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Prophecies and Seers

The Sibylline Oracles

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Attributed to the Sibyls (anonymous Jewish and Christian authors)

Milton S. Terry (1899)

Credits

Author	Attributed to the Sibyls (anonymous Jewish and Christian authors)
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About:

A collection of prophecies in Greek verse (hexameters) put in the mouths of the Sibyls, the inspired prophetesses of antiquity.

They are not Rome's Sibylline Books, consulted by the Senate in times of crisis and lost when the Capitol burned in 83 BC: these oracles were written by Jews and later by Christians, from the second century BC to about the seventh century AD, imitating the voice of the pagan Sibyls to proclaim the one God, condemn idolatry and describe empires, catastrophes and the end of the world.

Book III, the oldest, was written by Jews in Alexandria; Book VIII contains the acrostic in which the first letters of the lines spell, in Greek, "Jesus Christ, Son of God, Saviour, Cross", quoted by St.

Augustine in the City of God. Christian writers such as Lactantius and Augustine quoted the Sibyls alongside the prophets, and the Sibyl stands beside David in the medieval hymn Dies irae and on the ceiling of the Sistine Chapel.

Twelve books survive, numbered I to VIII and XI to XIV: books IX and X of the manuscripts repeat parts of the others, and the numbering comes from Angelo Mai's nineteenth-century editions.

The translation is by the American Methodist scholar Milton S. Terry (1840–1914), in blank verse, in its second edition (1899). The passage numbers are Terry's line numbers, which follow those of the Greek text.

Terry's notes, the summaries of each book and the preface are not included.

Source: https://en.wikisource.org/wiki/The_Sibylline_Oracles_(Terry,_2nd_edition)

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BOOK I

✦

1-5 Beginning With the generation first
Of mortal men down to the very last
I'll prophesy each thing: what erst has been,
And what is now, and what shall yet befall
The world through the impiety of men.

6-11 First now God urges on me to relate
Truly how into being came the world.
And thou, shrewd mortal, prudently make known,
Lest ever thou should'st my commands neglect,
The King most high, who brought into existence
The whole world, saying, "Let there be," and there was.

12-23 For he the earth established, placing it
Round about Tartarus, and he himself
Gave the sweet light; he raised the heaven on high,
Spread out the gleaming sea, and crowned the sky
With an abundance of bright-shining stars,
And decked the earth with plants, and mingled sea
With rivers, and the air with zephyrs mixed
And watery clouds; and then, another race
Appointing, he gave fishes to the seas
And birds unto the winds, and to the woods
The beasts of shaggy neck, and snakes that crawl,
And all things which now on the earth appear.

24-27 These by his word he made, and every thing
Was speedily and with precision done;
For he was self-caused and from heaven looked down,
And finished was the world exceeding well.

28-32 And then thereafter fashioned he again
A living product, copying a new man
From his own image, beautiful, divine,
And bade him in ambrosial garden dwell,
That labors beautiful might be his care.

33-43 But in that fertile field of Paradise
He longed for conversation, being alone,
And prayed that he might see another form
Such as he had. And forthwith, from man's side
Taking a bone, God himself made fair Eve,
A wedded spouse, and in that Paradise
Gave her to dwell with him. And, when he gazed
Upon her, on a sudden filled with joy
Great admiration held his soul, he saw
A pattern so exact; and with wise words
Spontaneous flowing answered he in turn;

44-47 For God had care for all things. For the mind
They darkened not with passion, nor concealed
Their nakedness, but with hearts far from evil
Even like wild beasts they walked with limbs exposed.

48-53 And afterwards delivering them commands.
God showed them not to touch a certain tree;
But the dread serpent drew them off by guile
To go away unto the fate of death
And to gain knowledge of both good and evil
But the wife then first traitress proved to God;

54-57 She gave, and urged the unknowing man to sin.
And he, persuaded by the woman's words,
Forgot the immortal Maker utterly,
And treated plain commandments with neglect.

58-62 Therefore, instead of good, received they evil
According to their deed. And then the leaves
Of the sweet fig-tree piercing they made clothes
And put them on each other, and concealed
The sexual parts, because they were ashamed.

63-67 But on them the Immortal set his wrath
And cast them out of the immortal land,
For their abiding now in mortal land
Was brought to pass, since hearing they kept not
The word of the immortal mighty God.

68-79 And straightway they, upon the fruitful soil
Forthgoing, with their tears and groans were wet;
And to them then the immortal God himself
A word more excellent spoke: "Multiply,
Increase, work constantly upon the earth,

That with the sweat of labor ye may have
Sufficient food." Thus he spoke; and he made
The author of deceit to press the ground
On belly and on side, a crawling snake,
Driving him out severely; and he sent
Dire enmity between them; and the one
Is on the look-out to preserve his head,

80-88 But man his heel; for death is neighbor near
Of evil-plotting vipers and of men.
And then indeed the race was multiplied
As the Almighty himself gave command,
And there grew up one people on another
Innumerable. And houses they adorned
Of all kinds and made cities and their walls
Well and expertly; and to them was given
A day of long time for a life much-loved;

89-94 For they did not worn out with troubles die,
But as subdued by sleep; most happy men
Of great heart, whom the immortal Saviour loved,
The King, God. But they also did transgress,
Smitten with folly. For with impudence
They mocked their fathers and their mothers scorned;

95-100 Kinsmen they knew not, and they formed intrigues
Against their brothers. And they were impure,
Having defiled themselves with human gore,

And they made wars. And then upon them came
The last calamity sent forth from heaven,
Which snatched the dreadful men away from life;

101-105 And Hades then received them; it was called
Hades since Adam, having tasted death,
Went first and earth encompassed him around.
And therefore all men born upon the earth
Are in abodes of Hades called to go.

106-112 But even in Hades all these when they came
Had honor, since they were the earliest race.
But when Hades received these, secondly
[Of the surviving and most righteous men]
God formed another very subtile race
That cared for lovely works, and noble toils,
Distinguished reverence and solid wisdom;

113-118 And they were trained in arts of every kind,
Finding inventions by their lack of means.
And one devised to till the land with plows,
Another worked in wood, another cared
For sailing, and another watched the stars
And practiced augury with winged fowls;

119-129 And use of drugs had interest for one,
While for another magic had a charm;
And others were in every other art
Which men care for instructed, wide awake,

Industrious, worthy of that eponym
Because they bad a sleepless mind within
And a huge body; stout with mighty form
They were; but, notwithstanding, down they went
Into Tartarean chamber terrible,
Kept in firm chains to pay full penalty
In Gehenna of strong, furious, quenchless fire.

130-135 And after these a third strong-minded race
Appeared, a race of overbearing men
And terrible, who wrought among themselves
Many an evil. And fights, homicides,
And battles did continually destroy
Those men possessed of overweening heart.

136-144 And from these afterward another race
Proceeded, late-completed, youngest born,
Blood-stained, perverse in counsel; of men these
Were in the fourth race; much the blood they spilled,
Nor feared they God nor had regard for men,
For maddening wrath and sore impiety
Were sent upon them. And wars, homicides,
And battles sent some into Erebus,
Since they were overweening impious men.

145-148 But the rest did the heavenly God himself
In anger afterwards change from his world,
Casting them into mighty Tartarus
Down under the foundation of the earth.

149-153 And later yet another race much worse
[Of men he made, to whom no good thereafter]
The Immortal formed, since they wrought many evils.
For they were much more violent than those,
Giants perverse, foul language pouring out.

154-159 Single among all men, most just and true,
Was the most faithful Noah, full of care
For noblest works. And to him God himself
From heaven thus spoke: "Noah, be of good cheer
In thyself and to all the people preach
Repentance, so that they may all be saved.

160-164 But if, with shameless soul, they heed me not
The whole race I will utterly destroy
With mighty floods of waters. Quickly now
An undecaying house I bid thee frame
Of planks strong and impervious to the wet.

165-168 I will put understanding in thy heart,
And subtile skill, and rule of measurement
And order; and for all things will I care
That thou be saved, and all who dwell with thee.

169-174 And I am He who is, and in thy heart
Do thou discern. I clothe me with the heaven,
And cast the sea around me, and for me

Earth is a footstool, and the air is poured
Around my body; and on every side
Around me runs the chorus of the stars.

175-181 Nine letters have I; of four syllables
I am discern me. The first three have each
Two letters, the remaining one the rest,
And five are mutes; and of the entire sum
The hundreds are twice eight and thrice three tens
Along with seven. Now, knowing who I am,
Be thou not uninitiate in my lore."

182-190 Thus he spoke; and great trembling seized on him
At what he heard. And then, within his mind
Having contrived each matter, he besought
The people and began with words like these:
"O men insatiate, smit with madness great,
Whatever things ye practiced they shall not
Escape God's notice; for he knows all things,
Immortal Saviour overseeing all,
Who bade me warn you, that ye perish not.

191-196 Be sober, cut off badness, do not fight
Perforce each other with blood-guilty heart,
Nor irrigate much land with human gore.
Revere, O mortals, the supremely great
And fearless heavenly Creator, God
Imperishable, whose dwelling is the sky;

197-200 And do ye all entreat him—he is kind—
For life of cities and of all the world,
And of four-footed beasts and flying fowls;
Entreat him to be gracious unto all.

201-212 For when the whole unbounded world of men
Shall be destroyed by waters loud ye'll raise
A fearful cry. And suddenly for you
The air shall be disordered, and from heaven
The fury of the mighty God shall come
Upon you. And it certainly shall be
That the immortal Saviour against men
Will send wrath if ye do not placate God
And from this time repent; and nothing more
Fretful and evil lawlessly shall ye
One to another do, but let there be
A guarding of one's self by holy life."

213-223 But when they heard him each turned up his nose,
Calling him mad, a frenzy-smitton man.
And then again did Noah sound this strain:
"O men exceeding wretched, base in heart,
Unstable, leaving modesty behind
And loving shamelessness, rapacious lords,
Fierce sinners, false, insatiate, mischievous,
In nothing true, stealthy adulterers,

Flippant in language, pouring forth foul words,
The wrath of God most high not fearing, kept
To the fifth generation to atone!

224-231 In no way do ye wail, harsh men, but laugh;
Sardonic smile shall ye laugh, when shall come
That which I speak—God's dire incoming flood,
When Eve's polluted race, in the great earth
Blooming perennial in impervious stem,
Shall, root and branch, in one night disappear,
And cities, men and all, shall the Earth-shaker
From the depths scatter and their walls destroy.

232-236 And then the whole world of annumbered men
Shall die. But how shall I weep, how lament
In wooden house, how mingle tears with waves?
For, if this water bidden of God shall come,
Earth shall float, bills float, and even sky shall float;

237-243 Everything shall be water, and all things
Shall be destroyed by waters. And the winds
Shall stand still, and a second age shall come.
O Phrygia, thou shalt from the water's crest
First rise up, and thou first another race
Of men shalt nourish, once again anew
Beginning; and thou shalt be nurse for all."

244-253 But when now to the lawless generation
He had thus vainly spoken, the Most High
Appeared, and once more cried aloud and said:
"The time is now come, Noah, to proclaim
Each thing, even all which I that day to thee
Did promise and confirm, and to complete,
Because of a people disobedient,
Throughout the boundless world even all the things
Which generations of a former time
Did practice, evil things innumerable.

254-258 But do thou quickly enter with thy sons
And the wives. Call as many as I bid,
Of tribes of beasts and creeping things and birds,
And in as many as I ordain for life
Will I then put a willingness to go."

259-266 Thus spoke he; forth went (Noah) and aloud
Cried out and called. And then wife, sons and brides,
Entered the house of wood; then also went
The other things, as many as God willed
To shut in. But when fitting bolt was put
About the lid, and in its polished place
Was fitted sideways, then was brought to pass
Forthwith the purpose of the God of heaven.

267-270 And he massed clouds, and hid the sun's bright disk,
And moon, and stars, and circle of the heaven,
Obscuring all things round; he thundered loud,

Terror of mortals, sending lightnings forth;

271-276 And all the winds together were aroused,
And all the veins of water were unloosed
By opening of great cataracts from heaven,
And from earth's caverns and the tireless deep
Appeared the myriad waters, and the whole
limitable earth was covered o'er.

277-281 But on the water swam that wondrous house;
And torn by many furious waves, and struck
By force of winds, it rushed on fearfully;
But with its keel it cut the mass of foam
While the loud-babbling waters dashed around.

282-287 But when God deluged all the world with rains
Then also Noah took thought to observe
By counsels of the Immortal; for he now
Had had enough of Nereus. And straightway
The house he opened from the polished wall,
That crosswise was bound fast with skillful stays.

288-291 And looking out upon the mighty mass
Of boundless waters Noah on all sides—
And 'twas his fortune with his eyes to see!—
Fear possessed and shook mightily his heart.

292-300 And then the air became a little calm,
Since it was weary wetting all the world.
Many days; parting, then, it brought to light

How pale and blood-red was the mighty sky
And sun's bright disk awearied; scarcely held
Noah his courage. And then forth afar
Sent he a dove alone, that he might learn
If yet firm land appeared. But with tired wing,
Flying round all things, she again returned;

301-309 For not yet had the water ebbed away;
For it was deeply filling every place.
But after resting quietly for days
He sent the dove once more, to learn if yet
Had ceased the many waters. And she flew
And flew on, and went o'er the earth and, resting
Her body lightly on the humid ground,
Again to Noah back she came and bore
An olive branch—of tidings a great sign.

310-313 Courage now filled them all, and groat delight,
Because they hoped to look upon the land.
But then thereafter yet another bird,
Of black wing, sent he forth as hastily;

314-319 Which, trusting to its wings, flew willingly,
And coming to the land continued there.
And Noah knew the land was nearer now.
But when on dashing waves the craft divine
Had here and there o'er ocean's billows swum,
It was made fast upon the narrow strand.

320-323 There is in Phrygia on the dark mainland
A steep, tall mountain; Ararat its name,
Because upon it all were to be saved
From death, and there was great desire of heart;

324-334 Thence streams of the great river Marsyas spring.
There on a lofty peak the ark abode
When the waters ceased, and then again from heaven
The voice divine of the great God this word
Proclaimed: "O Noah, guarded, faithful, just,
Come boldly forth, with thy sons and thy wife
And the three brides, and fill ye all the earth,
Increasing, multiplying, rendering justice
To one another through all generations,
Until to judgment every race of men
Shall come; for judgment shall be unto all."

335-346 Thus spoke the voice divine. Then from his couch
Noah, encouraged, hastened on the land,
And with him went his sons and wife and brides,
And creeping things, and birds and quadrupeds,
And all things else went from the wooden house
Into one place. And then went Noah forth
As eighth, most just of men, when on the waters
He had made full twice twenty days and one
Because of counsels of the mighty God,

Then a new stock of life again arose,
Golden first, which indeed was sixth, and best,
From the time when the first-formed man appeared;

347-353 Heavenly its name, because all things to God
Shall be a care. O first race of sixth age!
O mighty joy which I thereafter shared,
When I escaped sheer ruin, by the waves
Much tossed, with husband and with brothers-in-law,
Stepfather and stepmother, and with wives
Of husband's brothers suffering terribly.

354-360 Fitting things now will I sing: There shall be
On the fig-tree a many-colored flower,
And afterward the royal power and sway
Shall Cronos have. For three kings of great soul,
Men most just, shall distribute portions then,
And many a year rule, rendering what is just
To men who care for toil and deeds of love.

361-371 And earth shall glory in her many fruits
Self-growing, yielding much corn for the race.
And the foster-fathers, ageless all their days,
Shall from diseases chill and dreadful be
Far aloof; they shall die as fallen on sleep,
And unto Acheron in the abodes
Of Hades they shall go away, and there
Shall they have honor, since they were a race

Of blessed ones, fortunate heroes, whom
The Lord of Sabaoth gave a noble mind,
And with whom always he his counsels shared.

372-383 But blessed shall they be even when they go
In Hades. And then afterward again
Oppressive, strong, another second race
Of earth-born men, the Titans. All excel
In figure, stature, growth; and there shall be
One language, as of old from the first race
God in their breasts implanted. But even these,
Having a haughty heart and rushing on
To ruin, shall at last resolve to fight
Against the starry heaven. And then the stream
Of the great ocean shall upon them pour
Its raging waters. But the mighty Lord

384-392 Of Sabaoth though enraged shall check his wrath,
Because he promised that again no flood
Should be brought upon men of evil soul.
But when the great high-thundering God shall cause
The boundless swelling of the many waters—
With their waves hither and thither rising high—
To cease from wrath, and into other depths
Of sea their measure lessen, setting bounds
By harbors and rough headlands round the land;

393-402 Then also shall a child of the great God
Come, clothed in flesh, to men, and fashioned like
To mortals in the earth; and he doth bear
Four vowels, and two consonants in him
Are twice announced; the whole sum I will name:
For eight ones, and as many tens on these,
And yet, eight hundred will reveal the name
To men insatiate; and do thou discern
In thine own understanding that the Christ
Is child of the immortal God most high.

403-406 And he shall fulfill God's law, not destroy,
Bearing his very image, and all things.
Shall he teach. Unto him shall priests convey
And offer gold, and myrrh, and frankincense;

407-418 For all these things he'll also bring to pass.
But when a voice shall through the desert land
Come bearing tidings to men, and to all
Shall call to make straight paths, and from the heart
Cast wickedness out and illuminate
With water all the bodies of mankind,
That being born again they may no more
From what is righteous go at all astray—
And one of barbarous mind, by dances bound,
Cutting that (voice) off shall bestow reward—
Then on a sudden there shall be a sign
To mortals, when, watched over, there shall come

419-426 Out of the land of Egypt a fair stone;
And on it shall the Hebrew people stumble;
But by his guiding nations shall be brought
Together; for the God who rules on high
They also shall know through him, and the way
In common light. For unto chosen men
Will he show life eternal, but the fire
Will he for ages on the lawless bring.

427-430 And then shall he the sickly heal, and all
Who are blameworthy who shall trust in him.
And then the blind shall see, the lame shall walk,
The deaf shall hearken, and the dumb shall speak.

431-434 Demons shall he drive out, and of the dead
There shall be an uprising; on the waves
Shall he walk; also in a desert place
Shall he five thousand satisfy with food.

435-439 From five loaves and a fish out of the sea,
And with the remnants of them, for the hope
Of peoples, shall he fill twelve baskets full.
And then shall Israel, drunken, not discern,
Nor shall they hear, oppressed with feeble ears.

440-444 But when the maddening wrath of the Most High
Shall come upon the Hebrews, and take faith
Away from them, because they slew the Son.

Of the heavenly God; then also with foul lips
Shall Israel give him cuffs and spittle drugged.

445-456 And gall for food and vinegar unmixed
For drink will they, with evil madness smitten
In bosom and in heart, give impiously,
Not seeing with their eyes, more blind than moles,
More terrible than crawling poisonous beasts,
Fast bound by heavy sleep. But when his hands
He shall spread forth and measure out all things,
And bear the crown of thorns, and they shall pierce
His side with reeds, for which dark monstrous night
Shall be for three hours in the midst of day,
Then also shall the temple of Solomon
Bring to an end a mighty sign for men,

457-463 When he shall to the house of Hades go
Proclaiming resurrection to the dead.
But when in three days he shall come again
Unto the light, and show his form to men
And teach all things, ascending in the clouds
Unto the house of heaven shall he go
Leaving the world a Gospel convenant.

