The Sibylline Oracles (Terry translation)

Sibylline Oracles (2nd century BC to 5th century AD)

SermonIndex.net / Church Fathers

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Proem: First Fragment

[1] Ye mortal men and fleshly, who are nought, / How soon are ye puffed up, nor see life's end! / Ye tremble not, and have no fear of God, / Your Overseer, the Most High One, who knows, [5] The All-Observer, witness of all things, / All-nourishing Creator, who in all / Implanted his sweet Spirit, and made him / The guide of mortal men. One God there is / Who reigns alone, supremely great, unborn, [10] Almighty and invisible, himself / Alone beholding all things, but unseen / Is he himself by any mortal flesh. / For who is able with the eyes of flesh / To see the heavenly, true, immortal God, [15] Whose dwelling is the sky? Not in the beams / Of the bright sun can men endure to stand, / Mortal-born men, mere veins and flesh in bones. / Honor him, then, sole ruler of the world, / Who only through eternal ages bides,

[20] The self-existent, unbegotten One, / Ruling all things through all, and to all men / Imparting judgment in a common light. / Of evil counsels ye shall surely have / The merited reward, because ye failed [25] To glorify the true, eternal God, / And offer him the holy hecatombs, / But unto demons made your sacrifice— / Even those in Hades. And ye walk about / In pride and madness, leave the path of right, [30] And go away among the thorns and briers. / Why do ye wander? Pause, O foolish ones, / Who rove in darkness, and black night obscure, / And leave night's darkness, and receive the light. / Lo, he is clear to all, he cannot err. [35] Come, chase not gloom and darkness evermore. / Behold, the sun's sweet light shines wondrous fair. / Know how to treasure wisdom in your hearts. / There is one God who sends rain, earthquakes, winds, / Lightnings and famines, plagues and mournful cares,

[40] And snows and ice. But why should I speak all? / He governs heaven, rules earth, and self-exists.

Proem: Second Fragment

[1] But if all that is born must also perish, / It cannot be from thighs of man and wife / God has been formed. But God is one alone, / Highest of all. He has made heaven, and sun, [5] And stars, and moon, and the fruit-bearing earth, / And ocean's swelling streams, and lofty hills, / And the perennial fountains. And he brought / The countless millions of the waters forth; / And nourished life in all the creeping things [10] That move on earth, and clear-toned twittering birds / Of various colors, and of whizzing wings, / That cleave the air. And in the mountain glades / Disposed he the wild races of the beasts, / And to us mortals made subordinate [15] All cattle; the God-formed one made chief / Of all things; and subordinate to man / He put all variegated forms of life, / And things that are incomprehensible. / For all these things what mortal flesh can know?

[20] He only knows who himself made these things / From the beginning, incorruptible / Creator, everlasting One, who dwells / In the pure ether. He rewards the good / With an abundant bounty, but fierce wrath [25] He rouses for the wicked and unjust, / And war, and pestilence, and tearful woes. / O men, why vainly puffed up do ye bring / Yourselves to ruin? Blush to deify / Polecats and monstrous beasts. And is it not [30] A madness and a frenzy of the mind / If gods steal plates, and plunder earthen pots? / And when they might inhabit in their power / The golden heaven, see them moth-eaten there, / And thickly woven under spiders' webs! [35] Ye worship serpents, dogs, cats—O ye fools, / And reverence birds, and creeping things of earth, / Stone images and statues made with hands, / And stone heaps by the roads. These ye revere, / And also many foolish things besides,

[40] Which it would even be a shame to tell. / These are the baneful gods of thoughtless men, / And from their mouth pours deadly poison down. / But of him is life and perennial light / Imperishable, and he sheds a joy [45] Sweeter than honey on the sons of men. / For him alone should any bend the neck / And tread the eternal paths of piety. / Leaving all those, the full cup of revenge, / Pure, strong, pressed down and unadulterated, [50] Drain off with madly eager soul, all ye. / But ye will not arouse you from your sleep / And come to sober reason, and know God, / The mighty King, who oversees all things. / Therefore on you the flame of burning fire [55] Is coming; ye through ages every day / Shall be by gleaming torches set on fire, / For false and worthless idols put to shame. / But they who fear God and eternal truth, / Life shall inherit, and forever dwell

[60] Amid the verdant fields of Paradise, / Feasting on sweet bread from the starry heaven.

Book I

[1] Beginning with the earliest race of men, / Even to the latest, I will prophesy / Of all things past, and present, and to come / In the world through the wickedness of men. [5] And first, God bids me utter how the world / Came into being. And do thou declare, / O crafty mortal—prudently declare, / Lest ever thou disparage my commands— / How the celestial King, who made the world [10] And all things, said: Let it be, and it was. / For he the earth established, casting it / Round about Tartarus; and he gave forth / The soft sweet light, and raised the heaven on high, / And spread abroad the ocean's blue expanse, [15] And crowned the pole with hosts of brilliant stars, / And decked the earth with plants, and mixed the sea / With rivers, and the air with vapors fused, / And watery clouds. And then another race / He put forth, fishes in the seas, and gave

[20] Birds to the blowing winds, and to the woods / The shaggy beasts, and crawling dragons vile, / And all things whatsoever now are seen. / These made he by his word, and all was done / Quickly and well. For he as self-produced [25] Existed sole, and looked from heaven down; / And the world was complete. And then again, / He fashioned afterward a living work, / Man, after his own image, newly formed, / Beautiful, godlike, whom in Paradise [30] Ambrosial he assigned a dwelling-place, / Where elegant labors might become his care. / But in that verdant field of Paradise / He was alone; discourse he longed to hold, / And much desired another form to see [35] Like to himself. Then opened God his side / And from it took a bone, and made fair Eve, / His wedded spouse, and in that Paradise / Brought her to dwell with him. On her he gazed, / And a great admiration held his soul,

[40] Being suddenly rejoiced to look upon / A pattern so exact. And with wise words / He answered, words that flowed spontaneously; / For God cares for all things. And neither lust / Obscured their minds, nor from a sense of shame [45] Were they clothed, but remote from evil hearts, Even like beasts they walked with limbs exposed. Then to them also God commandments gave, And showed them that they must not touch the tree. But the vile serpent led them off by guile [50] To meet the doom of death, and to receive Knowledge of good and evil. But the wife First became traitress to him; she gave him, And foolishly persuaded him to sin; And he, persuaded by the woman's words, [55] Forgetful of the immortal Maker grew, And treated plain commandments with despite. Therefore instead of good received he evil, According to his deed. And then, the leaves Of the sweet fig-tree sewing, they prepared

[60] Garments for one another, and concealed The sexual parts, because they were ashamed. But on them the Immortal set his wrath, And forth he cast them from the immortal field. For it was now appointed unto men [65] To dwell upon the soil, since he kept not The word of God, the Immortal, Mighty, High. Then went they forth upon the fertile globe, Moistened with tears and sobs, and God himself, The Immortal, spoke these memorable words: [70] "Increase and multiply, and work on earth With skillful hand, that by your toilsome sweat Ye may receive sufficiency of food." Thus spoke he; but the author of deceit Prone on the dusty earth he made to crawl, [75] And harshly banished; and dire enmity He sent between them; this to save his head / Is watchful; man his heel; for death is near, / Neighbor of men and poisonous vipers sly. / And then the race was multiplied, as bade

[80] Himself the almighty Ruler, and increased / One nation with another far and wide. / Houses of various sorts they reared aloft, / And cities and their walls they builded well / And wisely. And a long-continuing day [85] Was given them for the life they loved so much. / For they died not by grievous ills consumed, / But as o'ercome by sleep. Happy the men / Of great soul whom the immortal Saviour loved, / The King most high. But also they transgressed, [90] And gave themselves to folly; for bold-faced / They mocked their fathers, and their mothers shamed; / Acquaintances they knew not, and they met / Brothers with treason. Then became they vile, / And armed with helmets red with human gore [95] They also made wars; and upon them fell / The last calamity from heaven sent forth, / And took life's fears away, and Hades then / Received them. Hades it was called where first / Adam arrived when he had tasted death

[100] And earth had covered him on all sides round. / Therefore all earthborn men are said to go / Into the halls of Hades. But all these / Having arrived in Hades have received / Honor, for they to the first race belonged. [105] But when these he had taken, then again / Of the surviving and most righteous men / Another race he formed, much varied, which displayed / Works pleasing, good, and fair, and high respect, / And thorough wisdom. They brought forward arts [110] Of all kinds, meeting difficulties with skill. / And one devised to till the land with plows, / Another worked in wood; one sailed the deep, / Another made a study of the stars; / Another practiced augury with birds; [115] Sorcery and magic arts were others' care; / Others intently practiced other arts, / Watchful inventors, worthy of the name / Because within they held a sleepless mind. / Immense in body, and to look upon

[120] Compact and huge were they, but they went down / Under Tartarean chambers terrible, / Held in strong chains to expiate their crimes / In the Gehenna of burning, quenchless fire. / And after these again appeared a race, [125] Mighty-souled, third race of perfidious men. / Fearful and many were the evil deeds / They wrought among themselves. And these by war / And carnage and calamity were slain / Continually, having a haughty heart. [130] And from these afterward another race / Proceeded, late completed, fit for war, / Murderous and rash; of the fourth race were they. / Much blood they shed, nor feared they God or man, / For fierce, excessive passion urged them on, [135] And impious wickedness. And they by wars, / Carnage, and strife were hurled to Erebus, / Wretched and impious men. Them

that survived / The heavenly God himself in wrath removed / Out of his world, and in vast Tartarus

[140] Cast down, beneath the bottom of the earth. / Again thereafter yet another race / Much worse than men he made, for whom no good / Will ever the immortal God prepare, / Since they wrought many evils. For they were [145] Wanton and violent beyond compare, / Giants perverse, uttering foul blasphemies. / Single among all men, most just and true, / Was Noah, faithful, and to all good works / Attentive. And to him the Lord himself [150] From heaven spoke these things: "Noah, be thou bold, / And preach repentance to the people all, / That they may all be saved. But they will not / Regard it, having souls devoid of shame, / And all the impious race will I destroy [155] With mighty floods of waters. But straightway / I bid thee from the non-imbibing root / An indestructible house of wood to build. / I will put understanding in thy heart, / And skill in art, and measurement, and space, [160] And in all things will I have anxious care / That thou be saved and all that with thee dwell. / Now I am he who is (and in thy heart / Meditate it); I clothe me with the sky / And cast the sea around me; and to me

[165] Earth is a footstool. Round my form I pour / The air, and all around me dance the stars. / Nine letters have I, and four syllables. / Mark me: The first three have two letters each, / The other has the rest, and five are mutes. [170] Of the whole sum the hundreds are twice eight, / And thrice three tens, with seven. Know who I am / And be not unacquainted with my love." / Thus he spoke, and a mighty trembling seized / Him who heard such things, and then in his mind, [175] Having prepared each matter, he implored / The people and began with words like these: / "O men, filled with all unbelief and fallen / In madness great, ye will not hide from God / Whate'er ye do, for all things he beholds, [180] Immortal Saviour, all-surveying. He / Bade me exhort you that ye perish not. / Be sober, cease ye from your wicked deeds, / Nor fiercely fight, nor hold a murderous heart, / Nor moisten many a land with human gore.

[185] Adore, O mortals, the supremely great / And fearless heavenly Maker, the great God, / Imperishable, whose dwelling is the sky; / And him let all entreat, for he is good; / Entreat him for the life of all the world, [190] Of cities and four-footed beasts and birds, / That unto all he may be merciful. / For when the whole vast world of men shall be / By waters ruined, ye'll wail a dreadful song. / And suddenly to you the ambient air [195] Will be unsettled, and the wrath of God / Will come from heaven upon you; and be sure / On men the immortal Saviour it will send, / Unless God ye appease, and now repent, / And unto one another be no more [200] So petulant and wicked and unjust, / But with a holy life be fortified." / But when they heard him each turned up his nose;

/ They called him mad, a man with frenzy fired. / And then again did Noah sound this strain: [205] "O cowardly, vile-hearted, wavering men, / Forsaking reverence and loving shame, / Rapacious tyrants, violent transgressors, / Liars, filled with all unbelief, untrue, / Workers of evil, sly adulterers, [210] Flippant, and pouring slanders forth, the wrath / Of God ye do not fear, and ye are kept / To the fifth generation to atone. / Ye nowise weep, ye monsters, but

ye laugh. / Sardonic smiles will ye laugh, let me say, [215] When God's approaching fearful flood shall come; / When a pure race on earth the wave renews, / Springing perennial from the dry, dead roots; / In one night root and branch becomes unknown, / And cities with their people from the deep [220] The Earth-shaker scatters and their walls destroys. / And then the whole world of unnumbered men / Shall die. But how will I weep, how lament / In wooden house! How mingle tears with waves! / For if the waters at God's word shall come,

[225] Earth shall swim, hills swim, even air shall swim; / Water shall be all over, and all things / Shall be destroyed by waters. And the winds / Shall stand still, and a second age shall dawn. / O Phrygian, from the lofty water first [230] To go forth, thou another race of men / Shalt nourish up, as from another new / Beginning, and shalt be a nurse for all." / But when he to that lawless generation / Had vainly spoken thus, then the Most High [235] Revealed himself, and called again, and said: / "The time has come, O Noah, to make known / Each thing, whatever daily I to thee / Have promised and decreed; to execute / In all the world, because of human guilt, [240] All things, whatever myriad wrongs were done / By former generations. But do thou / Make haste and enter with thy sons, and wife, / And their wives. Call as many as I bid, / The tribes of beasts and creeping things and birds,

[245] And in the breasts of such as I ordain / To keep alive will I then straight impart / The prompt and willing mind to enter in." / Thus he spoke; and he went and cried aloud. / And then his spouse and sons and their young wives [250] Entered the house of wood. And then straightway / Went every other thing, even as God willed. / But when the key was fitted to the lid, / Adjusted crosswise in its polished place, / Then was the will of the celestial God [255] Accomplished. Then he drove the gloomy clouds / Together, and concealed the sun's bright disk, / And moon and stars and circle of the heavens, / Obscuring all things; and loud thunders rolled, / Terror of mortals, and the lightnings flashed; [260] And all the winds together were aroused, / And all the streams of waters were unloosed, / And from heaven opened mighty cataracts, / And earth's recesses and the tireless deep / Disclosed their myriad waters, and the wide

[265] Illimitable earth was covered o'er. / But that divine house floated with the storm, / And, tossed by many a furious wave and swept / By blast of winds along, rose fearfully. / But still the keel cut through the mass of foam, [270] While the loud-murmuring waters dashed around. / But when the whole world God had drowned with rains, / In Noah's mind 'twas given to understand / The purpose of the Immortal; and he went / Sufficiently in Nereus. But straightway [275] The lid he lifted from the polished wall, / Where crosswise it was joined with skillful stays, / And, looking out upon the mighty mass / Of boundless waters, Noah's eyes surveyed / Death all around. Fear seized him, and his heart [280] Quaked mightily. And then the wind was stayed / A little, for it had toiled many days / To wet the whole world; then it broke apart, / Disclosing, as if pale and stained with blood, / The great and fiery surface of the sky

[285] Hard toil-worn. Noah difficulty held / His courage. And procuring then a dove, / He sent her forth alone to learn if the earth / Appeared yet solid; but with wearied wing / She

flew around all things and returned again, [290] For the great water was not yet assuaged, / For greatly was it filling every place. / But having rested other days, he sent / The dove again, to learn if yet had ceased / The many waters ; and she flew afar [295] And went upon the earth, and having paused / To rest a little on the humid ground, / Again to Noah back she came, and bore / An olive-branch, the sign of tidings great. / Then was he full of boldness and great joy, [300] For earth he hoped to look upon again. / And thereupon another bird, black-winged, / He straight sent forth ; and, trusting in his wings, / He promptly flew, and coming to the earth, / Remained there. Then knew Noah that the land

[305] Was very near. But when the ark had tossed / Here and there on the furious waves, controlled / By skill divine, it swam o'er the sea's surge, / And was made fast upon the narrow shore. / There is upon the Phrygian main-land dark [310] A steep, tall mountain, Ararat by name, / Because thereon all were to be restored ; / And in it there is great and strong desire. / There the great river Marsyas draws his streams. / There the ark rested on the lofty height, [315] The waters ceasing. Then again from heaven / Uttered the holy voice of the great God / This word: "O rescued Noah, faithful, just, / Come boldly forth with thy sons and thy wife / And their three young wives, and fill all the earth, [320] Increasing, multiplying, rendering justice / One to another, on from age to age, / Until to judgment all the race of men / Comes, for a judgment shall be unto all." / Thus spoke the heavenly voice, and Noah rushed

[325] As from his couch forth boldly on the earth, / And his sons with him, his wife, and their wives, / And creeping things, and birds, and quadrupeds; / And all else from the wooden house went forth / Into one place. And then, most just of men, [330] Went Noah forth, the eighth, having fulfilled / Upon the waters twice one hundred days / And one; such was the will of the great God. / Then a new age of life again appeared, / First golden, which was now the sixth and best [335] Since man was first formed; heavenly it was called, / Because in all things it had care toward God. / O prime race of the generation sixth! / O mighty joy which I shall then obtain / When I escape dire ruin, having been [340] Much tossed with mine espoused, and brothers-in-law, / And husband's father and with husband's mother, / And having suffered with the wives like me. / Now I will sing: a many-colored flower / Shall on the fig-tree bloom, and in mid-time

[345] The royal power and scepter it shall show. / For three kings, great-souled and most just of men, / Shall show the lots and reign full many a year, / Awarding justice unto men, to whom / Labor and amiable deeds are dear. [350] And earth productive shall show many fruits / Spontaneous, and yield much corn for the race. / And then the nursing fathers, far apart / From cold dire plagues, shall not be growing old / All their days; they will die as cast in sleep, [355] And pass down to the Acheronian shores, / In Hades' habitations, and down there / Shall they have honor. For they were a race / Of blessed ones, fortunate heroes, whom / The God of Sabaoth gave a noble mind; [360] And they shall ever in his counsels share. / And blessed shall they be, even though they come / To Hades. Then again rose

fierce and strong / Another second race of earthborn men, / The Titans. Like in form were each and all,

[365] In aspect, size, and nature; and their speech / Was one, like that which from the earliest race / God formerly implanted in their minds. / But these with haughty heart against the Highest / Took counsel, hastening to destruction on, [370] And waging war against the starry heaven. / And then would the great ocean's flood have poured / Its maddened waters on them, but the great / Sabaoth checked and held it, though incensed, / For he had promised not to bring again [375] A deluge on malevolent mankind. / But when the many waters' boundless flood, / Wave rolling here and there on wave, he made / From wrath to cease, the great high-thundering God / In other depths of ocean, less profound, [380] Marked off the land by harbors and rough shores. / And then the Child of the great God to men / Shall come incarnate, being fashioned like / To mortals on the earth. And he shall bear / Four vowels, and the consonants in him

[385] Two times are told; and the whole sum I name: / For eight ones, and as many tens to these, / And yet eight hundred will the name reveal / To men who are given up to unbelief. / Now do thou in thy heart consider Christ, [390] The Child of the immortal God most high; / He shall fulfill God's law, and not destroy; / His image he shall bear, and teach all things. / To him shall priests come bearing gold and myrrh / And frankincense; for all things will he do. [395] But when a voice shall come through desert land / Preaching to men, and all, with a loud cry, / Make straight the ways, and cast forth wickedness / Out of the heart, and let men's bodies all / By water be illumined, that, being born [400] From above, they may never more at all / Turn from the righteous (now, won by the dance, / His head will one of barbarous mind cut off, / And give for a reward), then shall a sign / Suddenly be to men, when, guarded well,

[405] From Egypt's land shall come a beautiful stone, / At which the Hebrews shall be scandalized, / But nations shall be gathered, led by him, / For God who rules on high shall be made known / Through him, and a way in a common light. [410] For life eternal he'll show men elect, / But for the lawless lasting fire prepare. / And then the sick will he heal, and all men / Worthy of blame, who will show faith in him. / Then shall the blind see, and the lame shall walk, [415] The deaf shall hearken, and the dumb shall speak, / Demons be cast out, and the dead be raised, / Billows he'll walk, and in the desert place, / From five loaves and a fish of the deep sea, / Will sate five thousand, and what then remains [420] Will fill twelve baskets for the virgin pure. / And then will Israel, drunken, not perceive, / Nor shall they hear, weighed down by sickly ears. / But when the burning wrath of the Most High / Upon the Hebrews comes, and from them faith

[425] Be taken away, because the heavenly Child / Of God they injured, then will Israel give / With foul lips buffetings and scorn to him. / For food gall, and for drink strong vinegar / Impiously they give, with evil madness stricken [430] In breast and heart; not seeing with their eyes, / More blind than moles, more terrible than beasts / That crawl envenomed, fettered by deep sleep. / But when he stretches out his blameless hands / And metes out

all things, and a crown of thorns [435] Bears, and they pierce his side with spears— / For which dark night prodigious in midday / Three hours shall come—then shall the temple / Of Solomon disclose great signs to men, / And then shall he in Hades' mansion walk, [440] And resurrection to the dead proclaim. / But in three days he'll come to light again / And show his form to men, and teach all things, / And in the clouds ascending will depart / Into a heavenly mansion, having left

[445] Unto the world the gospel covenant. / And in his name shall a new sprout bloom forth / Among the nations, guided by great law. / But also after these things have transpired, / Apostles shall be guides; and afterward [450] Of prophets a cessation there shall be. / But when the Hebrews their ill harvest reap, / Much gold and silver will the Roman king / Plunder from them. And other princes then / Continually will be, as kings expire, [455] And they will oppress mortals. Great will be / The fall of those men when they shall commence / Unrighteous insolence. But when the temple / Of Solomon on ground divine shall fall, / Hurled down by barbarous men, in brazen mail, [460] The Hebrews shall be driven from the land, / Wandering afar, and plundered, and much tares / In the wheat will they mingle, and will stand / An evil faction among all mankind. / And all their cities, outraged, will lament

[465] Each other, since an evil work they wrought, / Receiving the great God's wrath in their hearts.

Book II

[1] Now when my song of wisdom God restrained, / Much I implored, and in my breast again / He put the charming voice of words divine. / Trembling at every form I follow these, [5] For what I speak I do not comprehend, / But God commands each thing to be declared. / But when on earth shocks, and strong thunderbolts, / Thunder and lightning, and mildew of earth, / Madness of wolves, and slaughter of mankind, [10] And ruin both of men and bellowing bulls, / Four-footed cattle, and laborious mules, / And goats and sheep, even then the barren field / Shall become much abandoned from neglect, / And fruits shall fail, and license shall abound [15] Among most men, and temple robbery. / And then of men the tenth race will appear, / When the earth-shaking Thunderer will break / The zeal of idols, and will shake the people / Of seven-hilled Rome, and all their treasured wealth

[20] Will perish, burned by Vulcan's fiery flame. / And then shall bloody signs from heaven descend.— / But the whole world of men, enraged, will kill / Each other, and in tumult God will send / Famines and plagues and thunderbolts on men [25] Who without righteousness condemn the just. / And of men will the whole world be deserted, / So that, if any one beholds a trace / Of man on earth, he will be wonderstruck. / But then will the great God who dwells in heaven [30] Devout men's Saviour in all things become / And then shall peace profound and union be, / And the fruit-bearing earth shall yield again / Abundant fruits, nor shall it longer be / Divided, nor with toilsome service tilled. [35] But every port and harbor shall be free / To all men, even as they were before. / And brazen impudence shall be destroyed. / Then a great sign will God thereafter show. / A star will shine forth like a lustrous crown,

[40] Bright, all-resplendent, from the radiant sky, / Days not a few; for then will he from heaven / Display the victor's garland unto men / Who struggle for the prize; and then will be / That mighty contest of triumphal march [45] Into the heavenly city, and all earth / Having the fame of immortality / Shall be all men's possession, and all people / In the immortal contests will contend / For glorious victory. Nor shamefully [50] Can any then with silver buy a crown, / For to them will the holy Christ assign / The righteous things, and crown the ones approved, / And give his martyrs the immortal pledge, / And such as waged the contest unto death. [55] And he will give the incorruptible prize / Of contests unto virgins who strove well; / And to all men the right things will he grant, / And to strange nations that live righteously, / And know one God. And such as love the bonds

[60] Of marriage, and adulterous acts despise, / Will he give rich gifts and eternal hope. / For every soul of man is God's own gift, / And men should not stain it with any woes. / [Become not rich unjustly, but be pure [65] In all thy life. Assist those near to thee, / And stand aloof from strangers. Speak no lies, / But guard all true things. Reverence not thou / Vain idols, but the everlasting God / Hold first in honor, and thy parents next. [70] Dispense all righteous things, but do not come / Into unrighteous judgment. Cast not off / The poor unjustly, nor judge outwardly. / If thou judge wickedly, God will judge thee. / False witness fly, and righteous things make known. [75] Keep thy virginity, and in all things / Guard love. Unrighteous measure do not give; / But beautiful is measure full to all. / Strike not the scales outside, but draw them equal. / Swear not in ignorance, nor willingly;

[80] God hates false oaths, whatever one may swear. / Never receive in hand a gift that came / From unjust works. Seeds steal thou not; accursed / Through countless generations will he be, / Whoever takes it, for he scatters life. [85] Yield not to vile lusts, slander not, nor kill, / Give to the toilworn laborer reward; / The poor afflict not. Hold thy tongue with care, / And secret things fast in thy heart restrain. / To orphans, widows, and the needy give. [90] Will not to act unjustly, nor allow / Unrighteous things. Give to the poor at once, / And say not, Come to-morrow. Of thy grain / Give to the toilsome with a ready hand. / Know, he that gives alms lendeth unto God. [95] Mercy from death frees when the judgment comes; / Not sacrifice, but mercy God desires / Rather than sacrifice. Clothe therefore thou / The naked; with the hungry share thy bread. / Him without shelter in thy house receive,

[100] And lead the blind. On shipwrecked mariners / Have thou compassion, for the sailor's art / Is perilous. To the fallen give a hand. / And save the man that stands all unassisted. / Suffering is common; life is as a wheel; [105] Riches uncertain. If thou hast wealth, reach / Thy hand unto the poor, and of the things / Which God gave thee bestow thou on the needy. / Common is all the life of mortal men, / But it comes out unequal. When thou seest [110] A poor man, never banter him with words, / Nor rudely accost a man that should be blamed. / The life in death is tested; if one did / The unlawful or just, it shall be discerned / When he comes into judgment. Injure not [115] The mind with wine, nor drink excessively. / Eat not blood, and from idol offerings keep. / Gird not the sword around thee 'gainst a friend, / But for defense; would that thou use it not / Unjustly or justly; for if thou put to death

[120] An enemy thou hast defiled thy hand. / Keep from thy neighbor's field, and cross it not. / Each boundary is just, and troubles come / By trespass. Wealth is profitable / Unto the upright, but to the unjust an evil. [125] Harm not the growing produce of the field. / Let foreigners be equally esteemed / Among the citizens; for all should break / A painful hospitality, as guests / Of one another; but let no one be [130] A stranger with you, since of one blood all / Ye mortals are, and for mankind no realm / Affords a permanent abiding place. / Wish not nor pray to be rich, but pray this: / To live of few things, and possess no thing [135] Unjustly. Mother of all wickedness / Is love of gain. Yearn not for gold or silver, / But be assured that in them there will be / A deadly two-edged instrument of iron. / Gold and silver are ever a snare to men.

