." ¹⁰⁴ "By your feet." "My feet stand before the Lord; don't take my soul through my feet."

¹⁰⁵ Michael came to the Lord and told him all that he had seen. ¹⁰⁶ And the Lord said, "I will go down with my angels and bring back his soul." ¹⁰⁷ So, the Lord went down and said, "Ezra, yield your soul." ¹⁰⁸ And Ezra said, "Lord, listen to my prayer and my appeal to you to come. Lord God Almighty, I beg you, that no one who writes a book recording my passion will not succumb to sin but will be forgiven."

¹⁰⁰ Throughout this paragraph, some open the angel's statements with 'Through' in place of 'By'.

¹⁰¹ The word *oluerunt* has been restored conjecturally, following the OCP text.

¹⁰² The translation 'Aaron ... holy oil' is at best and educated guess.

¹⁰³ The 'Lord's Psalter' is (presumably) the Book of Psalms.

¹⁰⁴ The literal translation of 'don't take' (in this verse) is 'I won't surrender'.

¹⁰⁵ A more literal translation of 'told him' is 'announced to him'.

¹⁰⁶ Some have 'spirit' in place of 'soul' (as also in v. 107).

¹⁰⁷ The literal translation of 'yield' is 'give'.

¹⁰⁸ The phrase, 'succumb to sin' is speculative, at best. From this point on, the English text presented is based (to an extent) on suggestions from an online translation service.

dixit dominus: Ego omnia concedo ut petisti, set tantum da animam tuam. ¹¹⁰Et dixit Exdra: Domine, timeo mortem. Et respondit dominus: Ego mortuus fui et crucifixus et resurrexi et modo sedeo ad dexteram et mortem non timeo. ¹¹¹Respondit Exdra: Si tu mortem non timuisti, cur dissisti: Tristis est anima mea usque ad mortem? ¹¹²Respondit dominus: lam multum loqueris, da animam tuam quia non morieris. Corpus uadit unde uenit, anima reddit ad patrem qui eam dedit. ¹¹³Dixit que iterum Exdra post angelos: Plangite me, boni angeli et archangeli, prophetae, apostoli, martires, confexores et uirgines, et postea sepellite me. ¹¹⁴Et dixit iterum Exdra: Domine Ihesu Christe, non me derelinquere quando anima mea de corpore meo exhibit, non occurant mihi angeli satanae et nullam laesionem mihi faciant. ¹¹⁵Dixit que angelus Michahel: Quod tibi commendauit pater meus. ¹¹⁶Mons contremuit, et reddidit spiritum nono die intrante mense iulio. ¹¹⁷Quicumque uero celebrauerit festiuitatem et memoriam beati Exdrae prophetae habeat partem cum domino meo Ihesu Christo et cum beata dei genitrice Maria et cum beato Michahel archangelo tuo. Amen.

¹⁰⁹ And the Lord said, "I grant all you have asked, but only give me your soul." ¹¹⁰ And Ezra said, "Lord, I fear death." And the Lord answered, "I was dead and crucified and rose again; and now I sit at the right hand and do not fear death." ¹¹¹ Ezra replied, "If you do not fear death, why disagree? My soul is sad even to death." ¹¹² The Lord answered, "Now you talk too much! Yield your soul! For, you will not die: the body goes whence it came, the soul returns to the Father who gave it." ¹¹³ And Ezra said again to the angels, "Weep for me, good angels, archangels, prophets, apostles, martyrs, concubines and virgins; and, afterwards, bury me." ¹¹⁴ And Ezra said again, "Lord Jesus Christ, do not forsake me when my soul leaves my body; let not the angels of Satan meet me and harm me." ¹¹⁵ And the angel Michael said, "What my father has commended to you." ¹¹⁶ The mountain shook and gave up its spirit on the ninth day of July. ¹¹⁷ Whoever celebrates the feast and memory of the blessed prophet Ezra, may he share with my Lord Jesus Christ and with the blessed mother of God, Mary, and with your blessed archangel Michael. Amen.

¹⁰⁹ Another possibility for 'soul' (animam) is 'life'.

¹¹⁰ Vv. 110–117 are quite obviously Christian in origin.

¹¹¹ The meaning (and translation) of this verse is uncertain.

¹¹² The literal translation of 'Yield' is 'Give'.

¹¹³ For 'said *to the angels*', the Latin text has 'said *after the angels*' (Dixit ... post angelos) but this makes little sense.

¹¹⁴ The literal translation of 'harm me' is 'do me [no] harm'.

¹¹⁵ Michael's response is obscure: perhaps a verb ('Do') should be added.

¹¹⁶ The word, reddidit ('gave up') is here restored following the OCP text.

¹¹⁷ It is unclear what the 'feast' of Ezra means.