464-468 And in his name shall blossom a new shoot
From nations that are guided by the law
Of the Mighty One. But also after this
There shall be wise guides, and then afterward
There shall be a cessation of the prophets.

469-480 After that, when the Hebrew people reap
Their evil harvest, shall a Roman king
Much gold and silver utterly destroy.
And afterward shall other royal powers
Continuously arise as kingdoms perish,
And they will oppress mortals. But great fall
Shall be for those men, when they shall begin
Unrighteous arrogance. But when the temple
Of Solomon in the holy land shall fall,
Cast down by barbarous men in brazen mail,
And from the land the Hebrews shall be driven
Wandering and wasted, and among the wheat

481-485 They shall much darnel mingle, there shall be
Evil contention among all mankind;
And the cities suffering outrage shall bewail
Each other, in their breasts receiving wrath
Of the great God, since they wrought evil work.

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BOOK II

✦

1-6 Now while I much entreated God restrained
My wise song, also in my breast again
He put the charming voice of words divine.
In my whole body terror-stricken these
I follow; for I know not that I speak,
But God impels me to proclaim each thing.

7-15 But when on earth come shocks, fierce thunderbolts,
Thunders and lightnings, storms, and evil blight,
And rage of jackals and of wolves, manslaughter,
Destruction of men and of lowing kine,
Four-footed cattle and laborious mules,
And goats and sheep, then shall the ample field
Be barren from neglect, and fruits shall fail,
And there shall be a selling of their freedom
Among most men, and robbery of temples.

16-20 And then shall, after these, appear of men
The tenth race, when the earth-shaking Lightener
Shall break the zeal for idols and shall shake
The people of seven-hilled Rome, and riches great
Shall perish, burned by Vulcan's fiery flame.

21-26 And then shall bloody signs from heaven descend—

.....

But yet the whole world of unnumbered men
Enraged shall kill each other, and in tumult
Shall God send famines, plagues, and thunderbolts
On men who, without justice, judge of rights.

27-31 And lack of men shall be in all the world,
So that if anyone beheld a trace
Of man on earth, he would be wonderstruck.
And then shall the great God who dwells in heaven
Saviour of pious men in all things prove.

32-37 And then shall there be peace and wisdom deep,
And the fruit-bearing land shall yield again
Abundant fruits, divided not in parts
Nor yet, enslaved. And every harbor then,
And every haven, shall be free to men
As formerly, and shamelessness shall perish.

38-49 And then will God show mortals a great sign:
For like a lustrous crown shall shine a star,
Bright, all-resplendent, from the radiant heaven
Days not a few; and then will he display
From heaven a crown for contest unto men
Who wrestle. And then there shall be again
A mighty contest of triumphal march
Into the heavenly sky, and it shall be
For all men in the world, and have the fame

Of immortality. And every people
Shall then in the immortal contests strive
For splendid victory. For no one there

50-54 Can shamelessly with silver buy a crown.
For unto them will the pure Christ adjudge
That which is due, and crown the ones approved,
And give his martyrs an immortal prize
Who carry on the contest unto death.

55-59 And unto chaste men who run their race well
Will he the incorruptible reward
Of the prize give, and to all men allot
That which is due, and also to strange nations
That live a holy life and know one God.

60-64 And those who have regard for marriages
And keep themselves far from adulteries,
To them rich gifts, eternal hope, he'll give.
For every human soul is God's free gift,
And 'tis not right men stain it with vile deeds.

65-69 [Do not be rich unrighteously, but lead
A life of probity. Be satisfied
With what thou hast and keep thyself from that
Which is another's. Speak not what is false,
But have a care for all things that are true.

70-73 Revere not idols vainly; but the God
Imperishable honor always first,
And next thy parents. Render all things due,
And into unjust judgment come thou not.

74-77 Do not cast out the poor unrighteously,
Nor judge by outward show; if wickedly
Thou judgest, God hereafter will judge thee.
Avoid false testimony; tell the truth.

78-81 Maintain thy virgin purity, and guard
Love among all. Deal measures that are just;
For beautiful is measure full to all.
Strike not the scales oneside, but draw them equal.

82-85 Forswear not ignorantly nor willingly;
God hates the perjured man in that he swore.
A gift proceeding out of unjust deeds
Never receive in hand. Do not steal seed;

86-90 Accursed through many generations he
Who took it unto scattering of life.
Indulge not vile lusts, slander not, nor kill.
Give the toil worn his hire; do not afflict
The poor man. Unto orphans help afford.

91-96 And to widows and the needy. Talk with sense;
Hold fast in heart a secret. Be unwilling
To act unjustly nor yet tolerate

Unrighteous men. Give to the poor at once
And say not, "Come to-morrow." Of thy grain
Give to the needy with perspiring hand.

97-102 He who gives alms knows how to lend to God.
Mercy redeems from death when judgment comes.
Not sacrifice, but mercy God desires
Rather than sacrifice. The naked clothe,
Share thy bread with the hungry, in thy house
Receive the shelterless and lead the blind.

103-109 Pity the shipwrecked; for the voyage is
Uncertain. To the fallen give a hand;
And save the man that stands without defense.
Common to all is suffering, life's a wheel,
Riches unstable. Having wealth, reach out
To the poor thy hand. Of what God gave to thee
Bestow thou also on the needy one.

110-113 Common is the whole life of mortal men;
But it comes out unequal. When thou seest
A poor man never banter him with words,
Nor harshly accost a man who may be blamed.

114-117 One's life in death is proven; if one did.
The unlawful or just, it shall be decided
When he to judgment comes. Disable not
Thy mind with wine nor drink excessively.

118-129 Eat not blood, and abstain from things
Offered to idols. Gird not on the sword
For slaughter, but defense; and would thou might
It neither lawlessly nor justly use:
For if thou kill an enemy thy band
Thou dost defile. Keep from thy neighbor's field,
Nor trespass on it; just is every landmark,
And trespass painful. Useful is possession
Of lawful wealth, but of unrighteous gains
'Tis worthless. Harm not any growing fruit
Of the field. And let strangers be esteemed
In equal honor with the citizens;

130-135 For much-enduring hospitality
Shall all experience as each other's guests;
But let there not be anyone a stranger
Among you, since, ye mortals, all of you
Are of one blood, and no land has for men
Any sure place. Wish not nor pray for wealth;

136-140 But pray to live from few things and possess
Nothing at all unjust. The love of gain
Is mother of all evil. Do not long
For gold or silver; in them there will be
A double-edged and soul-destroying iron.

141-144 A snare to men continually are gold.
And silver. Gold, of evils source, of life
Destructive, troubling all things, would that thou

Wert not to mortals such a longed-for bane!

145-150 For wars, because of thee, and pillaging
And murders come, and children hate their sires,
And brothers and sisters those of their own blood.
Plot no deceit, and do not arm thy heart
Against a friend. Keep not concealed within
A different thought from what thou speakest forth;

151-154 Nor, like rock-clinging polyp, change with place.
But with all be frank, and things from the soul
Speak thou forth. Whosoever willfully
Commits a wrong, an evil man is he;

155-162 But he that does it under force, the end
I tell not; but lot each man's will be right.
Pride not thyself in wisdom, power, or wealth;
God only is the wise and mighty one
And full of riches. Do not vex thy heart
With evils that are past; for what is done
Can never be undone. Let not thy hand
Be hasty, but ferocious passion curb;

163-169 For many times has one in striking done
Murder without design. Let suffering
Be common, neither great nor overmuch.
Excessive good has not brought forth to men

That which is helpful. And much luxury
Leads to immoderate lusts. Much wealth is proud,
And makes one grow to wanton violence.

170-179 Passionate feeling, creeping in, effects
Destructive madness. Anger is a lust,
And when it is excessive it is wrath.
The zeal of good men is a noble thing,
But of the base is base. Of wicked men
The boldness is destructive, but renown
Follows that of the good. To be revered
Is virtuous love, but that of Cypris works
Increase of shame. A silly man is called
Very agreeable among his fellows.

180-184 With moderation eat, drink, and converse;
Of all things moderation is the best;
But trespass of its limit brings to grief.
Be not thou envious, faithless, or abusive,
Or evil-minded, or a false deceiver.

185-188 Be prudent and abstain from shameless deeds.
Imitate not what's evil, but leave thou
Vengeance to justice; for persuasion is
A useful thing, but strife engenders strife.

189-194 Trust not too quickly ere thou see the end.]
This is the contest, these are the rewards;
These are the prizes; this the gate of life

And entrance into immortality,
Which God in heaven unto most righteous men
Appointed a reward for victory;

195-206 And through this gate shall gloriously pass
Those who shall then receive the victor's crown.
But when this sign shall everywhere appear—
Children with gray hair on their temples born—
And human sufferings, famines, plagues, and wars,
And change of times, and many a tearful wail,
Ah! of how many parents in the lands
Will children mourn and piteously weep,
And with shrouds bury flesh and limbs in earth,
Mother of peoples, with the blood and dust
Themselves defiling. O ye wretched men
Of the last generation, evil doers,

207-211 Terrible, childish, not perceiving this,
That when the tribes of women do not bear
The harvest time of mortal men is come.
Near is the ruin when impostors come
Instead of prophets speaking on the earth.

212-215 And Beliar shall come and many signs
Perform for men. And then of holy men,
Elect and faithful, there shall be confusion,
And pillaging of them and of the Hebrews.

216-227 And there shall be upon them fearful wrath
When from the east a people of twelve tribes
Shall come in search of kindred Hebrew people
Whom Assyrian shoot destroyed; and over these
Shall nations perish. But they afterwards
Shall over men exceeding mighty rule,
Elect and faithful Hebrews, and enslave
Them as before, since their power ne'er shall fail,
He that is highest of all, the all-surveying,
Dwelling in heaven, will scatter sleep on men,
Covering the eyelids o'er. O blessed servants
Whom when the Master comes he finds awake!

228-234 And they all watch at all times and expect
With sleepless eyes. For it will be at dawn
Or eve or midday; but he sure shall come,
And it shall be as I say, it shall be,
To them that sleep, that from the starry heaven
The stars at midday will to all appear
With the two lights as the time hastens on.

235-238 And then the Tishbite, urging from the heaven
His chariot celestial, and on earth
Arriving, shall to all the world display
Three evil signs of life to be destroyed.

239-242 Alas for all the women in that day
Who shall be found with burden in the womb!
Alas for all who suckle tender babes!

Alas for all who shall dwell on the waves!

243-246 Alas for women who shall see that day!
For a dark mist shall hide the boundless world,
East, west, and south, and north. And then shall flow
A mighty stream of burning fire from heaven.

247-251 And every place consume, earth, ocean vast,
And gleaming sea, and lakes and rivers, springs,
And cruel Hades and the heavenly sky.
And heavenly lights shall break up into one
And into outward form all-desolate.

252-255 For stars from heaven shall fall into all seas.
And all the souls of men shall gnash their teeth
Burned both by sulphur stream and force of fire
In ravenous soil, and ashes hide all things.

256-264 And then of the world all the elements
Shall be bereft, air, earth, sea, light, sky, days,
Nights; and no longer in the air shall fly
Birds without number, nor shall living things
That swim the sea swim any more at all,
Nor freighted vessel o'er the billows pass,
Nor kine straight-guiding plow the field, nor sound
Of furious winds; but he shall fuse all things
Together, and shall pick out what is pure.

265-268 But when the immortal God's eternal angels
Arakiel, Ramiel, Uriel, Samiel,
And Azael, they that know how many evils
Anyone did before, shall from dark gloom.

269-278 Then lead to judgment all the souls of men
Before the judgment-seat of the great God
Immortal; for imperishable is
One only, himself the almighty One,
Who shall be judge of mortals; and to them
That dwell beneath will then the heavenly One
Give souls and spirit and voice, and also bones
Fitted with joints unto all kinds of flesh,
And both the flesh and sinews, veins and skin
About the body, and hair as before;

279-290 Divinely fashioned and with breathing moved
Shall bodies of those on earth one day be raised.
And then shall Uriel, mighty angel, break
The bolts of stern and lasting adamant
Which, monstrous, hold the brazen gates of Hades,
Straight cast them down, and unto judgment lead
All forms that have endured much suffering,
Chiefly the shapes of Titans born of old,
And giants, and all whom the deluge whelmed,
And all that perished in the billowy seas,
And all that furnished banquet for the beasts
And creeping things and fowls, these in a mass

291-302 Shall (Uriel) summon to the judgment-seat;
And also those whom flesh-devouring fire
Destroyed in flame, even these shall he collect
And place before the judgment-seat of God,
And when the high-thundering Lord of Sabaoth
Making an end of fate shall raise the dead,
Sit on his heavenly throne, and firmly fix
The mighty pillar, then amid the clouds
Christ, who himself is incorruptible,
Shall come unto the Incorruptible
In glory with pure angels, and shall sit
At the right hand on the great judgment-seat

303-313 To judge the life of pious and the way
Of impious men. And Moses, the great friend
Of the Most High, shall come enrobed in flesh;
Also great Abraham himself shall come,
Isaac and Jacob, Joshua, Daniel,
Elijah, Habakkuk and Jonab, and
Those whom the Hebrews slow. But he'll destroy
The Hebrews after Jeremiah, all
Who are to be judged at the judgment-seat,
That worthy recompense they may receive
And pay for all each did in mortal life.

314-323 And then shall all pass through the burning stream
Of flame unquenchable; but all the just
Shall be saved; and the godless furthermore

Shall to all ages perish, all who did
Evils aforetime, and committed murders,
And all who are accomplices therein,
Liars and thieves, and ruiners of home,
Crafty and terrible, and parasites,
And marriage-breakers pouring forth vile words,
Dread, wanton, lawless, and idolaters;

324-330 And all who left the great immortal God,
Became blasphemers, did the pious harm,
Destroying faith and killing righteous men;
And all that with a shamelessness deceitful
And double-faced rush in as presbyters
And reverend ministers, who knowingly
Give unjust judgments, yielding to false words . .

331-334 More hurtful than the leopards and the wolves
And more vile; and all that are grossly proud;
And usurers, who gains on gains amass
And damage orphans and widows in each thing;

335-345 And all that give to widows and to orphans
The fruit of unjust deeds, and all that cast
Reproach in giving from their own hard toils;
And all that left their parents in old age,
Not paying them at all, nor offering
To parents filial duty, and all who
Were disobedient and against their sires
Spoke a harsh word; and all that pledges took

And then denied them; and the servants all
Who were against their masters, and again
Those who licentiously defiled the flesh;

346-352 And all who loosed the girdle of the maid
For secret intercourse, and all who caused
Abortions, and all who their offspring cast
Unlawfully away; and sorcerers
And sorceresses with them, and these wrath
Of the heavenly and immortal God shall drive
Against a pillar, where shall all around.

353-357 In a circle flow a restless stream of fire;
And deathless angels of the immortal God,
Who ever is, shall bind with lasting bonds
In chains of flaming fire and from above
Punish them all by scourge most terribly;

358-365 And in Gehenna, in the gloom of night,
Shall they be cast 'neath many horrid beasts
Of Tartarus, where darkness is immense.
But when there shall be many punishments
Enforced on all who had an evil heart,
Yet afterward shall there a fiery wheel
From a great river circle them around,
Because they had a care for wicked deeds.

366-374 And then one here, another there, shall sires,
Young children, mothers, nursing babes, in tears
Wail their most piteous fate. No fill of tears
Shall be for them, nor piteous voice be heard
Of them that moan, one here, another there,
But long worn under dark, dank Tartarus
Aloud shall they cry; and they shall repay
In cursed places thrice as much as all
The evil work they did, burned with much fire;

375-384 And all of them, consumed by raging thirst
And hunger, shall in anguish gnash their teeth
And call death beautiful, and death shall flee
Away from them. For neither death nor night
Shall ever give them rest. And many things in vain
Will they ask of the God that rules on high,
And then will he his face turn openly
Away from them. For he to erring men
Gave, in seven ages for repentance, signs
By the hands of a virgin undefiled.

385-390 But the others, all to whom right and fair works
And piety and thoughts most just were dear,
Shall angels, bearing through the burning stream,
Lead unto light and life exempt from care,
Where comes the immortal way of the great God
And fountains three—of honey, wine, and milk.

391-397 And equal land for all, divided not
By walls or fences, more abundant fruits
Spontaneous shall then bear, and the course
Of life be common and wealth unapportioned,
For there no longer will be poor nor rich,
Tyrant nor slave, nor any great nor small,
Nor kings nor leaders; all alike in common.

398-404 No more at all will one say, "night has come,"
Nor "morrow comes," nor "yesterday has been;"
Nor shall there many days of anxious care,
Nor spring, nor winter, nor the summer-heat,
Nor autumn he [nor marriage, nor yet death,
Nor sales, nor purchases], nor set of sun
Nor rising; for a long day will God make.

405-409 And to the pious will the almighty God
Imperishable grant another thing,
When they shall ask the imperishable God:
That he will suffer men from raging fire
And endless gnawing anguish to be saved;

410-416 And this will he do. For hereafter he
Will pluck them from the restless flame, elsewhere
Remove them, and for his own people's sake
Send them to other and eternal life
With the immortals, in Elysian field,
Where move far-stretching billows of the lake
Of ever-flowing Acheron profound.

417-420 Ah, miserable woman that I am!
What shall I be in that day? for I sinned—
Being busy foolishly about all things,
Caring for neither marriage-bond nor reason;

421-428 But even in my wealthy husband's house
I shut the needy out; and formerly
I knowingly performed unlawful things,
But, Saviour, though I shameless things performed,
Do thou from my tormentors rescue me,
A shameless woman. And I pray thee now
Make me to rest a little from my song,
Holy Giver of manna, King of the great realm.

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BOOK III

✦

1-4 O thou high-thundering blessed heavenly One,
Who hast set in their place the cherubim,
I, who have uttered what is all too true,
Entreat thee, let me have a little rest;

5-8 For my heart has grown weary from within.
But why again leaps my heart, and my soul
With a whip smitten from within constrained
To utter forth its message unto all?

9-17 But yet again will I proclaim all things
Which God commands me to proclaim to men,
O men, that in your image have a form
Fashioned of God, why do ye vainly stray
And walk not in the straight way, always mindful
Of the immortal Maker? God is one,
Sovereign, ineffable, dwelling in heaven,
The self-existent and invisible,
Himself alone beholding everything;

18-29 Him sculptor's hand made not, nor is his form
Shown by man's art from gold or ivory;
But he, eternal Lord, proclaims himself
As one who is and was erst and shall be
Again hereafter. For who being mortal

Can see God with his eyes? Or who shall bear
To hear the only name of heaven's great God,
The ruler of the world? He by his word
Created all things, even heaven and sea,
And tireless sun, and full moon and bright stars,
And mighty mother Tethys, springs and rivers,
Imperishable fire, and days and nights.

30-34 This is the God who formed four-lettered Adam,
The first one formed, and filling with his name
East, west, and south, and north. The same is he
Who fixed the pattern of the human form,
And made wild beasts, and creeping things, and fowls.