[140] O gold! source of all evils, bane of life, / Full of vexation, would that thou wert not / To mortals such a longed-for misery. / For through thee come wars, plunders, homicides, / Children with parents in a bitter strife, [145] And brethren hating those of their own blood. / Plot no deceits, and do not arm thy soul / Against a friend. Conceal not in thy heart / Another thing from what thou speakest forth, / Nor change with place even as a polypus [150] Grown to a rock. But be thou frank with all, / And those things which are of the heart declare. / Whoever willfully commits a wrong, / An evil man is he; but he that sins / Under constraint, his end I do not tell; [155] But let the will of every man be right. / Boast not of wisdom, nor of power, nor wealth; / God only is wise and mighty, and abounds / In riches. Do not wear thy heart away / With evils that are past, for what is done

[160] Can never be undone. Send not thy hand / Forth in a hasty deed, but curb wild wrath. / For often as one strikes he may commit / Unwittingly a murder. Let there be / A common suffering, neither great nor strong. [165] Excess of good has not been wont to yield / Profit to mortals, but much luxury / Brings on excessive lusts. Great wealth puffs up, / And waxes into wanton insolence. / Desire, obtaining mastery, effects [170] Destructive madness. Anger is a lust, / And when it passes further, it is wrath. / The zeal of good men is a noble thing, / But of the vile is vile. Destructive is / The boldness of the wicked; glory crowns [175] That of the good. The love of virtue holds / Deserved esteem, but Cyprian loves add shame. / Agreeable is the amiable man / Among his fellows. Moderately he eats, / Drinks, and discourses; moderation is

[180] Of all things best; excess brings many a pain. / Nor envious nor distrustful be, nor be / A railer, nor a man of evil thoughts, / Nor yet a false deceiver. Exercise / Prudence, and keep thyself from shameful works. [185] Follow not malice, but by righteousness / Blot out revenge; for useful is persuasion, / But strife engenders strife. Do not believe / Too quickly, ere thou truly see the end.] / This is the contest, this is the reward, [190] This is the prize, this is the gate of life, / And entrance into immortality, / Which God in heaven to righteous men appointed / As victory's reward. They that obtain / The crown shall enter gloriously by this. [195] But when this sign appears through all the world, / Children are born gray-haired, then human woes, / Famines and plagues and wars, and change of seasons / And many tearful sorrows will abound. / Alas! How many children in the lands

[200] Will mourn, and sadly for their parents weep, / And, wrapped in shrouds, bury the flesh in earth, / The mother of the peoples, mingling them / With blood and dust. O miserable men / Of the last generation, evil-doers, [205] Cruel and foolish; nor perceiving this, / That when the tribes of women cease to bear, / The harvest-time of mortal men is come. / And ruin threatens when impostors come / Instead of prophets speaking on the earth. [210] And Beliar will come, and many signs / Will work for men. And then of holy men / Elect and faithful there will be confusion, / And a plundering of them and of the Hebrews. / And there will come fierce wrath, when from the East [215] Shall come a people of twelve tribes, and seek / A people, whom the Assyrian branch destroyed, / Tribe-kinsmen of the Hebrews; and with them / Shall nations perish. Afterward again / Will they rule over the surviving men,

[220] Elect and faithful Hebrews, and subject / Them as before, since their power will not fail. / The Most High, all-surveying, who abides / In the pure heaven, will scatter sleep on men, / Covering their eyelids round. O blessed servants, [225] Whom when the Master comes he finds awake. / Awaken all, and watch with sleepless eyes; / For he will come at morning, or at eve, / Or in midday; but he will surely come, / And it will be as I say; it will be [230] To those at ease, that from the radiant heaven / The stars to all at midday will appear, / With the two luminaries; and the time / Is pressing on. And then will light on earth / The Tishbite, drawing from the heaven above [235] His heavenly chariot, and three signs will show / To all the world, of life to be destroyed. / Alas! How many women in that day / Will be found with a burden in the womb; / How many infant children at the breast;

[240] How many will be dwelling on the waves. / Alas! How many that day will behold. / For a dark mist will wrap the boundless world, / East, west, and south, and north; and from the heavens / Will flow a mighty stream of burning fire, [245] And every place consume—earth, ocean, sky, / And sea, and pools, and rivers, and harsh Hades, / And heaven's axis. And the lights of heaven / Will rush together, and take on a form / All-desolate. For all the stars will fall [250] Into the sea, and all the souls of men / Gnash their teeth, burning in the stream below, / That burns with brimstone and the force of fire. / And then the elements of all the world / Shall be forsaken—air, earth, sea, light, heaven, [255] And days and nights. No longer through the air / Will fly the insatiate birds, nor swimming beasts / Pass through the sea, nor vessels sail the waves, / Nor cattle plow the field, nor sound of trees / Under the winds; but all things then will melt

[260] Together, and will come out purified. / Then will the angels of the immortal God / Come, Michael, Gabriel, Raphael, Uriel, / Who know whatever evil things men do, / And from the dark and murky gloom below [265] Up to the judgment will lead forth all souls, / To the tribunal of the immortal God. / For One alone imperishable is, / Himself the Almighty; he shall judge mankind, / And then to nether realms, souls, spirit, and voice, [270] The heavenly God will give, and also bones / Fitted to joints, and made divinely fair. / And flesh and sinews in all parts will join, / And veins and skin; and afterward the hair / Will spring forth as aforetime. So one day [275] Shall earthly bodies moved with breath be raised. / And then will Uriel, mighty angel, break / The bolts of harsh and lasting adamant, / Which, monstrous, hold the awful gates of hell, / And hurling them aside, to judgment bring

[280] All the sad forms exceeding sorrowful, / Chiefly the phantom forms of Titans old, / And giants, whom the deluge swept away; / And such as perished in the billowy seas, / And all that furnished banquet for the beasts, [285] And creeping things, and winged fowls—all these / Uriel will summon to the judgment-seat; / And also those whom flesh-devouring fire / Destroyed in flame, even these shall rise and stand / Assembled at the judgment-seat of God. [290] And when the dead are raised, and fates resolved, / And the high fulminating Lord of hosts / Is seated on his heavenly throne, and sets / The mighty pillar, then amid the clouds / In the glory of Christ, with blameless angels thronged, [295] The Incorruptible himself will

come / Unto him who is incorruptible, / And on the right hand of the great tribunal / Sit, judging lives of just and unjust men. / Moses will come, great friend of the Most High,

[300] And Abraham, himself also great, will come, / Isaac and Jacob, Joseph, Daniel, / Elijah, Habakkuk, and Jonah, all, / And those whom persecuting Hebrews slew. / But all those Hebrews after Jeremiah, [305] At the tribunal judged, he will destroy; / That they may worthy recompense receive, / And pay for what in mortal life they did. / And then all through the burning stream shall pass / Of fire unquenchable; but all the righteous [310] Shall be saved. But the ungodly to all ages / Shall be undone, who erst wrought wickedness, / And knowingly committed murders vile; / Liars and thieves and ruiners of home, / Crafty and terrible; and parasites, [315] And marriage-breakers, pouring slanders forth; / The fearful, insolent idolators; / Those who, forsaking the immortal God, / Become blasphemers; robbers of the just, / Destroyers both of faith and holy men; [320] Presbyters, priests, and ministers revered, / Who practiced with a double face their guile, / And shamelessly perverted others' rights; / Impostors, credulous, but more destructive / Than wolves and leopards, vilest of the vile;

[325] Also the arrogant, and usurers, / Who pile up compound interest at home, / And wrong the widow and the fatherless; / And such as give to widows and to orphans / The product of unrighteous deeds, and such [330] As, giving out of hardships, cause reproach; / All who forsake their parents in old age, / Not reverencing or requiting them, / But disobedient, contradicting sires / With harsh words; those who take assurances [335] And then deny; and servants who have turned / Against their masters; also the impure, / Who by lasciviousness defile the flesh / And loose the maiden's girdle secretly; / And such as having burdens in the womb [340] Produce abortion, and their offspring cast / Unlawfully away; and sorcerers / And sorceresses—all these will the wrath / Of the immortal God cause to approach / The pillar, where around a circle flows

[345] The river inexhaustible of fire. / Then will the angels of the immortal God, / Who ever liveth, direly punish them / With flaming scourges and with fiery flames, / Bound from above with ever-during bonds. [350] Then in Gehenna, in the midnight gloom, / Will they be to Tartarean monsters cast, / Many and fierce, where darkness is supreme. / But when all punishments have been entailed / On all whose hearts were evil, then straightway [355] From the great river will a fiery wheel / Circle them round, pressed down with wicked works; / And then in many a way most piteously / Will fathers, mothers, nursing children wail; / Nor will there be satiety of tears, [360] Nor will the piteous cry of those who mourn / Be heard elsewhere, but worn down afar / Amid the darkening shades of Tartarus / They cry aloud, and pay the penalty / Threefold for all the wicked works they did,

[365] Burning in fire; and they shall gnash their teeth, / All consumed by devouring thirst and force, / And wish to die, but death shall flee from them, / For nevermore will death nor night give rest. / Much will they vainly pray to God most high, [370] But he will turn his face away from them. / [For seven ages a day of penitence / Gave he to men by a pure virgin's hand.] / But others, with whom right and good works weighed, / Most upright in their piety

and thoughts, [375] The angels, bearing through the burning stream, / Shall lead to light and life exempt from care. / There is the immortal way of the great God, / And fountains three, of honey, wine, and milk. / The land, alike for all, divided not [380] By wall or fence, shall bear abundant fruit / Indigenous; the means and modes of life / Common will be, and riches without lot. / For there no longer will be poor nor rich, / Tyrant nor slave, nor great, nor small, nor kings,

[385] Nor chieftains, but all share a common life. / No more will any say the night has come, / Or morrow comes, or yesterday has been. / They have no trouble about many days. / Spring, summer, autumn, winter will not be [390] [Marriage nor death, nor will they buy and sell, / Nor will there be sunset or sunrise more], / For he will make it one long, lasting day. / Then to the pious will the almighty God / Grant yet another thing, when they shall pray [395] For men to be saved from devouring fire / And lasting torments; and this he will do. / For having plucked the steadfast from the flame / That rests not, and removing them elsewhere, / He for his people's sake will send them on [400] Unto another and eternal life, / In fields Elysian, where are the great waves / Of the deep-bosomed Acheronian lake. / Ah, wretched I! what shall I in that day? / For, ill-disposed and anxious for all things,

[405] I sinned and had no care for marriage-bonds, / Nor reason. But within my sumptuous halls / I shut the needy out, and knowingly / Aforetime did unlawful things perform. / Thou, Saviour, rescue me, the shameless one, [410] From my tormenters, me who did the shame. / I pray thee, let me rest a while from song, / Holy Giver of manna, King of the great realm.

Book III

[1] Thou blessed One, loud Thunderer of the heavens, / Who holdest in their place the cherubim, / I pray thee give me now a little rest, / Since I have uttered what is all so true. [5] For weary has my heart within me grown. / Why should my heart be quivering now again, / And my soul, lashed as with a whip, be forced / To utter forth its oracle to all? / Yet once more I will speak aloud all things [10] Which God impels me to proclaim to men. / O men, in godlike form and image made, / Why do ye vainly wander, and not walk / The straight path, keeping ever in your mind / The immortal Maker? One God rules alone, [15] Unutterable, dwelling in the sky, / Self-constituted, and invisible, / Though he himself alone beholds all things. / No sculptor's hand formed him, nor by man's art / Appears his image in gold or ivory;

[20] But he proclaims his own eternity / As one who is, and was, and yet shall be. / For who is he, frail mortal, that with eyes / Can look on God? Or who could bear to hear / The name alone of the great God of heaven [25] Who rules the world? He by a word all things / Created, heaven, and sea, and tireless sun, / And the full moon, and stars that shed forth light, / The mighty mother Tethys, fountains, streams, / Imperishable fire, and days and nights. [30] This is the God who made four-lettered Adam, / The first one formed, whose name fills east and west / And south and north. The same is he who fixed / The type and form of man, and made the beasts, / And creeping things, and such as spread the wing. [35] Ye do not reverence or worship God, / But vainly go astray and bow the knee / To serpents, and to cats make sacrifice, / And other idols, statues made of stone, / And sit before the doors of godless shrines.

[40] Ye guard against the God who keeps all things, / And in the wickedness of stones delight, / Forgetful of the immortal Saviour's judgment, / Who made the heaven and earth. Woe to a race / That has delight in blood, deceitful, vile, [45] Ungodly, double-tongued, malicious men, / Unchaste, idolatrous, designing fraud, / An evil madness raving in their breasts. / They plunder, and maintain a shameless soul; / For no rich man will with another share. [50] But a dire evil shall to all men come, / Faith they will nowhere hold, and many wives / And widows will in secret others love / Because of gain, and they will not observe / Life's sacred bond if only they get men. [55] But when Rome also over Egypt rules, / Having one

end in view, then shall appear / The mighty kingdom of the immortal king / Set over men. A holy king shall come / Wielding the scepter over every land

[60] Unto all ages of advancing time. / And then will the stern wrath of Latian men / Rome thrice expose to pitiable fate. / And all mankind shall perish in their homes, / When from the heavens a fiery cataract flows. [65] Ah me, unhappy! When shall that day come, / And judgment of the immortal God's great king? / Now surely, O ye cities, ye are built / And all adorned with temples and race-grounds, / Markets, and images of precious stone, [70] All that ye may come to a bitter day. / For it will come whenever there shall pass / The smell of sulphur among all mankind. / But these things severally I will tell / In as many cities as men carry vice. [75] From the great Cæsars Beliar shall come / Hereafter, and shall stand on mountain height, / And stay the sea, and the great fiery sun, / And shining moon, and make the dead stand up, / And perform many miracles with men.

[80] But nothing to perfection will he bring, / But many mortals he will lead astray, / Elect and faithful Hebrews; also men / Without law, such as never heard God's word. / But when the threatenings of the mighty God [85] Shall draw near, and upon the earth shall come / The flaming power as in a billowy wave, / It shall burn Beliar too, and faithless men, / All, even as many as put their trust in him. / And then the world shall by a woman's hands [90] Be governed and persuaded in all things. / And when o'er all the world a widow reigns, / And flings the gold and silver in the sea, / And brass and iron of perishable man / Flings in the flood, then all earth's elements [95] Shall widow-like be waste and desolate. / And God who dwells on high will roll the heaven / Together, even as a scroll is rolled. / And on the noble land and on the sea / The entire multiform arch of heaven shall fall.

[100] A cataract of glowing fire shall flow / Unceasing, and burn land and sea and sky; / Creation itself will he melt into one, / And take out that which tends to purity. / The luminous laughing spheres shall be no more, [105] Nor night, nor dawn, nor many days of care, / Nor spring-time, summer, winter, autumn more. / And then shall come God's judgment, in the midst / Of a great age when all these things shall be. / O navigable waters, and all lands [110] Wherever the sun rises and goes down, / All things shall be subjected unto him / Who comes a second time into the world; / For from the first he recognized his power. / But when the threatenings of the mighty God [115] Had been fulfilled, which once he threatened those / Who made a tower in the Assyrian land / (And they were all one language, and resolved / To mount aloft into the starry heaven), / Straightway the Immortal added to the winds

[120] A mighty force, and tempests from above / Hurled down the huge tower, and among mankind / Raised up confusion, wherefore mortals gave / Unto that city the name of Babylon. / But when the tower fell, and the tongues of men [125] Became discordant, all the earth was filled With mortals, and divided among kings. And then appeared the generation tenth Of mortal men, from the time when the flood Came on the earlier race. And Kronos reigned, [130] And Titan and Japetus, whom men esteemed / Fairest of Gaia and Uranus born, / And gave them also names of earth and heaven, / Because they were most excellent of men. /

Into three parts divided they the earth, [135] According to the inheritance of each, And each ruled his own portion, without strife; For they were bound by the paternal oath, And equal were their portions. But old age Came on the father, and his time was full,

[140] And he died; but the sons, infringing oaths, / Contended with each other in fierce strife, / Who should hold regal honor, and bear rule / Over all mortals. Then did Kronos fight / And Titan with the rest. But Rhea, and Gaia, [145] And garland-loving Venus, Demeter, / And Vesta, and Dione golden-haired / Brought them to friendship, and a council called / Of all the kings and brothers, and near kin, / And also others of ancestral blood, [150] And they decided Kronos should be king, / For he was oldest and of noblest form. / But Titan placed on Kronos mighty oaths / To rear no male posterity, that he / Himself might reign when age and fate should fall [155] On Kronos. So whenever Rhea bore, / Beside her sat the Titans, and destroyed / All the male issue; but the female lived, / And were left to the mother's nursing care. / But when at the third birth the honored Rhea

[160] Brought forth illustrious Juno, and they saw / With wondering eyes a race of females born, / The savage Titans took themselves away. / Then when a male child Rhea brought to birth / She sent him quickly into Phrygia, [165] There to be reared in secret, having bound / Three Cretans by an oath to do her will. / They called him Dia, for he was sent away. / Poseidon also secretly she sent; / And Pluto, third, by women's helping hand [170] Did Rhea, coming to Dodona, bear, / Whence flows Eurotas' moistened path away, / And, with Peneius mixed, pours in the sea / Its water, and men call it Stygian. / But when the Titans heard of hidden sons [175] Begotten by King Kronos and his wife, / Straightway assembled Titan sixty youths, / Bound Kronos and his wife Rhea in chains, / Hid them in earth, and kept them under guard. / And then the sons of mighty Kronos heard,

[180] And they stirred up a great tumultuous war. / And this was the beginning of dire war / Among all mortals, for it was indeed / With men the primal origin of war. / Then God sent evil on the Titan race, [185] And all from Titan and from Kronos sprung / Died. But as time rolled on these kingdoms rose; / Egyptian, Persian, Median, Ethiopian, / Assyrian-Babylon, and Macedon, / Egyptian yet again, then that of Rome. [190] And then a message of the mighty God / Pressed on my heart, and bade me prophecy / On all the earth, and in the minds of kings / Those things deposit which are yet to be. / And first the only God delivered me [195] What kingdoms of mankind shall be raised up. / And first the house of Solomon shall rule / The horsemen of Phenicia and of Asia, / And those of other islands, and the race / Of the Pamphylians, Persians, Phrygians,

[200] Carians, Mysians, and Lydians famed for gold. / And then the overweening Hellenes, / Impure, another Macedonian race, / Much mixed, shall rule, and they shall bring on men / A fearful cloud of war, but the God of heaven [205] Will utterly destroy them from below. / And then another kingdom will arise, / White, many-headed from the western sea, / Which will rule many a land, and many shake, / And afterward bring terror to all kings. [210] Much gold and silver will she take by force / From many cities, yet in the vast earth / There will be gold and silver and elegance. / And they will sore afflict mankind, and then / To

those same men will come a ruinous fall, [215] When they attempt unrighteous insolence. / On them will be the bond of wickedness, / Male will consort with male, and they will set / Children in dens of shame. And in those days / A great affliction among men will come,

[220] And vex and wound and fill all things with evil / Through shameful covetousness, and gain ill-gotten / In many lands, but most in Macedon. / And hatred shall spring up, and all deceit, / Until the seventh kingdom, which a king [225] Of Egypt, but of Grecian birth, shall rule. / And then the nation of the mighty God / Shall be again strong, and be guides of life / To all mankind. But wherefore now should God / Lay it upon my spirit to declare [230] What evil first, what next, what last shall be / Upon all men, and how they shall begin? / First on the Titans God will evil send, / For mighty Kronos's sons will vengeance take, / Because they bound the king and mother dear. [235] Again will tyrants rule the Hellenes, / And they will be proud, haughty, vicious kings, / Adulterous, and altogether bad; / And no more will there be a rest from war. / The dreadful Phrygians shall perish all,

[240] And Troy will meet misfortune in that day. / Evil will also to the Persians come, / And to the Assyrians, and all Egypt too, / And Libya and the Ethiopians, / Carians, Pamphylians, and on mortals all [245] Shall evil be imposed. Why then of each / Do I speak? When the first comes to an end / Straightway the second falls upon mankind; / And yet I will the very first sound forth. / There will an evil come to pious men [250] Who dwell by the great temple of Solomon, / And are the progeny of righteous men. / Of these I also will declare the tribe / And line of fathers, and the home of all— / Do all with skill, O mortal full of guile. [255] There is a city on the [Asian] soil, / Ur of the Chaldees, whence has come a race / Most upright, ever of good counsel fond / And noble deeds. For they seek not with care / The circling pathway of the sun and moon,

[260] Nor monstrous deeds on earth, nor the blue depth / Of sea or ocean, nor the signs of sneezing, / Nor birds of augurers, nor soothsayers, / Nor wizards, nor enchanters, nor the frauds / And silly speeches of ventriloquists, [265] Nor studies of Chaldean astrologers, / Nor oracles they gather from the stars. / For all these things are errors, which vain men / Search day by day, and exercise their souls / In labors void of profit, and then teach [270] Their error unto other thoughtless men. / Hence many evils have befallen men, / And turned them from good ways and righteous deeds. / But they do seek with care for righteousness / And virtue, and have not the avarice [275] Which breeds unnumbered ills to mortal men, / Continuous war, and famine without end. / Just measure they observe in field and town; / They steal not from each other in the night, / Nor drive off herds of oxen, sheep, and goats;

[280] Nor do they neighbors' landmarks take away; / Nor does the man of great wealth grieve the poor, / Nor oppress widows, but he rather aids, / Ever imparting wheat and wine and oil, / And always happy with those that have nought; [285] And to the destitute at harvest-time / He sends a share. Thus they fulfill the word / Of the great God—a hymn enshrined in law. / For he who dwells in heaven completed earth / To be a common property for all. [290] But when the people of twelve tribes depart / From Egypt and with joy pursue their way, / With leaders sent of God, they will proceed / In a pillar of fire by night, and one of cloud

/ At morning of each day as they go on; [295] And for them God a leader will appoint, / A great man, Moses, whom a princess found / Beside a marsh, and carried off and reared / And called her son. But when anon he came / As leader of the people whom God brought [300] Away from Egypt to the Sinai mount, / Then God delivered them the law from heaven, / And wrote upon two tables all things just, / Which he enjoined to do; and if, perchance, / One give no heed, he must unto the law

[305] Make satisfaction, either at men's hands, / Or, if man's notice he escape, he shall / By ample satisfaction be destroyed. / For he who rules in heaven completed earth / To be a common property for all, [310] And in all bosoms placed he noblest thought. / To them alone the bounteous field yields fruit, / A hundred-fold from one, and thus completes / God's measure. But to them shall also come / Misfortune, nor will they escape all plague. [315] And even thou, forsaking thy fair shrine, / Shalt flee away when it becomes thy lot / To leave the holy ground, and thou shalt be / Carried to the Assyrians, and shalt see / Wives and young children serving hostile men. [320] All means of life and wealth shall be destroyed, / And every land and sea be filled with thee, / And at thy customs all will take offense. / Thy land shall be all waste, and the fenced altar / And sacred temple and extended walls,