35-39 Ye do not worship neither fear ye God,
But vainly go astray and bow the knee
To serpents, and make offering to cats,
And idols, and stone images of men,
And sit before the doors of godless temples;

40-48 Ye guard him who is God, who keeps all things,
And merry with the wickedness of stones
Forget the judgment of the immortal Saviour
Who made the heaven and earth. Alas! a race
That has delight in blood, deceitful, vile,
Ungodly, of false, double-tongued, immoral men,
Adulterous, idolous, designing fraud,
An evil madness raving in their hearts,
For themselves plundering, having shameless soul;

49-54 For no one who has riches will impart
To another, but dire wickedness shall be
Among all mortals, and for sake of gain
Will many widows not at all keep faith,
But secretly love others, and the bond
Of life those who have husbands do not keep.

55-60 But when Rome shall o'er Egypt also rule
Governing always, then shall there appear
The greatest kingdom of the immortal King
Over men. And a holy Lord shall come
To hold the scepter over every land
Unto all ages of fast-hastening time.

61-65 And then shall come inexorable wrath
On Latin men; three shall by piteous fate
Endamage Rome. And perish shall all men,
With their own houses, when from heaven shall flow
A fiery cataract. Ah, wretched me!

66-75 When shall that day and when shall judgment come
Of the immortal God, the mighty King?
But just now, O ye cities, ye are built
And all adorned with temples and race-grounds,
Markets, and images of wood, of gold,
Of silver and of stone, that ye may come
Unto the bitter day. For it shall come,

When there shall pass among all men a stench
Of brimstone. Yet each thing will I declare,
In all the cities where men suffer ills.

76-80 .....

From the Sebastenes Beliar shall come
Hereafter, and the height of hills shall he
Establish, and shall make the sea stand still
And the great fiery sun and the bright moon;

81-86 And he shall raise the dead, and many signs
Work before men: but nothing shall be brought
By him unto completion but deceit,
And many mortals shall he lead astray—
Hebrews both true and choice, and lawless men
Besides who never gave ear to God's word.

87-93 But when the threatenings of the mighty God
Shall draw near, and a flaming power shall come
By billow to the earth, it shall consume
Both Beliar and all the haughty men
Who put their trust in him. And thereupon
Shall the whole world be governed by the hands
Of a woman and obedient everywhere.

94-100 Then when a widow shall o'er all the world
Gain the rule, and east in the mighty sea
Both gold and silver, also brass and iron
Of short-lived men into the deep shall east,

Then all the elements shall be bereft
Of order, when the God who dwells on high
Shall roll the heaven, even as a scroll is rolled;

101-112 And to the mighty earth and sea shall fall
The entire multiform sky; and there shall flow
A tireless cataract of raging fire,
And it shall burn the land, and burn the sea,
And heavenly sky, and night, and day, and melt
Creation itself together and pick out
What is pure. No more laughing spheres of light,
Nor night, nor dawn, nor many days of care,
Nor spring, nor winter, nor the summer-time,
Nor autumn. And then of the mighty God
The judgment midway in a mighty age
Shall come, when all these things shall come to pass.

113-118 .....
O navigable waters and each land
Of the Orient and of the Occident,
Subject shall all things be to him who comes
Into the world again, and therefore he
Himself became first conscious of his power.

119-124 .....
But when the threatenings of the mighty God
Are fulfilled, which he threatened mortals once,

When in Assyrian land they built a tower;—
(And they all spoke one language, and resolved
To mount aloft into the starry heaven;

125-132 But on the air the Immortal straightway put
A mighty force; and then winds from above
Cast down the great tower and stirred mortals up
To wrangling with each other; therefore men
Gave to that city the name of Babylon);—
Now when the tower fell and the tongues of men
Turned to all sorts of sounds, straightway all earth
Was filled with men and kingdoms were divided;

133-139 And then the generation tenth appeared
Of mortal men, from the time when the flood
Came upon earlier men. And Cronos reigned,
And Titan and Iapetus; and men called them
Best offspring of Gaia and of Uranus,
Giving to them names both of earth and heaven,
Since they were very first of mortal men.

140-151 So there were three divisions of the earth
According to the allotment of each man,
And each one having his own portion reigned
And fought not; for a father's oaths were there
And equal were their portions. But the time
Complete of old age on the father came,
And he died; and the sons infringing oaths
Stirred up against each other bitter strife,

Which one should have the royal rank and rule
Over all mortals; and against each other
Cronos and Titan fought. But Rhea and Gaia,
And Aphrodite fond of crowns, Demeter,

152-157 And Hestia and Dione of fair locks
Brought them to friendship, and together called
All who were kings, both brothers and near kin,
And others of the same ancestral blood,
And they judged Cronos should reign king of all,
For he was oldest and of noblest form.

158-166 But Titan laid on Cronos mighty oaths
To rear no male posterity, that he
Himself might reign when age and fate should come
To Cronos. And whenever Rhea bore
Beside her sat the Titans, and all males
In pieces tore, but let the females live
To be reared by the mother. But when now
At the third birth the august Rhea bore,
She brought forth Hera first; and when they saw.

167-174 A female offspring, the fierce Titan men
Betook them to their homes. And thereupon
Rhea a male child bore, and having bound
Three men of Crete by oath she quickly sent
Him into Phrygia to be reared apart

In secret; therefore did they name him Zeus,
For be was sent away. And thus she sent
Poseidon also secretly away.

175-179 And Pluto, third, did Rhea yet again,
Noblest of women, at Dodona bear,
Whence flows Europus' river's liquid course,
And with Pencus mixed pours in the sea
Its water, and men call it Stygian.

180-187 But when the Titans heard that there were sons
Kept secretly, whom Cronos and his wife
Rhea begat, then Titan sixty youths
Together gathered, and held fast in chains
Cronos and his wife Rhea, and concealed
Them in the earth and guarded them in bonds,
And then the sons of powerful Cronos heard,
And a great war and uproar they aroused.

188-191 And this is the beginning of dire war
Among all mortals. [For it is indeed
With mortals the prime origin of war.]
And then did God award the Titans evil.

192-198 And all of Titans and of Cronos born
Died. But then as time rolled around there rose
The Egyptian kingdom, then that of the Persians
And of the Medes and Ethiopians,

And of Assyria and Babylon,
And then that of the Macedonians,
Egyptian yet again, then that of Rome.

199-204 And then a message of the mighty God
Was set within my breast, and it bade me
Proclaim through all earth and in royal hearts
Plant things which are to be. And to my mind
This God imparted first, how many kingdoms
Have been together gathered of mankind.

205-210 For first of all the house of Solomon
Shall include horsemen of Phoenicia
And Syria, and of the islands too,
And the race of Pamphylians and Persians
And Phrygians, Carians, and Mysians
And the race of the Lydians rich in gold.

211-215 And then shall Hellenes, proud and impure,
Then shall a Macedonian nation rule,
Great, shrewd, who as a fearful cloud of war
Shall come to mortals. But the God of heaven
Shall utterly destroy them from the depth.

216-223 And then shall be another kingdom, white
And many-headed, from the western sea,
Which shall rule much land, and shake many men,
And to all kings bring terror afterwards,
And out of many cities shall destroy

Much gold and silver; but in the vast earth
There will again be gold, and silver too,
And ornament. And they will oppress mortals;

224-228 And to those men shall great disaster be,
When they begin unrighteous arrogance.
And forthwith in them there shall be a force
Of wickedness, male will consort with male,
And children they will place in dens of shame;

229-232 And in those days there shall be among men
A great affliction, and it shall disturb
All things, and break all things, and fill all things
With evils by a shameful covetousness.

233-238 And by ill-gotten wealth in many lands,
But most of all in Macedonia.
And it shall stir up hatred, and all guile
Shall be with them even to the seventh kingdom,
Of which a king of Egypt shall be king
Who shall be a descendant from the Greeks.

239-244 And then the nation of the mighty God
Shall be again strong, and they shall be guides
Of life to all men. But why did God place
This also in my mind to tell: what first,
And what next, and what evil last shall be
On all men? Which of these shall take the lead?

245-248 First on the Titans will God visit evil.
For they shall pay to mighty Cronos's sons
The penal satisfaction, since they bound
Both Cronos and the mother dearly loved.

249-252 Again shall there be tyrants for the Greeks
And fierce kings overweening and impure,
Adulterous and altogether bad;
And for men shall be no more rest from war.

253-263 And the dread Phrygians shall perish all,
And unto Troy shall evil come that day.
And to the Persians and Assyrians
Evil shall straightway come, and to all Egypt
And Libya and the Ethiopians,
And to the Carians and Pamphylians—
Evil to pass from one place to another,
And to all mortals. Why now one by one
Do I speak forth? But when the first receive
Fulfillment, then straightway shall come on men
The second. So the very first I'll tell.

264-273 There shall an evil come to pious men
Who dwell by the great temple of Solomon
And who are progeny of righteous men.
Alike of all these also I will tell
The tribe and line of fathers and homeland—
All things with care, O mortal shrewd in mind,
There is a city . . . on the earth,

Ur of the Chaldees, whence there is a race
Of men most righteous, to whom both good will
And noble deeds have ever been a care.

274-282 For they have no concern about the course
Of the sun's revolution, nor the moon's,
Nor wondrous things beneath the earth, nor depth
Of joy-imparting sea Oceanus,
Nor signs of sneezing, nor the wings of birds,
Nor soothsayers, nor wizards, nor enchanters,
Nor tricks of dull words of ventriloquists,
Neither do they astrologize with skill
Of the Chaldeans, nor astronomize;

283-294 For these are all deceptive, in so far
As foolish men go seeking day by day
Training their souls unto no useful work;
And then did they teach miserable men
Deceptions, whence to mortals on the earth
Come many evils leading them astray
From good ways and just deeds. But they have care
For righteousness and virtue, and not greed,
Which breeds unnumbered ills to mortal men,
War and unending famine. But with them
Just measure, both in fields and cities, holds,
Nor steal they from each other in the night,

295-306 Nor drive off herds of cattle, sheep, and goats,
Nor neighbor remove landmarks of a neighbor,
Nor any man of great wealth grieve the one
Less favored, nor to widows cause distress,
But rather aids them, ever helping them
With wheat and wine and oil; and always does
The rich man in the country send a share
At the time of the harvests unto them
That have not, but are needy, thus fulfilling
The saying of the mighty God, a hymn
In legal setting; for the Heavenly One
Finished the earth a common good for all.

307-318 Now when the people of twelve tribes depart
From Egypt, and with leaders sent of God
Nightly pursue their way by a pillar of fire.
And during all the day by one of cloud,
For them then 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. And at the time he came
As leader for the people whom God led
From Egypt unto the steep Sinai mount,
His own law God delivered them from heaven
Writing on two flat stones all righteous things

319-323 Which he enjoined to do; and if, perchance,
One give no heed, he must unto the law
Make satisfaction, either at men's hands
Or, if men's notice he escape, he shall
By ample satisfaction be destroyed.

324-329 [For the Heavenly finished earth a common good
For all, and in all hearts as best gift thought.].
To them alone the bounteous field yields fruit
A hundredfold from one, and thus completes
God's measure. But to them shall also come
Misfortune, nor do they escape from plague.

330-334 And even thou, forsaking thy fair shrine,
Shalt flee away when it becomes thy lot
To leave the holy land. And thon shalt be
Carried to the Assyrians, and shalt sec
Young children and wives serving hostile men;

335-346 And every means of life and wealth shall perish;
And every land shall be filled up with thee,
And every sea; and everyone shall be
Offended with thy customs; and thy land
Shall all be desert; and the altar fenced
And temple of the great God and long walls
Shall all fall to the ground, since in thy heart
The holy law of the immortal God
Thou didst not keep, but, erring, thou didst serve

Unseemly images, and didst not fear
The immortal Father, God of all mankind,
Nor will to honor him; bat images

347-354 Of mortals thou didst honor. Therefore now
Of time seven decades shall thy fruitful land
And the wonders of thy temple all be waste.
But there remains for thee a goodly end
And greatest glory, as the immortal God
Granted thee. But do thou wait and confide
In the great God's pure laws, when he shall lift
Thy wearied knee upright unto the light.

355-361 And then will God from heaven send a king
To judge each man in blood and light of fire.
There is a royal tribe, the race of which
Shall be unfailing; and as times revolve
This race shall bear rule and begin to build
God's temple new. And all the Persian kings
Shall aid with bronze and gold and well-wrought iron.

362-370 For God himself will give the holy dream
By night. And then the temple shall again
Be, as it was before. . . .
Now when my soul had rest from inspired song,
And I prayed the great Father for a rest
From constraint; even in my heart again

Was set a message of the mighty God
And he bade me proclaim through all the earth
And plant in royal minds things yet to be.

371-374 And in my mind God put this first to say:
How many lamentable sufferings
The Immortal purposed upon Babylon
Because she his great temple had destroyed.

375-383 Alas, alas for thee! O Babylon,
And for the offspring of the Assyrian men!
Through all the earth the rush of sinful men
Shall some time come, and shout of mortal men
And stroke of the great God, who inspires songs,
Shall ruin every land. For high in air to thee,
O Babylon, shall it come from above,
And out of heaven from holy ones to thee
Shall it come down, and the soul in thy children.

384-389 Shall the Eternal utterly destroy.
And then shalt thou be, as thou wast before,
As one not born; and then shalt thou be filled
Again with blood, as thou thyself before
Didst shed that of good, just, and holy men,
Whose blood yet cries out to the lofty heaven.

390-395 To thee, O Egypt, shall a great blow come
And dreadful, to thy homes, which thou didst hope
Might never fall on thee. For through thy midst

A sword shall pass, and scattering and death
And famine shall prevail until of kings
The seventh generation, and then cease.

396-400 Alas for thee, O land of Gog and Magog
In the midst of the rivers of Ethiopia!
What pouring out of blood shalt thou receive,
And house of judgment among men be called,
And thy land of much dew shall drink black blood!

401-409 Alas for thee, O Libya, and alas,
Both sea and land! O daughters of the west,
So shall ye come unto a bitter day.
And ye shall come pursued by grievous strife,
Dreadful and grievous; there shall be again
A dreadful judgment, and ye all shall come
By force unto destruction, for ye tore
In pieces the great house of the Immortal,
And with iron teeth ye chewed it dreadfully.

410-413 Therefore shalt thou then look upon thy land
Full of the dead, some of them fallen by war
And by the demon of all violence,
Famine and plague, and some by barbarous foes.

414-424 And all thy land shall be a wilderness,
And desolations shall thy cities be.
And in the west there shall a star shine forth
Which they will call a comet, sign to men

Of the sword and of famine and of death,
And murder of great leaders and chief men,
And yet again there shall be among men
Greatest signs; for deep-eddying Tanais
Shall leave Mæotis's lake, and there shall be
Down the deep stream a fruitful furrow's track,
And the vast flow shall hold a neck of land.

425-433 And there are hollow chasms and yawning pits;
And many cities, men and all, shall fall:—
In Asia—Iassus, Cebren, Pandonia,
Colophon, Ephesus, Nicæa, Antioch,
Syagra, Sinope, Smyrna, Myrina,
Most happy Gaza, Hierapolis,
Astypalaia; and in Europe—Tanagra,
Clitor, Basilis, Meropeia, Antigone,
Magnessa, Mykene, Oiantheia.

434-440 Know then that the destructive race of Egypt
Is near destruction, and the past year then
Is better for the Alexandrians.
As much of tribute as Rome did receive
Of Asia, even thrice as many goods
Shall Asia back again from Rome receive,
And her destructive outrage pay her back.

441-444 As many as from Asia ever served
A house of the Italians, twenty times
As many Italians shall in Asia serve

In poverty, and numerous debts incur.

445-448 O virgin, soft rich child of Latin Rome,
Oft at thy much-remembered marriage feasts
Drunken with wine, now shalt thou be a slave
And wedded in no honorable way.

449-453 And oft shall mistress shear thy pretty hair,
And wreaking satisfaction cast thee down
From heaven to earth, and from the earth again
Raise thee to heaven, for mortals of low rank
And of unrighteous life are held fast bound.

454-459 And of avenging Smyrna overthrown
There shall be no thought, but by evil plans
And wickedness of them that have command
Shall Samos be sand, Delos shall be dull,
And Rome a room; but the decrees of God
Shall all of them be perfectly fulfilled.

460-464 And a calm peace to Asian land shall go.
And Europe shall be happy then, well fed,
Pure air, full of years, strong, and undisturbed.
By wintry storms and hail, bearing all things,
Even birds and creeping things and beasts of earth.

465-471 O happy upon earth shall that man be
Or woman; what a home unspeakable
Of happy ones! For from the starry heaven
Shall all good order come upon mankind,

And justice, and the prudent unity
Which of all things is excellent for men,
And kindness, confidence, and love of guests;

472-476 But far from them shall lawlessness depart,
Blame, envy, wrath, and folly; poverty
Shall flee away from men, and force shall flee,
And murder, baneful strifes and bitter feuds,
And theft, and every evil in those days.

477-480 But Macedonia shall to Asia bear
A grievous suffering, and the greatest sore
To Europe shall spring up from Cronian stock,
A family of bastards and of slaves.

481-485 And she shall tame fenced city Babylon,
And of each land the sun looks down upon
Call herself mistress, and then come to naught
By ruinous misfortunes, having fame
In later generations distant far.

486-495 And sometime into Asia's prosperous land
Shall come a man unheard of, shoulder-clad
With purple robe, fierce, unjust, fiery;
And this man he who wields the thunderbolt
Roused forwards; and all Asia shall sustain
An evil yoke, and her soil wet with rain
Shall drink much murder. But even so shall Hades

Destroy the unknown king; and that man's offspring
Shall forthwith perish by the race of those
Whose offspring he himself would fain destroy;

496-500 Producing one root which the bane of men
Shall cut from ten horns, and plant by their side
Another plant. A father purple-clad
Shall ent a warlike father off, and Ares,
Baneful and hostile, by a grandson's hand.

501-512 Shall himself perish; and then shall the horn
Planted beside them forthwith bear the rule.
And unto life-sustaining Phrygia
Straightway shall there a certain token be,
When Rhea's blood-stained race, in the great earth
Blooming perennial in impervious roots,
Shall, root and branch, in one night disappear
With a city, men and all, of the Earth-shaker
Poseidon; which place they shall sometime call
Dorylæum, of dark ancient Phrygia
Much-bewailed. Therefore shall that time be called
Earth-shaker; dens of earth shall he break up

513-518 And walls demolish. And not signs of good
But a beginning of evil shall be made;
The baneful violence of general war
Ye'll have, sons of Æneas, native blood
Of Ilus from the soil. But afterwards
A spoil shalt thou become for greedy men.

519-522 O Ilium, I pity thee; for there shall bloom
In Sparta an Erinys very fair,
Ever-famed, noblest seion, and shall leave
On Asia and Europe a wide-spreading wave;

523-527 But to thee most of all she'll bear and cause
Wailings and toils and groans; but there shall be
Undying fame with those who are to come.
And there shall be an aged mortal then,
False writer and of doubtful native land;

528-539 And in his eyes the light shall fade away;
Large mind and verses measured with great skill
Shall he have and be blended with two names,
Shall call himself a Chian and shall write
Of Ilium, not truthfully, indeed,
But skillfully; for of my verse and meters
He will be master; for he first my books
Will open with his hands; but he himself
Will much embellish helmed chiefs of war,
Hector of Priam and Achilles, son
Of Peleus, and the others who have care
For warlike deeds. And also by their side.

540-544 Will he make gods stand, cmpty-headed men,
False-writing every way. And it shall be
Glory the rather, widely spread, for them
To die at Ilium; but he himself
Shall also works of recompense receive.

545-548 Also to Lycia shall a Locrian race
Cause many evils. And thee, Chalcedon,
Holding by lot a strait of narrow sea,
Shall an Ætolian youth sometime despoil.

549-556 Cyzicus, also thy vast wealth the sea
Shall break off. And, Byzantium of Ares,
Thou some time shalt by Asia be laid waste,
And also groans and blood immeasurable
Shalt thou receive. And Cragus, lofty mount
Of Lycia, from thy peaks by yawning chasms
Of opened rock shall babbling water flow,
Until even Patara's oracles shall cease.

557-562 O Cyzicus, that dwellest by Propontis
The wine-producing, round thee Rhyndacus
Shall crash the crested billow. And thou, Rhodes,
Daughter of day, shalt long be unenslaved,
And great shall be thy happiness hereafter,
And on the sea thy power shall be supreme.

563-568 But afterwards a spoil shalt thou become
For greedy men, and put upon thy neck
By beauty and by wealth a fearful yoke.
A Lydian earthquake shall again despoil
The power of Persia, and most horribly
Shall the people of Europe and Asia suffer pain.

569-572 And Sidon's hurtful king with battle-din
Dreadful shall work a mournful overthrow
To the seafaring Samians. On the soil
Shall slain men's dark blood babble to the sea;

573-578 And wives together with the noble brides.
Shall their outrageous insolence lament,
Some for their bridegrooms, some for fallen sons.
O sign of Cyprus, may an earthquake waste
Thy phalanxes away, and many souls
With one accord shall Hades hold in charge.

579-584 And Trallis near by Ephesus, and walls
Well made, and very precious wealth of men
Shall be dissolved by earthquake; and the land
Shall burst out with hot water; and the earth
Shall swallow down those who are by the fire
And stench of brimstone heavily oppressed.

585-589 And Samos shall in time build royal houses.
But to thee, Italy, no foreign war
Shall come, but lamentable tribal blood
Not easily exhausted, much renowned,
Shall make thee, impudent one, desolate.

590-593 And thou thyself beside hot ashes stretched,
As thou in thine own heart didst not foresee,
Shalt slay thyself. And thou shalt not of men
Be mother, but a nurse of beasts of prey.

594-598 But when from Italy shall come a man,
A spoiler, then, Laodicea, thon,
Beautiful city of the Carians
By Lycus's wondrous water, falling prone,
Shalt weep in silence for thy boastful sire.

599-605 Thracian Crobyzi shall rise up on Hæmus.
Chatter of teeth to the Campanians comes
Because of wasting famine; Corsica
Weeps her old father, and Sardinia
Shall by great storms of winter and the strokes
Of a holy God sink down in ocean depths,
Great wonder to the children of the sea.

606-610 Alas, alas, how many virgin maids
Will Hades wed, and of as many youths
Will the deep take charge without funeral rites!
Alas, alas, the helpless little ones
And the vast riches swimming in the sea!

611-616 O happy land of Mysians, suddenly
A royal race shall be formed. Truly now
Not for a long time shall Chalcedon be.
And there shall be a very bitter grief
To the Galatians. And to Tenedos
Shall there a last but greatest evil come.

617-623 And Sicyon, with strong yells, and Corinth, thou
Shalt boast o'er all, but flute shall sound like strain.

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Now, when my soul had rest from inspired song,
Even again within my heart was set
A message of the mighty God, and he
Commanded me to prophesy on earth.

624-634 Woe, woe to the race of Phœnician men
And women, and all cities by the sea;
Not one of you shall in the common light
Abide before the shining of the sun,
Nor of life shall there any longer be
Number and tribe, because of unjust speech
And lawless life impure which they all lived,
Opening a mouth impure, and fearful words
Deceitful and unrighteous they put forth,
And stood against the mighty God, the King,
And opened loathsome mouth deceitfully.

635-638 Therefore may he subdue them terribly
By strokes o'er all the earth, and bitter fate
Shall God send on them, burning from the ground
Cities and of the cities the foundations.

639-643 Woe, woe to thee, O Crete! To thee shall come
A very painful stroke, and terribly
Shall the Eternal sack thee; and again

Shall every land behold thee black with smoke,
Fire ne'er shall leave thee, but thou shalt be burned.

644-649 Woe, woe to thee, O Thrace! So shalt thou come
Beneath a servile yoke, when the Galatians
United with the sons of Dardanus
Rush on to ravage Hellas, thine shall be
The evil; and unto a foreign land
Much shalt thou give, not anything receive.

650-654 Woe to thee, Gog and Magog, and to all,
One after another, Mardians and Daians;
How many evils fate shall bring on thee!
Woe also to the sons of Lycia,
And those of Mysia and Phrygia.

655-660 And many nations of Pamphylians
And Lydians, Carians, Cappadocians,
And Ethiopian and Arabian men
Of a strange tongue shall fall. How now may I
Of each speak fitly? For on all the nations
Which dwell on earth the Highest shall send dire plague.

661-665 When now again a barbarous nation comes
Against the Greeks it shall slay many heads
Of chosen men; and they shall tear in pieces
Many fat flocks of sheep of men, and herds
Of horses and of mules and lowing kine;

666-670 And well-made houses shall they bum with fire
Lawlessly; and unto a foreign land
Shall they by force lead many slaves away,
And children, and deep-girded women soft
From bridal chambers creeping on before.

671-675 With delicate feet; and they shall be bound fast
With fetters by their foes of foreign tongue,
Suffering all fearful outrage; and to them
There shall not be one to supply the toil
Of battle and come to their help in life.

676-679 And they shall see their goods and all their wealth
Enrich the enemy; and there shall be
A trembling of the knees. And there shall fly
A hundred, and one shall destroy them all;

680-683 And five shall rout a mighty company;
But they, among themselves mixed shamefully,
Shall by war and dire tumult bring delight
To enemies, but sorrow to the Greeks.

684-693 And then upon all Hellas there shall be
A servile yoke; and war and pestilence
Together shall upon all mortals come.
And God will make the mighty heaven on high
Like brass and over all the earth a drought,
And earth itself like iron. And thereupon
Shall mortals all lament the barrenness

And lack of cultivation; and on earth
Shall he set, who created heaven and earth,
A much-distressing fire; and of all men.

694-698 The third part only shall thereafter be.
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?

699-707 Who put the error in thy heart to do
These things and leave the face of God the mighty?
Honor the All-Father's name, and let it not
Escape thee. It is now a thousand years,
Yea, and five hundred more, since haughty kings
Ruled o'er the Greeks, who first to mortal men
Introduced evils, setting up for worship
Images many of gods that are dead,
Because of which ye were taught foolish thoughts.

708-714 But when the anger of the mighty God
Shall come upon you, then ye'll recognize.
The face of God the mighty. And all souls
Of men, with mighty groaning lifting up
Their hands to the broad heaven, shall begin
To call the great King helper, and to seek
The rescuer from great wrath who is to be.

715-721 But come and learn this and store in your hearts
What troubles in the rolling years shall come.
And what as whole burnt-offering Hellas brought
Of cows and bellowing bulls unto the temple
Of the great God, she from ill-sounding war
And fear and pestilence shall flee away
And from the servile yoke escape again.

722-727 But until that time there shall be a race
Of godless men, even when that fated day
Shall reach its end. For offering to God
Ye should not make till all things come to pass,
Which God aloue shall purpose not in vain
To be all fulfilled; and strong force shall urge.

728-738 And there shall be again a holy race.
Of godly men who, keeping to the counsels
And mind of the Most High, shall honor much
The great God's temple with drink-offerings,
Burnt-offerings, and holy hecatombs,
With sacrifices of fat bulls, choice rams,
Firstlings of sheep and the fat thighs of lambs,
Sacredly offering whole burnt-offerings
On the great altar. And in righteousness,
Having obtained the law of the Most High,
Blest shall they dwell in cities and rich fields.

739-743 And prophets shall be set on high for them
By the Immortal, bringing great delight
Unto all mortals. For to them alone
The mighty God his gracious counsel gave
And faith and noblest thought within their hearts;

744-749 They have not by vain things been led astray,
Nor pay they honor to the works of men
Made of gold, brass, silver, and ivory,
Nor statues of dead gods of wood and stone
[Besmeared clay, figures of the painter's art],
And all that empty-minded mortals will;

750-755 But they lift up their pure arms unto heaven,
Rise from the couch at daybreak, always hands
With water cleanse, and honor only Him
Who is immortal and who ever rules,
And then their parents; and above all men
Do they respect the lawful marriage-bed;

756-763 And they have not base intercourse with boys,
As do Phoenicians, Latins, and Egyptians
And spacious Greece, and nations many more
Of Persians and Galatians and all Asia,
Transgressing the immortal God's pure law
Which they were under. Therefore on all men
Will the Immortal put bane, famine, pains,
Groans, war, and pestilence and mournful woes;

764-771 Because they would not honor piously
The immortal Sire of all men, but revered
And worshiped idols made with hands, which things
Mortals themselves will cast down and for shame
Conceal in clefts of rocks, when a young king,
The seventh of Egypt, shall rule his own land,
Reckoned from the dominion of the Greeks,
Which countless Macedonian men shall rule;

772-778 And there shall come from Asia a great king,
A fiery eagle, who with foot and horse
Shall cover all the land, cut up all things,
And fill all things with evils; he will cast
The Egyptian kingdom down; and taking off
All its possessions carry them away
Over the spacious surface of the sea.

779-782 And then shall they before the mighty God,
The King immortal, bend the fair white knee
On the much-nourishing earth; and all the works
Made with hands shall fall by a flame of fire.

783-787 And then will God bestow great joy on men;
For land and trees and countless flocks of sheep
Their genuine fruit to men shall offer-wine,
And the sweet honey, and white milk, and wheat,
Which is for mortals of all things the best.

788-792 But thou, O mortal full of various wiles,
Do not delay and loiter, but do thou,
Tossed to and fro, turn and propitiate God.
Offer to God your hecatombs of bulls
And firstling lambs and goats, as times revolve.

793-801 But him propitiate, the immortal God,
If haply he show mercy. For he is
The only God, and other there is none,
And honor justice and oppress no man,
For these things the Immortal doth enjoin
On miserable men. But do thon heed
The cause of the wrath of the mighty God,
When on all mortals there shall come the height
Of pestilence and conquered they shall meet.

802-811 A fearful judgment, and king shall seize king
And wrest his land away, and nations bring
Ruin on nations and lords plunder tribes,
And chiefs all flee into another land,
And the land change its men, and foreign rule
Ravage all Hellas and drain the rich land
Of its wealth, and to strife among themselves
Because of gold and silver they shall come—
The love of gain an evil shepherdess
Will be for cities—in a foreign land.

812-815 And they shall all be without burial,
And vultures and wild beasts of earth shall spoil
Their flesh; and when these things are brought to pass,
Vast earth shall waste the relics of the dead.

816-819 And all unsown shall it be and unplowed,
Proclaiming sad the filth of men defiled.
Many lengths of time in the revolving years,
And shields and javelins and all sorts of arms;

820-823 Nor shall the forest wood be cut for fire.
And then shall God send from the East a king,
Who shall make all earth cease from evil war,
Killing some, others binding with strong oaths.

824-830 And he will not by his own counsels do
All these things, but obey the good decrees
Of God the mighty. And with goodly wealth,
With gold and silver and purple ornament,
The temple of the mighty God again
Shall be weighed down; and the full-bearing earth
And the sea shall be filled full of good things.

831-837 And kings against each other shall begin
To hold ill will, in heart abetting evils.
Envy is not a good to wretched men.
But again kings of nations on this land

Shall rush in masses, bringing on themselves
Destruction; for they'll purpose to despoil
The great God's temple and the noblest men.

838-847 What time they reach the land, polluted kings
Shall set around the city each his throne
And have his people that obey not God.
And then shall God speak with a mighty voice
To all rude people of an empty mind,
And judgment from the mighty God shall come
Upon them, and they all shall be destroyed
By his immortal arm. And fiery swords
Shall fall from heaven on earth; and great bright lights
Shall come down flaming in the midst of men.

848-856 And in those days shall earth, all-mother, reel
By his immortal arm, and shoals of fish
In the deep sea, and all wild beasts of earth,
And countless tribes of winged fowl, and all
The souls of men and every sea shall tremble
Before the face of the Immortal One,
And there shall be dismay. Iligh mountain peaks
And monstrous hills shall he asunder break,
And to all shall dark Erebus appear.

857-864 And misty gorges in the lofty bills
Shall be full of the dead; and rocks shall stream
With blood and every torrent fill the plain.
And well-built walls of evil-minded men

Shall all fall to the earth, since they knew not
The law nor judgment of the mighty God,
But with a senseless soul all hurried on
Against the temple and raised up their spears.

865-868 And God shall judge all by war and by sword
And by fire and by overwhelming storm;
And brimstone there shall be from heaven, and stones
And great and grievous hail; and death shall come.

869-872 Upon the quadrupeds. And then shall they
Know God, the Immortal, who performs these things;
And wailing, and upon the boundless earth
Shall be at once a shout of perishing men;

873-879 And all the unholy shall be bathed in blood;
And earth herself shall also drink the blood
Of the perishing, and beasts be gorged with flesh.
And all these things the great eternal God
Himself bade me proclaim. And that shall not
Be unaccomplished, or be unfulfilled,
Whatever only in my heart he put;

880-884 For truthful is God's spirit in the world.
But children of the mighty God shall all
Again around the temple live in peace,
Rejoicing in those things which he shall give
Who is Creator, righteous Judge and King.

885-888 For he himself, great, present far and wide,
Shall be a shelter, as on all sides round
A wall of flaming fire. And they shall be
In cities and in country without war.

889-895 For not the hand of evil war, but rather
The Immortal shall himself be their defender
And the hand of the Holy One. And then shall all
The islands and the cities tell how much
The immortal God loves those men; for all things
Help them in conflict and deliver them—
Heaven, and divinely fashioned sun, and moon.

896-899 [And in those days shall carth, all-mother, reel.]
Sweet word shall they send from their mouths in hymns:
"Come, falling on the earth let us all pray
The immortal King, and great eternal God.

900-903 To the temple let us in procession go,
Since he alone is Lord; and let us all
Meditate on the law of God most high,
Which is most righteous of all (laws) on earth.

904-912 And from the path of the Immortal we
Have wandered and with senseless soul we honor
Works made by hand and wooden images
Of dead men." These things souls of faithful meu
Shall cry out: "Come, having at the house of God
Fallen on our faces, let us with our hymns

Make joy to God the Father at our homes,
Supplied through all our land with arms of foes
Seven lengths of time in the revolving years;

913-916 Even shields and helmets and all sorts of arms,
And a great store of bows and arrows barbed;
For forest wood shall not be cut for fire."
But, wretched Hellas, stop thy arrogance.

917-921 And be wise; and entreat the Immortal One
Magnanimous, and be upon thy guard.
Send now against this city yet again
The people inconsiderate, who are come
Out of the holy land of the mighty One.

922-928 Do not move Camarina; for 'tis better
She be unmoved; a leopard from the lair,
Do thou not let an evil meet with thee.
But keep off, do not hold within thy breast
An arrogant and overbearing soul,
Ready for mighty contest. And serve God
The mighty, that thou mayest share those things;

929-933 And when that fated day shall reach its end
[And judgment of the immortal God shall come
To mortals], judgment great and power shall come
Upon men. For all-mother earth shall yield
To mortals best fruit boundless, wheat, wine, oil;

934-939 Also from heaven a delightful drink
Of honey sweet, and trees shall give their fruit,
And fatted sheep and cattle there shall be,
Young lambs and kids of goats; earth shall break forth
With sweet springs of white milk; and of good things
The cities shall be full and fat the fields;

940-943 Nor sword nor uproar shall be on the earth;
No more shall earth groan heavily and quake;
Nor shall war longer be on earth, nor drought,
Nor famine, nor the fruit-destroying hail;

944-949 But great peace shall be upon all the earth,
And king to king be friend until the end
Of the age, and o'er all earth common law
Will the Immortal in the starry heaven
Perfect for men, touching whatever things
Have been by miserable mortals done;

950-957 For he alone is God, there is no other;
And the stern rage of men he'll burn with fire.
But change entirely the thoughts in thy heart,
And flee unrighteous worship; serve the One
Who liveth; guard against adultery
And deeds of lewdness; thine own offspring rear
And do not murder; for the Immortal One
Is angry with him who in these things sins.

958-961 And then a kingdom over all mankind
Shall he raise up for ages, who once gave
Holy law to the pious, unto whom
He pledged to open every land, the world.

962-968 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 shall they bring frankincense
And gifts, and there shall be no other house
To be inquired of by men yet to be,
But what God gave for faithful men to honor;

969-975 For mortals temple of the mighty God
Shall call it. And all pathways of the plain
And rough hills and high mountains and wild waves
Of the deep shall be easy in those days
For crossing and for sailing; for all peace
On the land of the good shall come; and sword
Shall prophets of the mighty God remove;

976-979 For they are judges and the righteous kings
Of mortals. And there shall be righteous wealth
Among mankind; for of the mighty God
This is the judgment and also the power.

980-985 Be of good cheer, O maiden, and be glad;
For he who made the heaven and earth gave thee
Joy in thy age. And he will dwell in thee;

And thine shall be immortal light; and wolves
And lambs shall in the mountains feed on grass
Together, and with kids shall leopards graze;

986-991 And bears shall lodge among the pasturing calves;
And the carnivorous lion shall eat chaff
At the manger like the cow; and little children
In bonds shall lead them; for he will make beasts
Helpless on earth. With babes shall fall asleep
Serpents, along with asps, and do no harm;

992-1002 For over them shall be the hand of God.
Now tell I thee a sign exceeding clear,
That thou may'st know when the end of all things
On earth shall be. When in the starry heaven
Swords shall by night point straight toward west and cast,
Straightway shall there be also from the heaven
A cloud of dust borne forth to 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; by drops of blood
Distilling from the rocks a sign shall be;

1003-1006 And in the cloud shall ye behold a war
Of foot and horse, like the chase of wild beasts
In the dense fog. This end of all things God
Shall consummate, whose dwelling is in heaven.

1007-1011 But all must sacrifice to the great King.
These things I show thee, I who madly left
The long walls of Assyrian Babylon
For Hellas to proclaim to all the wrath
Of God, fire sent. . . .

1012-1018 .....
And that I might to mortals prophesy
Of mysteries divine. And men shall say
In Hellas that I am of foreign land,
Of Erythre born, shameless; others say
That I'm a Sibyl, born of mother Circe
And father Gnostos, raving mad and false;

1019-1030 But at that time when all things come to pass
Ye shall remember me, and no one more
Shall call me mad, the great God's prophetess.
For he showed me what happened formerly
To my ancestors; what things were the first
Those God made known to me; and in my mind
Did God put all things to be afterwards,
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
Of waters, and one man of good repute
Alone was left and in a wooden house

1031-1036 Sailed o'er the waters with the beasts and birds,
In order that the world might be refilled,
I was his son's bride and was of his race
To whom the first things happened, and the last
Were all made known; and thus from mine own mouth
Let all these truthful things remain declared.