[325] All to the ground shall fall, because in heart / Thou hast not kept the holy law of God; / But thou hast erred and served vain images, / And hast not feared the immortal Sire of gods / And of all men, nor willed to honor him, [330] But thou hast honored images of men. / Therefore seven decades shall thy fruitful land / And the wonders of the temple be a waste. / And yet for thee a goodly end remains, / And highest glory from the immortal God. [335] But wait thou, and confide in God's pure laws, / When to the light he lifts thy wearied knee. / And then will God send out of heaven a king / To judge each man in blood and light of fire. / There is a royal tribe, whose progeny [340] Shall be unfailing, and in course of time / Will it rule, and God's temple build anew. / And all the kings of Persia will assist / With gold and brass and well-wrought iron, and God / Himself will give by night the holy dream,

[345] And then the temple shall be as of old, / Now when my soul had ceased from hallowed song, / And I prayed the great Sire to be released, / Again a message of Almighty God / Rose in my heart, and he commanded me [350] To prophesy o'er all the earth, and place / In royal minds the things which are to be. / And to my mind God gave me first to tell / What bitter woes for Babylon he planned, / Because they God's great temple had destroyed. [355] Alas! alas! for thee, O Babylon, / And also for the Assyrians, when the clash / Of arms shall pass through all the sinful earth, / And shout of war shall ruin every land, / Even as the stroke of God, leader of hymns. [360] For it will come as from the air above, / O Babylon, and from the holy ones / Of the high heaven it will descend on thee, / And wrath eternal shall destroy thy children. / And then wilt thou be as thou wast at first,

[365] Even as things which are not, and with blood / Shalt thou be filled, as thou before didst shed / The blood of many good and righteous men, / Whose blood yet cries out to the lofty heaven. / To thee, O Egypt, a great plague shall come, [370] Dreadful to homes, and such as thou didst hope / Might never fall on thee; for through thy midst / A sword shall pass, and

separation, death, / And famine shall prevail until of kings / The seventh generation, and then cease. [375] Woe, woe to thee, O land of Gog and Magog, / In the midst of the rivers of Ethiopia! / What pouring out of blood shalt thou receive, / And be called house of judgment among men! / And thy land of much dew shall drink black blood. [380] Woe, woe, to thee, O Libya, and woe, woe, / O sea and land! Ye daughters of the West / How shall ye come upon a bitter day! / And ye shall come pursued by cruel strife / Dreadful and harsh; dire judgment will set in,

[385] And by force ye will all to ruin come, / Because ye marred the Immortal's mighty house, / And with iron teeth ye chewed it terribly. / So shalt thou see thy land full of the dead, / By war, and every spirit of violence, [390] Famine, and pestilence, and barbarous foes, / Thy land all desert and the city waste. / And there shall shine at evening-time a star / Which they will call a comet, baleful sign / To mortals of dire famine, sword, and death, [395] And ruin of great leaders and chief men. / And among men great signs again shall be, / For the deep-flowing Tanais will forsake / Mæotis' marshy lake, and the deep stream / Shall flow along a fruitful furrow's mark, [400] And the vast flood a neck of land shall check. / And there will be wide chasms and yawning pits, / And many cities with their men shall fall. / In Asia—Iassus, Cebren, Pandonia, / Colophon, Ephesus, Nice, Antioch,

[405] Tanagra, Sinope, Smyrna, Myrina. / In Europe—Cyagra, Clitos, Basilis, / Meropeia, Antigone, Magnesia, / Mykene, Pantheia, and most happy Gaza, / Hierapolis and Astypalia. [410] Know, then, Egypt's dread race is near its end, / And then unto the Alexandrians / Better the year gone by. Though Rome received / Tribute of Asia, thrice as many goods / Shall Asia back again receive from Rome, [415] And savage insolence return to her. / Many from Asia served Italian homes, / But the Italians, twenty times as many, / Shall serve in Asia in great poverty. / O virgin, soft, rich child of Latin Rome, [420] How oft at thy much-courted wedding-feasts, / Drunken with wine, a servant, in the world / Thou shalt not become wedded, but how oft / Will haughty mistress cut thy pretty hair, / And taking vengeance cast upon the earth [425] The things of heaven, and from the earth again / Raise heavenward, for mortals are held fast / In miserable and unrighteous life. / And Samos shall be sand, and Delos dull, / And Rome a room, but all decrees fulfilled;

[430] And Smyrna falls by no avenging word, / But by base plots and cowardice of leaders. / But calm peace into Asia's land shall go, / And Europe shall be happy—healthful air, / Full of years, strong, no winter and no hail; [435] Bearing all things, and birds and beasts of earth. / O happiest man who at that time shall be! / Or woman, free from care, in rural bliss! / For all good order from the starry heaven / Shall come on men, and justice, and with her [440] The sober concord which with mortal men / Surpasses all things, and affection, faith, / And friendship for the stranger. Far from them / Are lawlessness, blame, envy, folly, wrath. / And want shall flee from men, and violence, [445] And murder, baneful strifes and bitter feuds, / And theft, and every evil, in those days. / But Macedonia shall to Asia bear / A heavy woe, and greatest suffering / Shall spring up over Europe from a birth

[450] Of spurious Kronids and a race of slaves; / And she shall subjugate fenced Babylon, / And in all lands the sun looks down upon / Call herself mistress, and then come to nought / In bitter ruin, having not a law [455] For those late born, and wandering far away. / And then shall come to Asia's happy land, / Unknown, a man with purple garment clad, / Ferocious, strange, unrighteous, fiery; / For him a thunderbolt raised into light. [460] And Asia all shall bear an evil yoke, / And many a murder will the damp soil drink. / And he will court all the invisibles / Of Hades, whose race he wills to destroy, / And from whom his own race shall be destroyed. [465] But there will be one root, perversely cut / From ten horns, and set by another plant; / The warlike father of the purple race / He will cut off, and be himself then taken / By sons of like mind in the chance of war;

[470] And then the horn grown by his side shall rule. / And straightway unto fruitful Phrygia / Shall be a sign, when Rhea's blood-stained race, / Growing and blooming in the god-like earth / Continually from roots that know no thirst, [475] Shall in one night be root and branch destroyed, / In a city of Neptune, shaker of the earth, / Antandrus, which thenceforward bears the name / Dorylæum, old Phrygia's much-wept town, / And therefore at that time Earth-shaker called. [480] It will scatter the secret places of the earth / And loosen walls. And then no signs of good / But a beginning of evil will appear. / There will come on the well-known woes of war, / Among all tribes, and furnish Æneads [485] Sprung from the native soil and kindred blood; / But he again is prey to men beloved. / O Ilion, I pity thee! For Erinnys / In Sparta shall spring forth most beautiful; / A noble shoot and famous, she bequeaths

[490] Asia and Europe a far-spreading wave. / But to thee chiefly wailings, toils, and groans / She will bear and award; but thou shalt have / Undying fame among those yet to be. / And then a certain old man will appear, [495] False writer and of doubtful native land, / And in his eyes the light will sink away. / But he will have large mind, and song immense / Of understanding, blended with two names. / Chios he will be called, and he will write [500] Of Ilion, not truthfully indeed, / But plainly, for my verses he will seize; / For he will be first to unfold my books. / And he war's helmed heroes will adorn, / Hector of Priam, and Achilles, son [505] Of Peleus, and the rest of warlike fame. / And with them he will make the gods to stand, / And by all arts deceive defenseless men. / And to those dying about Ilion / Shall be a glory widely spread abroad;

[510] And he will celebrate their vengeful deeds. / Also to Lycia will a Locrian race / Bring many evils. And thee, Chalcedon, / When thou the passage of the narrow sea / Hast taken, an Ætolian youth will slay. [515] And, Cyzicus, from thee the sea shall tear / Vast wealth away. And thou, Byzantium, / Shalt be in love with Asia, and receive / Sad wailings and immeasurable blood. / And Lycia's lofty mountain, riven at top [520] With rocky chasms, shall pour a murmuring stream, / Till Patara's prophetic signs shall cease. / O Cyzicus, that dwellest by Propontis, / City of wine, around thee Rhyndacus / Shall crash his crested wave. And thou, O Rhodes, [525] Daughter of day, shalt long be unenslaved, / And much

prosperity shall yet be thine, / And on the sea thy power shall be supreme. / But later thou shalt be to greedy men / A spoil, because of beauty and of wealth,

[530] And on thy neck a dreadful yoke shall come. / A Lydian earthquake shall again destroy / The things of Persia, and most horribly / Shall Europe's tribes and Asia's suffer woes. / And Sidon's cruel king and shout of war [535] From others will show forth destruction dire / Beyond the sea to Samos. With the blood / Of fallen lights earth murmurs to the sea, / And wives together with the stately maids / Their ignominious insults will bewail, [540] Some for the dead, some for the fallen sons. / O sign of Cyprus, phalanxes shalt thou / By earthquake overthrow, and many souls / Shall gloomy Hades all at once receive. / And Trallis, hard by Ephesus, shall fall [545] By earthquake, and walls built by cruel men; / Boiling hot water shall rain on the earth, / Which earth weighed down shall drink—a sulphurous smell. / And Samos, in time, will royal houses build.

/ O Italy, to thee no foreign war [550] Shall come, but lamentable tribal blood, / Not easily subdued, and much renowned, / Wilt thou in reckless insolence destroy. / But thou thyself, beside hot ashes stretched, / As thou in thine own spirit didst foresee, [555] Shall slay thyself. Not of the good shalt thou / The mother be, but of wild beasts the nurse. / Another man shall come from Italy, / A spoiler; then, Laodicea, thou, / Beautiful city of the Carians, [560] By Lycus' wondrous water, creeping prone, / Shalt weep in silence for thy boastful sire. / Byzantine Thracians shall rise up on Hæmus. / To the Campanians quaking fear shall come / Because of wasting famine; Corsica [565] Weeps her old father, and Sardinia / Shall by great storms of winter, and the strokes / Of a holy God, sink in the ocean depths— / Down in the waves with children of the sea. / Alas! alas! how many virgin maids

[570] Will Hades marry, and the deep take charge / Of the unburied youths! Alas! alas! / Infants and vast wealth floating on the sea! / O happy land of Mysians, suddenly / Shall cease thy royal race. Not long, indeed, [575] Will Carthage stand. But bitter grief shall be / To the Galatians. And to Tenedos / The last but greatest misery shall come. / And Sicyon with strong yells, and Corinth, thee / Boasting o'er all, an equal flute shall sound. [580] Now when my soul had ceased from hallowed song, / Again a message of Almighty God / Rose in my heart, and he commanded me / To utter prophecies upon the earth. / Woe, woe, Phenician race of men and women, [585] Also to all the cities by the sea; / No one of you shall come to the sun's light / In common light, no longer shall there be / Number and tribe, because of unjust speech / And lawless life and base which all indulged,

[590] Opening a foul mouth, uttering fearful words, / False and unrighteous; and they set themselves / In opposition to the mighty God, / And opened falsely a polluted mouth. / Therefore shall they by dreadful strokes be slain [595] In all the earth, and bitter destiny / Will God send on them, burning from the ground / Their cities and foundations manifold. / Woe, woe to thee, O Crete, burdened with pain, / On thee shall come a stroke, and terribly [600] Shalt thou be made a ruin evermore. / And every land shall see thee black with smoke, / And fire shall never leave thee, but shall burn. / Woe, woe to thee, O Thrace, for thou shalt bend / Beneath a servile yoke; when the Galatians, [605] Mixed with the Dardans, hurriedly

destroy / Hellas, then will sore evil come on thee; / In a strange land thou'lt give and yet receive. / Woe, woe to thee, O Gog, and so with all, / One by one, Magog, Marson, and Aggon;

[610] How many an evil lot shall fall to thee! / Many shall also fall on Lycia's sons, / And those of Mysia and Phrygia. / And many nations of Pamphylia / And Lydia shall fall, and Maurians, [615] And Ethiopians and barbarous tribes, / And Cappadocians and Arabians. / How now may I, according to his lot, / Speak of each one? For unto all the nations, / As many as are dwelling on the earth, [620] Will the Most High send forth an evil plague. / When now a very barbarous nation comes / Against the Greeks, it will slay many chiefs / Of chosen men; and many fatted sheep / And horses shall be torn, and mules and herds [625] Of bellowing oxen, and in lawlessness / Shall they with fire the well-made houses burn. / And many shall as slaves be led by force / Into a foreign land, and children too, / And women from bed-chambers, girdled low,

[630] Delicate, falling down with tender feet, / Will be seen chained and suffering all abuse / By hostile, barbarous men; nor shall they have / Helper in life, nor any help in war. / But they shall see their goods and all their wealth [635] Enriching foes; and trembling takes their knees. / A hundred fly, but one shall slay them all, / And five shall rouse an ambush heavy-armed. / But they among themselves mixed shamefully / In fearful war and tumult will bring joy [640] Unto the foes, but sorrow to the Greeks. / Then shall a servile yoke be on all Greece, / And all at once shall war and pestilence / With mortals yet remain. And God will make / The mighty heaven on high like brass, and drought [645] On all the earth, which itself will be iron. / And then will men all bitterly lament / The land uncultivated and unplowed. / And he who made the heaven and earth will place / High heaped on earth a fire, and of all men

[650] The third part only shall remain alive. / O Greece, why hast thou trusted mortal men / As leaders, who cannot escape from death? / And wherefore bringest thou thy foolish gifts / Unto the dead, and sacrifice to idols? [655] Who put the wretched error in thy heart / To do these things and leave the mighty God? / Honor the All-Father's name and let it not / Escape thee. There have been a thousand years, / Yea, and five hundred more, since haughty kings [660] Ruled o'er the Greeks, who first to mortal men / Brought evils, making many images / Of gods that perish for such as are dead, / Whence ye were taught to think on vanities. / But when the anger of the mighty God [665] Shall come upon you, then will ye find out / The face of God the mighty; and all souls / Of men, in great distress, will lift their hands / Up to the broad heaven and begin to call / On the great King, the Helper, and to seek

[670] A rescuer from the mighty wrath to come. / But come, learn this and lodge it in your hearts, / What troubles in the rolling years shall come. / When Hellas brings her sacrifice of oxen / And bellowing bulls, a whole burnt-offering [675] Unto the temple of the mighty God, / She shall escape the hateful sound of war, / And fear and famine, and go forth again / Away from underneath a slavish yoke. / But such a race of godless men shall be [680] Until that fatal day receives its end. / For ye shall not bring sacrifice to God / Till all things come to pass, whatever things / The one God wills to be not without end— / All shall be brought to

pass; strong fate impels. [685] Of godly men there yet shall be again / A holy race, devoted to the mind / And counsels of the Highest; they shall honor / The great God's temple with drink-offerings, / Burnt-offerings, and holy hecatombs,

[690] With sacrifice of well-fed bulls, choice rams, / Firstlings of sheep, and the fat parts of lambs, / Sacredly offering whole burnt sacrifice / On the great altar. But in righteousness, / Having obtained the law of the Most High, [695] Blest shall they dwell in cities and rich fields. / And prophets shall by the immortal One / Exalted be, and bring great joy to men. / For to them only has the great God given / His kindly counsel, and put in their hearts [700] Faith and most noble thought. Through vain deceit / They do not hold in awe the works of men, / Of gold, and brass, and silver, and ivory, / And wood, and stone, clay forms of feeble gods, / Besmeared with chalk, with figures painted o'er— [705] Whatever mortals with vain mind desire. / But they lift up their holy arms to heaven; / At daybreak from the couch they always cleanse / Their hands with water, and pay honors due / To God the immortal, who is ever great,

[710] And then to parents. But above all men / They keep the bed of marriage undefiled, / And mix not boys with males in acts impure, / Like the Phenicians, Latins, and Egyptians, / And spacious Greece, and nations many more, [715] Persians, Galatians, and of Asia all, / Transgressing the immortal God's pure law. / Wherefore the Immortal will inflict on men / Delusion, famine, sufferings and groans, / And war, and pestilence, and mournful woes; [720] Because the immortal Father of all men / They did not wish to honor righteously, / But honored idols made with human hands, / Which things even men themselves will cast away / In clefts of rocks, concealing them from shame, [725] When a young king of Egypt seventh shall rule / His own land, reckoned from the Grecian power / Which Macedonia's mighty men shall rule, / Then shall there come from Asia a great king / With eagle's fire, who with his foot and horse

[730] Shall cover all the land, break down all things, / And fill all things with evil; he will cast / The Egyptian kingdom down, seize on all goods, / And ride upon the broad back of the sea. / And then before the mighty God, the King [735] Immortal, they will bend the fair white knee / On the all-fostering earth, and all the works / Made with hands in a flame of fire shall fall; / And then great joy will God bestow on men. / For land, and trees, and countless flocks of sheep [740] Will yield mankind the genuine fruit of wine, / And of sweet honey, and white milk, and wheat, / Which is for men the very best of all. / But thou, O mortal versed in various arts / And evil-minded, shalt not be like this; [745] But turn back, and be reconciled to God. / Offer to God whole hecatombs of bulls / And lambs and goats, amid the circling hours. / Propitiate him, the immortal God; / Perchance he will show mercy. For himself

[750] Alone is God, and other there is none. / Hold righteousness in honor, wrong no man / As by oppression, for the immortal One / Enjoins these things on miserable men. / But thou, be on thy guard against the wrath [755] Of the great God, when to all men shall come / The height of famine, and, being overpowered, / They meet dire judgment. King shall

seize on king / And wrest his land away, and nations waste / And plunder nations, and lords plunder tribes, [760] And leaders all flee to another land, / And earth itself be changed, and barbarous rule / Ravage all Greece, and the rich land of wealth / Become exhausted, and straight into strife / Shall they because of gold and silver come [765] In a strange land. (The love of gain will be / An evil guide for cities.) And they all / Shall be unburied, and their flesh shall be / By vultures and wild beasts of earth destroyed. / And when these things are finished, the huge earth

[770] Shall all the remnants of the dead consume; / And all unsown shall it be, and unplowed, / Proclaiming woefully the abomination / Of countless men through many circling years, / And shields and javelins and all sorts of arms; [775] Nor will the forest wood be cut for fire. / Then from the sunrise God will send a king, / Who will make all earth cease from evil war, / Killing some, others binding with strong oaths. / Nor yet will he by his own counsels do [780] All these things, but by excellent decrees / Of God persuaded. But again the people / Of the great God with wealth will be weighed down, / With gold and silver and purple ornament, / And of good things will earth and sea be full. [785] And then will kings begin again / To envy one another, and in heart / To cherish wicked projects. Envy brings / No good to wretched mortals. But again / Shall kings of nations rush upon the land

[790] In masses, bringing doom upon themselves, / For they will purpose to destroy the shrine / Of the great God, and men most excellent. / What time they reach the land, polluted kings / Will sacrifice within the city's walls, [795] Each having his own throne and subject tribe. / And then will God speak with a mighty voice / To all rude people of an empty mind; / And judgments from the mighty God shall come / Upon them, and they all shall be destroyed [800] By an immortal hand. And fiery swords / Shall fall from heaven on earth, and mighty lights / Shall come down flaming in the midst of men. / And mother earth shall be tossed in those days / By an immortal hand, and fish of the sea, [805] And all earth's beasts, and countless flocks of birds, / And all the souls of men, and all the sea / Shall shudder at the face of the Immortal, / And there shall be dismay. High mountain peaks / And huge hills he will rend, and Erebus

[810] The dark and dismal will appear to all; / And misty gorges in the lofty hill / Shall be full of the dead; the rocks shall stream / With blood, and every torrent fill the plain. / And well-built walls shall all fall to the earth [815] By hostile men, for they knew not the law, / Neither God's judgment, but with senseless soul, / All rushing to the temple, lifted spears. / God judges all by war, and sword, and fire, / And overwhelming flood; and there shall be [820] Brimstone from heaven, and stones and grievous hail; / And death shall come upon the quadrupeds. / Then shall men come to know the immortal God / Who judges these things. Lamentation too, / And uproar shall come on the boundless earth, [825] Because men perish, and in speechless woe / Shall all be bathed in blood, and earth herself / Shall drink the blood of them that are destroyed, / And the wild beasts will glut themselves with flesh. / All these things the eternal God himself

[830] Gave me to prophesy; nor shall they be / Without complete fulfillment, for he put / Them only in the heart; for without guile / The Spirit of God continues in the world. / Again the children of the mighty God [835] Shall all about the temple live in peace, / Delighting in those things which he shall give / Who is Creator, righteous Judge, and King. / For he alone, and standing wondrous near, / Can shelter as a wall of flaming fire [840] From all around. And there shall be no wars / In cities or in country; not the hand / Of cruel war, but rather there shall be / With them the immortal Champion himself, / And the hand of the Holy One. And then the isles [845] And cities all shall speak, and tell how much / The Immortal loves those men, for he with them / Shares in all conflict and delivers them. / And heaven, and sun divinely formed, and moon, / And mother earth shall tremble in those days.

[850] And a sweet word shall they lead forth in hymns: / "Come, falling on the earth let us all pray / To the immortal King, great God, most high. / Let us send to the temple, since sole Lord / He is, and let us all observe the law [855] Of God most high, who above all on earth / Is the most righteous One. For we have strayed / Far from the path of the immortal One, / And have done reverence with a senseless soul / To works of human hands, to images [860] Carved out of wood, and of departed men." / These things souls of the faithful cry aloud: / "Come, let us with God's people, falling down / Upon our faces, gladden in our homes / With hymns God the Creator, and procure [865] The weapons of our foes in every land / For seven lengths of the revolving years— / Even shields and helmets and all sorts of arms, / And a great store of bows and harmful arrows, / For forest wood shall not be cut for fire."

[870] But, wretched Hellas, cease thy arrogance, / So willful, and entreat the immortal One, / Magnanimous, and be upon thy watch. / Send to this city the people ill-advised / Who from the Mighty's holy land have come. [875] Do not move Camarina, for 'tis best / She be unmoved—a leopard from the lair, / An evil which thou shouldst by no means meet. / But keep away, and do not in thy heart / Hold arrogance, an overbearing soul, [880] Ready for mighty contest. And serve God, / The mighty One, that thou mayst share with them, / Whenever this indeed shall have an end, / And on good men shall come the fatal day, / According as the mighty One ordains. [885] For earth, all-mother, shall to mortals yield / The best fruit, boundless store of wheat, / And wine and oil. And from the heaven a drink, / Delightful of sweet honey there shall be, / And trees, and fruits of trees, and fatted sheep,

[890] And oxen, and young lambs, and kids of goats. / And forth shall burst sweet fountains of white milk, / And of good things the cities shall be full, / And fat the fields, and there shall not be sword / Nor uproar on the earth, nor shall the earth [895] Groan heavily and tremble any more. / Nor war nor drought shall longer be on earth, / Nor famine, nor the fruit-destroying hail, / But great peace shall be upon all the earth. / King will be friend to king until the end [900] Of time, and a new law on all the earth / Will the Immortal in the starry heaven / Perfect for men, touching whatever things / Have been by miserable mortals done. / For he alone is God, no other is, [905] And he will burn with fire man's grievous power. / But now being quick to keep my thoughts in heart, / Shun godless worship, serve the living God, / Against adultery be on thy guard, / And all uncleanness; thine own children rear,

[910] And do no murder; for the immortal One / Is angry with such as commit these sins. / And then will he a kingdom for all time / Raise up for all men, and a holy law / Give to the pious to whom he has pledged [915] To open up the land, and the wide world, / And portals of the blessed, and all joys, / And mind immortal, and eternal bliss. / And out of every land unto the house / Of the great God will they bring frankincense, [920] And gifts, and there shall be no other house / To be inquired of by men yet to be; / But whom God gave to honor faithful men, / Him mortals shall call Son of the great God. / And all paths of the field and the rough hills, [925] And lofty mountains, and the sea's wild waves, / Shall in those days be easy to pass over, / For all peace of the good shall come on earth. / And the sword shall God's prophets take away, / For they shall be the judges of mankind,

[930] And righteous kings; for of the mighty God / This is the judgment and the sovereignty. / Be of good cheer, O maiden, and exult; / For the Eternal, who made heaven and earth, / Has given thee joy, and he will dwell in thee, [935] And for thee shall be an immortal light. / And wolves and lambs promiscuously shall eat / Grass in the mountains, and among the kids / Shall leopards graze, and wandering bears shall lodge / Among the calves, and the carnivorous lion [940] Shall eat straw in the manger like the ox, / And little children lead them with a band. / For tame will be on earth the beasts he made, / And with young babes will dragons fall asleep, / And no harm, for God's hand will be on them. [945] Now tell I thee a sign exceeding clear, / That thou mayst know when of all things on earth / The end shall be. When in the starry heaven / Swords shall be seen by night toward west or east, / Straightway shall there be a dark cloud of dust,

[950] Borne downward from the heaven o'er all the earth, / And the sun's brightness in the midst of heaven / Shall be eclipsed, and the moon's beams appear / And come again on earth, and there shall be / The sign of blood-drops issuing from the stones, [955] And ye shall see a war of foot and horse / In a cloud, like a hunting of wild beasts, / Like a dark mist. This is the end of war / Which God who dwells in heaven shall bring to pass. / But all must sacrifice to the great King. [960] These things to thee say I, who madly left / Assyria's long Babylonian walls, / And prophesied to all men of the fire, / God's fury which on Hellas should be sent, / That I might unto mortals prophesy [965] Of mysteries divine. They say in Greece / That I am of a foreign fatherland, / Born of Erythres, shameless. Others say / I am a Sibyl and of Circe born / And father Gnostos, raving mad, and false.

[970] But at the time when all things come to pass / Ye will make mention of me; no one more / Will call me mad, but God's great prophetess. / For God will show me whatsoever things / Belonged at first to my progenitors, [975] Those things God laid down in his plans for me. / All future things God stored up in my mind, / That I might prophesy of things to come, / And things that were, and tell them unto men. / For when the world was deluged with a flood [980] Of waters, and one man alone was left, / A man of honor, sailing on the waves / In wooden house, along with beasts and birds, / His bride was I, and from his blood I came. / To him the first things were, and the last things [985] Were all made known; and so from mine own mouth / All these things have I truthfully declared.

Book IV

[1] Hear, people of proud Asia, Europe too, / How many things by great loud-sounding mouth, / All true and of my own, I prophesy. / No oracle of false Apollo this, [5] Whom vain men called a god, though he deceived; / But of the mighty God, whom human hands / Shaped not, like speechless idols cut in stone. / For his house is no dedicated stone / Set for a temple, wholly deaf and dumb, [10] A great and sore dishonor to mankind; / For he, not formed by mortal hands, from earth / May not be seen, nor measured by men's eyes. / He looks on all, himself by no one seen. / His are the murky night, and day, and sun, [15] And stars, and moon, and seas that swarm with fish, / And land, and rivers, and perennial fountains, / Creatures designed for life, and rains that serve / To bring forth fruit, and tree, and wine, and oil. / The same has moved me in my inmost soul

[20] As with a whip, how many and great things / Now and hereafter shall befall mankind, / From the first generation to the eleventh, / Truly to tell. For all things he hath spoken / Who himself bringeth all things to an end. [25] But thou, O people, hear the Sibyl's words, / Who pours from hallowed mouth a truthful strain. / Blessed of men shall they be on the earth / As many as shall love the mighty God, / Giving him praise before they eat and drink, [30] Trusting in piety. Such, when they see / Temples and altars, copies of dumb stones / Without worth, and polluted with the blood / Of living things and sacrifice of beasts, / Reject them all; but they shall look upon [35] One God's great glory, having not committed / Atrocious murder, nor acquired vast gain / By stealing, which things are most horrible; / Nor shameful longing for another's bed / Had they, nor vile and hateful lust of males.

[40] Such mode of life and customs other men / Shall never imitate, as if they longed / For shamelessness; but children without sense / With jest and laughter ridiculing them— / Presumptuous deeds and vile—shall lie to them [45] In as many things as they themselves shall do; / For hard to trust is the whole race of men. / But when the final judgment of the world / And mortals comes, which God himself shall bring, / Judging at once the impious and the just, [50] The ungodly under darkness he will send, / And they shall know what wickedness they wrought; / But in a fruitful land the just shall dwell, / God giving them breath, life, and sustenance. / But all these things shall surely come to pass [55] In the tenth generation; and what things / From the first generation shall occur / I now declare.

First shall the Assyrians rule / Over all men, and wield authority / During six generations of the world,

[60] From the time when, the God of heaven being wroth, / Sea covered earth and cities and all men, / A whelming flood of waters breaking in. / The Medes shall overcome them, and exult / Two generations only on the throne, [65] At which time these events shall come to pass: / Dark night shall be at the mid-hour of day, / And from the heaven the stars and circling moon / Shall disappear, and earthquakes shake the land, / And many cities and the works of men [70] Hurl to the dust; and then out of the deep / The islands of the sea shall peer aloft. / But when the great Euphrates overflows / With blood, then also both among the Medes / And Persians shall arise the direful noise [75] Of battle, and the Medes, discomfited / And falling underneath the Persian spears, / Shall flee beyond the mighty Tigris' waves. / The Persian power shall be of all the world / The mightiest, and unto them shall be

[80] One generation of most prosperous rule. / But such foul deeds as men seek to avert— / Battle-cries, murders, quarrels, banishments, / Ruin of towers, and rising up of cities— / Shall take place when proud, boasting Hellas sails [85] O'er the broad Hellespont, and carries doom / To Phrygia and to Asia. But to Egypt, / The land of many furrows and much wheat, / Shall come a blasting famine twenty years, / What time the Nile, corn-nourisher, shall hide [90] Somewhere beneath the earth his sable wave. / To Hellas there shall come a mighty king / From Asia, with innumerable ships, / Lifting his spear on high, and he shall walk / The wet paths of the deep, and sail alone [95] Where others tread on foot; him, fugitive / From battle, fearful Asia shall receive. / And Sicily the wretched shall a stream / Of powerful fire destroy, while Etna's flame / Breaks forth, and down into the molten stream

[100] Shall Croton, great and powerful city, fall. / And strife shall be in Hellas; they shall rage / Against each other, and hurl to the dust / Numerous cities, and kill many men / Wrangling; but equal is the strife for both. [105] But when at length the course of time shall come / To the tenth generation of mankind, / Then shall there be a slavish yoke and fear / Upon the Persians. And when Macedon / Shall boast the scepter, there shall come to Thebes [110] A terrible destruction; and the Carians / Shall dwell in Tyre, and Tyrians be destroyed. / And sand shall hide all Samos under shore; / Delos shall be no longer visible; / And Babylon, magnificent to see, [115] But small to fight, shall stand with vain hopes walled. / Macedonians shall dwell in Bactria, / And those of Bactria and Susa all / Shall flee away into the land of Greece. / These things shall come to pass when Pyramus,

[120] Pouring his silvery eddies on the shore, / Shall reach afar unto a sacred isle. / And Sybaris shall fall, and Cyzicus, / When earthquakes shake the land, and cities perish. / To Rhodes shall come the last but greatest woe. [125] Nor shall the Macedonians always rule; / But from the West a great Italian war / Shall blossom out, and under it the world, / Bearing a slavish yoke, shall subject be / To the Italians. Thou, O Carchedon, [130] Thy tower shall also to the ground be hurled. / Wretched Laodicea, thee some day / Shall earthquakes damage, leveling to the dust; / But a city of broad streets shall rise again. / And also thou, O wretched Corinth, shalt [135] Some day behold thy utter overthrow. / O Lycian Myra, who

art beautiful, / Thee also some time shall the heaving land / Hurl to the dust, and falling prone to earth, / Amid the din of battle thou shalt pray

[140] To flee, an alien, to another land. / Then on the godless ones of Patara, / Along with thunders and with earthquake shocks / Another shall pour out a dark sea flood. / Also for thee, Armenia, there remains [145] A slavish fate, and then shall also come / To Solyma an evil blast of war, / From Italy, and God's great temple spoil. / But when they, trusting folly, shall forget / Piety, and foul murder consummate [150] Around the temple, then from Italy / A mighty king, even like a star, shall flee / Unseen, unknown, beyond Euphrates' ford. / Then shall he expiate the bloody crime / Of matricide, and many other deeds [155] Which he with wicked hands will have performed. / And many about Rome's sacred plain shall bleed, / While he escapes beyond the fatherland. / But into Syria Rome's great chief shall come / And burn with fire the temple, and with spear

[160] Shall slaughter many men of Solyma, / And spoil the great broad country of the Jews. / And then, too, shall an earthquake overthrow / Both Salamis and Paphos, and dark floods / Shall wildly dash on wave-washed Cyprus' shore. [165] But when from deep clefts of the Italian land / Fire shall come whirling into the broad heaven / And many cities burn and men destroy, / And a vast mass of heated ashes shall fill / The expanse of air, and the small drops of rain [170] Shall fall like a red mildew out of heaven, / Then know the anger of the heavenly God, / Because they slew the blameless godly race. / And thereupon into the West shall come / The wrangle of a newly wakened war, [175] And bearing a huge spear, Rome's fugitive / Shall cross Euphrates with many myriads. / O hapless Antioch, thee they shall call / No more a city, when thou fallest down / Through want of understanding round thy spears.

[180] Then also famine and war's horrid din / Shall ruin Cyprus. Woe, wretched Cyprus, woe! / Thou shalt be hidden by the sea's broad wave, / Which by the wintry blasts is tossed on high. / But into Asia there shall come great wealth, [185] Which Rome herself, once plundering, put away / In her luxurious homes; and twice as much / Of other things shall she to Asia give; / And then there shall be an excess of war. / And Carian cities by Mæander's wave, [190] Which have been beautifully fenced with towers, / Shall by a bitter famine be destroyed, / When the Mæander his dark water hides. / But when from men shall perish piety, / And faith and righteousness, and they shall live [195] In recklessness profane, and insolence / Presumptuous, and full many other sins, / And of the pious no one makes account, / But from a want of understanding all / Like children utterly destroy themselves,

[200] In violence exulting, and in blood / Holding their hands, then will it be discerned / That God is mild no longer, but surcharged / With fury, and by a great conflagration / Will utterly destroy the race of men. [205] Ah, miserable mortals, change these things, / Nor tempt the mighty God to wrath extreme; / But letting go swords, wailings, homicides, / And insolence, wash in the flowing stream / The whole body, and with hands stretched out to heaven, [210] Seek pardon for the former deeds, and heal / Bitter impiety with piety, / And God will give repentance, not destroy. / And he will stay his wrath, if ye will all / Observe in

your hearts precious piety. [215] But if, ill-minded, ye obey me not, / But loving wickedness, receive these things / With a base hearing, over all the world / Fire shall be, and the greatest omens, swords, / And trumpets, at the rising of the sun;

[220] All earth the mighty roaring sound shall hear. / The whole land he will burn, and the whole race / Of men shall perish, and he will consume / All cities, with the rivers and the seas; / These all shall be reduced to smoky dust. [225] But when all things become an ashy pile, / God will put out the fire unspeakable / Which he once kindled, and the bones and ashes / Of men will God himself again transform, / And raise up mortals as they were before. [230] And then will be the judgment; God himself / Will sit as judge, and judge the world again. / As many as committed impious sins / Shall Stygian Gehenna's depths conceal / 'Neath molten earth and dismal Tartarus. [235] But the pious shall again live on the earth, / And God will give them spirit, life, and means / Of nourishment, and all shall see themselves, / Beholding the sun's sweet and cheerful light. / O happiest man, who at that time shall live!

Book V

[1] But bring to me the lamentable time / Of the illustrious Latins, who were first, / After the kings of Egypt were cut off, / And had all been borne down into the earth; [5] And also after Pella's citizen, / Under whom all the Orient was subdued, / And the rich West, whom Babylon disgraced / And gave a corpse to Philip; not of Jove / Nor Ammon truly boasted to have sprung. [10] And they shall issue of the race and blood / Of great Assaracus, those born at Troy, / Even him who cleft the violence of fire. / But after many kings and warlike men, / And after the twin children of the beast [15] That feeds on sheep, shall there come forth a king / Pre-eminent, who will sum up twice ten / With his initial letter. He shall be / In war exceeding powerful; and of ten / Shall also his first letter be the sign.

[20] After him rules who of the alphabet / Has the first letter. Thrace and Sicily / And Memphis crouch and quail in dread of him— / Memphis, cast to the ground by wickedness / Of leaders, and a woman unsubdued, [25] Fallen on the wave. And he will institute / Laws for the peoples, and subdue all things. / But after a long time will he transmit / The kingdom to another, who will have / The number of three hundred his first sign, [30] And of a river the beloved name. / The Persians he will rule and Babylon, / And then will smite the Medians with his spear. / Then one will rule who takes the number three. / Then shall one whose first letter marks twice ten [35] Become king, and to the remotest bounds / Of ocean shall he go, and sweep along / The refluent tide by the Ausonian shores.

/ And one whose mark is fifty shall be lord, / A dreadful serpent, breathing grievous war ; [40] He will stretch out his hands against his kin, / And cut them off, and spread confusion wide, / Fight, kill the people, and dare countless things. / And he will cleave the isthmus, and with gore / Besprinkle it. But this destructive one [45] Shall pass from sight and then return again, / Presuming to be equal unto God; / But he will sift him as if he were naught. / And after him will three kings be destroyed / By one another. Then a great destroyer [50] Of pious men shall come, and he shall show / Conspicuously the letter seven times ten. / His son, however, whose initial sign / Denotes three hundred, shall usurp the power. / And after him shall be a destined one, [55] A soul destroyer, of the number four. / And then an old man numbering fifty comes, / And next to him, whose first initial marks / Three hundred, is a Celtic mountaineer ; / Hastening away to battle in the East

[60] He shall not miserable fate escape, / But sink in painful toils. Him foreign dust / Shall cover a dead corpse, having the name / Of Nemea's flower. And after him shall reign / Another man, with silver helmet decked, [65] And to him shall be given the name of a sea; / And he shall be a man of excellence, / And turn his mind to all things. And on thee / Thou excellent, most noble, dark-haired one, / And on thy branches all these days shall come. [70] Three shall reign, but the third one late shall rule. / Thrice wretched I, sister of Isis, grieve / To place in heart an evil prophecy. / Even a sacred song of oracles. / First Menades shall rush around the base [75] Of thy sad temple, and in evil hands / Shall it be in that day when the Nile whelms / All Egypt's land to sixteen cubits deep; / It shall flood all the land, and cover men / With water, and the beauty of the earth

[80] And glory of her face shall disappear. / Memphis, thou shalt for Egypt greatly mourn; / For though thou once didst rule the land in power, / Thou shalt become sad, and the Thunderer / Shall call from heaven with a mighty voice: [85] O mighty Memphis, who of old didst boast / So greatly o'er weak mortals, thou shalt wail / In sore distress, and wretchedness extreme, / So that thou truly shalt thyself discern / The eternal God, immortal in the clouds. [90] Where is thy gain in having among men / Prepared great power? Because thou hast against / My God-anointed children been enraged, / And hast stirred evil up among good men, / Thou shalt for such things have for penalty [95] This foster child. No longer openly / Shall there be right for thee among the blessed; / Fallen from the stars, thou shalt not mount to heaven.

/ These things to Egypt God commissioned me / To utter touching the last time when men [100] Shall be all evil. But the wicked toil / In sorrow, looking for calamity, / Wrath of the Immortal, Thunderer of heaven, / But worshiping false gods, and stones, and beasts, / And fearing many other things besides, [105] Which have no speech, nor mind, nor power to hear, / Which things for me to mention is not right, / Dumb idols all, the work of mortal hands. / Of their own labors and their impious thoughts / Have men received gods made of wood, and stone, [110] And brass, and gold, and silver, soulless, vain, / Deaf, and they made them molten in the fire, / In such things having vainly put their trust. / Thmois and Xois are in sore distress; / Destroyed the counsel is of Hercules, [115] And Jupiter, and Hermes, and for thee, / O Alexandria, famed nourisher / Of cities, war shall never leave thee more. / For thy pride thou shalt give as many things / As thou hast done before. Long time shalt thou

[120] Be silent, even on the joyful day. / No more for thee shall flow the luxurious cup. / And all thy land an artful man shall ruin / With blood, and corpses by the horrid altars; / Of barbarous mind, strong, very terrible, [125] Senselessly raging, hurrying on thy doom / With force innumerable as the sand. / Then wilt thou, happy city, suffer much. / All Asia falling on the earth shall wail / Because of gifts which she received from thee, [130] And with which, head encircled, she rejoiced. / But he who had the Persians for his lot / Shall war on Egypt, and slay every man, / And plunder and destroy all means of life, / So that a third remains for wretched man. [135] But he from the West shall speed with nimble leap,

/ Invading all the land and wasting all. / But when he has obtained the height of power, / And odious dread, he will return, resolved / The city of the blessed to destroy.

[140] And then a powerful king, sent forth from God, / Shall slay all mighty kings and noble men. / Then thus shall be a lasting end to men. / Alas! alas for thee, unhappy heart! / Why dost thou move me Egypt's troubled state, [145] Beset by many rulers, to rehearse? / Go to the East, to Persia's thoughtless race, / And show them what is and what is to be. / Euphrates' river shall a deluge form, / And Persians and Iberians destroy, [150] And Babylonians, and Massagetæ / That take delight in war, all armed with bows. / All Asia fire-consumed unto the isles / Shall drip. And Pergamos, of old revered, / Shall wholly perish, and an utter waste [155] Shall Pitane appear to human eyes. / All Lesbos shall sink deep into the deep, / So as to perish; Smyrna down the steep / Being rolled shall wail, she who was once revered / And famous shall be utterly destroyed.

[160] And the Bithynians shall lament their land / Reduced to ashes, also Syria / The mighty, and Phenicia rich in plants. / Woe, woe to thee, O Lycia, for thee / What evils are devised! Of its own will [165] The sea has mounted on the troubled land, / So that the soil of Lycia, once replete / With fragrance sweet, shall wail for earthquake dire, / And bitter floods. Fierce wrath shall also come / On Phrygia, on account of grief for which [170] Rhea, Jove's mother, came and tarried there. / The sea shall overthrow the Taurian race, / A barbarous nation, and the Lapithæ / Shall to the earth be cast down and despoiled. / The land of Thessaly shall be destroyed [175] By the deep eddying river Peneus, / Deep-flowing, sweeping mortals from the earth. / Eridanus [the river that professed / To have begotten once the forms of beasts]. / Greece the thrice wretched shall the poets weep,

[180] When out of Italy a mighty king / Of mighty Rome shall smite the isthmus' neck, / A godlike man, whom they say Jove himself / And honored Juno bore, who, courting praise / For his sweet songs with a melodious voice, [185] Will with the wretched mother many slay. / From Babylon shall flee the fearful king / And shameless, whom all mortals justly hate; / For he slew many, and laid violent hands / Upon the womb; against his wife he sinned, [190] And of flagitious parents was he born. / But he will come unto the Medes and kings / Of Persia whom he first sought, and for whom / He wrought renown, and, with these wicked ones, / Will lurk against a nation not beloved. [195] He seized the God-made temple, and he burned / The citizens and people going in, / Who have been justly eulogized in song.

/ On his appearing the creation shook, / Kings perished, but among them yet remained [200] Authority, until they had destroyed / The mighty city and the righteous people. / But when in the fourth year a star shall shine, / Which alone shall destroy the entire land, / Because of honor first to Neptune paid, [205] Then there shall come from heaven a mighty star / Into the dreadful sea, and burn the deep, / And Babylon itself, and Italy, / For which full many faithful Hebrew saints / And also the true temple were destroyed. [210] Thou shalt among base mortals suffer wrongs, / But shalt remain whole ages all a waste, / Hating thy soil, for thou didst long for drugs, / Adulteries were with thee, and with boys / Thou didst indulge in lawless acts of shame, [215] Effeminate, unjust, and wicked city, / Ill-fated above all. Woe,

woe to thee, / Thou unclean city of the Latin land! / Mad woman, fond of serpents, by thy banks / A widow thou shalt sit, and over thee

[220] The river Tiber shall weep as for a spouse. / O thou of murderous heart and impious soul, / Dost thou not know what God has power to do, / And what his purpose is? But thou didst say, / "I am alone, and none shall plunder me." [225] But now thee and all thine shall God destroy, / The ever-living One, and in that land / No longer shall a trace of thee remain, / As when of old thy honors God procured. / Remain thou then alone, O lawless one, [230] And, mixed with burning fire, dwell in the realm / Of Hades, the Tartarean lawless land. / And now again, O Egypt! I lament / Thy sorrow. Memphis, leader thou of toils, / Filled with the dead, in thee the pyramids [235] Shall utter forth a shameful sound of woe. / Python of old, twin city rightly called, / Be still forever, that thou mayest cease / From wickedness. Thou basely insolent, / Store-house of sorrows, Manad, full of woe,

[240] Terrible sufferer, and full of tears, / Thou shalt remain a widow through all time. / Thou didst become old ruling the world alone. / But when a white dress Barca round herself / Shall put on over that which is defiled, [245] O may I not be, might I not have been! / O Thebes, where is thy great power? A rude man / Shall slay the people; but thou, throwing on / Gray garments, wretched one, shalt weep alone. / And thou shalt make atonement for all things [250] Which thou hast done, because of lawless deeds, / And they shall look upon thee in distress / As one that did possess a shameful soul. / Syene a great man shall overthrow, / And Tentyris of the Ethiopians [255] Shall swarthy Indians occupy by force. / Pentapolis, a man of mighty power / Shall make thee weep. O Libya, much bewildered, / Who shall explain thy woes? And who of men / Cyrene, shall bewail thy miseries?

[260] Thou shalt not from thy hateful weeping cease / Until the time of thy destruction comes. / Among the Britons and the wealthy Gauls / Shall ocean, filled with much blood, loudly roar, / For they did evil to the sons of God, [265] When a Phenician king from Syria led / With the Sidonians a vast Gallic force; / And thee thyself, Ravenna, he will slay, / And in the work of murder be a guide. / O Indians and great Ethiopians, [270] Be not presumptuous, for when Capricorn / Around the pole, and Taurns in mid heaven / Among the Twins shall have encircled these, / And Virgo rises, and about his front / The sun a girdle fastening leads all heaven— [275] A great ethereal fire shall be on earth, / And in the conflicts of the warring stars / Shall nature become new, and all the land / Of the Indians and the Ethiopians / Shall perish in the midst of fire and groans.

[280] Weep also thou, O Corinth, the sad doom / Of thy destruction, when with twisted threads / The Fates, three sisters, spinning, lead on high / The one who fled by guile beside the voice / Of the isthmus, until all shall gaze on him [285] Who once cut off the rock with beaten brass; / And he thy land will ruin, and will smite / As it has been appointed; for to him / Has the only God given to accomplish what / Not one of all the former kings could do. [290] For standing there in power he will give others / To pluck off with a sickle from the root / Three heads, so that unholy kings shall eat / Their parents' flesh. For unto all mankind / Murder and terrors are laid up in store [295] Because of the great city and just people /

Saved through all time by special providence. / O thou unstable one, and ill-advised, / By evil fates surrounded, unto men / Both a beginning and great end of woe,

[300] A creature harmed and saved again by fate, / Excess of evils, woe, and man's great end, / Who among mortals ever longed for thee? / Who is not angry with thee in his heart? / In thee cast forth, what king his honored life [305] Lost? All things evilly hast thou disposed, / And deluged all with evil, and by thee / Have beautiful portions of the world been changed. / Into our strife these last, perchance put forth: / And how dost thou say, "I will thee persuade, [310] And if in any thing I blame thee, speak!" / There once was among men the sun's bright light, / And prophets' common rays were wide diffused, / And language, dripping fair drink for all men, / Appeared, developed, and day dawned on all. [315] Because of this, O thou of narrow mind, / Author of greatest evils, both a sword / And sorrow will be coming in that day. / Beginning and great end of woe to men, / A creature harmed and saved again by fate,

[320] Hear the harsh sound of sharp words, bane of men. / But when the Persian land is free from war / And pestilence and woe, then in that day / There shall be of the blessed heavenly Jews / A race divine, who in the midst of the land [325] Shall round God's city dwell; and with great walls / Even as far as Joppa circled round, / They lift themselves up to the dusky clouds. / No longer will the trumpet sound abroad / War's murderous tones, nor shall men be destroyed [330] By the mad hands of foes; but there shall stand / Forever monuments of wicked men. / But there shall come from heaven a wondrous man, / Whose hands were stretched out on the fruitful wood, / The noblest of the Hebrews, who once caused [335] The sun to stand still, when he gave command / With admirable speech and hallowed lips.

/ No longer vex thy soul, nor put a sword / Unto thy bosom, O thou child of God, / Rich, only longed-for flower, thou goodly light, [340] Thou consummation noble, longed-for, pure, / Lovely Judea, city beautiful, / Inspired by hymns. No longer on thy soil / Will the Greeks revel with unhallowed foot, / But have within their hearts a similar law. [345] But thee shall noble children reverence, / And at the table stand with holy songs, / With offerings of all sorts and worthy prayers. / As many as endure the weariness / Of light affliction, and are just, shall come [350] To greater good and excellent delights; / But those who sent to heaven foul, lawless speech / Shall against one another cease to speak, / And hide themselves until the world shall change. / But from the clouds a rain of gloomy fire [355] Shall come, and mortals shall no longer reap / From earth the splendid corn; wild and untilled / Shall all things be, till mortal men shall know / The God who rules all, the immortal One, / Existing ever; mortal things no more

[360] Shall grow old, neither dogs nor carrion birds, / Such as the Egyptians taught should be revered / By tender youthful mouths, and foolish lips. / But all these things the Hebrews' holy land / Alone shall bear; from honey-dripping rock [365] And from a spring there shall a rivulet And milk ambrosial flow to all the just; For in our glorious Maker, God alone, Having great faith and piety, they hoped. But why does the wise mind grant me these things? [370] Yet thee, O wretched Asia, I deplore In pitying sorrow, and the Ionian race And Carians, and the Lydians rich in gold. Woe, Sardis; woe, woe, Trallis, greatly loved; Woe, woe, Laodicea,

city fair, [375] How shalt thou perish by the earthquake shock, Fall into ruin, and to dust be changed! In gloomy Asia of the rich Lydians Shall Dian's temple, fixed at Ephesus, Some day by yawning chasms and earthquake shocks

[380] Come headlong down into the dreadful sea, Even as ships are overwhelmed by storms. And Ephesus, quite overthrown, shall wail, Lamenting by her banks, and searching out Her temple, no more to be occupied. [385] And then, incensed, shall God, the imperishable, Who dwells on high, send lightning from the heaven Down on the power of him that is impure. And in that day, instead of winter's storms There shall be summer; and to mortal men [390] This shall then be, for the great Thunderer Will utterly destroy all shameless ones With thunders, lightnings, and terrific flames Against malicious men, and ruin them / As godless, so that bodies of the dead [395] Shall lie on earth more numerous than the sand. / And Smyrna also, weeping for Lycurgus, / Unto the gates of Ephesus shall come, / And yet herself the rather come to naught. / And foolish Cumæ, with her inspired streams,

[400] By hands of gods and lawless men hurled down, / Shall offer up her joy into the air / No more, but lie a corpse by Cumæ's streams. / And then those left shall suffer ills together. / Cumæ's rude populace, a hateful tribe, [405] Having a sign, shall know for what they suffered. / And then when they shall have their wicked land / Reduced to ashes, Lesbos, situate / By Eridanus, shall perish evermore. / Woe, woe to thee, Corcyra, city fair, [410] Cease from thy revel. Hierapolis, / Thou also, only soil with riches mixed, / Shalt have what thou hast longed to have, a land / Of many tears, having been enraged against / A country by the streams of Thermodon. [415] And rocky Tripolis, beside the waves / Of the Mæander, filled up by the shore / With mighty waters, thou shalt be destroyed / Utterly, by God's will and providence. / I do not wish to take the neighboring land

[420] Of Phœbus, yet a thunderbolt from heaven / Wanton Miletus some day shall destroy, / Because she took up Phœbus' crafty song / And the wise care and prudent plans of men. / Be merciful, All-Father, to the land [425] Of Judah, wanton, fruit-abounding, great, / That we may live to see thy purposes. / For this thou knewest at first, O God, in love, / That to all men it might appear thy gift, / And that they might see what God will bestow. [430] I long thrice wretched Thracia's works to see, / And the wall trailed in dust between two seas, / Even like a river for the swimming fish. / O wretched Hellespont, some day a child / Of the Assyrians shall throw a bridge [435] Across thee. Against thee will Thracians fight / And of thy power exhaust thee utterly; / And on the Macedonian land shall seize / A king of Egypt, and a barbarous clime / Will cast the prowess of the leaders down.