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BOOK IV

✦

1-6 People of boastful Asia and of Europe,
Hear how much, all too true, I am about,
Through a mouth many-toned, from my great hall
To prophesy; no oracle am I
Of lying Phœbus, whom vain men called god,
And further falsified by calling seer;

7-11 But of the mighty God, whom hands of men
Formed not like speechless idols carved of stone.
For he has not for his abode a stone
Most dumb and toothless to a temple drawn,
Of mortals a dishonor very sore;

12-23 For he may not be seen from earth nor measured
By mortal eyes, nor formed by mortal hand;
He, looking down at once on all, is seen
Himself by no one; his are murky night,
And day, and sun, and stars, and moon, and seas
With fish, and land, and rivers, and the mouth
Of springs perennial, creatures meant for life,
And rains at once producing fruit of field
And tree and vine and oil. This God a whip
Struck through my heart within to make me tell
Truly to men what things have now befallen
And how much shall befall them yet again

24-28 From the first generation to the eleventh;
For he himself by bringing them to pass
Will prove all things. But do thou in all things,
O people, to the Sibyl give an ear,
Who pours from hallowed mouth a truthful voice.

29-40 Blessed of men shall they be on the earth
As many as shall love the mighty God,
Offering him praise before they drink and eat;
Trusting in piety. When they behold
Temples and altars, figures of dumb stones,
[Stone images and statues made with hands]
Polluted with the blood of living things
And sacrifices of four-footed beasts,
They will reject them all; and they will look
To the great glory of one God and not
Commit presumptuous murder nor dispose
Of stolen gain, which things most horrid are;

41-48 Nor shameful longing for another's bed
Have they, nor vile and hateful lust of males.
Their manner, piety, and character
Shall other men, that love a shameless life,
Not ever imitate; but, mocking them
With jest and joke like babes in senselessness,
They'll falsely charge to them as many deeds
Blameful and wicked as they do themselves.

49-57 For slow is the whole race of human kind
To believe. But when judgment of the world
And mortals comes, which God himself shall bring
Judging at once the impious and the pious,
Then indeed shall he send the ungodly back
To lower darkness [and then they shall know
How much impiety they wrought]; but the pious
Shall still remain upon the fruitful land,
God giving to them breath and life and grace.

58-65 But these things all in the tenth generation
Shall come to pass; and now what things shall be
From the first generation, those I'll tell.
First over all mortals shall Assyrians rule,
And for six generations hold the power
Of the world, from the time the God of heaven
Being wroth against the cities and all men
Sea with a bursting deluge covered earth.

66-69 Them shall the Medes o'erpower, but on the throne
For two generations only shall exult;
In which times these events shall come to pass:
Dark night shall come at the mid hour of day;

70-74 And from the heaven the stars and circling moon
Shall disappear; and earth in tumult shaken
By a great earthquake shall throw many cities
And works of men headlong; and from the deep
Then shall peer out the islands of the sea.

75-82 But when the great Euphrates shall with blood
Be surging, then shall there be also set
Between the Medes and Persians dreadful strife
In battle; and the Medes shall fall and fly
'Neath Persian spears beyond the mighty water
Of Tigris. And the Persian power shall be
Greatest in all the world, and they shall have
One generation of most prosperous rule.

83-89 And there shall be as many evil deeds.
As men shall wish away—the din of war,
And murders, and disputes, and banishments,
And overthrow of towers and waste of cities,
When Hellas very glorious shall sail
Over broad Hellespont, and shall convey
To Phrygia sorrow and to Asia doom.

90-94 And unto Egypt, land of many furrows,
Shall sorry famine come, and barrenness
Shall during twenty circling years prevail,
What time the Nile, corn-nourisher, shall hide
His dark wave somewhere underneath the earth.

95-100 And there shall come from Asia a great king
Bearing a spear, with ships innumerable,
And he shall walk the wet paths of the deep,
And shall sail after he has cut the mount
Of lofty summit; him a fugitive
From battle fearful Asia shall receive.

101-104 And Sicily the wretched shall a stream
Of powerful fire set all aflame while Etna
Her flame disgorges; and in the deep chasm
Down shall the mighty city Croton fall.

105-108 And strife shall be in Hellas; they shall rage
Against each other, cast down many cities,
And fighting make an end of many men;
But equally balanced is the strife with both.

109-115 But, when the race of mortal men shall come
To the tenth generation, also then
Upon the Persians shall a servile yoke
And terror be. But when the Macedonians
Shall boast the scepter there shall be for Thebes
An evil conquest from behind, and Carians
Shall dwell in Tyre, and Tyrians be destroyed.

116-120 And Babylon, great to see but small to fight,
Shall stand with walls that were in vain hopes built.
In Bactria Macedonians shall dwell;
But those from Susa and from Bactria
Shall all into the land of Hellas flee.

121-125 It shall take place among those yet to be,
When silver-eddying Pyramus his banks.
O'erpouring to the sacred isle shall come.
And Cibyra shall fall and Cyzicus,
When, earth being shaken by earthquakes, cities fall.

126-129 And sand shall hide all Samos under banks.
And Delos visible no more, but things
Of Delos shall all be invisible.
And to Rhodes shall come evil last, but greatest.

130-133 The Macedonian power shall not abide;
But from the west a great Italian war
Shall flourish, under which the world shall bear
A servile yoke and the Italians serve.

134-145 And thou, O wretched Corinth, thou shalt look
Sometime upon thy conquest. And thy tower,
O Carthage, shall press lowly on the ground.
Wretched Laodicea, thee sometime
Shall earthquake lay low, casting headlong down,
But then, a city firmly set, again
Shalt stand. O Lycian Myra beautiful,
Thee never shall the agitated earth
Set fast; but falling headlong down on earth
Shalt thon, in manner like an alien, pray
To flee away into another land,
When sometime the dark water of the sea

146-151 With thunders and earthquakes shall stop the din
Of Patara for its impieties.
Also for thee, Armenia, there remains
A slavish fate; and there shall also come
To Solyma an evil blast of war
From Italy, and God's great temple spoil.

152-159 But when these, trusting folly, shall cast off.
Their piety and murders consummate
Around the temple, then from Italy
A mighty king shall like a runaway slave
Flee over the Euphrates' stream unseen,
Unknown, who shall some time dare loathsome guilt
Of matricide, and many other things,
Having confidence in his most wicked hands.

160-165 And many for the throne shall stain with blood
Rome's soil while he flees over Parthian land.
And out of Syria shall come Rome's foremost man,
Who having burned the temple of Solyma,
And having slaughtered many of the Jews,
Shall bring destruction on their great broad land.

166-177 And then too shall an earthquake overthrow
Both Salamis and Paphos, when dark water
Shall dash o'er Cyprus washed by many a wave.
But when from deep cleft of Italian land
Fire shall come flashing forth in the broad heaven,
And many cities burn and men destroy,
And much black ashes shall fill the great sky,
And small drops like red earth shall fall from heaven,
Then know the anger of the God of heaven,
For that they without reason shall destroy
The nation of the pious. And then strife
Awakened of war shall come to the West,

178-183 Shall also come the fugitive of Rome,
Bearing a great spear, having marched across
Euphrates with his many myriads.
O wretched Antioch, they shall call thee
No more a city when around their spears
Because of thine own follies thou shalt fall.

184-188 And then on Scyros shall a pestilence
And dreadful battle-din destruction bring,
Alas, alas! O wretched Cyprus, thee
Shall a broad wave of the sea cover, thee
Tossed on high by the whirling stormy winds.

189-193 And into Asia there shall come great wealth,
Which Rome herself once, plundering, put away
In her luxurious homes; and twice as much
And more shall she to Asia render back,
And then there shall be an excess of war.

194-197 And Carian cities by Meander's waters,
Girded with towers and very beautiful,
Shall by a bitter famine be destroyed,
When the Meander his dark water hides.

198-206 But when piety shall perish from mankind,
And faith and right be hidden in the world,
. . . Fickle . . . and in unhallowed boldness
Living shall practice wanton violence,
And reckless evil deeds, and of the pious

No one shall make account, but even them all
From thoughtlessness they utterly destroy
In childish folly, in their violence
Exulting and in blood holding their hands;

207-211 Then know thou that God is no longer mild,
But gnashing with fury and destroying all
The race of men by conflagration great.
Ah! miserable mortals, change these things,
Nor lead the mighty God to wrath extreme;

212-220 But giving up your swords and pointed knives,
And homicides and wanton violence,
Wash your whole body in perennial streams,
And lifting up your hands to heaven seek pardon
For former deeds and expiate with praise
Bitter impiety; and God will give
Repentance; he will not destroy; and wrath
Will he again restrain, if in your hearts
Ye all will practice honored piety.

221-229 But if, ill-disposed, ye obey me not,
But with a fondness for strange lack of sense
Receive all these things with an evil ear,
There shall be over all the world a fire
And greatest omen with sword and with trump
At sunrise; the whole world shall hear the roar

And mighty sound. And he shall burn all earth,
And destroy the whole race of men, and all
The cities and the rivers and the sea;

230-236 All things he'll burn, and it shall be black dust.
But when now all things shall have been reduced
To dust and ashes, and God shall have calmed
The fire unspeakable which he lit up,
The bones and ashes of men God himself
Again will fashion, and he will again
Raise mortals up, even as they were before.

237-241 And then shall be the judgment, at which God
Himself as judge shall judge the world again;
And all who sinned with impious hearts, even them
Shall he again hide under mounds of earth
[Dark Tartarus and Stygian Gehenna].

242-246 But all who shall be pious shall again
Live on the earth [and (shall inherit there)
The great immortal God's unwasting bliss,]
God giving spirit life and joy to them
[The pious; and they all shall see themselves.

247-248 Beholding the sun's sweet and cheering light.
O happy on the earth shall be that man].

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BOOK V

✦

1-12 But come, now, hear of me the mournful time
Of sons of Latium. And first of all,
After the kings of Egypt were destroyed
And the like earth had downwards borne them all,
And after Pella's townsman, under whom
The whole East and the rich West were cast down,
Whom Babylon dishonored, and stretched out
For Philip a dead body (not of Zeus,
Of Ammon not true things were prophesied),
And after that one of the race and blood
Of king Assaracus, who came from Troy,
Even he who cleft the violence of fire,

13-17 And after many lords, and after men
To Ares dear, and after the young babes,
The children of the beast that feeds on sheep,
The very first lord shall be, who shall sum
Twice ten with the first letter of his name;

18-21 In wars exceeding powerful shall he be;
And he shall have the initial sign of ten;
And in like manner after him to reign
Is one who has the alphabet's first letter;

22-27 Before him Thrace and Sicily shall crouch,
Then Memphis, Memphis east headlong to earth
By reason of the cowardice of rulers
And of a woman unenslaved who falls
Upon the wave. And laws will be ordain
For peoples and put all things under him;

28-32 But after a long time shall he transmit
His power unto another, who shall have
Three hundred for his first initial sign,
And of a river the beloved name,
And the Persians he shall rule and Babylon;

33-36 And then shall he smite Medians with his spear.
Then shall one rule who has the initial sign
Of the number three. And then shall be a lord
Who shall for first initial have twice ten;

37-44 And he shall come to Ocean's utmost water
And by Ansonia cleave the refluent tide.
And one whose mark is fifty shall be lord,
A dreadful serpent breathing grievous war,
Who sometime stretching forth his hands shall make
An end of his own race and stir all things,
Acting the athlete, driving chariots,
Putting to death and daring countless things;

45-49 And he shall cleave the mountain of two seas
And sprinkle it with gore; but out of sight
Shall also vanish the destructive man;
Then, making himself equal unto God,
Shall he return; but God will prove him naught.

50-61 And after him shall three kings be destroyed
By one another. Then a great destroyer
Of pious men shall come, whom seven times ten
Shall point out clearly. But from him a son,
Whom the first letter of three hundred proves,
Shall take the power. And after him shall be
A ruler, of the initial sign of four,
A life-destroyer. Then a reverend man
Of the number fifty. Next, succeeding him
Who has the first mark of the initial sign
Three hundred, shall a Celtic mountaineer,
Into the strife of battle pressing on,

62-66 Escape not fate unseemly, but shall be
Worn weary unto death; him foreign dust,
But dust that of Nemea's flower has name,
Shall hide a corpse. And after him shall rule
Another man, with silver helmet decked;

67-71 And unto him shall be the name of a sea;
And he shall be a man the best of all
And in all things discreet. And upon thee,

Thou best of all, above all, dark-haired one,
And upon thy shoots shall be all these days.

72-81 After him three shall rule; but the third one
Shall at a late time hold the royal power.
Worn out am I, thrice-miserable one,
Sister of Isis, to lay up in heart
An evil message, and an inspired song
Of oracles. First Mænades shall dart
Around thy much-lamented temple's steps,
And thou shalt be in evil hands that day
When the Nile some time shall fill the whole land
Of Egypt even to sixteen cubits deep;

82-85 It shall wash all the land, and water it
For mortals; and the pleasure of the land
Shall be still and the glory of her face.
Memphis, thou most shalt over Egypt wail;

86-97 For of old ruling mightily the land
Thou shalt become poor, so that out of heaven
The Thunderer shall himself with great voice cry:
"O mighty Memphis, who didst boast of old
O'er craven mortals greatly, thou shalt wail
Full of pain and all-hapless, so that thou
Thyself shalt the eternal God perceive
Immortal in the clouds. Where among men
Is now thy mighty pride? Because thou didst

Against my God-anointed children rave,
And didst urge evil forward on good men,
Thou shalt for such things suffer penalty

98-108 In some like manner. No more openly
For thee shall there be right among the blessed;
Fallen from the stars, thou shalt not rise to heaven."
Now these things unto Egypt God bade me
Speak out for the last time, when men shall be
Utterly evil. But they labor hard,
Evil men evil things awaiting, wrath
Of the immortal Thunderer in heaven,
Worshiping stones and beasts instead of God,
And also fearing many things besides
Which have no speech, nor mind, nor power to hear;

109-115 Which things it is not right for me to mention,
Each one an idol, formed by mortal hands;
Of their own labors and presumptuous thoughts
Did men receive gods made of wood and stone
And brass, and gold and silver, foolish too,
Without life and dumb, molten in the fire
They made them, vainly trusting such things. . . .

116-120 Thmois and Xois are in sore distress,
And smitten is the hall of Heracles
And Zeus and Hermes (king). And as for thee,
O Alexandria, famed nourisher
(Of cities) war shall not leave, nor (plague) . . .

121-124 For thy pride thou shalt pay as many things
As thou before didst. Silent shalt thou be
A long age, and the day of thy return . . .

.....

125-129 No more for thee shall flow luxurious drink . . .

.....

For there shall come a Persian on thy dale,
And like hail shall he all the land destroy,
And artful men, with blood and corpses. . . .

130-141 By sacred altars one of barbarous mind,
Strong, full of blood and raging senselessly,
With countless numbers rushing to destruction,
And then shalt thou, in cities very rich,
Be very weary. Falling on the earth
All Asia shall wail on account of gifts
Crowning her head with which she was by thee
Delighted. But, as he himself obtained
The Persian land by lot, he shall make war
And killing every man destroy all life,
So that there shall remain for wretched mortals
A third part. But with nimble leap shall he

142-150 Himself speed from the West, and all the land
Besiege and waste. But when he shall possess
The height of power and odious reverence,
He shall come, wishing to destroy the city
Even of the blessed. And a certain king

Sent forth from God against him shall destroy
All mighty kings and bravest men. And thus
Shall judgment by the Immortal come to men,
Alas, alas for thee, unhappy heart!

151-155 Why dost thou move me to declare these things,
The painful rule of Egypt over many?
Go to the East, to races of the Persians
Who lack in understanding, and show them
That which is now and that which is to be.

156-165 The river of Euphrates shall bring on
A deluge, and it shall destroy the Persians,
Iberians and Babylonians
And the Massagetæ that relish war
And trust in bows. All Asia fire-ablaze
Shall to the isles beam brightly. Pergamos,
Revered of old, shall perish from its base,
And Pitane among men shall appear
All-desolate. All Lesbos shall sink deep
Into the deep, and thus shall be destroyed.

166-171 Smyrna, whirled down her cliffs, shall wail aloud,
She that was once revered and given a name
Shall perish utterly. Bithynians
Shall over their own country, then reduced
To ashes, wail, and o'er great Syria,
And o'er Phoenicia that has many tribes.

172-177 Alas, alas for thee, O Lycia;
How many evils does the sea contrive
Against thee, mounting up of its own will
Upon the painful land! And it shall dash
With evil earthquake and with bitter streams
On the rough Lycian land that once breathed perfume.

178-183 And there shall be for Phrygia fearful wrath
Because of sorrow for which Rhea came,
Mother of Zeus, and there continued long.
The sea shall overthrow the Centaur race
And barbarous nation, and beneath the earth
Shall tear away the Lapithæan land.

184-187 The river of deep eddies and deep flow,
Peneus, shall destroy Thessalian land,
Snatching men from the earth. Eridanus
(Pretending once to bear the forms of beasts).

188-192 Hellas thrice wretched shall the poets weep,
When one from Italy shall smite the neck
Of the isthmus, mighty king of mighty Rome,
A man made equal to God, whom, they say,
Zeus himself and the august Hera bore;

193-200 He, courting by his voice all-musical
Applause for his sweet songs, shall put to death
With his own wretched mother many men.
From Babylon shall flee the fearful lord

And shameless whom all mortals and best men
Abhor; for he slew many and laid hands
Upon the womb; against his wives he sinned
And of men stained with blood had he been formed.

201-204 And he shall come to monarchs of the Medes
And Persians, first whom he loved and to whom
He brought renown, while with those wicked men
He lurked against a nation not desired;

205-211 And on the temple made by God he seized
And citizens and people going in,
Of whom I justly sang the praise, he burned;
For when this man appeared the whole creation
Was shaken and kings perished—and yet power
Remained among them, and they quite destroyed
The mighty city and the righteous people.

212-220 But when the fourth year a great star shall shine,
Which alone shall the whole earth overpower
Because of honor, which was first assigned
To lord Poseidon; then a great star shall come
From heaven into the dreadful sea and burn
The vasty deep, and Babylon itself,
And the land of Italy, because of which
There perished many holy faithful men
Among the Hebrews and a people true.

221-228 Thou shalt be among evil mortals made
To suffer evils, but thou shalt remain
All-desolate whole ages by thyself,
Hating thy soil; for thou didst have desire
For sorcery, adulteries were with thee
And lawless carnal intercourse with boys,
Thou evil city, womanish, unjust,
Ill-fated above all. Alas, alas!

229-235 Thou city of the Latin land, unclean
In all things, Mænad having joy in snakes,
Over thy hanks a widow shalt thou sit
And the river Tiber shall lament for thee,
His consort thee, who hast a blood-stained heart
And impious soul. Didst thou not understand
What God can do, and what he doth devise?