[440] Lydians, Galatians, and Pamphylians, / With the Pisidians, being armed for war, / With all the people conquer in fell strife. / Thrice wretched Italy, thou shalt remain / Unwept, deserted, in a blooming land, [445] The deadly serpent fully to destroy. / But far above along the ethereal sky / God's voice like rolling thunder shall be heard, / And the sun's own imperishable flames / Be no more, and the moon's brilliant light [450] Shall not again be in that latest time, / When God shall rule. All things shall be in gloom, / Darkness shall be on earth, and blinded men, / And evil beasts, and a long time of woe; / So that it will be seen

that God is king, [455] And looks down from the heavens on all below. / Himself will not then pity hostile men, / Who sacrifice the herds of lambs and sheep, / And bellowing calves, great calves with gilded horns, / To lifeless Hermes and to gods of stone.

[460] But let the law of wisdom take the lead, / The glory of the righteous, lest, anon, / The imperishable God be filled with wrath, / And every race and tribe of men destroy; / For it is binding on us to love God, [465] The wise Creator, who forever lives. / There shall be at the last time, when the moon / Comes near its end, a world-disputing war, / And it will be in cunning and in guile; / And from the earth's extremity shall come [470] A matricidal man, a fugitive, / Revolving sharp devices in his mind; / He every land will seize, and conquer all; / Wiser than all men, he will know all things. / That on account of which he himself perished [475] Forthwith he will seize. And he will destroy / Many men and great tyrants, and consume / All of them as none other ever did. / And such as fell he will restore through zeal. / But from the West shall come much war to men,

[480] And hills of blood shall to the rivers flow. / But in the plains of Macedonia / The rage drops, and alliance from the West / Is offered, but destruction for the king. / And then a wintry blast shall blow on earth, [485] And evil war shall fill the land again. / For fire on mortals from the heavenly plains / Shall be rained down in showers, fire, and blood, / Water and lightning, darkness, awful night, / Wasting in war, and on the slaughter gloom; [490] And it will bring destruction to all kings, / Even those then best; and thus shall terminate / The lamentable ruin of dire war. / No longer will one fight with swords, or iron, / Or darts, which things shall not again be right. [495] And prudent people, such as have survived, / Will have peace, having tested wickedness / In order that at last they might have joy. / Ye matricides, leave off the impudence / Of bold effrontery and wicked works,

[500] Ye who have basely furnished couch for boys, / And in the brothel harlots made of those / Who once were pure, by means of insolence, / And punishment, and forced indecency. / For in thee lawless mother with her child [505] Held carnal intercourse, and with her sire / The daughter was united as a bride. / Also in thee have kings their ill-starred mouth / Polluted, and in thee have wicked men / Found couch with beasts. O city full of grief [510] And evil, given to reveling, be still. / For virgins will no longer find with thee / The sacred fire of the love-kindling grove. / By thee the loved house was of old put out, / When I saw it a second time laid waste, [515] And wrapped in fire by an unholy hand, / House always blooming, temple watched of God, / Brought forth by saints, imperishable ever, / A ground of hope for soul and body too. / For without burial rites none will praise God

[520] Out of the hidden earth, nor will the wise / Artificer prepare a stone for such, / Nor did he reverence gold, the cheat of souls / And of the world; but they with sacrifice / And holy hecatombs adored the God [525] And mighty Maker of all breathing things. / But now an unseen and unholy king / Rose, cast this down, and let it go unbuilt, / With a great multitude and famous men. / But having gone up to the immortal land [530] He himself perished. Such a sign no more / Was ever wrought on men; so it seemed good / That others the great city should destroy. / For from the heavenly plains there came a man, / A blessed

one, who held within his hand [535] A scepter with which God intrusted him, / And all things he ruled nobly, and restored / To all the good the wealth which former men / Had taken; and all cities with vast fire / From the foundations he destroyed and burned,

[540] The towns of men who had wrought wicked deeds. / And that same city which God loved he made / More radiant than the stars, and sun and moon, / And put on ornament, and made in flesh / A sanctuary very beautiful, [545] And formed for miles a great and boundless tower / Touching the very clouds, and seen by all, / So that the faithful and the just might all / Behold the glory of the eternal God, / A longed-for sight. Morning and evening hymned [550] The praise of God. For there shall no more come / Dire evils upon miserable men, / Adulteries and lawless lust of boys, / Nor murder, nor confusion, but with all / A righteous rivalry. Last is the time [555] Of the saints, when the lofty Thunderer, / God, who is founder of the mighty temple, / Brings to their consummation all these things. / Alas! alas for thee, O Babylon, / For golden throne and golden sandal famed,

[560] Thou ancient kingdom, sole lord of the world; / Once mighty and all-potent, thou shalt lie / No more in golden mountains, and the streams / Of the Euphrates; thou shalt be laid low / In time of earthquake. But the dreadful Parthians [565] Made thee rule all things. Hold thy insolent mouth, / O vile race of Chaldeans! Do not speak / Nor be concerned how thou shalt rule the Persians, / Or how thou shalt be conqueror of the Medes. / For on account of thy power which thou hadst, [570] Having sent hostages to Rome, and served / In Asia, thou shalt as a prudent queen / Into the judgment of the unrighteous come, / For whom thou hast sent ransoms. Thou shalt give / Instead of puzzling words keen wrath to foes. [575] And in the last time shall the sea be dry, / And ships no longer sail to Italy; / But great and fruitful Asia and the plain / Of Crete shall be all water. And great woe / Shall Cyprus have, and on a dreadful fate

[580] Shall Paphos rush, so that one shall behold / Salamis, great city, suffering mighty woe. / Now waste and fruitless shall she be again / Upon the coast; and locusts not a few / The Cyprian land shall ruin. Look at Tyre [585] And weep, O hapless mortals! Fearful wrath / Waits thee, Phenicia, until thou fall / A vile corpse, so that sirens truly weep. / In the fifth generation, when the ruin / Of Egypt shall have ceased, and shameless kings [590] Mingle together, nations of all tribes / Shall camp in Egypt, and in Macedonia, / And Asia, and among the Lydians / Shall rage a cruel world-oppressing war / Of much blood and dust, which the king of Rome [595] And rulers of the West shall cause to cease. / When wintry storm comes dropping like the snow, / And the great river and vast lakes are frozen, / Straightway into the Asian land shall go / A barbarous multitude, and the dire race

[600] Of Thracians like a feeble thing destroy. / And then will wretched mortals, hunger-worn, / Devour their parents, and gulp down all food, / And wild beasts in all dwellings eat their food, / They and the birds devour all mortal men. [605] And with the wicked ocean shall be filled, / Being blood-red from the river—flesh and blood / Of foolish men. Then thus a littleness / Shall be upon the earth, that of mankind / And womankind the number one may see. [610] But myriad things shall a dire race bewail / At the end, when the sun sets not

to rise, / But to remain submerged in ocean's wave, / Because it saw the baneful wickedness / Of many mortals. And a moonless night [615] Shall gather round the mighty heaven itself, / And no small mist shall hide the world's ravines. / But then a second time shall God's light rule / The good men, even as many as praise God. / Isis, thrice wretched goddess, thou alone

[620] Shalt by the waters of the Nile remain, / A lawless Bacchanal upon the sands / Of Acheron, and over all the earth / No more shall memory of thee remain. / And thou, Serapis, sitting on the stones, [625] Shalt be in trouble about many things. / Thou shalt in thrice unhappy Egypt lie / An immense corpse; all that in Egypt bore / A love toward thee shall wail thee bitterly. / But such as praise God, having in their minds [630] Unimpaired reason, know that thou art naught. / And then a linen-vested priest shall say: / "Come, let us raise a beautiful temple of God / In truth; come, let us change the fearful laws / Of our forefathers, by which they required [635] Processions, and performed their mystic rites / To gods of stone and clay that had no sense. / Let us our souls turn and give praise to God / The imperishable, who himself is sire,

[640] Who always has been, who is Lord of all / The true one, king, and soul-sustaining sire, / The mighty God, existing evermore. / And then in Egypt there shall be a great / And holy temple, and their sacrifices [645] Into it shall the God-made people bring, / And God shall give to them eternal life. / But when the Ethiopians forsake / The shameless tribes of the Triballians, / And cultivate their Egypt, wickedness [650] They will begin, that afterward all things / May come to pass. For they shall overthrow / The mighty temple of the Egyptian land, / And on earth will God rain a fearful wrath / Upon them, and all base and lawless men [655] Shall be destroyed. And in that land no more / Will any one receive forbearing grace, / Because they did not guard what God had given. / The threatening of the shining sun I saw / Among the stars, and in the lightning flash

[660] The dire wrath of the moon. The stars travailed / With battle; God permitted them to fight. / For in the sun's stead long fire-flames arose; / The morning star made fight and trod upon / The Lion's back, and the moon's double horn [665] Changed its face; Capricorn smote Taurus' neck, / But Taurus took away from Capricorn / Returning day; Orion would no more / Abide the yoke, and the lot of the Twins / Did Virgo change to Aries; no more shone [670] The Pleiads, and the Dragon left his zone. / Pisces went down into the Lion's belt; / The Crab remained not, for he feared Orion; / Scorpio approached the dreadful Lion's tail, / And from the sun's flame slipped the Dog away; [675] Aquarius kindled to a flame the might / Of the strong shining one. The flame itself / Was roused up till it shook the warring ones, / And in a rage hurled them headlong to earth. / Then quickly smitten down upon the waves

[680] Of ocean, it set all the earth on fire, / And the high heaven remained without a star.

Book VI

[1] The Immortal's mighty Son, renowned in song, / Proclaim I from the heart, to whom a throne / The most high Father gave for a possession / Ere he was born; and then he was raised up, [5] In flesh given him, and washed in Jordan's stream, / Which bears with gleaming foot the waves away. / He having fled from fire first shall behold / The blessed Spirit of God descending down / With white wings of a dove. And he shall bloom [10] A blossom pure, and all things shall burst forth. / And he will show to men the ways, will show / The heavenly paths, and with wise words teach all. / And he will lead to righteousness, and win / The hostile people, boasting a descent [15] From a celestial Father. He will tread / The billows, and men's maladies destroy. / He will raise up the dead, and many woes / Drive far away; and from one root shall come / Enough of bread for men, when David's house

[20] A scion shall bring forth, and in his hands / Shall be the whole world—land and heaven and sea. / He will flash lightning on the earth, as once / The two born from each other's sides beheld / The light appear. And this shall come to pass [25] When earth rejoices in hope of a son. / But for thee only, Sodomitic land, / Are miseries in store, for with fell mind / Thou didst not give attention to thy God, / Who laughs at mortal schemes, but out of thorns [30] Didst plait for him a crown, and fearful gall / In wanton insolence of spirit didst mix. / This shall bring on thee bitter miseries. / O wood most blessed, on which God was stretched, / Earth shall not hold thee, but a heavenly house [35] Shalt thou behold, when the new form of God / Shall flash forth as the lightning into view.

Book VII

[1] O Rhodes, thou wretched one, thee first I mourn. / Of cities first, first shalt thou be destroyed, / Bereft of men and of all means of life. / And Delos, thou shalt sail upon the sea, [5] And be unstable on the watery way. / Cyprus, a billow of thy bridal sea / Shall some time ruin thee. Thee, Sicily, / The burning fire within thee shall consume. / Nor heed God's terrible and pleasant water. [10] Noah, sole fugitive of all men came. / The land shall swim, the mountains and the air / Shall also swim, all things shall water be, / And all things shall by water be destroyed. / The wind shall cease, and a second age begin. [15] O Phrygia, from the upper water first / To break forth, thou thyself shalt be the first / To deny God, being pleased with other gods, / Who shall destroy thee, miserable one, / When many rolling years shall be complete.

[20] The wretched Ethiopians, suffering / By pitiable woes, and crouching down / In terror, shall be smitten by the sword. / Rich Egypt, ever caring for the corn / Which the Nile underneath his floating waves [25] Makes seven times drunk, shall perish by the strife / Of tribes with one another. Quickly then / Will men drive Apis out, no god for men. / Woe, woe, Laodicea, daring one, / Thou shalt be false, God having never seen; [30] And Lycus' surges shall wash thee away. / He himself, who is born the mighty God, / Shall work great signs, and in the midst of heaven / Shall hang an axle, and shall place on high / A mighty terror to be seen by men, [35] Measuring a column with an immense fire, / Whose drops shall slay the races of mankind / That have done evil. For a time will come / When men may God appease, but put no end / To bitter sorrows; but through David's house

[40] Shall all things be fulfilled. For unto him / Has God himself given and confirmed a throne; / And messengers beneath his feet repose, / Some in the fire, some in the streams appear, / Others save cities, and some send forth winds. [45] And unto many men shall life be hard, / Entering in souls, and changing minds of men. / But when a new shoot from the root shall spring, / The vast creation which he once to all / Spread forth abundantly for nourishment, [50] And all things with the times shall be complete. / But when strange Persians, warlike tribe, shall rule, / The bridal chambers shall be full of fear / Because of lawless tribes. For her own son / Will mother have as husband, son will harm [55] His mother, daughter couching by her sire / Shall sleep according to barbarian law. / But afterward to

them the Roman Mars / Shall shine forth from a multitude of spears, / And they shall mix much land with human blood.

[60] But then the chief of Italy shall flee / From the power of the spear, and they shall leave / Upon the land a shaft engraved in gold, / Among the foremost fighters, evermore / Bearing a symbol of necessity. [65] But then shall Ilias sink into the tomb, / Wicked and piteously starred by fate, / No wedding there, and brides shall deeply grieve, / Because they knew not God, but ever gave / The echo to the cymbal and the drum. [70] Consult the oracle, O Colophon; / For over thee is hanging fearful fire. / Ill-wedded Thessaly, the earth no more / Shall see thee, nor thy ashes, and alone / Escaping from the main-land thou shalt sail; [75] So, hapless one, thou shalt be war's vile filth, / Falling by means of rivers and sharp swords. / And thou, O hapless Corinth, shalt receive / Around thee heavy war, thou timid one, / And by each other ye shall be destroyed.

[80] O Tyre, how much shalt thou alone receive? / For the small number of the pious men / Within thy land will scatter thee afar. / O Cœle-Syria, thou towerest high / Above Phenician men, for whom the sea [85] Of Berytas lies pouring forth abroad; / O wretched one, thou hast not known thy God, / Who once in Jordan's waters bathed himself, / And over whom the Spirit spread his wing; / Who, ere the earth and starry heaven were formed, [90] Was made a ruler of his Father's word, / And by the Holy Spirit put on flesh, / And quickly flew unto his Father's house. / Three towers for him the mighty heaven has fixed, / In which God's noble stewards shall abide, [95] Hope, piety, and longed-for reverence, / In gold and silver having no delight, / But in the holy reverence of men, / And sacrifices, and most righteous thoughts. / But thou to the immortal, mighty God,

[100] The lofty One, shalt offer sacrifice, / Not melting grains of frankincense in fire, / Nor smiting with the sword the shaggy lamb. / But with all such as bear thy blood, take thou / Wild fowls, and, having prayed, send them away [105] And turn thy eyes to heaven; and thou shalt pour / On the pure fire the water, and thus cry: / "O Father, thou who didst beget the Word, / A bird have I sent thee, swift messenger / Of words, O thou Word, sprinkling thy baptism [110] With holy waters, through which from the fire / Thou didst make thyself manifest to light." / Thou shalt not shut the door when unto thee / A stranger comes in need to keep away / Hunger of poverty, but taking hold [115] Of that man's head, and sprinkling it with water, / Pray thrice, and cry unto thy God such things: / "I ask not riches. Suppliant I received / Once openly a suppliant. Father, thou / Provider, hear; thou wilt give him that prays."

[120] Then, when the man has gone, say: "Press me not, / God's sacred service, righteous, holy, free, / By which Gehenna was reproved . . . / O Father, strengthen thou my wretched heart. / To thee I look, to thee, the Undefiled, [125] Who wast not fashioned by the hands of men." / Sardinia, weighty now, thou shalt be changed / To ashes. Thou shalt be no more an isle, / When comes a decade round. Amid the waves / Shall sailors seek thee when thou art no more, [130] And the king-fishers for thee shall lament. / Mygdonia, rugged, inaccessible, / A watch-fire o'er the sea, thou boastest age, / And of age thou shalt perish altogether /

With the hot wind, and rave with many woes. [135] O Celtic land, on thine own mountain heights, / Along the Alps so inaccessible, / Deep sand shall altogether cover thee. / Tribute shalt thou no longer give, nor corn, / Nor pasture; but thou shalt forever be

[140] Deserted by the nations, frozen thick / With chilling ice, and shalt atone the wrongs / Which thou, unholy one, didst not discern. / Great-hearted Rome, thou to Olympus shalt / Flash lightning after Macedonian spears; [145] But God shall make thee utterly unknown, / When yet thou seemst more firmly to remain. / Then to thee such things I will cry aloud. / Being ruined thou wilt speak aloud, once bright / And clear. A second time to thee, O Rome, [150] Again a second time I'll speak to thee. / And now thee, wretched Syria, piteously / Do I bewail. O Thebans ill-advised, / In you there is an evil noise, flutes play, / The trumpet sounds for you an evil note, [155] And ye shall see the entire land destroyed. / Woe, woe to thee, thou wretched, ugly sea! / Thou shalt be utterly consumed by fire, / And thou wilt ruin people with thy brine. / For there shall be such raging fire on earth

[160] As flows like water, and it shall destroy / The whole land; mountains it will set on fire, / Burn up the rivers, empty out the springs. / The world shall be disordered, men destroyed. / Then sorely burned, the wretched ones will look [165] Toward heaven, not with stars, but fire inwrought. / Not quickly do they perish, but destroyed / Under the flesh and burning in the spirit / For endless years, they will know that God's law / Is hard to prove, and cannot be deceived. [170] And then earth shall be taken by violence, / Whatever god she daringly set forth / Upon the altars, and shall be deceived / By the smoke through the air, producing woes. / But they shall bear much longing, who for gain [175] Prophesy shameless things and lengthen out / The evil time; who, clothed in shaggy skins / Of sheep, themselves as Hebrews falsely pass, / Which race they have no part in, but with words / Constantly talking, misers in their woes,

[180] They will change customs, and will not persuade / The just, who through the heart propitiate God. / But in the third lot of revolving years, / The eighth, first shall another world appear. / And there shall be a long unyielding night. [185] And then shall pass around a dreadful stench / Of brimstone, messenger of homicides, / When men by night and hunger shall be killed. / Then a pure mind will he beget in men, / And will establish thy race as it was [190] To thee aforetime. No more shall one cut / Deep furrows with the plow, nor oxen sink / The guiding iron downward; nor shall vines / Nor ears of corn be seen, but all shall eat / The dewy manna with their fair white teeth. [195] With them then also God himself shall be, / And teach them, as he taught me, doleful one. / For O, how many evils once I did / Knowingly! Also many other things / I wickedly and carelessly performed.

[200] Countless my couches, but no marriage bond / Concerned me, and to all a savage oath / I rashly brought. The needy I shut out, / And among those who went to the like glen / I went, and did not heed the voice of God. [205] Therefore did fire devour me, and shall gnaw, / For I myself shall not live, but a time / Of evil shall destroy me. Then will men / Make me a grave, passing me by the sea / And killing me with stones. For with my sire [210] A dear son share I. Stone me, stone me, all; / For thus shall I live, and fix eyes on heaven.

Book VIII

[1] God's revelations of great wrath to come / In the last time upon the faithless world, / I make known, prophesying to all men / According to their cities, from that time [5] When the great tower fell, and the tongues of men / Were parted into many dialects. / First of the Egyptian kingdom did I speak, / Then that of Persians, Ethiopians, Medes, / And also of Assyrian Babylon, [10] Then the great pride of Macedonia; / Now am I into the dominion sent / Of celebrated lawless Italy. / At last unto all mortals will it show / Manifold evils, and exhaust the toils [15] Of men of every land. And to the West / Will it the warrior king of nations lead, / Give laws to peoples, and subdue all things. / Late will the mills of God grind the fine flour. / Fire then will ruin all things, and to dust

[20] Reduce the summits of the leafy hills, / And all flesh. Love of gain and want of mind / Of evils a beginning are to all; / For of deceitful gold and silver springs / Longing desire, for nothing mortals deem [25] Better than these, not the sun's light, nor heaven, / Nor sea, nor the broad earth whence all things grow, / Nor God who gives all things, Maker of all; / Nor faith, nor piety do they prefer. / Source of impiety, confusion's guide, [30] A means of wars, an enemy of peace, / Is want of understanding, setting fathers / At enmity with sons, and sons with fathers. / And marriage in comparison with gold / Will have no honor. Borders land will have, [35] And guards each sea, divided craftily / For all that have gold, so that evermore / Those wishing it possess the nursing earth. / They waste the poor, that they themselves more land / Procuring may enslave them by deceit.

[40] And if the huge earth from the starry heaven / Held not her throne afar, even light to men / Had not been equal, but, being bought with gold, / Had by the rich been owned, and for the poor / God must have then prepared another world. [45] On thee some day shall come, O haughty Rome, / A fitting stroke from heaven, and thou the first / Shalt bend the neck, be leveled to the earth, / And fire shall utterly consume thee, beat / Upon thy pavements, and thy wealth shall perish, [50] And on thy site shall wolves and foxes dwell. / And then shalt thou become all desolate / As though thou hadst not been. Where then will be / Palladium? What God will keep thee safe, / Whether of gold or stone or brass? Or then [55] Where the decrees of thy assembly? Where / Rhea, or Kronos, or the race of Jove, / And all those whom thou didst once hold in awe, / Demons without life, phantoms of the dead, / The boast of whose tomb ill-starred Crete shall have,

[60] Worshiping thrones of the unconscious dead? / When thou hast had thrice five voluptuous kings, / And hast enslaved the world from east to west, / A gray-haired prince shall rise, bearing the name / Of the near sea, and with polluted foot [65] Will he survey the world, and gifts obtain, / And have vast sums of gold, and gather up / Of hateful silver more, and having stripped / [The peoples], he will then again return. / And in all mysteries will he partake [70] Of Magian shrines, show forth a child as god, / Abolish all things sacred, and disclose / To all from the first the mysteries of deceit. / Sad then will be the time when he himself, / Sad one, shall perish. And the populace [75] Some time will say: "O city, thy great power / Has fallen, knowing that an evil day / Staightway is coming." Then shall weep together / Fathers and infant children, when they see / Before them thy most lamentable fate.

[80] Woe, woe, they wail by Tiber's mournful banks. / After him at the last shall three bear rule / And fill the name out of the God of heaven, / Whose power now is and shall be evermore. / And one, an old man, very long will wield [85] The scepter, a most pitiable king, / Who all the treasures of the world shall guard, / And shut up in his houses, that when comes / The matricidal fugitive again / From the earth's ends, having given these things to all, [90] Vast wealth on Asia he will then bestow. / And then shalt thou weep, having put aside / The glory of the ruler's purple robe, / And put on mourning garments, O proud realm, / Offspring of Latin Rome. No more to thee [95] Shall be the glory of thy lofty mien, / Nor shalt thou, hapless, ever be raised up, / But prostrate shalt thou lie; for even the glory / Of eagle-bearing legions shall fall down. / Where then thy power? What land will be ally,

[100] O thou who hast been lawlessly enslaved / By thine own follies? For through all the earth / There will be then confusion of mankind, / When the Almighty, coming to the throne, / Shall judge the souls of living and of dead, [105] And all the world. And parents will not be / Dear to their children, nor will children be / To parents, on account of wickedness / And unexpected trouble. Then to thee / Shall gnashing, capture, and dispersion come, [110] Cities shall fall and earth be rent in chasms. / When thus upon the billows there shall come / A dragon bearing fire, and full within, / And shall afflict thy children, there shall be / Famine and tribal war, and near at hand [115] Is the end of the world, and the last day / And judgment of the immortal God for such / As are both called and chosen. First of all / Inexorable wrath shall fall on Rome; / A time of blood and wretched life shall come.

[120] Woe, woe to thee, O land of Italy, / Great, barbarous nation; thou didst not perceive / Whence naked and unworthy thou didst come / To the sun's light, that to that place again / Naked thou shouldst return, and then come forth [125] To judgment, as one who unjustly judged. / With hands gigantic coming from on high / Alone through all the world, thou shalt abide / Under the earth. By naphtha and asphalt / And sulphur and much fire thou utterly [130] Shalt disappear, and be as burning dust / Forever, and all who behold shall hear / From Hades an exceeding mournful wail, / And gnashing of teeth, and with thine own hands / Thou wilt forever beat thy godless breast. [135] To all alike there shall be equal night, / To rich and poor; naked they came from earth / And naked into earth again

they go. / They grow, complete their time, and cease from life. / No slave, nor lord, nor tyrant will be there,

[140] Nor king, nor leader, filled with vain conceit. / No legal advocate, nor magistrate / Judging for money; nor do they pour out / The blood of sacrifices in libations / Upon the altars. Not a drum will sound, [145] Nor cymbal, nor the perforated flute / Of frenzied tone, nor sound of pipe like that / Of crooked dragon; nor the barbarous trumpet / The harbinger of wars, nor drunken men / In lawless revels, nor in choral dances, [150] Nor sound of lyre; no instrument of evil, / Nor strife, nor wrath of various kind, nor sword / Is with the dead, but unto all alike / Eternity is keeper of the key / Of the great prison for God's judgment-seat. [155] With images of gold and silver and stone / Be ready, that unto the bitter day / Ye may come, thy first punishment, O Rome, / Even a gnashing anguish to behold. / And no more under slavish yoke to thee

[160] Will either Greek or Syrian put his neck, / Barbarian or any other nation. / Thou shalt be plundered and shalt be destroyed / For what thou didst, and wailing loud in fear / Thou shalt give until thou shalt all repay. [165] And thou shalt be a triumph for the world, / Also a matter of reproach for all. / And then the sixth race of the Latin kings / At last end life, and lay the scepter down. / From the same race another king shall reign, [170] Rule the whole earth and hold the scepter firm; / And he shall govern with untrammeled power / And by the counsels of the mighty God. / Sons and a race of stable sons are his, / For thus it is decreed, as time rolls on, [175] When there shall be of Egypt thrice five kings. / Thence when the phenix the fifth time appears, / He will come pillaging a race of people, / A countless tribe, the nation of the Hebrews. / Then Mars will plunder Mars, and he himself

[180] Shall the presumptuous threats of Rome destroy. / Perished the power of Rome, once flourishing, / Along with ancient kings of neighboring cities. / No longer will the plain of fertile Rome / Prevail, when out of Asia comes with Mars [185] One bearing rule; and having wrought all this / He afterwards will in the city come. / And thrice three hundred eight and forty years / Shalt thou in full complete, when ill-starred fate / Shall seize upon thee, finishing thy name. [190] Alas for me, me, the thrice wretched one! / When shall I see that day of thine, O Rome— / Thine, but most for all Latins? Honor him / If thou wilt, who ascends the Trojan car, / As by a secret birth from Asia's land, [195] Having a soul of fire. But when he smites / The isthmus, peering eagerly around, / Going to all and passing through the sea, / Then will black blood go after the great beast, / And a dog chase the lion which destroys

[200] The shepherds. But his scepter they will take, / And into Hades he will pass away. / The last but greatest ill shall come to Rhodes. / And base captivity yet waits for Thebes. / Egypt shall perish by her ruler's baseness. [205] But those men who escaped the utter ruin— / Thrice blessed, four times blessed, was each man! / And Rome shall be a room, and Delos dull, / And Samos sand. . . . / Later shall evil on the Persians come [210] For their pride, and all insolence shall perish. / And then a holy king o'er all the earth / And to all ages shall the scepter wield, / Having risen from the dead. A piteous fate / Will then

the Most High bring on those at Rome, [215] And on all men, and all within these bounds / Shall perish. But they will not be persuaded / Of what much better is. But when for all / The evil day of famine and of plague / Shall come on, and of uproar hard to bear, [220] Even then again that former daring prince, Having convened the council, shall forthwith Take counsel with them how he may destroy. * Blight shall appear along with flowers and leaves, And heaven's base shall display on the firm rock

[225] Rain-storm and fire, and much wind on the land, And over all the earth a multitude Of poisonous sowings. Yet again they'll work With shameless soul, nor fear the wrath of God, Nor that of man. Forsaking modesty [230] They will choose shame, become tyrannical And violent transgressors, liars too, Lovers of unbelief, evil-doers, Untrue, faith-killers, pouring out foul speech In false words; no sufficiency of wealth [235] Will they have, but will basely gather more. Subject to tyrants, they will be destroyed. The stars shall all fall down into the sea, Many stars one by one, and the bright star Men call a comet is a sign of evil, [240] Of much war and calamity to come. Let me not live when the gay one shall reign, But then, when heavenly grace shall rule within, And when a holy child the murderous guile Of all shall utterly destroy with chains, [245] Opening the baleful deep and suddenly / The house of wood shall cover mortals round. / But when the tenth generation shall go down / To Hades, then shall come the mighty power / Of one of female sex; and God himself

[250] Will permit many evils to increase, / When she with royal honor crowns herself; / And all the year will be how like an age! / The parched sun running onward nightly shines, / The stars will leave the heaven; and rushing on [255] With a strong tempest, he will waste the earth. / And there shall be a rising of the dead; / The lame shall swiftly run, the deaf shall hear, / The blind shall see, those who spoke not shall speak, / And life and wealth shall be alike to all. [260] The land the same for all, divided not / By walls or fences, shall more fruits produce, / And fountains of sweet wine, and of white milk, / And honey he will give . . . / And judgment of the immortal God. . . . [265] But when the seasons God shall change, . . . / Winter producing summer, then oracles [will all be fulfilled]. / But when the world has perished. . . .

Jesus Christ, Son of God, Saviour, Cross.

Earth will sweat when the judgment sign appears, / And the eternal King will come from heaven [270] In person to judge all flesh and all the world. / The faithful and the faithless shall see God / Exalted with the saints at the end of time. / The souls of fleshly men upon his throne / He will judge, when the whole world is laid waste, [275] And thorns spring up. And men will cast away / Their idols and all wealth. And searching fire / Will burn the land, the heaven and the sea; / And burn the gates of Hades' prison-house. / Then to the free light of the saints shall come [280] All the flesh of the dead, but lawless ones / The fire will try forever. Every thing / One did in secret will he then declare, / For dark breasts God will open to the light. / Wailing will come from all, and gnashing of teeth;

[285] The brightness of the sun will be eclipsed, / And the dances of the stars; the heaven shall whirl. / And the moon's beaming luster be destroyed. / He will exalt the valleys and destroy / The heights of hills, and no more shall appear [290] A gloomy height among men. With the plains / The mountains will be level, and no more / Will there be any sailing on the sea. / For earth with springs shall be by thunder parched, / And dashing streams shall fail. The trump from heaven [295] Shall send a woful sound, and bellow forth / Y Utterly gone among men are distinctions of lofty and lowly. / O O, what an end of all things! earth broken in pieces shall perish; / Approaching pest and sorrows of the world. / And then the widely-yawning earth will show / Tartarean chaos, and all kings shall come / Unto God's judgment-seat. From heaven shall flow

[300] A stream of fire and brimstone. But the Wood / Shall then be to all mortals for a sign, / Among the faithful a distinguished seal, / The longed-for horn, the life of pious men, / But the world's stumbling-block, bestowing light [305] On the elect by water in twelve streams. / And then the shepherd-rod of iron shall rule. / This one now in acrostics written down / Is our God, Saviour, and immortal King, / Even the one who suffered for our sake. [310] Whom Moses typified, when he stretched out / Holy arms, conquering Amalek by faith, / In order that the people may know him / To be elect and honored before God, / The rod of David, and the very stone [315] Which he indeed once promised, and in whom / He who believes shall have eternal life. / For not in glory, but as mortal man / Shall he come unto judgment, pitiable, / Dishonored, without beauty, that he might

[320] Give hope to them that mourn; and he will give / Form to corruptible flesh, and heavenly faith / To those without faith, and entirely change / Man who was fashioned by the hand of God, / And whom the serpent craftily deceived [325] To go away unto the fate of death, / And gain a knowledge of the good and bad, / And so, forsaking God, serve mortal ways. / For taking him at first as counselor, / From the beginning, the Almighty said: [330] "O child, forthwith let us make, both of us, / Forming from our own image, mortal tribes; / I with my hands and thou then with the Word / Shalt serve our form, that we may give to it / A common origin. Keeping in mind [335] This purpose, into judgment he will come: / And to a holy virgin he will bear / An antitypal copy, giving light / By water through the elder's hands, by word / Doing all things, and healing all disease.

[340] His word shall stay the winds, and with his feet / He'll calm the raging sea, and walk thereon / In peace and faith. And with five loaves of bread / And one fish of the sea, in a desert place / Will he of men four thousand satisfy; [345] And taking all the fragments which remain, / Twelve baskets he will fill for the people's hope. / And he will call the souls of blessed ones, / And love the sorrowful, who being mocked / Will render good for evil, beaten, scourged, [350] Yet ever longing after poverty. / Knowing, beholding, hearing every thing, / The heart he will discern, and lay it bare / Unto conviction. For of all things he / Is hearing, mind, and vision, and the Word, [355] Who made all forms, to whom all things give ear; / The dead he saves, and healeth all disease. / At last into the hands of lawless men / And faithless he will come, and they will give / With hands unholy blows as against God,

[360] And poisonous spittle from polluted mouths. / And he will give his holy back to scourges / [For he himself shall give unto the world / A holy virgin], and silent he remains / Under the scourge, lest any one should know [365] Who or of whom he is, or whence he came, / In order that he may speak to the dead. / And he will also wear a crown of thorns, / For out of thorns shall ever come the crown / Of holy ones elect. And with a reed [370] According to their laws they'll pierce his side, / For from reeds by another spirit moved / Was he brought up for judgments of the soul, / And wrath and recompense. But when these things / Which I have spoken shall all be fulfilled, [375] Unto him then shall every law be loosed, / Which from the first by the decrees of men / Was given because of disobedient people. / He will spread out his hands and all the world / Will measure. Gall for food, and vinegar

[380] For drink, they gave him; they shall dearly pay / The price of this inhospitable board. / The temple's veil is rent, and in midday / For three hours shall a monstrous night prevail. / For when the eternal Ruler came on earth, [385] It was again shown, what had been concealed / From the thought of the world, that men no more / Should serve the secret temple and the law. / And he shall come to Hades, and announce / To all the saints hope, the end of the ages, [390] And the last day; and death's lot he will end, / The third day sleeping, and then from the dead / Freeing himself he will come into light, / First having shown the power of the resurrection / To the elect, washed from their former sin [395] By means of water from the immortal spring, / That, being born again, they might no more / Serve the unlawful customs of the world. / First to his own will then the Lord appear / In the flesh as he was before, and show

[400] In hands and feet four marks fixed in his limbs, / As if for east and west, and north and south; / For even so many kingdoms of the world / Shall consummate this lawless, blameful deed. / Daughter of Zion, holy one, rejoice. [405] Thou who hast suffered many things, thy King, / Mounted upon a foal is entering in, / Appearing meek to all, that he may wrest / The slavish yoke so heavy, under which / We are enthralled, and which lies on our neck, [410] And loose the godless laws and powerful bonds. / Know thou thy God, him who is Son of God, / Giving him glory, and within thy breast / Holding him cherished; love him from the soul / And bear his name. The former deeds put off, [415] And loose them by his blood, for by thy songs / And by thy prayers he will not be appeased. / Nor unto perishable sacrifices / Will he give heed, being imperishable, / But rather he delights in sacred song

[420] Of holy mouth, proceeding from the soul. / Know who he is, and thou shalt see thy Maker. / Then shall the elements of all the world / Be desolate, air, earth, sea, flaming fire, / And sky and night, and all days to one fire [425] And to one barren, shapeless mass shall come. / For all the luminous stars shall fall from heaven ; / No more will winged birds fly through the air, / Nor footstep be on earth ; for all wild beasts / Shall perish, voices of men, beasts, and birds [430] Shall be no more. The world, being disarranged, / Shall hear no useful sound, but the deep sea / Shall echo back a mighty threatening noise, / And swimming, trembling creatures of the sea / Shall all die ; and no longer on the waves [435] Will sail a freighted ship. The earth shall groan / Blood-stained by wars ; and all the souls

of men / Shall gnash their teeth—the souls of lawless men, / Wasted by lamentations and by fear, / By hunger, thirst, and pestilence and murders—

[440] And they shall call it beautiful to die, / And death will flee from them, for death no more / Nor night shall give them rest. And many things / Will they in vain ask God who rules on high. / And then he will turn openly his face [445] Away from them. [For he gave seven ages, / Days of repentance unto mortal men, / Fashioned by means of a holy virgin's hand.] / All these things to my mind did God reveal, / And all that has been spoken by my mouth [450] Will he fulfill. The number of the sands, / And measured spaces of the sea I know. / I know the secret places of the earth, / And gloomy Tartarus, and men who are, / And who shall be hereafter, and the dead. [455] I know the numbers of the stars and trees, / And all the species of the quadrupeds, / And swimming things, and birds that fly aloft. / For I myself the forms and mind of men / Have fashioned, and right reason have bestowed,

[460] And taught them knowledge. I who see and hear / Formed eyes and ears; and I observe each thought, / And have myself a knowledge of all things, / Silent a while, and afterward reproving, / And punishing whatever any man [465] Has done in secret. On God's judgment-seat / I also come to speak with mortal men. / Also the dumb I understand, and hear / The one who speaks not, and I know how great / The entire height from earth to heaven is. [470] And the beginning and the end I know, / Who am Creator of the heaven and earth. / [For all is from him, first and last he knows.] / For I alone am God, and other God / There is not. They my image deify, [475] Obtained from wood and fashioned by the hand / Into dumb idols, which they glorify / With supplications and unholy rites. / Forsaking the Creator, they become / Servants of insolence. But holding still

[480] To him, they sacrifice their useless gifts, / And as if honoring him, they deem these things / All useful, filling feasts with smell of flesh, / As if to their own dead. For they burn flesh / And marrow bones, on altars sacrifice, [485] To demons pour out blood, and kindle lights / For me who give light; and men pour out wine, / As to a thirsty god! Unto no purpose / They become drunken over useless gods. / I have no need of your burnt offerings, [490] Nor your libations, nor polluted smoke, / Nor odious blood. For these things will men do / In memory of tyrants and of kings / Unto dead demons as though they were heavenly, / Performing godless and destructive rites. [495] And, godless, they their images call gods, / Forsaking the Creator, and from them / Imagine they derive all hope and life, / Though they are deaf and without power to speak, / Faithful for evil, ignorant all of good.

[500] Two ways have I myself before them placed, / Of life and death, and counsel I have given / A good life to prefer; but they themselves / Laid hold on death and on eternal fire. / Man, having upright reason, is my image. [505] For him a table pure and without blood / Make ready and with good things fill it up. / Give to the hungry bread, to the thirsty drink, / And to the body that is naked clothes, / From thine own labors and with holy hands [510] Providing. Raise up the afflicted, stand / Beside the weary, for the living One / Provide and bring this living sacrifice. / Sow thou in piety that I may give / These things to thee; immortal fruits and light [515] Eternal thou shalt have, and fadeless life, / When I put all

things to the proof with fire. / For I will melt down all things and select / For purity. I will roll up the heaven, / And open wide the caverns of the earth.

[520] And then will I raise up the dead, and loose / The lot and sting of death ; and afterward / For judgment I will come and judge the life / Of pious and of impious men, and place / Goat opposite to goat, and shepherd to shepherd, [525] And calf to calf, convicting one another. / Whoever will exalt themselves shall be / By proofs condemned, and those who stopped each mouth, / That they themselves, being full of jealousy, / Might thus enslave such as were doing right, [530] Commanding silence, urged by love of gain. / And then the approved shall all have place by me. / No longer in affliction wilt thou say, / "To-morrow shall be, and yet it is not ; / Yesterday has been." No long days of care, [535] Nor spring, nor summer, nor the winter cold, / Nor autumn, nor the sunset and sunrise. / For I will make a long day, and the light, / The great and longed-for light of Jesus Christ, / Shall be forever and for evermore.
. . .

[540] The Self-begotten, Undefiled, Eternal, / Dwelling in heaven and measuring with his power / The fiery blast, who also holdeth fast / The clashing scepter with ferocious fire, / And calms the rolling thunder's crashing noise, [545] He shakes the earth and holds the rushing [winds], / And blunts the lightning's whip of fiery flame, / The vast outpour of storms, and vernal hail, / And chilling stroke of clouds, and winter's shock. / For these were every one marked out in thought, [550] As many as seemed good to thee thyself, / And to whose movements thou didst nod assent; / Who, ere yet any creature had been formed / Wast with thy Son as bosom counselor, / Former of mortal men, and judge of life. [555] Him with the first sweet utterance of mouth / Thou didst address and say: "Let us make man / According to our likeness and our form, / And give him vital breath, to whom though mortal / All worldly things shall be subordinate,

[560] And to whom, dust-formed, we subject all things." / Thus spakest thou to the Word, and by thy mind / All things occurred, and all the elements / At once obeyed thy order, and a creature / Eternal was in mortal image formed; [565] Heaven also, air, fire, earth, and the sea's wave, / Sun, moon, chorus of stars, mountains and day, / Night, sleep, awaking, spirit and emotion, / Soul and intelligence, art, voice and strength, / And the wild tribes of living things, of fish, [570] And birds, land animals, amphibia, / And also creeping things, and double natures; / For he himself arranged all things for thee, / Under thy rule. But in the latest times / The earth has changed itself, and there has come [575] A humble one, from the Virgin Mary's womb; / A new light rose, and coming from the heavens / He entered mortal form. And therefore first / Did Gabriel show his strong and holy frame, / And second to the virgin he by voice

[580] Spoke, being himself a messenger, and said: / "Virgin, receive God in thy holy breast." / So speaking God breathed grace. But as for her, / Always a virgin, terror and surprise / Seized her at once as she heard, and she stood [585] In trembling, and her mind was filled with fear, / Her heart leaped at the messages unknown. / But she again was gladdened, and her heart / Was by the voice cheered, and the maiden laughed, / And her young cheek

blushed, merry with the joy; [590] And she was spell-bound in her heart by awe. / But confidence came to her, and the Word / Flew in her womb, and became flesh in time, / Was gendered and was made a human form, / And came to be a youth, of virgin born, [595] This was a mighty wonder to mankind, / But it was nothing greatly wonderful / To God the Father, and to God the Son. / And the glad earth received the new-born babe, / The heavenly throne laughed, and the world exulted.

[600] The new appearing and prophetic star / Was honored by the wise men, and the babe / In the manger and wrapped in his swaddling-clothes / Was shown to those obedient unto God. / And of the Word was Bethlehem fatherland [605] Called by the keepers of herds, goats and sheep. / To be of lowly mind, to hate base plans, / Wholly to love one's neighbor as himself, / And from the soul to love God and to serve him. / Therefore we, from the holy heavenly race [610] Of Christ sprung, shall be called of common blood, / And in our service have a sense of joy, / Following the paths of piety and truth. / Let us not venture in the inmost shrine / Of temples, nor to graven images [615] Pour out libations, nor revere with prayers, / Nor with the pleasant perfume of the flowers / Nor light of lamps, nor yet with votive gifts / Adore them, nor with smoke of frankincense / Upon the altar sending forth its flame,

[620] Nor with the sacrifice of bulls to send / The cruel gory slaughtering of sheep,— / Those mysteries of recompense on earth,— / Nor with the smoke of flesh-consuming fire / And odors foul pollute the light of heaven ; [625] But, joyful with pure minds and cheerful soul, / With love abounding, and with generous hands, / With soothing psalms, and songs that honor God, / We are commanded to sing praise to thee, / Imperishable and without deceit, [630] All-Father God, of understanding mind. . . . .

Book IX (Book XI in the manuscripts)

[1] O World of widely scattered men, long walls, / Insatiate cities, and unnumbered nations, / Of the east, and west, and south, and also north, / Divided into various languages [5] And kingdoms, of you what is worst I speak. / For from the time when on the earlier men / The flood came, and a miserable race / Destroyed by many waters, he who rules / Over all things produced another race [10] Of tireless men, who stood up against heaven / And built a tower of height unspeakable. / From others then came tongues, and upon them / Came hurled along the wrath of God most high, / And the huge tower fell. But against each other [15] They stirred up bitter strife. Then the tenth race / Of mortal men lived when these things occurred, / And then the whole earth was distributed / Among strange men and various dialects, / Whose numbers I will mention and by name [20] Celebrate in acrostics, and by means / Of the initial letter make them known. / First Egypt shall receive a royal power / And eminently just; but then in her / Shall many counsel-bearing men arise

[25] And there shall reign a formidable man, / A very powerful warrior; he shall have / The letter of the acrostic for his name, / And against pious men will draw the sword. / And a great sign shall he have while he rules [30] In the Egyptian land, which, famed afar / For great things, shall with plenteous corn provide / Souls perishing with hunger, and the judge, / Himself in bonds, child of Assyrian men, / The eastern land shall nourish, and his name [35] Know as the measure of the number ten. / But when the ten plagues from bright heaven shall come / On Egypt, then again to thee I'll cry. / Woe, woe, thou Memphis, woe, thou mighty kingdom! / The Red Sea shall much people of thine slay. [40] But when the twelve-tribe people, by command / Of the Immortal, leave the fertile plain / A wasted ruin, then unto mankind / Will God himself, sole ruler, give a law. / Then for the Hebrews shall a mighty king

[45] Of lofty spirit over Egypt reign, / Whose name resembles sand, but falsely called / As to his fatherland a Theban man. / But Memphis he, dread serpent, will admire, / And many things will he protect in wars. [50] And when twelve rolling decades of the kingdom / Shall have passed round, and in addition seven, / And also the tenth hundred in the East, / Of others all things being left behind, / Then shall the Persian domination come. [55] And then

shall darkness be upon the Jews, / Nor shall they famine in that day escape, / Nor pestilence most unendurable. / But when the Persian shall rule, and the son / Of his son's son shall lay the scepter by, [60] And years roll round until they reach five fours, / A hundred add to these, and so complete / Nine hundred, and all things thou shalt repay.

/ Then thou shalt to the Persians be a slave, / Given over to the Medes, by plagues destroyed [65] And also by the impetuous battle-fray. / Then to the Persians and the Assyrians / Shall evil come, and to the whole of Egypt, / And unto Libya and the Ethiopians, / And the Pamphylians and all other men. [70] And unto the Ionians shall be given / The royal power, and they again shall waste / The nations, plundering all the earth for spoil. / Sad dirges will the doleful Persians sing / Beside the Tigris; Egypt will shed tears [75] Sufficient many a land to irrigate. / And then to thee, O Media, many evils / Will one in India born, a rich man, do, / Until thou hast made recompense for all / Which thou hast done before with shameful soul. [80] Woe, woe to thee, O nation of the Medes, / Hereafter thou to Ethiopian men / Shalt be enslaved; beyond the meridian land / Shalt thou seven and a hundred years complete, / Wretched, and place thy neck beneath the yoke.

[85] And then an Indian prince of sable skin, / Gray hair, and mighty soul, shall come to power, / Who shall lay many evils on the East / By reason of impetuous battle-frays. / And he shall injure thee and lay thee waste [90] Much more than all. But when he shall have reigned / Twenty and ten years, yet seven more and ten, / Then shall each nation be in furious rage / Against the king's dominion, and make known / Their freedom, leaving for three single years [95] Their slavish blood. But he will come again / And put their necks beneath the servile yoke, / Each nation of strong men, even as before / Serving the king, and willingly they'll yield. / And there shall be great peace through all the world. [100] And then to the Assyrians there shall be / A mighty man for king, and he shall rule / And persuade all to speak what he desires, / Whatever things God in the law enjoined. / And then will all the long-haired kings fear him,

[105] Timid, and mute, and strong, of lovely mien. / Him by the counsel of the mighty God / Will they serve, for he will persuade all things / By reason, and all things will he subdue. / And he a temple of the mighty God [110] And lovely altar will himself erect / In his might, but will hurl the idols down. / But having gathered into one the tribes / And race of fathers, and the infant children, / He will include them as inhabitants. [115] His name shall have two hundred for its number, / And of the eighteenth letter show the sign. / But when at the tenth revolving period / He shall wield power, and at an end of time / Come to the two and five, then shall the kings [120] Be numerous as the plants of mortal men, / Even numerous as the tribes, cities, and isles, / Lands of the blessed, and the fruitful fields. / But one of these shall be a mighty king, / Leader of men, and many great-souled kings

[125] Shall under him have rule, and unto him / And to his sons and grandsons opulent / Will parts be given because of royal power. / Decades of decades, eight ones add to these, / Of years of rule, and to the last they come. [130] But when the strong beast with fierce war shall come, / Then, O ye noble kings, shall wrath spring forth. / Woe to thee, Persian land!