236-243 But thou saidst, "I'm alone, and me no one
Shall sack," But now shall God, who ever is,
Thee and all thine destroy, and in that land
No longer shall thy ensign yet remain,
As of old, when the mighty God received
Thy honors. Stay, O lawless one, alone,
And mixed with burning fire inhabit thou
In Hades the Tartarean lawless land.

244-247 And now again, O Egypt, I bewail
Thy blind delusion; Memphis, first in toils,
Thou shalt be filled up with the dead; in thee

The pyramids shall speak a ruthless sound.

248-255 O Python, who wast justly called of old
The double city, be for ages silent,
So that thou mayest cease from wickedness.
Reckless in evils, treasury of toils,
Much-wailing Mænad, suffering dire ills,
Much-weeping, thou a widow shalt remain
Through all time. Thou didst full of years become
While thou alone wast ruling o'er the world;

256-262 But when the white dress Barca round herself
Shall put on over that which is defiled,
Would that I neither were nor had been born!
O Thebes, where is thy great strength? A fierce man
Shall slay the people; but thou, wretched one,
Grasping thy dusky dress shalt wail alone,
And thou shalt make atonement for all things.

263-268 Which thou aforetime with a shameless soul
Didst perpetrate. They also shall behold.
A mourning on account of lawless deeds.
And a mighty man of the Ethiopians
Shall overthrow Syene; by their might
Shall swarthy Indians occupy Teucheira.

269-274 Pentapolis, a man of mighty strength
Shall burn thee whole. All-tearful Libya,
Who shall explain thy follies? And Cyrene,

Of mortals who shall pitiably weep
For thee? Thou shalt not even to the time
Of thy destruction cease thy hateful wail.

275-280 Among the Britons and among the Gauls,
Rich in gold, Ocean shall be roaring loud
Filled with much blood; for evil things
Did they unto God's children, when a king
Of the Sidonians, a Phoenician, led
A mighty Gallic host from Syria;

281-287 And he shall slaughter thee, thyself, Ravenna,
And unto slaughter shall he lead the way.
O Indians and great-hearted Ethiops,
Together fear; for when with these the course
Of Capricorn and Taurus in the Twins
Shall wind about the middle of the heaven,
Virgo then rising, and about his front.

288-293 Fastening a belt the sun shall lead all heaven,
There shall be moving downwards to the earth
A mighty conflagration high in air,
And a new nature in the warlike stars,
So that the whole land of the Ethiops
Shall perish in the midst of fire and groans.

294-303 And weep thou, Corinth, the destruction sad
Which is in thee; for when with pliant threads
The Fates, three sisters, spinning shall aloft

Lead him who flees by guile against the voice
Of the isthmus, until all shall look at him
Who once cut out the rock with ductile brass,
He also shall destroy and smite thy land,
As it bath been appointed. For to him
God gave strength to accomplish that which could
No earlier of all the kings together.

304-310 And first with sickle cleaving off the roots
From three heads he shall give food in excess
To others, so that kings unclean shall eat
The flesh of parents. For unto all men
Slaughter and terrors are laid up in store
Because of the great city and just people
Saved through all time, whom Providence held high.

311-322 O thou unstable one and ill-advised,
By evil fates surrounded, for mankind
Both a beginning and great end of toil,—
Of suffering creation and of part
Restored again,—thou leader insolent
Of evils, and for men a great curse, who
Of mortals wished for thee? Who has not been
Embittered from within? Cast down in thee
A king his honored life lost. Evilly
Hast thou disposed all things and washed away
All that is fair, and by thee have been changed
The world's fair folds. In strife with us perhaps

323-327 Thou hast brought forward these unstable things;
And how dost thou say, "I will thee persuade,"
And "If in any thing thou blame me, speak?"
There was once among men the sun's bright light
The prophets' common ray being spread abroad;

328-336 Speech dripping honey, fair drink for all men,
Appeared and grew, and day arose on all.
Because of this, thou narrow-minded one
Leader of greatest evils, both a sword
And grief shall come in that day. For mankind
Both a beginning and great end of toil,—
Of suffering creation and of part
Restored again,—hear, O thou curse of men,
The bitter oracle intolerable.

337-347 But when the Persian land shall keep away
From war and plague and groaning, in that day
A race divine of blessed heavenly Jews
Shall offer prayer, who shall dwell round about
God's city in mid portions of the land,
And even as far as Joppa building round
A great wall they shall carry it aloft
Unto the gloomy clouds. No more shall trump
Sound battle-din nor by a foe's mad hands
Shall they be cut off; but they shall set up
Their trophies for an age of evil men.

348-352 And one shall come again from heaven, a man
Preeminent, whose hands on fruitful tree
By far the noblest of the Hebrews stretched,
Who at one time did make the sun stand still
When he spoke with fair word and holy lips.

353-360 No longer vex thy soul within thy breast
By reason of the sword, rich child of God,
Flower longed for by him only, goodly light
And noble branch, a scion much beloved,
Pleasant Judea, city beautiful,
Inspired by hymns, No more shall unclean foot
Of Greeks keep revel round about thy land,
Who held within their breast a lawless mind;

361-366 But thee shall glorious children honor much
[And be expert in songs and holy tongues],
With sacrifices of all kinds and prayers
Honored of God. All who endure the toils
Of small affliction and the just shall have
More that is altogether beautiful;

367-378 But the wicked, who to heaven sent lawless speech,
Shall cease their speaking one against another,
And hide themselves until the world be changed.
And there shall be a rain of gleaming fire
From the clouds; and no more shall mortals reap
The fair corn from the earth; all things unsown
And unplowed, until mortal men shall know

The Lord of all things, the immortal God
Always existing, and no more revere
Mortal things, neither dogs nor vultures' nests,
And what things Egypt taught to magnify
With dumb mouths and dull lips. But all these things

379-384 The holy land of the only pious men
Shall bring forth, from the honey-dripping rock
A stream and from a spring ambrosial milk
Shall flow for all the just; for in one God,
One Father, who alone is glorious,
Having great piety and faith they hoped.

385-388 But why does the wise mind grant me these things?
And now thee, wretched Asia, piteously
I mourn and the race of Ionians
And Carians and Lydians rich in gold.

389-393 Alas, alas for thee, O Sardis; and alas
For Trallis much beloved; alas, alas,
Laodicea, city beautiful;
Thus shalt thou be by earthquakes overthrown
And ruined, and be also changed to dust.

394-400 And to Asia gloomy. . . .
Artemis' temple fixed at Ephesus . . .
By chasms and earthquakes shall come headlong down.
Sometime into the dreadful sea, as storms

Overwhelm ships. And up-turned Ephesus
Shall wail aloud, lament beside her banks,
And for her temple search which is no more.

401-412 And then ineensed shall God the imperishable,
Who dwells on high, burl thunderbolts from heaven
Down on the head of him that is impure.
And in the place of winter there shall be
In that day summer. And to mortal men
Shall then be great woe; for the Thunderer
Shall utterly destroy all shameless men
And with his thunders and with lightning-flames
And blazing thunderbolts men of ill-will,
And thus shall he destroy the impious ones,
So that there shall remain upon the earth
Dead bodies more in number than the sand.

413-421 For Smyrna also, weeping her Lycurgus,
Shall come unto the gates of Ephesus
And she herself shall perish even more.
And foolish Cyme with her inspired streams
Cast down by hands of godless men unjust
And lawless, shall to heaven not so much
As a word utter; but she shall remain
Dead in Cymæan streams. And then shall they
Together weep, awaiting evil things.

422-426 Cyme's rough populace and shameless tribe,
Having a sign, shall know for what they toiled.
And then, when they shall have bewailed their land
Reduced to ashes, by Eridanus
Shall Lesbos be forever overthrown.

427-436 Alas, Corcyra, city beautiful,
Alas for thee, cease from thy revelry.
Thon also, Hierapolis, sole land
With riches mixed, what thou hast longed to have
Thou shalt have, even a land of many tears,
Since thou wast angry towards a land beside
Thermodon's streams. Rock-clinging Tripolis,
Beside the waters of Meander, thee
Shall by the nightly surges under shore
God's wrath and foresight utterly destroy.

437-441 Take me not, willing, to the neighboring land
Of Phœbus; sometime shall a thunderbolt
Dainty Miletus from above destroy,
Because she seized on Phœbus' crafty song
And the wise care and prudent plan of men.

442-448 Father of all, be gracious to the land
Of Judah, well fed, fruit-abounding, great,
In order that thy judgments we may see.
For thou, O God, in kindness didst regard

This land first that it might appear to be
Thy gracious gift unto all mortal men
And to hold fast what God put in their charge.

449-452 The works thrice wretched of the Thracians
I yearn to see, and wall between two seas
Trailed in the dust along beneath the mist,
Even like a river for the swimming fish.

453-462 O wretched Hellespont, sometime a child
Of the Assyrians shall throw a yoke
Across thee; battle of the Thracians comes
And shall despoil thy strength. And there shall rule
Over the land of Macedonia
A king of Egypt, and a barbarous clime
Shall waste the strength of captains. Lydians
And the Galatians, and Pamphylians
With the Pisidians, all equipped for war
Shall in a mass bring evil strife to pass.

463-467 Thrice wretched Italy, thou shalt remain
All-desolate, unwept, in blooming land
By deadly sting to perish utterly.
And sometime high in the broad heaven above
Like thunder-roaring shall God's voice be heard.

468-479 And the unwasting flames of the sun himself
Shall be no more, nor shall the brilliant light
Of the moon again be in the latest time,

When God shall be the ruler. And dark gloom
Shall be o'er all the earth, and blinded men
And evil beasts and woe; that day shall be
A long time, so that men shall see that God
Himself is Lord, the overseer of all
In front of heaven. And then will he himself
Not pity hostile men, who sacrifice
Their herds of lambs and sheep and calves and goats
And bellowing golden-horned bulls, offering them

480-485 To lifeless Hermæ and to gods of stone.
But let the law of wisdom be your guide
And the glory of the righteous; lest sometime
The imperishable God incensed destroy
Each race of men and shameless tribe of life,
It doth behoove them faithfully to love.

486-489 The Father, the wise God who ever is.
In the last time, at the turning of the moon,
There shall be raging through the world a war
And carried on with cunning and in guile.

490-494 And from the limits of the earth shall come
Fleeing, and pondering sharp things in his mind,
A matricidal man who every land
Shall overpower and over all things rule,
And see all things more wisely than all men;

495-502 And that for whose sake he himself was slain
Shall he seize forthwith. And he shall destroy
Many men and great tyrants and shall burn
All of them, as none other ever did,
And he shall raise up them that are afraid
For emulation's sake. And from the West
Much war shall come to men, and blood shall flow
Down hill till it becomes deep-eddying streams.

503-507 And in the plains of Macedonia
Shall wrath distil and give help from the West,
But to the king destruction. And a wind
Of winter then shall blow upon the earth,
And the plain be filled with evil war again.

508-514 For fire shall rain down from the heavenly plains.
On mortals, and therewith blood, water, flash
Of lightning, murky darkness, night in heaven,
And waste in war and o'er the slaughter mist,
And these together shall destroy all kings
And noblest men. Thus shall be made to cease
Then the destruction pitiable of war.

515-519 And no more shall one fight with swords or iron
Or even darts, which things shall not again
Be lawful. But wise people shall have peace,
Who were left, having made proof of wickedness,
That they might at the last be filled with joy.

520-525 Ye matricides, leave off your impudence
And evil-working boldness, who of old
Provided lawlessly lewd couch with boys,
And placed as harlots maidens pure before
In brothels by assault and punishment
And by much-laboring indecency.

526-535 For in thee mother with her child did hold
Unlawful intercourse, and daughter was
With her own father wedded as a bride;
And in thee kings have their ill-fated mouth
Polluted, and in thee have wicked men
Found couch with cattle. Be in silence hushed,
Thou wicked city all-bewailed, possessed
Of revelry; for by thee virgin maids
Shall care no longer for the fire divine
Of sacred wood that fondly nourisheth;

536-542 Before thee was a much-loved house of old
Extinguished, when I saw the second house
Cast headlong down and overwhelmed with fire
By an unholy hand, house ever flourishing,
God's watchful temple, brought forth of his saints
And being always indestructible,
By the soul hoped for and the body itself.

543-549 For not without the rites of burial
Shall one praise God out of the unseen earth,
Nor did wise workman make a stone by them,

Nor had he fear of gold, cheat of the world
And of souls, but the mighty Father, God
Of all things God-inspired, did he revere
With holy offerings and fair hecatombs.

550-557 But now an unseen and unholy king
With multitude great and with men renowned
Rose into power and cast his dwelling down
And let it go unbuilt. But he himself
When he set foot on the immortal land
Destroyed the ground. And such a sign no more
Was wrought upon men, so that it appeared
That others the great city should destroy.

558-562 For there came from the heavenly plains a man,
One blessed, with a scepter in his hand,
Which God gave him, and he ruled all things well,
And unto all the good did he restore
The riches which the earlier men had seized.

563-568 And many cities with much fire he took
From their foundations, and he set on fire.
The towns of mortals who before did evil,
And he did make that city, which God loved,
More radiant than stars and sun and moon,
And he set order, and a holy house.

569-575 Incarnate made, pure, very fair, and formed
In many stades a great and boundless tower
Touching the clouds themselves and seen by all,
So that all holy and all righteous men
Might see the glory of the eternal God,
A sight that has been longed for. Rising sun
And setting day hymned forth the praise of God.

576-582 For there are then no longer fearful things
For wretched mortals, nor adulteries
And lawless love of boys, nor homicide
Nor tumult, but a righteous strife in all,
It is the last time of the saints when God
Accomplisheth these things, high Thunderer,
Founder of temple most magnificent.

583-592 Alas, alas for thee, O Babylon,
For golden throne and golden sandal famed,
Kingdom of many years and of the world
Sole ruler, who wast great in olden time
And city of all cities, thou no more
Shalt lie in golden mountains and by streams
Of the Euplirates; thou shalt be laid low
By rout of earthquake. But the Parthians dire
Caused thee to suffer all things. Hold thon fast
Thy unknown speech, impure Chaldean race;

593-600 Ask not nor be concerned how thou shalt lead
The Persians or how thou shalt rule the Medes;
For on account of thy supremacy,
Which thou hadst, sending hostages to Rome
And serving Asia, thou that formerly
Didst also think thyself a queen, shalt come
Unto the judgment of antagonists,
Because of whom thou hast suffered baneful things;

601-606 And thou shalt give instead of crooked words
Bitter vexation to the enemies.
And in the last time shall the sea be dry
And ships no longer sail to Italy,
And Asia the great then, all-hapless, shall
Be water, and then Crete shall be a plain.

607-610 And Cyprus shall endure great misery
And Paphos shall bewail a dreadful fate,
So that even Salamis, great city, shall
Be seen to undergo great misery;

611-614 And now the dry land shall be fruitless sand
Upon the shore. And locusts not a few
Shall utterly destroy the Cyprian land.
Looking at Tyre, doomed mortals, ye shall weep.

615-626 Phœnicia, dreadful wrath remains for thee,
Until thou to a worthless ruin fall,
So that even Sirens truly may lament.

In the fifth generation, when the ruin
Of Egypt has ceased, it shall come to pass
That shameless kings shall be together joined,
And races of Pamphylians shall encamp
In Egypt, and in Macedonia
And in Asia and among the Libyans
Shall in the dust be a world-maddening war
Exceeding bloody, which the king of Rome
And rulers of the West shall make to cease.

627-631 When wintry storm shall drop down like the snow,
While frozen are great river and vast lakes,
Forthwith a barbarous race shall make their way
Into the Asian land and shall destroy
The race of dreadful Thracians, hard to quell.

632-636 And then shall mortals feeding lawlessly
Devour their parents, being by hunger worn,
And shall gulp down the entrails. And wild beasts
Shall devour from all houses table-food,
And they and birds all mortals shall devour.

637-641 The ocean with dead bodies shall be filled
From the river and be red with flesh and blood
Of the foolish ones. Then thus a feebleness
Shall be on earth, so that of men the number
May be seen and the measure of the women.

642-650 And the dire race shall wail for myriad things
At last when the sun sets to rise no more,
But to remain submerged in Ocean's waves;
For it beheld the wickedness unclean
Of many mortals. And a moonless night
Shall be a fame around the mighty heaven,
And no small mist shall hide the world's ravines
A second time; then afterwards God's light
Shall guide the good men, who sang praise to God.

651-655 Isis, thrice wretched goddess, thou alone.
Shalt on the waters of the Nile remain,
A Mænad out of order on the sands
Of Acheron, and no longer shall remain
Remembrance of thee over all the earth.

656-662 And also thou, Sarapis, who art placed
On many glistening stones, a ruin vast
Shalt thou in thrice unhappy Egypt lie.
But those whom love of Egypt led to thee
Shall all lament thee badly; but who put
Imperishable reason in their breast,
And who praised God, shall know thee to be naught.

663-669 And sometime shall a linen-vested man,
A priest, say: "Come, let us raise up of God
A beautiful true temple; come, let us
The fearful law of our forefathers change,

Because of which they did not understand
That they were unto gods of stone and clay
Making processions and religious rites.

670-674 Let us turn our souls, giving praise to God
The imperishable, who himself is Father,
The everlasting One, the Lord of all,
The true One, the King, life-sustaining Father,
The mighty God existing evermore."

675-678 And then shall there a great pure temple be
In Egypt, and the people made by God
Shall into it their sacrifices bring.
And to them God shall give life incorrupt.

679-684 But when the Ethiopians, forsaking
The shameless tribes of the Triballians,
Shall cultivate their Egypt, they will then
Begin their baseness, that the later things
May all occur. For they shall overthrow
The mighty temple of the Egyptian land;

685-689 And God shall rain down on the earth dire wrath
Among them, so that all the wicked ones
And all without sense perish. And no more
Shall there be any sparing in that land,
Because they did not keep that which God gave.

690-693 I saw the threatening of the shining Sun
Among the stars, and in the lightning flash
The dire wrath of the Moon; the stars travailed
With battle; and God gave them up to fight.

694-697 For long fire-flames rebelled against the Sun;
Lucifer treading upon Leo's back
Began the fight; and the Moon's double horn
Changed its shape; Capricorn smote Taurus' neck;

698-702 And Taurus took away from Capricorn
Returning day. Orion would no more.
Abide his yoke; the lot of Gemini
Did Virgo change in Aries; no more shone
The Pleiads; Draco disavowed his zone;

703-706 Down into Leo's girdle Pisces went.
Cancer remained not, for he feared Orion;
Scorpio down on dire Leo backwards moved;
And from the Sun's flame Sirius slipped away;

707-710 And the strength of the mighty Shining One
Aquarius kindled. Uranus himself
Was roused, until he shook the warring ones;
And being incensed he hurled them down on earth.

711-713 Then swiftly smitten down upon the baths
Of Ocean they set all the earth on fire;
And the high heaven remained without a star.

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BOOK VI

✦

1-9 The great Son of the Immortal famed in song
I from the heart proclaim, to whom a throne
To be held fast the most high Father gave
Ere he was brought forth; then was he raised up
According to flesh given, washed at the mouth
Of the river Jordan, which goes rushing on
Trailing its gleaming billows, from the fire
Escaping he first shall see God's sweet Spirit
Descending with the wings of a white dove.