How many streams / Outpoured of human blood shalt thou receive, / When that strong-minded man shall come to thee! [135] Then to thee I again will cry these things. / But when the Italian land puts forth its growth, / Great wonder to men, shall a child-like moan / Be heard with unmixed stroke, in shadowy cave, / Offspring of the wild beast that feeds on sheep, [140] Who, grown to manhood, on seven mighty hills, / Shall hurl down many with a shameless soul; / Both of them have the number of one hundred, / And their names will of things which are to come / Show forth a great sign. On the seven hills [145] Will they build mighty walls, and around them / Will men wage heavy wars. And then again / Around thee will be rising up of men, / O thou great land that hast the beautiful corn, / Bold Egypt—but again I'll cry these things.

[150] Against thee in thy house a mighty stroke / Shalt thou receive, and yet again to thee / Shall be a rising up of thine own men. / Now over thee, O wretched Phrygia, / I weep in pity, for to thee shall come [155] Capture from Hellas, tamer of fleet steeds, / And fearful war through mighty battle fray. / Ilion, I pity thee, for on thy roofs / From Sparta shall the avenging Furies come, / Conjoined with evil star, and bring thee toils, [160] Distresses, groans and sobs, when well-trained men, / By far the noblest heroes of the Greeks, / And dear to Ares, shall begin the fight. / Of these one shall be king, a spearman famed, / And with his brother plan the basest deeds. [165] And they shall overthrow the famous walls / Of Phrygian Troy, and in ten rolling years / Complete the bloody work of the time of war. / But suddenly a wooden artifice / Shall cover men, and this upon thy knees

[170] Thou wilt receive, not knowing it replete / With Grecian treachery and heavy woe. / Alas, alas, how many in one night / Will Hades gather in, and how much spoil / Of tearful old men will be led away! [175] But in the generations that shall come / Fresh and undying shall the glory be. / And the great king, a hero sprung from Jove, / Of the first letter of the alphabet / Shall have a name; and homeward he will march, [180] And then fall by a treacherous woman's hand. / But of Assaracus's race and blood / A child will reign, a hero of renown, / A strong and valiant man; and from this [race] / Made desolate by mighty fire, shall come [185] A fugitive, by the dread toil of war / Without a fatherland; upon his shoulders / Bearing his aged sire, and in his hand / Holding his only son, a pious deed / Will he accomplish. Looking all around,

[190] He put aside the onset of the fire / Of burning Troy, and hastening through the crowd. / In terror, crosses fearful land and sea. / And he shall have a trisyllabic name; / And the first letter of the alphabet [195] Will not obscurely show this highest man. / Then the strong Latin city he will build, / And in the fifteenth year, by waters slain, / Come to his end in the depths of the sea. / But him, though dead, the nations of mankind [200] Shall not forget, for his race over all / Hereafter shall rule, far as the Euphrates, / And to the middle of the Tigris stream, / The Assyrian land, and where the Parthian dwells. / This in the generations yet to come [205] Shall be, when all these things shall come to pass. / But there shall be a certain wise old man, / A minstrel, whom all mortals call most wise, / By whose great understanding all the world / Shall be instructed; for with power and thought

[210] Will he his chapters write, and clearly write / At times with beauty inexpressible, / Seizing my words, my measures, and my verse, / For he himself will first my books unfold, / And after these things hide them, and to men [215] Show them no more till life and death shall end. / But when these things which I spoke are fulfilled, / The Greeks again will fight with one another; / Assyrians, Arabs, quiver-bearing Medes, / Persians, Sicilians, and the Lydians [220] Will then revolt; Thrace and Bithynia, / And those that dwell along the streams of Nile, / Land of the beautiful corn—at once on all / Will God, the Eternal, set the din of war. / But terribly will an Assyrian man, [225] A base-born Ethiopian, quickly come, / Having a wild beast's soul, and every isthmus / Will he cleave, prying timidly around, / Going to all and sailing through the sea. / And then, O faithless Greece, shall many things

[230] Befall thee. Woe, woe to thee, wretched Greece; / How many things must thou aloud bewail! / For during seven and eighty rolling years / Thou shalt the miserable refuse be / Of fearful battle among all the tribes. [235] And then again a Macedonian woe / Shall come on Greece and lay all Thracia waste, / And bring the toil of war upon the isles / And mainlands; with war-loving champions / Will he be foremost, and the name he bears [240] Is by the sign of ten times fifty shown. / He shall be short-lived in his government, / But leave a mighty monarchy behind, / And a boundless land. But he himself shall fall / By an ill-minded spearman, while he lives [245] In plenty as no other leader lived. / But after him a great-souled son of his / Shall reign, whose name begins the alphabet; / But he shall be the outgo of his race. / Not truly shall all call him son of Jove,

[250] Or Ammon, nor yet Kronos' bastard son, / As they would feign. And he will plunder cities / Of many mortal men, and there will rise / In Europe sore distress; and he himself / With pestilence will ravage Babylon, [255] And every land the sun looks down upon; / And he alone will sail the eastern world. / Alas, alas, for thee, O Babylon, / Being captive led in triumph, thou shalt serve— / Thou who of Asia wast the mistress called. [260] And Mars shall come, shall surely come and slay / Thy many children. Then shalt thou send forth / Thy royal man, with name of the number four, / Wielding the spear and fearful with the bow; / Along with powerful warriors he will go. [265] And then Cilicia's and Assyria's midst / Famine and war shall hold. But great-souled kings / Will arm for bitter strife a dreadful band. / But do thou flee and leave the former king; / Desire not thou to stay nor be a slave.

[270] For a dread lion shall upon thee come, / Flesh-eating beast, ferocious, strange to law, / With mantle cast upon his shoulders round. / Flee thou that man of thunder; there shall come / On Asia a base yoke, and all the land [275] Shall drink a shower of murder. But when Mars / Of Pella shall a great, rich city found / In Egypt, bearing his name, he shall meet, / Betrayed by treacherous comrades, fate and death. / For, leaving India, and to Babylon [280] Returning, there around the festal board / Shall barbarous murder bring him to his fall. / Thereafter a few years shall other kings, / Cruel and insolent and faithless, rule / According to each tribe. And then shall rise [285] A great souled, valiant hero, who shall glean / All Europe naked, and each land shall drink / The blood of every tribe. But having

filled / Of life his portion, he shall disappear. / And other kings, twice four men, there shall be

[290] Of this race, and the same name to them all. / And Egypt then shall be a regal bride, / And the great city of the Macedonian king, / Rare Alexandria, famous nourisher / Of cities, and in beauty radiant, [295] Shall be the sole metropolis. / And then let Memphis blame those in command. / And peace profound shall be through all the world, / And more fruit will the black-soil land then have. / And then shall be disaster to the Jews, [300] Nor shall they famine in that day escape, / Nor grievous pestilence; but wandering men / And many will the black-soil land receive, / Ambrosial land, of fine corn, the new world. / But eight kings of the Egyptian marshy soil [305] Shall fill two hundred three and thirty years. / Yet of them all, the race shall perish not, / But there shall issue forth a female root, / A bane of men, betrayer of her kingdom. / But then they wickedness and evil deeds

[310] Shall perpetrate, and one destroy another. / The son that wears the purple robe will smite / His warlike sire, and he by his son falls, / And ere he shall beget another child / He shall cease. But again the root shall sprout [315] Spontaneous; of it is a neighboring race. / For of the land beside the streams of Nile / Which travel on by seven mouths to the sea / She shall be queen, and her beloved name / The number twenty tells. And she shall ask [320] Ten thousand things, and gather up all goods / Of gold and silver; but from her own men / Shall treachery befall her. Then on thee, / O fair and happy land, again shall come / Battles and fights and slaughter of mankind. [325] But after many shall o'er fertile Rome / Have borne rule, not indeed of happiness / Precursors, but despotic lords and chiefs / Of thousands and of countless myriads, / Then, overseers of the lawful assemblies,

[330] Shall the most mighty Cæsars bear the rule, / And every day keep making their demands. / The last of these shall rule the number ten, / The highest Cæsar, who upon the earth / Shall stretch his limbs, cast down through fearful Mars [335] By a hostile man; whom, bearing in their hands, / The sons of Rome shall bury piously, / And round about him heap a monument / For love of him, in memory of his grace. / But when there comes an end of passing time, [340] And thou hast filled out twice two hundred years. / And also twice ten, from the time when ruled / Thy founder, child of the wild beast, no more / Shall there be a dictator of short rule, / But there shall be a king, a godlike man. [345] And when the king is going into Egypt, / Against him horrid Mars shall surely come / With glittering helm, and then shall conquest dire / Come to thee; for around the walls of the land / Shall be foul works of dire and violent wars.

[350] But suffering pitiable things in war / Over the freshly wounded she will flee / In wretched plight; and then unto the couch / Of that dread man will she come; and the end / Is but the nuptials and the marriage-bed. [355] Woe, woe to thee, ill-wedded woman, thou / Shalt give the Roman king thy royal power; / And thou shalt make atonement for all things / Whatever thou hast done to men in wars. / . . . For all the land . . . unto a mighty man, [360] As far as Libya and the dark-skinned men. / And thou no longer shalt a widow be, / But with a lion shalt thou live as wife, / A terrible devourer of mankind, / A furious

warrior. Then shalt thou become, [365] O hapless one, among all men at once / Invisible, for thou shalt disappear, / Having a shameless soul; and in its house / Shall the encircling tomb receive thy form / So stately, having once had life within,

[370] Cunningly wrought and fit for many chiefs. / And many people will lament for thee / And over thee the king will sorely grieve. / And then shall an Egyptian servant toil, / Who many years against the Indians bore [375] Her trophies; she shall serve disgracefully, / And mingle with the river Nile her tears, / For she acquired wealth, and of all good things / A great store. Nourisher of cities, she / Shall feed a race of sheep-devouring men. [380] Alas, unto how many beasts shalt thou, / O happy Egypt, be a slave and prey! / But having given to the peoples laws, / Thou, who didst once exult o'er mighty kings, / Shalt to the peoples be a wretched slave, [385] On account of that people, whom of old, / A pious race, thou didst lead to much woe / Of toils and sorrows, and upon their neck / Didst place a plow, and irrigate the fields / With human tears. Therefore shall God himself,

[390] The king imperishable in the heaven, / Destroy thee utterly, and hurl thee down / Into deep grief; and thou shalt pay the price / Of what thou didst of old unjustly do, / And know at last that God's wrath came to thee. [395] But I to Python and to Panopeus / Of goodly towers will go; and then will all / Declare that I am a true prophetess, / And a diviner, but insane in soul. / A messenger. . . . When to the books thou comest [400] Be not afraid, and all things yet to be / And things that were ye shall know from my words. / Then will none longer call a prophetess / Inspired of God an augurer of woe. / But thou, O King, now end my much-loved strain, [405] Driving off frenzy, and the voice divine, / And passion fierce, and give a charming song.

Book X (Book XII in the manuscripts)

[1] But bring to me the lamentable time / Of the illustrious Latins, who were first / After the kings of Egypt were cut off, / And had all been borne down into the earth; [5] And also after Pella's citizen, / Under whom all the East had been cast down, / And the rich West; whom Babylon disgraced / And gave a corpse to Philip; not of Jove / Nor Ammon truly boasted to have sprung; [10] And after him, who, from the race and blood / Of great Assaracus, went forth from Troy, / Even he who cleft the violence of fire; / And after many kings, and warlike men, / And after the young children of the beast [15] That feeds on sheep, and centuries six have passed, / And Rome two decades has dictator been, / Then shall arise a king pre-eminent / As from the western sea, and govern Rome, / Exceeding brave and warlike; and his name

[20] Begins the letters of the alphabet; / And having bound thee he will hold thee fast / By man-destroying war, thou rich in fruit. / And thou shalt expiate the shameful deeds / To which thou once didst freely give thyself. [25] For this great-souled one will excel in wars. / Him Thrace and Sicily and Memphis fear,— / Memphis, cast to the ground by wickedness / Of leaders, and a woman unsubdued, / Fallen by the spear; and he will institute [30] Laws for the peoples, and subdue all things; / With mighty glory he will long hold sway. / For not a little time will he bear rule, / When yet another scepter-bearing king / Not one hour longer than this one shall rule [35] The Romans, for to him God gave all things, / And showed forth seasons in the divine earth, / Great wonders unto them as signs he showed. / But when a lustrous star, all like the sun, / Appears from heaven in the midst of day,

[40] Then shall the hidden Word of the Most High / Come bearing flesh like mortals. But with him / The might of Rome and of the famous Latins / Shall increase. But the mighty king himself / By his own predetermined fate shall die, [45] And to another give the royal power. / But after this one will a certain man / Famed as a powerful warrior take the lead, / Bearing the purple mantle on his shoulders; / Three hundred numbers he with his first sign. [50] The Medes and arrow-hurling Parthians / He will destroy, and by his mighty strength / Subvert the city of the lofty gates. / And upon Egypt will much evil come, / And on the Assyrians, and the Colchians, [55] And the Heniochi, and Germans dwelling / By the

Rhine's waves beyond the sandy shores. / And he himself will afterwards destroy / The city of the lofty gates beside / Eridanus, that evil things devised;

[60] And then will he fall, struck by burning iron. / And after him another man will rule, / Deep versed in guile, and he will number three / And show it by the initial of his name. / And much gold he will gather, and of wealth [65] There will not be a large sufficiency; / But without sense of shame, collecting more, / Under the earth he will deposit all. / And peace shall come, and Mars shall cease from war. / But he by divination many things [70] Will make known, seeking things of greatest good / For life's support. Yet on him there shall be / A great sign: out of heaven small drops of blood / Shall issue, and the king shall be destroyed. / He will do many lawless things, and place [75] Woes on the necks of Romans, putting trust / In divination. He will also slay / The heads of the assembly. And a plague / Shall seize Campanians, Thrace, and Macedon, / And the Italians; Egypt will alone

[80] Feed numerous races. But the king himself / Will craftily destroy the virgin maid, / Deceiving her by means of mysteries. / But her the citizens in tearful grief / Will bury, but against the king they all [85] Will cherish anger. Ruin then will come / By a strong hand to blooming powerful Rome. / Again another of wide sway shall reign, / Whose name the number twenty will denote. / And then shall wars and bitter sorrows come [90] Upon the Sauromatians, and on Thrace, / And the Triballians that hurl the spear, / And all the Romans Mars will fiercely rend. / But while this one rules the Italian land / And the Pannonians, a dread sign shall be: [95] Dark night will come at the mid hour of day / Around them, and a shower of stones from heaven. / Then shall the Italians' mighty prince and judge / By fate divine go into Hades' halls. / Again another dire and dreadful man

[100] Whose name the number fifty shows, shall come. / And many of those in wealth noblest born / Out of all cities he will put to death, / By nature a dire serpent; few his words / Whenever he extends his guiding hands, [105] Works ruin, and brings many things to pass. / Wrestling in contests, driving in the race, / Destroying many lives, and daring still / Ten thousand things. And he will cleave the mount / Of the two waters and with gore pollute. [110] But also to the Italians he will be / Doubly destructive; making himself God / He will reproach the willing populace. / But while he rules there shall be peace profound / And fears among men. By the Ausonian shores [115] The water, rushing from the ocean streams, / Shall come all out of place. Casting about / He will establish contests for the people / Many in number, and, himself presiding, / He will contend with voice and cithara,

[120] Along with harp-string uttering a song. / But later, having left the royal power, / He will flee and be miserably destroyed, / Thus making expiation for his deeds. / And after him shall three reign, two of them [125] Obtaining by their names the number seventy, / And after them one, of the letter three. / And one by one shall they all perish, slain / Under the army's hands by mighty Mars. / Thereafter shall a great destroyer come [130] Of pious men, a ruler of strong heart, / A warlike Mars, and seven times ten will show / His number clearly. He will overthrow / Phenicia, and will ruin Lydia. / Also a sword will come upon the land [135] Of Jerusalem, even to the utmost curve / Of the Tiberian sea. Woe, woe to thee,

/ Phenicia! O how many things will suffer / That sorrow-laden one, with trophies bound! / And every nation shall upon thee tread.

[140] Woe on the Assyrians shall come, and babes / Shalt thou see serving among hostile men / Along with wives, and all their sustenance / And all their wealth shall perish. For the wrath, / The wrath of God that causes bitter woe, [145] Shall come, because they did not keep his law, / But served all idols with unseemly arts. / And many wars and fights again shall be, / Slaughter of men, famines and pestilence, / And uproar in the cities. But the king [150] Old and of great soul, and excelling all, / Shall at life's end fall by the army's need. / Then shall two other princes rule, and love / The memory of their father, the great king, / Glorying in warriors fighting hand to hand. [155] And of these there shall be a noble man, / A ruler, whose name will three hundred show; / Yet he shall also fall by treachery / Even in the army, stretched upon the ground, / Struck in the plain of Rome by two-edged brass.

[160] And after him a powerful warlike man, / Of the letter four, shall rule the mighty realm, / Whom all upon the boundless earth shall love, / And then shall war cease over all the world. / But him even from the West unto the East [165] Will all serve willingly, not of constraint, / And cities of themselves will subject be. / For to him will the heavenly Sabaoth, / God the imperishable, who abides / Above the sky, abundant glory bring. [170] And then will wasting famine much impair / Pannonia, and all the Celtic land, / And they will perish one upon another. / And it shall be with the Assyrians / As though Orontes with creations flowed, [175] And splendor, and whatever better seems. / And these the great king will admire, and love / Some other things far more. But he'll receive / A great wound in the middle of his breast, / Being taken at the end of life in guile

[180] By a friend in the sacred royal house, / And he shall fall pierced. After him shall be / A ruler and a venerable man, / Fifty his number, who withal shall slay / Great numbers of the citizens of Rome; [185] But he shall briefly rule; for afterwards, / On account of the king that went before, / Shall he go wounded into Hades' halls. / Forthwith then shall another king arise, / A warrior, whose rule has the signal mark [190] Three hundred. He shall reign and desolate / The Thracians' varied land, and those that dwell / On the far barbarous borders of the Rhine, / The Germans, and Iberians that hurl / The arrow. To the Jews shall also come [195] Another great disaster, and with them / Phenicia shall a shower of murder drink. / And the walls of the Assyrians shall fall / By many warriors, and again shall these / Be by a life-destroying man cut off.

[200] And then shall there be threatenings of God's rule, / Earthquakes and pestilence in every land, / And snow-storms out of season, and fierce lightnings. / And then a king, great in the toil of war, / A Celtic warrior, hastening to the strife [205] Of battle, shameful fate shall not escape, / But he shall die, and foreign dust shall hide / His carcass, having for his name a flower. / And after him another man shall lead, / Of silver helmet; of the sea his name, [210] And the beginning of the alphabet, / And of four syllables, a very Mars. / And priests and temples he will dedicate / In all the cities; traversing the world / With his own foot, and bringing gifts, he will [215] Furnish gold and much amber unto many. / He also

will withhold all mysteries / Of the magicians from the sacred temples, / And what is much more excellent for men / Will place . . . [ruling] [thunderbolt] . . .

[220] And blessed peace shall be when this king comes, / And he shall also be a rich-voiced bard, / A law observer, and a righteous judge; / But he shall fall destroyed by fate divine. / After him three shall rule, but the third long [225] Shall be in power, three decades holding on. / But known from the first unit yet again / Another king shall rule; and after him / Another ruler, numbering seven times ten; / Honored shall be their names. They shall destroy [230] Men marked by many a brand, the mighty Moors, / The Britains, Dacians, and Arabians. / But when of these the youngest is destroyed, / Then shall dire war to Parthia come again; / And he who wounded them before at last [235] Shall also plunder. Then the king himself / Shall fall, even by the treachery of a beast, / Baring his hands—a cause itself of death. / And after him another man shall rule / Famed for much wisdom, having for his name

[240] The initial number of the first great king / Of the first unit; good and great is he. / And for the houses of the Latin people / Will this strong one accomplish many things / In memory of his father; and the walls [245] Of Rome will he adorn with gold, and silver, / And ivory; and with a mighty man / Visit the market-places and the temples. / And then by Roman wars will he bring on / Most fearful wounds, and plunder all the land [250] Of the Germans, when there shall appear from heaven / A mighty sign of God; and he will save / For the king's sake and for his piety / The brass-armed, wearied men; for in all things / The God of heaven will hear him when he prays, [255] And out of season send the rain of heaven. / But when these things are finished which I said, / Then also with the rolling years shall cease / The kingdom of this great and pious king. / And at the end of life will he exhibit

[260] Coming into the palace his young child, / And to that ruler with the golden hair / Leaving the royal power, he will expire / By his own fate. Twice ten shall note his name, / Who, having been born king from the royal race [265] Of his own father, shall receive the power. / This man will with superior judgment hold / All things, and the great-hearted Hercules / Will emulate, and be the best in arms / Among the mighty, and have highest fame [270] Both among huntsmen and in horsemanship. / But he will live in peril all alone. / But while he rules there shall appear to him / A fearful sign; within the plain of Rome / There shall be a great mist, so that a man [275] Will not discern his neighbor. Then shall wars / And dismal sorrows be when the king himself, / Maddened by love and furious, shall come / Shaming the young race in the nuptial couch, / Shameful with hymeneal songs impure.

[280] Then in desertion hidden shall the great man / Destructive, giving himself up to wrath, / Rage in a bath-room, bound by treacherous fate. / Know, then, that Rome's destructive time is near / Because of zeal for power, and by Mars' hands [285] Shall many perish in Palladian homes. / And then shall Rome be desolate and make / Atonement for all things which she has done. / My heart laments, my heart within me mourns, / For from the time of thy first king, proud Rome, [290] Who gave good law to men upon the earth, / And the Word of the great, immortal God / Came to the earth, until the ending up / Of the nineteenth kingdom,

there shall be complete / Two hundred and twice twenty and four years. [295] To these add six months more of other time. / Then to the widowed race comes the twentieth king, / When in thy houses, smitten by sharp brass / With sword he pours out blood. His name reveals / The number eighty, and he has old age.

[300] And he will shortly make thee desolate / With many warriors, many overthrows, / And murders, homicides, and deadly feuds, / And sufferings for victorious leadership. / And in confusion many a horse and man, [305] Pierced through, shall fall in battles on the plain. / And then another, with the number ten / As the sign of his name, will come and work / Much woe and grief, and plunder many men, / But short-lived he himself shall be, and fall [310] By mighty Mars, struck by the burning iron. / Another, of the number fifty, comes, / A warrior, raised up in the East for rule. / As far as Thrace shall come the warlike Mars; / Then will he flee and come unto the land [315] Of the Bithynians, and the Cicilian plain; / But him shall brazen, soul-destroying Mars / Quickly in the Assyrian plains destroy. / Then shall one become ruler by deceit, / A man of wiles and knowing what is fit,

[320] Being raised up from the West, and he shall have / Two hundred as the number of his name, / A sign far above that of royal power. / He will begin war on Assyrian men, / Assemble all the army, and all things [325] Put under him. The Romans he will rule / With mighty energy; but in his heart / Is much craft and the baleful wrath of Mars. / A dreadful serpent, terrible in war, / Who will destroy all lofty men on earth, [330] Slaughtering the noble to obtain their wealth, / Despoiling all the land of ruined men, / He will betake him to the Orient. / And with them shall be every artifice. / Then shall a youthful Cæsar with him rule, [335] Having the name of a puissant king / Of Macedon, by the first letter known. / Diverting broils about him, he will fly / The arduous cunning of the coming king / In the bosom of the army, and the one,

[340] Who in barbarian usage rules the temple, / Shall suddenly by mighty Mars be slain, / Cut down by burning iron; and even when dead / The people will abuse his lifeless form. / And then the kings of Persia shall arise [345] And Roman Mars [will smite] the Roman king. / And pastoral Phrygia shall with earthquakes groan. / Woe, woe, Laodicea; woe to thee, / Sad Hierapolis; for you the first / The yawning earth received . . . [350] Of Rome, vast Aus[onia?] / All things as many . . . / Shall wail . . . men destroyed / By the hand of Mars; but when by eastern roads / He hastens forth to look on Italy, [355] Smitten by burning iron, and all exposed / He will fall, hated for his mother's sake. / For horns . . . all things . . . restrains another, . . . / Burning . . . that all together do not know. / But not for all are all things; only those

[360] Shall unto real felicity attain / Who honor God and shun idolatry. / And now, King of the world, of every realm / The monarch, pure, immortal, for thou hast / Into my heart set the ambrosial strain, [365] Cease thou the word, for I am not aware / Of what I say; for all things thou to me / Dost ever speak. But give me a brief rest, / And place thou in my heart a charming song. / For weary has my heart within me grown [370] Of words divine, foretelling royal power.