10-15 And a pure flower shall bloom, and springs be full.
And he shall show the ways to men, and show
The heavenly paths, and teach all with wise words.
And he shall come for judgment and persuade
A disobedient people while he boasts
Descent praiseworthy from a heavenly Sire.

16-20 Billows shall he tread, sickness of mankind
Shall he destroy, he shall raise up the dead,
And many sufferings shall he drive away;
And from one scrip shall be men's fill of bread,
When the house of David shall bring forth a child;

21-25 And in his hand the whole world, earth, heaven, sea.
And he shall flash upon the earth, as once
The two begotten from each other's ribs
Saw human form appearing. It shall be
When earth shall be glad in the hope of child.

26-31 But for thee only, Sodomitic land,
Are evil woes laid up; for thou thyself
Ill-disposed didst not apprehend thy God.
Who mocks at mortal schemes; but from a thorn
Didst crown him with a crown, and fearful gall
Didst mingle unto insolence and spirit.

32-36 This shall bring evil woes about for thee.
O the Wood, O so blessed, upon which
God was outstretched; the earth shall not have thee,
But thou shalt look upon a heavenly house,
When thou, O God, shalt flash thine eye of fire.

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BOOK VII

✦

1-6 O Rhodes, thou art unhappy; for first thee,
Thee will I mourn; and thou shalt be the first
Of cities, and first shalt thou be destroyed,
Bereft of men, but of the means of life
Not wholly destitute. And thou shalt sail,
Delos, and be unstable on the water;

7-10 Cyprus, a billow of thy gleaming sea
Shall sometime thee destroy; thee, Sicily,
The fire that burns within thee shall consume.

.....

11-14 Nor heed God's terrible and foreign water.

.....

Noah sole fugitive from all men came.

.....

15-18 Earth shall float, hills float, and even sky shall float,
Everything shall be water and all things
Shall be destroyed by waters. And the winds
Shall stand still and a second age shall be.

19-23 O Phrygia, first shalt thou flame from the crest
Of the water; and first in impiety
Thou shalt deny God himself, courting favor

With false gods, which shall utterly destroy
Thee, wretched one, while many years roll round.

24-31 The hapless Ethiopians under pain,
Suffering things lamentable, shall by swords.
Be smitten whilst they crouch upon the ground.
Rich Egypt ever caring for her corn,
Which Nilus by his seven swimming streams
Intoxicates, shall an intestine strife
Destroy; and thence men unexpectedly
Shall drive out Apis, not the god for men.

32-35 Alas, alas, Laodicea! thou
Not ever seeing God shalt lie, bold one;
And over thee shall dash a wave of Lycus.
.....

36-47 He himself who is born the mighty God,
Who shall work many signs, shall through heaven hang
An axle in the midst, and place for men
A mighty terror to be seen on high,
Measuring a column with a mighty fire
Whose drops shall slay the races of mankind
That have dared evils. But a common Lord
There shall at some time be, and then shall men
Propitiate God, but shall not make an end
Of fruitless sorrows. And through David's house
Shall all things come to pass. For God himself
Gave him the power and put it in his hand;

48-53 Under his feet shall sleep his messengers,
And some shall kindle fires, and some shall make
Rivers appear, and some shall rescue towns,
And some shall send forth winds. But furthermore
A grievous life shall come on many men,
Entering their souls and changing human hearts.

54-57 But when a new shoot shall out of a root
Put forth eyes, the creation, which to all
Once gave abundant food . . .

.....

58-66 And it shall with the times be full. But when
Others shall rule, a tribe of warlike Persians,
Bride-chambers straightway shall be terrible
Because of lawless deeds. For her own son
Will mother have as husband; son will be
The ruin of his mother; and with sire
Shall daughter lie down and shall put to sleep
This foreign law. But to them afterwards
Shall Roman Ares flash from many a spear;

67-72 And they shall mix much land with human blood.
But then a chief of Italy shall flee
From the force of the spear. But they shall leave
Upon the land a lance inscribed with gold,
Which as the signal ensign of their rule
The foremost fighters carry constantly.

73-77 And it shall be, when evil and ill-starred
Ilias shall piteously complete for all
A tomb, not marriage, then shall brides weep sore,
Because they knew not God, but always gave
By kettle-drums and cymbals boisterous sound.

78-82 Consult the oracle, O Colophon;
For a great fearful fire hangs over thee.
Ill-wedded Thessaly, the earth no more.
Shall see thee, nor thy ashes, and alone
Escaping from the mainland thou shalt swim;

83-88 Thus, O thou wretched one, shalt thou of war
Be melancholy refuse, having fallen
By swiftly flowing rivers and by swords.
And thou, O wretched Corinth, shalt receive
Around thyself stern Ares, hapless one,
And ye shall perish one upon another.

89-100 Tyre, thon, unhappy, shalt be left alone;
For, made a widow by the feebleness
Of pious men, thou shalt be brought to naught.
Ah, Cœle-Syria, of Phœnician men
The last hold, upon whom the briny sea
Of Berytus disgorging is poured forth,
O wretched one, thou didst not know thy God,
Who once in the mouth of Jordan washed himself,
—And the Spirit spread his wings in flight towards him—

Who before both the earth and starry heaven
Was, actual Word, begotten by his Father,
And by the Holy Spirit donning flesh

101-107 He quickly flew unto his Father's house.
And for him three towers did the mighty heaven
Establish, in which dwell God's noble guides,
Hope, piety, and reverence much-desired,
Not having in gold or in silver joy,
But in the reverential acts of men—
Both sacrifices and most righteous thoughts.

108-113 And thou shalt sacrifice to the immortal
And mighty God august, not melting grains
Of frankincense in fire, nor with the sword
Slaying the shaggy-haired lamb, but with all
Who bear thy blood take wild fowls, offer prayer,
And fixing eyes on heaven send them away;

114-117 And thou shalt sprinkle water on pure fire
Having cried: "As the Father did beget
Thee, the Word, Father, I sent forth a bird,
Swift messenger of words, with holy waters.

118-125 Besprinkling thy baptism, O Word, through which
Thou didst make thyself manifest in fire."
Thou shalt not shut thy door, when there shall come
A stranger unto thee in need to curb
His hunger which comes from his poverty,

But taking hold of that man sprinkle him
With water and pray thrice; and to thy God
Do thou thus cry: "I do not long for wealth;

126-129 A suppliant I once publicly received
A suppliant; Father, thou provider, hear."
When thou hast prayed thou shalt give unto him;
And the man went away thereafter. . . .

130-133 .....

Do not afflict me, holy fear of God.
And righteous, as to birth pure, unenslaved,
Attested. . . .

134-141 Do thou, O Father, make my wretched heart
Stand still; to thee have I looked, unto thee,
The undefiled, whom hands did not produce.
Sardinia, weighty now, thou shalt be changed
To ashes. Thou shalt be no more an isle,
When the tenth time shall come. Amid the waves
Shall sailors seek thee when thou art no more,
And o'er thee shall kingfishers wail sad dirge.

142-145 Rugged Mygdonia, beacon of the sea
Hard to get out of, ages shalt thou boast
And unto ages shalt be all destroyed
With a hot wind, and rave with many woos.

146-149 O Celtic land, on mountain range so great,
Beyond impassable Alp, thee deep sand
Shall altogether bury; thou shalt give
Tribute no more, nor corn, nor pasturage;

150-153 And thou from peoples ever far away
Shalt be all-desolate, and becoming thick
With chill ice thou shalt for an outrage pay,
Which thou didst not perceive, unholy one.

154-158 Stout-hearted Rome, thou to Olympus shalt
Flash lightning after Macedonian spears;
But God shall make thee utterly unknown,
When thou wouldst to the eye seem to remain
Much more firm. Then to thee, such things I'll cry.

159-163 Perishing thou shalt then cry out and boil
In pain; a second time to thee, O Rome,
Again a second time I am to speak.
And now for thee, O wretched Syria,
Do I wail bitterly in pitying grief.

164-167 O Thebans ill-advised, an evil sound
Is over you while flutes speak out their tones;
For you shall trumpet sound an evil sound
And ye shall see the entire land destroyed.

168-171 Alas, alas for thee, thou wretched one;
Alas, alas thou evil-minded sea!
Thou shalt be wholly eaten up of fire

And people with thy brine shalt thou destroy.

172-175 For there shall be such raging fire on earth
As flows like water, and it shall destroy
The whole land. It shall set the hills on fire,
Shall burn the rivers, and exhaust the springs.

176-187 The world shall be disordered whilst mankind
Are perishing. And then the wretched ones,
Burned badly, shall look unto heaven inwrought
Not with stars, but with fire. Not speedily
Shall they be made to perish, but dissolved
From under flesh, and burning in the spirit
For age-long years, they shall know that God's law
Is always hard to put to test and not
To be deceived; and then earth, seized by foree,
Daring whatever god she did admit
Unto her altars, cheated, turned to smoke
Through the changed air; and they shall undergo

188-196 Much suffering who for gain shall prophesy
Shameful things, nourishing the evil time.
And the Hebrews who put on the shaggy skins
Of sheep shall prove false, in which race themselves
Obtained no portion by inheritance,
But talking mere words over sorrows they
Are misers, who shall change their course of life
And not mislead the just, who through the heart
All-faithfully propitiate their God.

197-202 But in the third lot of revolving years,
Eighth the first, shall another world appear.
Night shall be all . . . long and without light.
And then shall pass around the dreadful stench
Of brimstone, messenger of homicides,
When they shall be by night and hunger slain.

203-209 Then a pure mind shall God beget in men,
And shall the race establish, as it was
Aforetime; longer shall not any one
Deep furrow cut with round plow, nor two oxen
Straight guiding dip the iron down; nor vines
Shall be not ears of corn; but all shall eat
Together dewy manna with white teeth.

210-214 And then among them God shall also be,
And he shall teach them as he has taught me,
The sad one. For how many evil things
I did with knowledge onee, and many things
Heedless I also wickedly performed.

215-219 Countless my couches, but no marriage-bond
Was cared for; and I, all-unfaithful, brought
To all a savage oath. I turned away
Those in need and among the foremost went
Into like glen and minded not God's word.

220-224 Therefore did fire consume me and shall gnaw;
For I shall not live always, but a time
Of evil shall destroy me, when for me
Men shall beside the margin of the sea
Construct a tomb, and shall slay me with stones;

225-227 For lying with my father a dear son
Did I present him. Smite me, smite me all;
For thus shall I live and fix eyes on heaven.

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BOOK VIII

✦

1-12 God's declarations of great wrath to come
In the last age upon the faithloss world
I make known, prophesying to all men
According to their cities. From the time
When the great tower fell and the tongues of men
Were parted into many languages
Of mortals, first was Egypt's royal power
Established, that of Persians and of Medes
And also of the Ethiopians
And of Assyria and Babylon,
Then the great pride of boasting Macedon,
Then, fifth, the famous lawless kingdom last

13-17 Of the Italians shall show many evils
Unto all mortals and shall spend the toils
Of men of every land. And it shall lead
The untamed kings of nations to the West,
Make laws for peoples and subject all things.

18-22 Late do the mills of God grind the fine flour.
Fire then shall destroy all things and give back
To fine dust the heads of the high-leafed hills
And of all flesh. First cause of ills to all
Are covetousness and a lack of sense.

23-34 For there shall be love of deceitful gold
And silver; for than these did mortals choose
Naught greater, neither light of sun, nor heaven,
Nor sea, nor broad-backed earth whence all things grow,
Nor God who giveth all things, of all things
The Father, nor yet faith and piety
Chose they before them. Of impiety
A fount, and of disorder forward guide,
An instrument of wars and foe of peace
Is lack of sense, that sets at enmity
Parents and children. And along with gold
Shall marriage not be honorable at all.

35-41 And the land shall have its borders and each sea
Its watchers craftily distributed
To all those that have gold; for ages thus
Shall those who purpose to possess the land
That feedeth many plunder laboring men,
In order that, procuring larger space,
They may enslave them by a false pretense.

42-46 And if the huge earth from the starry heaven
Held not her throne far off there had not been
For men an equal light, but, bought with gold,
It had belonged to rich men and God must
For poor men have prepared another world.

47-53 There shall come to thee sometime from above
A heavenly stroke deserved, O haughty Rome.
And thou shalt be the first to bend thy neck
And be rased to the ground, and thee shall fire
Destructive utterly consume, cast down
Upon thy pavements, and thy wealth shall perish,
And wolves and foxes dwell in thy foundations.

54-63 And then shalt thou be wholly desolate,
As if not born. Where thy Palladium then?
What god shall save thee, whether wrought of gold
Or stone or brass? Or then where thy decrees
Of senate? Where shall be the race of Rhea,
Of Cronus, or of Zeus, and of all those
Whom thou didst worship, demons without life,
Images of the worn-out dead, whose tombs
Crete the ill-starred shall hold a cause of pride,
And honor the unconscious dead with thrones?

64-69 But when thou shalt have had voluptuous kings
Thrice five, enslaving the world from the east
Unto the west, there shall be then a lord
Gray-headed, having name of the near sea,
The world inspecting with a nimble foot,
Bringing gifts, having large amount of gold.

70-75 And plundering hateful silver even more,
And stripping it off he shall pick it up.
And he shall have part in all mysteries

Of Magian shrines, display his child as god,
Abolish all things sacred, and disclose
The ancient mysteries of deceit to all.

76-83 Sad then the time when he himself, sad one,
Shall perish. And yet shall the people say:
"Thy mighty strength, O city, shall fall down,"
At once perceiving that the evil day
Is coming on. And, thy most piteous fate
Foreseeing, fathers and young children then
Shall mourn together; they alas, alas! shall wail
Beside the Tiber's lamentable banks.

84-94 After him at the latest day of all
Shall three rule, filling out a name of God
The heavenly, of whom is the power both now
And to all ages. One of them being old
The scepter long shall wield, most piteous king,
Who in his houses shall shut up and guard
All the goods of the world, in order that,
When from the utmost limits of the earth
That man, the matricidal fugitive,
Shall come again, he may bestow these things
On all and furnish Asia with great wealth.

95-98 And then shalt thou mourn and shalt put aside
The luster of the broad-striped purple robe
Of thy commanders and wear mourning dress,
O haughty queen, offspring of Latin Rome;

99-102 The glory of that arrogance of thine
Shall be for thee no longer, nor shalt thou,
Ill-fated, ever be raised up again,
But shalt lie prostrate. For the glory also.

103-109 Of eagle-bearing legions shall fall low.
Where then thy power? What allied land shall be
Subjected by thy follies lawlessly?
For then in all earth shall confusion be
Of mortals, when the Almighty shall himself
To the tribunal come to judge the souls
Of the living and the dead and all the world.

110-115 And parents shall not be to children dear
Nor children to their parents, on account
Of their impiety and their distress
Unlooked-for. Thine thenceforth shall gnashing be
And scattering and conquest, when the fall
Of cities comes and yawnings of the earth.

116-123 When a dragon charged with fire in both his eyes
And with full belly shall come on the waves
And shall afflict thy children, and there be
Famine and war of kinsmen, near at hand
Is the end of the world and the last day
And judgment of the immortal God for them
That are approved and chosen. And there shall
Against the Romans first of all be wrath.

124-131 Implacable, and there shall come a time
Of drinking blood and wretched course of life.
Alas, alas for thee, thou reckless land,
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 mightest withdraw and afterwards
Come unto judgment, as unjustly judging. . . .

132-140 With hands gigantic coming from on high
Alone through all the world thou shalt abide
Under the earth. By naphtha and asphalt
And brimstone and much fire thou utterly
Shalt disappear and shalt be burning dust
For ages; and each one who sees shall hear
From Hades a great mournful bellowing
And gnashing of teeth, and thee noisily
Beating with thine own hands thy godless breast.

141-144 For all together there is equal night;
For rich and poor; and naked from the earth
Naked again to earth they haste away
And cease from life when they complete their time.

145-151 No slave is there, nor any lord, nor tyrant,
Nor king, nor leader having much conceit,
Nor speaker learned in law, nor magistrato
Judging for money; nor do they pour out

The blood of sacrifices in libations
Upon the altars; there sounds not a drum
Nor cymbal. . . .

152-155 Nor perforated flute that has a power
To madden mind itself, nor sound of pipe
That bears the likeness of a crooked snake,
Nor trumpet, harsh-toned messenger of wars;

156-159 Nor those made drunken in the lawless feasts
Of revelry, nor in the choral dance;
Nor sound of harp, nor harmful instrument;
Nor strife, nor anger manifold, nor sword.

160-163 Is with the dead; but an eternity
Common to all is keeper of the key
Of the great prison before God's judgment-seat.
.....

164-174 With images of gold and silver and stone
Ye are ready, that unto the bitter day
Ye may come to see your first punishment,
O Rome, and gnashing of teeth. And no more
Shall Syrian or Greek lay down his neck
Beneath thy servile yoke, nor foreigner,
Nor other nation. Plundered thou shalt be
And made to suffer what thou didst exact,

And in fear wailing thon shalt give, until
Thou pay back all things; and thou for the world
Shalt he a triumph and reproach of all.

175-178 Then shall the sixth race of the Latin kings
End life at last and scepters leave behind.
From the same race another king shall reign,
Who shall rule every land and scepters wield;

179-183 And having full power, and by the decrees.
Of God most mighty, shall his children rule,
And of unshaken children is his race;
For thus it is decreed while time moves round,
When there shall be of Egypt thrice five kings.

184-189 Thereafter when the limit of the time
Of the Phenix shall come round, there shall a race
Of peoples come to plunder, tribes confused,
Enemy of the Hebrews. Then shall Ares
Go plundering Ares; and he shall himself
Destroy the haughty threatening of the Romans.

190-199 For Rome's power perished then while in its bloom;
An ancient queen with cities dwelling round.
No longer shall the land of fertile Rome
Prevail, when out of Asia one shall come
To rule with Ares. And when he has wrought
All these things, to the city afterwards
Shall he come. And three times three hundred years

And eight and forty shalt thou make complete,
When, taking thee by force, an ill-starred fate
Shall come upon thee and complete thy name.

200-208 Ah me, I the thrice wretched, shall I see.
Sometime that day to thee destructive, Rome,
But to all Latins most? It honors him
With counsels who goes up on Trojan car
With hidden children from the Asian land,
Having a fiery soul. But when he shall
Cut through the isthmus looking wistfully,
Moving against all, passing o'er the sea,
Then shall dark blood pursue the mighty beast.

209-215 And a dog chased the lion which destroys.
The shepherds. And then shall they take away
His scepter and to Hades he shall pass.
And unto Rhodes shall come an evil last,
But greatest. There shall also be for Thebes
An evil conquest afterwards. And Egypt
Shall perish by the wickedness of rulers.

216-220 And he who, being mortal, even so
Escaped headlong destruction afterwards,
Thrice blessed was, even four times happy man.
And Rome shall be a room, and Delos dull,
And Samos sand. . . .