Book XI (Book XIII in the manuscripts)

[1] He bids me sing again the mighty word, / Even the holy and immortal God / Imperishable, who gives kings their power / And then removes it, and ordains for them [5] The tone of life and of destroying death; / Even things the heavenly God enjoins on me / Unwillingly to make known unto kings / Concerning royal power . . . / And Mars of the leaping spear; by him all perish, [10] Youth and age, judging to the market-place. / For many wars, and fights, and homicides, / Families and pestilences, earthquake-shocks / And mighty thunder-bolts; and many paths / Of the Assyrians through the entire world, [15] And gathering spoil and plundering of temples. / Then of the inventive Persians there shall be / An insurrection, and along with them / Indians, Armenians, and Arabians. / And for these to the Romans there will come

[20] A soldier-king, insatiable in war. / Marching against the Assyrians, a new Mars, / Who will stretch out to the deep silver stream / Of the Euphrates, having thither sent / A little warlike force . . . [through ignorance] [25] For, by his friend abandoned, he shall fall / Amid the ranks, struck by the burning iron. / Then will a purple-loving warrior rule, / Appearing out of Syria, fear of Mars, / And by his son, a Cæsar, will persuade [30] The whole world. Both their names will be obtained / If upon one and twenty there are placed / Five hundred. But when these shall rule in war, / And enact laws, there shall be, but not long, / Respite from war. But when unto a flock [35] A wolf makes oath against the white-toothed dogs, / Then will he spoil and hurt the woolly sheep, / And cast them down, in spite of all his oaths. / And then of lawless and perfidious kings / There shall be strife in wars, and terribly

[40] Shall the Syrians be destroyed, and Indians, / Armenians, Arabs, Persians, Babylonians, / Through mighty conflict shall destroy each other. / But when a Roman Mars shall overthrow / The Germans, having in a dreadful war [45] Triumphed upon the ocean, then will be / Among the Persian men of insolence / A war of many years; but victory / Shall not be theirs. For as a fish swims not / Upon the summit of a lofty rock [50] Many ridged, windy, inaccessible, / Nor does a tortoise fly, nor eagle swim / In water, so the Persians in that day / From victory shall be far, while the fond nurse / Of the Italians in the plain of Nile [55] Reposing, and beside the sacred wave, / Shall send the appointed lot to seven-hilled Rome.

/ These things shall pass, but while the name of Rome / Shall numbers hold of calculable time, / So many years by voluntary act

[60] Will the great noble city of the king / Of Macedonia measure out the grain. / Another toilsome song will I now sing / Unto the Alexandrians, by the strife / Of shameful men destroyed. Those who were strong [65] Aforetime, being then weak, will wish / For peace, because of leaders' wickedness. / And the wrath of the mighty God shall come / On the Assyrians, and a mountain stream / Shall utterly destroy them, as it comes [70] And injures Cæsar's city of the moon. / The Pyramus will irrigate the city / Of Mopsus; then shall the Ægæans fall / Because of battle among mighty men. / O wretched Antioch, thee heavy war [75] Will not leave; an Assyrian war shall press / Around thee, for within thy palaces / Shall dwell a chief of men, who will fight all / The arrow-hurling Persians, having been / Himself born of the Romans' royal power.

[80] Now, cities of Arabia, deck yourselves / With temples and with stadia for the race, / And with broad markets, and with splendid wealth, / With images, gold, silver, ivory; / And of all thou, especially, O Bostra, [85] City of Philip, that thou mayest come / Into great sorrow; for the laughing forms / Of the zodiacal circle, Ram, and Bull, / And Twins, will not assist thee; nor with these / Whatever stars are visible in heaven [90] Determining the hours. O wretched one, / That, having trusted many, afterward / That very man should what is thine pollute! / Now to war-loving Alexandrians / Will I proceed to sing most dreadful wars. [95] And surely many people will be slain / When cities perish, and opposing states / Wrangle and fight about an odious feud. / And around these will horrid Mars rush on / And stir up war. And then one of great soul [100] Along with his own mighty son shall fall / By means of the treachery of the older king. / And after him another great-souled man / And skilled in war, shall rule strong verdant Rome, / Proceeding from the Dacians, of the number

[105] Three hundred, also of the letter four. / Many will he destroy; and then all brothers / And friends will the king slay, even kings being killed. / Then also on the former king's account / Will thefts and murders suddenly occur. [110] Then when a very crafty man shall come, / A robber, out of Syria appearing, / Ignoble Roman, also craftily / A race of Cappadocians will approach, / And fall in siege, insatiable of war. [115] Then, Tyana and Mazaca, shall be / Thy conquest; thou shalt be in servitude / And bear a heavy yoke upon thy neck. / And Syria shall mourn for men destroyed; / Nor will the moon her holy city save, [120] When he first out of Syria, sore beset, / Shall flee the Romans through Euphrates' streams, / No longer like the Romans, but the fierce / Dart-hurling Persians, then the Italian lord / Broken will fall, struck by the burning iron,

[125] Having left his world; his children perish too. / But when a Gallic king shall govern Rome, / Then also to the Romans there shall come / Unstable nations,—to the walls of Rome / Mars the destroyer with his bastard son. [130] Then also shall come famines, pestilence, / And wasting thunder-bolts, and dreadful wars, / And tumults of the cities suddenly, / And the Syrians shall be terribly destroyed, / For on them shall come wrath of the Most High. [135] And straightway there shall be a rising up / Of the inventive Persians, and conjoined

/ With Persians shall the Syrians overthrow / The Romans; but, controlled by the decree / Of power divine, they shall not conquer laws. [140] Alas! how many will flee from the East / With their goods unto men of other tongues! / Alas! the dark blood of how many men / The land shall drink! For this shall be the time / In which the living will with their own mouths

[145] Call the dead happy. Beautiful to die, / They will exclaim, and it will flee from them. / Now over thee, O wretched Syria, / I weep in sorrow, for to thee shall come / A dreadful blow from arrow-hurling men, [150] Which thou didst hope would never come to thee. / Also the fugitive of Rome shall come, / Lifting on high his spear, and, passing through / Euphrates with his many myriads, / He will burn thee, and all things ill-dispose. [155] O wretched Antioch, thee they no more / Will call a city, when beneath the spears / Thou shalt fall down by thine own lack of sense; / And having spoiled and stripped thee of all things, / They leave thee coverless, without a house, [160] And whoso sees thee will at once lament. / And thou, O Hierapolis, shalt be / A triumph; thou, Berœa, too; weep ye / At Chalcis for the children newly slain. / Alas, alas, how many shall abide

[165] By high Mount Cassius, by Amanus, too; / As many also as the Lycus laves, / And Marsuas and silvery Pyramus. / For even to Asia's borders they will take / The spoil, strip cities, and all idols take away, [170] And cast down temples to the nursing earth. / And then to Gallia and Pannonia, / To Mysians and Bithynians there shall be / A mighty sorrow, when the soldier comes. / O Lycians, Lycians, there will come a wolf [175] To lick thy blood, whenever Sannians come / With city-wasting Mars, and Carpians / Draw near to fight with the Ausonians. / And then by his own shameless recklessness / A bastard son will put the king to death, [180] And he himself for his impiety / Will straightway perish. After him again / Will yet another rule, whose name presents / The first of letters; quickly shall he fall / By mighty Mars, struck by the burning iron.

[185] And yet again the world shall be confused, / Men perishing by pestilence and war. / And the Persians shall again force on the toil / Of warfare, maddened by the Ausonians. / And then there shall a flight of Romans be. [190] But then shall come a priest, the last of all / Sent by the sun, from Syria appearing, / And he will all things by deceit effect. / And then shall be a city of the sun, / And around it [the Persians] will endure [195] The fearful menaces of the Phenicians. / But when two leaders, warlike men, shall rule / The mighty Romans, one of whom shall have / The number seventy, one the number three, / Then the proud bull that digs the earth with hoofs, [200] And raises up the dust with double horns, / Shall do the dark-skinned reptile many ills, / Which draws a trailing furrow with his scales, / And he himself shall perish. After him / Shall come another, beautiful-horned stag,

[205] Hungry upon the mountains, craving strong / To feed upon the venom-shedding beasts. / Then shall a fierce and dreadful lion come, / Sent from the sun, and breathing plenteous flame. / And then with much and shameless recklessness [210] Will he destroy the rapid, well-horned stag, / And the huge beast so venomous and dread / That sends forth many a cry, and the he-goat, / Bow-legged, and renown will follow him. / And he himself, obtaining all by lot, [215] Uninjured and insatiable, shall rule / The Romans, and the Persians shall

be weak. / But thou, O Prince, King of the world, God, end / The song of my words, and give charming song.

Book XII (Book XIV in the manuscripts)

[1] Men, why in vain, as though ye were immortals, / And being in power but for a little time, / Do ye imagine such exalted things, / All of you wishing over men to reign? [5] Not understanding that the lust of power / God himself hates, and most the insatiate kings, / Malevolent, ungodly, and on such / Brings darkness; for instead of noble deeds / And righteous thoughts, ye all choose purple robes. [10] These, loving wars and miseries and murders, / Short-lived will be made by the immortal God, / Who dwells in heaven, and will exterminate, / And upon one another ruin them. / But when, fair-haired and terrible, shall come [15] The bull-destroyer, trusting in his might, / He also will slay all, and tear the shepherds, / And they will have no strength, except the dogs, / With swift foot eagerly pursuing on, / Encounter in the strife, and then the dog

[20] Will chase the lion that destroyed the shepherds. / Then shall there be a man, four-syllabled, / Trusting in might, made clearly known by one; / But quickly him will brazen Mars destroy / By battles of insatiable men. [25] Then shall two other princely men bear rule, / Both of the number forty; and with these / Great peace shall be throughout the world, and right / And justice to all people; but even these / Will men with gleaming helmet, wanting gold, [30] And for the sake of silver, basely slay, / Having taken them in their hands. And then shall reign / A terrible young warrior, ruler known / By the number seventy, hot with deadly wrath, / Who basely to the army shall betray [35] The Roman people, slain by wickedness / Through wrath of kings, and shall hurl to the earth / Even every city of the illustrious Latins. / Rome is no longer to be seen or heard, / Such as of late the traveler's eye beheld,

[40] For all those things shall in the ashes lie, / And of her works not any shall be spared. / For wrathful he will come, and out of heaven / Send lightnings from the sky, and thunderbolts, / Upon mankind—even God, the immortal One; [45] And some he will destroy by burning blasts, / And others with his chilling thunder-bolts. / And then shall children of Rome, mighty Rome, / And the Latins slay the shameless ruler dire; / Nor on him, dead, shall the dust lightly lie, [50] For he shall be a sport for dogs, and birds, / And wolves, for he destroyed a warlike tribe. / After him, numbering forty, there shall rule / Another, famous

Parthian-destroyer, / German-destroyer, slayer of fierce beasts [55] That kill men, who upon the ocean's streams / And the Euphrates press unceasing on. / And then again shall Rome be as before. / But when there comes a great wolf in thy plains, / A ruler from the West, then he shall die

[60] By mighty Mars, pierced through with the sharp brass. / Then o'er the valiant Romans there shall rule / Another great-souled warrior, brought to light / Out of Assyria, and his name begins / The letters; in subjection he himself [65] Will bring all things by wars, and he at once / Over the armies will exhibit power / And laws establish. But him brazen Mars / Will soon destroy, in treacherous armies fallen. / After him three of haughty soul shall reign, [70] One having the first number, one three tens, / And the other king three hundred will partake. / Cruel, they gold and silver in much fire / Will melt, statues for temples made with hands, / And to the armies they, being armed, will give [75] Money for victory, and costly things / Will they distribute, numerous and good, / Devising shameful things, so they shall harm / The arrow-hurling Parthians of the deep / And swift Euphrates, and the hostile Medes,

[80] And fair-haired warriors the Massagetæ, / And the strong Persians, quiver-bearing men. / But when the king by his own fate shall fail, / Leaving the royal scepter to his sons / More valiant, urging them to what is right, [85] Then they, unmindful of their father's prayers, / And girding on the implements of war, / Will rush in conflict for the royal power. / And then a king, known from [the number] three, / Shall rule alone, and, smitten by the spear, [90] Shall quickly see his fate. And after him / Shall many perish at each other's hands, / Strong mortals, wrestling for the royal power. / And one of mighty soul shall then bear rule / Over the mighty Romans, an old king, [95] Of the number four, and all things well dispose. / And then shall war unto Phenicia come / And conflict, when the nation shall approach / Of arrow-shooting Persians; and how many / Shall fall down under men of barbarous speech!

[100] Sidon, and Tripolis, and Berytus / The loudly boasting, shall each other see / Covered with blood and bodies of the dead. / Wretched Laodicea, round thyself / Thou shalt a great and unsuccessful war [105] Stir up through the impiety of men. / O hapless Tyrians, ye shall gather in / An evil harvest, when in the day-time / The sun that lighteth mortals shall retire, / And his disk not appear, and drops of blood, [110] Thick and abundant, shall come down from heaven / Upon the earth. And then the king shall die, / Betrayed by his companions. After him / Shall many shameless leaders still promote / The wicked strife, and one another kill. [115] And then shall be a venerable king / Sagacious, with a name that numbers five, / Confiding in great armies; him will men / Love for his royal power, and of a name / Illustrious, he shall do illustrious deeds.

[120] While this king reigns there shall be a great sign: / 'Twixt Taurus and Amanus, clad with snow, / From the Cilician land shall be destroyed / A certain city, new and beautiful / And mighty, by a powerful-flowing stream. [125] And in Propontis and in Phrygia / There shall be many earthquakes; and the king / Of great renown shall under his own fate / By wasting, deadly sickness end his life. / And after him shall rule two princely kings, [130]

One's name three hundred, and the other three. / So also he will utterly destroy / Many upon the seven-hilled city Rome, / That he the mighty kingdom may obtain. / And then unto the Senate there shall be [135] A deep misfortune; it shall not escape / The angry king, against it holding wrath. / And furious rains and snow-storms shall there be, / And hail shall ruin fruits upon the earth, / And men shall fall in battles, overcome

[140] By mighty Mars in the Italian wars. / And then another king, of many schemes, / Shall bear rule, all the army summoning, / And for the sake of war distributing / Treasures to those with brazen breastplate clad. [145] The corn-abounding Nile beyond the shores / Of Libya shall for two years irrigate / The plain of Egypt and the fertile land. / But famine will on all things seize, and war, / Robberies, murders, slaughter of mankind. [150] And many cities shall by warlike men / Be overthrown; and at the army's hands / Himself, betrayed, shall fall by burning iron. / After him one whose number is three hundred / Shall rule the Romans and the mighty men, [155] And he will stretch a deadly javelin forth / Against the Armenians, and the Parthians, / The Assyrians, and the Persians, bold in fight. / And then a structure there shall be at Rome, / Magnificently built of gold and amber,

[160] Silver and ivory and beauty rare. / And in it many people shall abide / From all the East, and from the prosperous West; / And for it other laws the king will make. / Him afterward upon a boundless isle [165] Shall wasting death and mighty fate receive. / Another man, of ten times three, shall reign, / Like a wild beast, with mane, and terrible, / And from the Greeks shall he his lineage trace. / And then in fertile Phthia shall the city [170] Of the Molossi fall, and also famed / Larissa, situate on Peneus' banks. / And then in horse-abounding Scythia / Shall there be insurrection, and dire war / Beside the waters of Mæotis' lake, [175] At the outpourings of the utmost draught / Of Phasis' watery fountain on the meads / Of asphodel. And many then will fall / By powerful warriors. Ah, by fiery brass / How many Mars will seize! And then the king

[180] Will utterly destroy the Scythian race, / And die in his own lot, releasing life. / Then shall another rule, made evident / By the number four, a fearful man, whom all / The Armenians, even as many as shall drink [185] The thick ice of Araxes' flowing stream, / And the brave Persians shall much fear in war. / Between the Colchians and Pelasgi strong / Shall there be fearful wars and homicides, / And Phrygia's land and cities of the land [190] Propontis, making bare their two-edged swords, / Shall smite each other in base wickedness. / Then a great sign with the revolving years / Will God from heaven display to mortal men, / A falcon, omen of pernicious war. [195] The king will not escape the army's hands, / But die at their hands, cut by burning iron. / After him, numbering fifty, there shall reign / Another, out of Asia, terrible, / A fierce antagonist, and he will place

[200] War even on the famous walls of Rome, / And on the Colchians, and the Henochians, / And the milk-drinking Agathyrsians, / The Euxine Sea and Thracia's sandy bay. / The king will not escape the army's hands, [205] Whom, even dead, they will abuse his corpse. / And then, the king destroyed, illustrious Rome / Shall be a desert, and much people perish. / And then again one terrible and dread / From mighty Egypt will bear rule, and slay

[210] The great-souled Parthians, and the Medes, and Germans, / And Agathyrsians of the Bosporus, / Britons, Hibernians, and Iberians / That bear the quiver, crooked Massagetæ, / And Persians thinking themselves more than men. [215] And then a famous man upon all Greece / Will turn his eye, and act the enemy / To Scythia and windy Caucasus. / And while he rules a potent sign shall be: / Crowns altogether like the beaming stars

[220] From heaven will shine forth in the south and north. / Then he will leave unto his son, whose name / Begins the alphabet, the royal power, / And forthwith by his fate into the house / Of Hades will the noble king depart. [225] And when his son rules in the land of Rome, / Known from one, there shall be on all the earth / Great peace much longed for, and the Latin people / Will love the king even for his father's worth. / Him, urgent to go to the East and West, [230] The Romans will hold firmly fast at home / Against his will, and in command of Rome, / Because among all there is friendly soul / Felt for the royal and illustrious prince. / But ruinous death will snatch him out of life, [235] Short-lived, given over to his destiny. / Other strong warriors afterward again / Shall smite each other, forwarding base strife, / Not exercising royal power of kings, / But that of tyrants. And in all the world

[240] Will they accomplish many evil things, / But chiefly to the Romans, till the time / Of the third Dionysus, until Mars / With gleaming helmet shall from Egypt come, / Whom they Prince Dionysus then will call. [245] But when a murderous lion and lioness / The famous purple royal robe shall rend, / They will upon the inmost vitals seize, / The kingdom being hard pressed; and then a holy king, / Whose name has the first letter, will exchange [250] Hostile chiefs for the sake of victory, / And leave them as a prey for dogs and birds. / Woe, woe to thee, thou city burned with fire, / O powerful Rome! How many things for thee / To suffer when all these things come to pass! [255] But afterward the great and famous king / With gold and amber, silver and ivory, / Will altogether raise thee up again, / And in the world thou shalt be first in goods, / And temples, markets, riches, stadia;

[260] And thou again shalt be a light for all, / Even as thou hast been in the former time. / Woe, wretched Cecrops, and ye Argive Greeks, / Laconians, too, and those around Peneus, / And by Molossos' stream thick grown with reeds, [265] Tricca, Dodona, Ithome cut on high, / Pierus' neck, and great Olympus' peak, / Ossa, Larissa, and high-gate Calydon. / But when for mortals God works a great sign / And day becomes dark twilight round the world, [270] Even then to thee, O king, the end shall come, / Nor wilt thou find it possible to flee / A brother's piercing bow against thee thrown. / And then a life-destroying one shall reign, / Unspeakable, fierce, of the royal line. [275] Who shall have Egypt's race, much heavier armed / And stronger than his brother; he obtains / The number eighty as initial mark. / Then all the world will in its bosom feel / The grievous wrath of the immortal God

[280] For penalty. And there shall come on men / Famines, and plagues, and wars, and homicides, / And ceaseless darkness also on the earth, / Mother of peoples, and disordered times, / And wrath severe from heaven, and earthquake shocks, [285] And flaming thunderbolts, and stones, and storms, / And squalid drops. A quaking also moves / The lofty summits of the Phrygian land, / The bases of the Scythian mountains shake; / The city trembled,

trembled all the earth, [290] Along with those of the Hellenic land. / And many cities, God being very wroth, / Shall fall prone under flaming thunder-bolts / And lamentations; and to flee the wrath / And make escape is not even possible. [295] Then at the army's hand the king shall fall, / Struck down, as no one, under his own men. / After him of the Latins many men / Will be raised up, and on their shoulders place / The purple mantle, longing to obtain

[300] By lot the royal power. And then three kings / Shall be upon the famous walls of Rome, / Two having the first number, but the one / The name of victory as no other bears. / Concerned for men, they will have love for Rome [305] And all the world, and there shall be for them / No relaxation. For not to the world / Has God been gracious, nor will he to men / Be kind, since they have many evils done. / Therefore made he for kings a shameful soul, [310] Much worse than that of panthers and of wolves. / For them will men, in brazen helmets clad, / Seizing unsparingly with their own hands, / And for their seepters utterly destroy, / Even kings, like helpless women cleft for naught. [315] Woe, wretched lofty men of glorious Rome, / Trusting in false oaths, ye shall be destroyed. / And many spearmen then upon the world, / Men rushing forward, will the offspring seize / From blood of first-born men. . . .

[320] Twice may not demon such a lot first lead; / And all men he will with their works destroy. / But God again those having shameless soul / Will bring into the judgment yet to come, / As many as are marked ; these, sent away [325] Into that condemnation of wickedness, / Are fenced in, striking one upon another. / And many stars, and brilliant comet, [sign] / Of much war and of battle-strife to come. / But when one gathers many oracles [330] Concerning islands, planning with strange guests / War and fierce strife and harm to sacred things, / And in the Roman houses gathers wheat / And barley, pressing for abundance on, / For twelve months long, the city in those days [335] Shall suffer hardship. But straightway again / It shall be prosperous not a little while ; / And rest will come when ruling is destroyed. / And then the last race of the Latin kings / Shall come, the kingdom will again grow up,

[340] And children and the children's race shall be / Unshaken, for it shall be known to them / When God himself shall be the ruling king. / There is a land, fond nourisher of men, / Situate in an open plain ; the Nile [345] Around it borders, wafting blessings on / All Libya and Ethiopia. / And short-lived Syrians, some here and some there, / Shall plunder all the substance of that land. / And it shall have a great and prudent king ; [350] Sending one of the children as a light, / And meditating dreadful things for such / As are exceeding dreadful unto all, / He will of all high-minded Italy / A mighty helper bring. And when he comes [355] Unto Assyria's dark-colored sea, / He will spoil the Phenicians in their homes, / Unloosing foul war and dire battle-din. / Of the two rulers one shall rule the earth. / Now will I of the Alexandrians sing

[360] The painful end. Barbarians shall dwell / In sacred Egypt, unharmed, quiet land, / Whenever envy shall from some place come. / Winter will become summer; then will all / The oracles to their fulfillment come. [365] But when three youths in the Olympia /

Shall conquer, and to them, while they take heed, / Thou speak the oracle invoked of God / To cleanse them first by blood of tender beasts, / Thrice then may the Highest move his awful neck. [370] Whenever he the long and mournful spear / Shall stretch out upon all, much barbarous blood / Will flow amid the dust, when by strange guests / The city has been plundered utterly. / Happy is he who died, and happy he [375] Who has no child. For under slavish yoke / Shall he be placed that formerly was free, / And famous once for plans himself revolved. / Such is the various slavery of kings. / And then of the Sicilians there shall come

[380] A host ill-fated, carrying dire alarm, / When a barbarian nation shall approach. / When they grow fruit they will divide the land. / To them will God, the lofty thunderer, / Evil for evil give; continually [385] Guest plundering guest of gold will go away. / But when all see the fearful lion's blood, / And when unto the body there shall come / The murderous lioness, then he will rend / Away from him the scepter from his head. [390] As when in Egypt at the friendly feast / The people all eat, and complete great works, / One finds another, and there is among them / Much shouting, also thus alarm shall be / Among men, while the conflict rages round, [395] And many perish, and they massacre / Each other in impetuous battle fray. / And then one covered with dark scales shall come. / Two others shall come hostile to each other; / With them a third, a great ram from Cyrene

[400] Of whom I spoke before, who flees in battle / Along the streams of Nile. But yet not thus / Do all complete the unsuccessful way. / And then the lengths of the great rolling years / Shall be all tranquil. Yet a second war [405] Shall then again on Egypt be imposed; / And they shall boast, but have no victory. / O wretched craftsmen of a noble city! / And in wars there shall not be booty long. / And then the neighboring men of a large land [410] Shall flee in fear, and lead their fearful sires. / And then, obtaining a great victory, / Shall they upon the city light again; / They will destroy courageous Jewish men, / Slaughtering by war far as the hoary sea, [415] Both shepherds for their fatherland and sires. / But to the dead there shall succeed a race / Of trophy-bearing men. Alas! how many men / Around the waves shall swim! For multitudes / Will lie exposed upon the sandy shores;

[420] Heads covered with the golden hair shall fall / Under the swift Egyptians; then indeed / Shall follow the Arabians' mortal blood. / But when wolves pledge themselves by oaths to dogs / Upon a sea-girt isle, then shall there be [425] A rising up of towers, and men will dwell / In the city that has suffered many things. / No more will treacherous gold and silver be, / Nor earthly wealth, nor toilsome servitude, / But one fast friendship and one mode of life [430] Will be with the glad people, and all things / Will common be, and equal light of life. / And wickedness from earth in the vast sea / Shall sink away. And then the harvest-time / Of mortals is near. Strong necessity [435] Is laid upon these things to be fulfilled. / Nor then will any other traveler say, / Recalling, that men's perishable race / Shall ever cease. And then o'er all the earth / A holy nation will the scepter hold

[440] Unto all ages with their mighty sires.

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