221-230 Later again thereafter there shall come
An evil to the Persians for their pride,
And all their insolence shall come to naught.
And then a holy Lord of all the earth
Having raised up the dead shall wield the scepter
Unto all ages. Thrice then unto Rome
Will the Most High bring pitiable fate
And unto all men, and by their own works
They'll perish; but they would not be persuaded,
Which would have been much more to be desired.

231-236 But when forthwith there shall increase for all
An evil day of famine and of plague
And of intolerable battle-din,
Even then again the former daring lord
Shall, having called the senate, counsel take
How he shall utterly destroy. . . .

237-248 .....
Dry land shall bloom together with the leaves
Appearing; and the heavenly firmament
Shall bring to light upon the solid rock
Rainstorm and flame, and much wind on the land,
And over all the earth a multitude
Of poisonous sowings. But with shameless soul
Shall they again aet, fearing not the wrath
Of God or men, forsaking modesty,

Longing for shamelessness, and greedy tyrants
And violent sinners, false, insatiate,
Workers of evil and in nothing true,

249-252 Destroyers of faith, pouring out foul speech.
In false words; they shall have no fill of wealth;
But shamelessly will they strip off still more;
Under the rule of tyrants they shall perish.

253-256 The stars shall all fall forwards in the sea,
All one by one, yet shall men see in heaven
A brilliant comet, sign of much distress
About to come, of war and battle-strife.

257-262 Let me not live when the gay woman reigns
But then when heavenly grace shall reign within,
And when the holy child shall crash with bonds
The mischievous destroyer of all men,
Opening the depth to view, and suddenly
The wooden house shall cover mortals round.

263-267 But when the generation tenth shall be
Within the house of Hades, afterwards
The mighty sway of one of female sex;
And God himself shall increase many evils
When she with royal honor has been crowned;

268-271 And altogether then an impious age.
The sun obscurely looking shines by night;
The stars shall leave the sky; and with much storm

A hurricane shall desolate the earth;

272-278 And there shall be a rising of the dead;
The running of the lame shall be most swift,
The deaf shall hear, the blind shall see, and those
That talk not shall talk, and to all
Shall life and wealth be common. And the land
Alike for all, divided not by walls
Or fences, shall bear more abundant fruits.

279-282 And fountains of sweet wine and of white milk
And honey it shall give. . . .
.....
And judgment of the immortal God (great king).

283-286 But when God shall change times . . .
Winter producing summer, then shall be
Oracles (all fulfilled) . . .
But when the world has perished . . .

287-291 Jesus Christ, Son of God, Saviour, Cross.
And the earth shall perspire, when there shall be
The sign of judgment. And from heaven shall come.
The King who for the ages is to be,
Present to judge all flesh and the whole world.

292-296 Faithful and faithless mortals shall see God
The Most High with the saints at the end of time.
And of men bearing flesh he judges souls

Upon his throne, when sometime the whole world
Shall be a desert and a place of thorns.

297-301 And mortals shall their idols cast away
And all wealth. And the searching fire shall burn
Earth, heaven, and sea; and it shall burn the gates
Of Hades prison. Then shall come all flesh
Of the dead to the free light of the saints;

302-305 But the lawless shall that fire whirl round and round
For ages. Howsoever much one did
In secret, then shall be all things declare;
For God shall open dark breasts to the light.

306-317 And lamentation shall there be from all
And gnashing of teeth. Brightness of the sun
Shall be eclipsed and dances of the stars.
He shall roll up the heaven; and of the moon
The light shall perish. And he shall exalt
The valleys and destroy the heights of hills,
And height no longer shall appear remaining
Among men. And the hills shall with the plains
Be level and no more on any sea
Shall there be sailing. For the earth shall then
With heat be shriveled and the dashing streams
Shall with the fountains fail. The trump shall send

318-322 From heaven a very lamentable sound,
Howling the loathsomeness of wretched men
And the world's woes. And then the yawning earth
Shall show Tartarean chaos. And all kings
Shall come unto the judgment seat of God.

323-334 And there shall out of heaven a stream of fire
And brimstone flow. But for all mortals then
Shall there a sign be, a distinguished seal,
The Wood among believers, and the horn
Fondly desired, the life of pious men,
But it shall be a stumbling-block of the world,
Giving illumination to the elect
By water in twelve springs; and there shall rule
A shepherding iron rod. This one who now
Is in acrostics which give signs of God
Thus written openly, the Saviour is,
Immortal King, who suffered for our sake;

335-341 Him Moses typified when he stretched out
Holy arms, conquering Amalek by faith,
That the people might know him to be elect
And honorable before his Father God,
The rod of David and the very stone
Which he indeed did promise, and in which
He that believes shall have eternal life.

342-353 For not in glory, but as mortal man
Shall he come to creation, pitiable,
Unhonored, without seemly form, to give
Hope to the pitiable; and he will give
Fair form to mortal flesh, and heavenly faith
To those without faith, and he'll give fair form
To the man who was fashioned from the first
By the holy hands of God, and whom by guile
The serpent led astray unto the fate
Of death to go and knowledge to receive
Of good and evil, so that leaving God
He serves the ways of mortals. For at first

354-357 Receiving him as fellow-counsellor
From the beginning the Almighty said:
"Let both of us, O Son, make mortal tribes—
Stamping them with the impress of our image;

358-369 I now by my hands, and thou by the Word
In after time shalt for our form provide
That we may jointly cause it to arise."
Keeping in mind this purpose he shall come
To the creation, to a holy virgin
Bringing the likeness antitypical,
Baptizing with water by the elders' hands,
And by the Word accomplishing all things,
And healing every sickness. By his word

The winds shall he make cease, and with his foot
Shall calm the raging sea, walking thereon
In peaceful faith. And from five loaves of bread

370-373 And a fish of the sea five thousand men
Shall be fill in the desert, and then taking
All the remaining fragments for the hope
Of peoples shall he fill twelve baskets full.

374-379 And the souls of the blessed he shall call,
And love the pitiable, who, being mocked,
Beaten, and whipped, shall evil do for good
Desiring poverty. He who perceives
All things and sees all things and hears all things
Shall search the heart and bare it to conviction;

380-383 For of all things is he himself the ear
And mind and sight, and Word that maketh forms,
To whom all things submit, and he preserves
Them that are dead and every sickness heals.

384-387 Into the hands of lawless men, at last,
And faithless he shall come, and they will give
To God rude buffetings with impure hands
And poisonous spittle with polluted mouths.

388-393 And he to whips will openly give then
His holy back; [for he unto the world
A holy virgin shall himself commit.]

And silent he will be when buffeted,
Lest anyone should know whose son he is
Or whence he came, that he may talk to the dead.

394-397 And be shall also wear a crown of thorns;
For of thorns is the crown an ornament
Elect, eternal. They shall pierce his side.
With a reed that they may fulfill their law;

398-404 For of reeds shaken by another spirit
Were nourished inclinations of the soul,
Of anger and revenge. But when these things
Shall be accomplished, of the which I spoke,
Then unto him shall every law be loosed
Which from the first by the decrees of men
Was given because of disobedient people.

405-410 He'll spread his hands and measure all the world.
But gall for food and vinegar to drink
They gave him; this inhospitable board
They'll show him. But the curtain of the temple
Shall be asunder rent and in midday
There shall be for three hours dark, monstrous night.

411-414 For it was no more pointed out again
How to serve secret temple and the law,
Which had been covered with the world's displays,
When the Eternal came himself on earth.

415-418 And into Hades shall he come announcing
Hope unto all the saints, the end of ages.
And the last day, and having fallen asleep
The third day he shall end the lot of death;

419-423 Then from the dead departing he shall come
To light, the first to show forth to the elect
Beginning of resurrection, and wash off
By means of waters of immortal spring
Their former wickedness, that, being born.

424-430 From above, they might be no more enslaved
To the unlawful customs of the world.
And first then openly unto his own
Shall be as Lord in flesh be visible,
As he before was, and in hands and feet
Exhibit four marks fixed in his own limbs,
Denoting east and west and south and north;

431-436 For of the world so many royal powers
Shall against our Exemplar consummate
The deed so lawless and condemnable.
Daughter of Zion, holy one, rejoice,
Who hast suffered many things; thy king himself
Mounted upon a foal is hastening on;

437-440 Behold, meek he shall come, that he may lift
Our slavish yoke, so grievous to be borne
Lying upon our neck, and may annul

Our godless laws and bonds compulsory.

441-451 Know thou thy God himself, who is God's Son;
Him glorify and hold within thy heart,
From thy soul love him and extol his name.
Put off thy former friends and wash thyself
From their blood; for he is not by thy songs
Nor by thy prayers appeased, nor does he give
To perishable sacrifices heed,
Being imperishable; but present
The holy hymn of understanding mouths
And know who this one is, and thou shalt then
Behold the Father. . . .

452-457 .....
And then shall all the elements of the world
Abide in solitude, air, earth, sea, light
Of gleaming fire; and heavenly sky and night
And all days into one shall run together
And into outward form all-desolate.

458-462 For from heaven shall the stars of light all fall.
And there shall fly no longer in the air
The well-winged birds, nor stepping be on earth;
For wild beasts shall all perish. Nor shall be
Voices of men, nor of beasts, nor of birds.

463-467 The world shall hear no serviceable sound,
Being disordered; but a mighty sound
Of threatening shall the deep sea sound aloud,
And swimming trembling creatures of the sea
Shall all die; and no longer on the waves.

468-479 Shall sail the freighted ship. And earth shall groan
Blood-stained by wars; and all the souls of men
Shall gnash with their teeth, [of the lawless souls
Both by loud crying and by fear,] dissolved
By thirst, by famine, and by plague and murders,
And they shall call death beautiful and death
Shall flee away 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 will he his face turn openly
Away from them. For he to erring men
Gave in seven ages for repentance signs

480-490 By the hands of a virgin undefiled.
All these things in my mind God himself showed
And all that have been spoken by my mouth
Will he accomplish; and I know the number
Of the sands and the measures of the sea,
I know the inmost places of the earth
And gloomy Tartarus, I know the numbers
Of the stars, and the trees, and all the tribes

Of quadrupeds, and of the swimming things
And flying birds, and of men who are now
And of those yet to be, and of the dead;

491-499 For I myself the forms and mind of men
Did fashion, and right reason did I give
And knowledge taught; I who formed eyes and ears,
Who see and hear and every thought discern,
And who within am conscious of all things,
I am still; and hereafter will convict
[And punishing what any mortal did
In secret, and upon God's judgment seat
Coming and speaking unto mortal men].

500-503 I understand the dumb man and I hear
Him that speaks not, and how great the whole height
From earth to heaven is, and the beginning
And end I know, who made the heaven and earth.

504-510 [For all things have proceeded from him, things
From the beginning to the end he knows.]
For I alone am God and other God
There is not. They my image formed of wood
Treat as divine, and shaping it by hand
They sing their praises over idols dumb
With supplications and unholy rites.

511-516 Forsaking the Creator they were slaves
To lewdness. Men possessing everything
Bestow their gifts on things which cannot aid,
As if they for my honors deemed these things
All useful, with the smell of sacrifice
Filling the feast, as if for their own dead.

517-520 For they flesh and bones full of marrow burn
Offering on altars, and they pour out blood
To demons, and they kindle lights to me
The giver of light, and as to a god.

521-526 That thirsts do mortals drunken pour out wine
For nought to idols that can give no aid.
I have no need of your burnt offerings,
Nor your libations, nor polluted smoke,
Nor blood most hateful. For in memory
Of kings and tyrants they will do these things.

527-533 Unto dead demons, as to heavenly beings,
Performing service godless and destructive.
And godless they their images call gods,
Forsaking the Creator, having faith
That from them they derive all hope and life,
Deaf and dumb, in the evil putting trust,
But they are wholly ignorant of good.

534-537 Two ways did I myself before them set,
Of life and of death, and before them set
Judgment to choose good life; but they themselves
Hastened to death and to eternal fire.

538-549 Man is my image, having upright reason.
For him a table pure and without blood
Make ready and with good things fill it up,
And give the hungry bread, the thirsty drink,
And to the body that is naked clothes
From thine own labors with unsullied hands
Providing. Recreate the afflicted man,
And help the weary, and provide for me
The living One a living sacrifice
Sowing piety, that also I to thee
Sometime may give immortal fruits, and light
Eternal thou shalt have and fadeless life

550-561 When I shall prove all by fire. For all things
I shall fuse and shall pick out what is pure,
Heaven will I roll up and the depths of earth
Lay open, and then will I raise the dead
Making an end of fate and sting of death,
And afterward for judgment will I come
Judging the manner both of pious men
And impious; I will set ram close to ram,
Shepherd to shepherd, calf to calf, for test,

Close to each other; whosoever were
Exalted, proven by trial, and who stopped
The mouth of every one, that they themselves

562-565 Vieing with them that lead a holy life.
May likewise bring them into slavery,
Enjoining silence, urged by love of gain,
Not proved before me, then shall all withdraw.

566-570 No longer henceforth shalt thou grieving say
"Morrow shall be," nor "yesterday has been;"
Not many days of care, nor spring, nor winter,
Nor summer then, nor autumn, nor sunset
Nor sunrise; for a long day I will make.

571-574 And unto ages there shall be the light
Longed for of the great. . . .
(Christ Jesus, of ages). . . .
.....

575-582 .....
Thou who art self-begotten, undefiled,
True and eternal, measuring by thy power
From heaven the fiery blast, and with rough torch
From clashing doth the scepter keep, and calm
The crashings of the heavy-sounding thunders,
And driving earth into confusion dost
Hold back the rushing noises, . . .

583-592 And the fire-blazing scourges thou dost blunt
Of lightnings, and the vast outponr of storms
And of autumnal hail, and chilling stroke
Of clouds and shock of winter. For of these
Each one indeed is marked out in thy mind,
Whatever seems good to thyself to do
Thy Son node his assent to, having been
Begotten in thy bosom before all
Creation, fellow-counselor with thee,
Former of mortals and creator of life.

593-596 Him with the first sweet utterance of mouth
Thou didst address: "Behold, let us make man
In a form altogether like our own,
And let us give him life-sustaining breath;

597-606 Him being yet mortal all things of the world
Shall serve, and unto him formed out of clay
We will subject all things." And thou didst speak
These things by word, and all things came to pass
According to thy heart; and thy command
Together all the elements obeyed,
And an eternal creature was arranged
In mortal figure, also heaven, air, fire,
And earth and water of the sea, sun, moon,
Chorus of stars, hills . . .

607-612 Both night and day, sleeping and waking up,
Spirit and passion, soul and understanding,
Art, might and strength, and the wild tribes
Of living things both swimming things and fowls,
And of those walking, and amphibia,
And those that creep and those of double nature;

613-617 For acting in accord with his own will
Under thy leading he arranged all things.
But in the latest times the earth he passed,
And coming late from the virgin Mary's womb
A new light rose, and going forth from heaven.

618-627 Put on a mortal form. First then did Gabriel show
His strong pure form; and bearing his own news
He next addressed the maiden with his voice:
"O virgin, in thy bosom undefiled
Receive thou God." Thus speaking he inbreathed
God's grace on the sweet maiden; and straightway
Alarm and wonder seized her as she heard,
And she stood trembling; and her mind was wild
With flutter of excitement while at heart
She quivered at the unlooked-for things she heard.

628-631 But she again was gladdened and her heart
Was cheered by the voice, and the maiden laughed
And her cheek reddened with a sense of joy,
And spell-bound was her heart with sense of shame.

632-636 And confidence came to her. And the Word
Flew into the womb, and in course of time
Having become flesh and endued with life
Was made a human form and came to be
A boy distinguished by his virgin birth;

637-641 For this was a great wonder to mankind,
But it was no great wonder unto God
The Father, nor was it to God the Son.
And the glad earth received the new born babe,
The heavenly throne laughed and the world rejoiced.

642-646 And the prophetic new-appearing star
Was honored by the wise men, and the babe
Born was shown in a manger unto them
That obeyed God, and keepers of the herds,
And goatherds and to shepherds of the lambs;

647-650 And Bethlehem called by God the fatherland
Of the Word was chosen. . . .

.....

.....

651-658 And in heart practice lowliness of mind
And cruel deeds hate, and thy neighbor love.
Wholly, even as thyself; and from thy soul
Love God and do him service. Therefore we
Sprung from the holy race of the heavenly Christ

Are called of common blood, and we restrain
In worship recollection of good cheer,
And walk the paths of piety and truth.

659-670 Not ever are we suffered to approach
The inmost sanctuary of the temples,
Nor pour libations to carved images,
Nor honor them with prayers, nor with the smells
Much-pleasing of flowers, nor with light of lamps,
Nor yet with shining votive offerings
Adorn them, nor with smoke of frankincense
That sends forth flame of altars; nor do thou,
Adding unto the sacrifice of bulls
And taking pleasure in defilement send
Blood of sheep-slaughtering outrage, thus to give
Ransom for penalty beneath the earth;

671-679 Nor by the smoke of flesh-consuming pyre.
And odors foul pollute the light of heaven;
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,
The imperishable and without deceit,
All-father God, of understanding mind,
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BOOK XI

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1-6 O world of men wide-scattered, and long walls,
The cities huge and nations numberless,
Throughout the east and west and south and north,
Divided off by various languages
And kingdoms; other things, the very worst,
Against you I am now about to speak.

7-13 For from the time when on the earlier men
The flood came and the Almighty One himself
Destroyed that race by many waters, then
Brought he in yet another race of men
Untiring; and they, setting themselves up
Against heaven, built to height unspeakable
A tower; and tongues of all were loosed again;

14-18 And on them hurled came wrath of God most high,
By which the tower unutterably great
Fell; and against each other they stirred up
An evil strife. And then of mortal men
Was the tenth race since these things came to pass;

19-22 And the whole earth was among foreign men
And various languages distributed,
Whose numbers I will tell and in acrostics
Of the initial letter show the name.

23-29 And first shall Egypt royal power receive
Preeminent and just; and then in her
Shall many-counseling men be governors;
Moreover then a fearful man shall rule,
Close-fighter very strong; and he shall have
This letter of the acrostic of his name:
Sword shall he stretch out against pious men.

30-33 And while this one is ruler there shall be
A fearful sign in the Egyptian land,
Which, gladdening very greatly, shall with corn
Souls perishing with famine then supply;

34-37 The law-giver, himself a prisoner,
The East and offspring of Assyrian men
Shall nourish; and his name know thou . . .
. . . of the measure of the number ten.

38-43 But when there shall come from the radiant heaven
Ten strokes of judgment upon Egypt, then
Will I again proclaim these things to thee.
Memphis, alas, alas for thee! alas,
Great royal one! the Erythræan sea
Shall thy much people utterly destroy.

44-47 Then when the people of twelve tribes shall leave
The fruitful land of ruin by command
Of the Immortal, the Lord God himself
Will also give a law unto mankind.

48-53 And o'er the Hebrews then a mighty king
Magnanimous shall rule, and have a name.
Derived from sandy Egypt, Theban man
Of doubtful native land; and Memphis he,
Dread serpent, will show outward signs of love,
And he will watch o'er many things in wars.

54-57 Now the tenth kingdom being twelve times complete
Seven besides and even unto the tenth hundred,
Others being altogether left behind,
Then shall arise the Persian sovereignty.

58-65 And then an evil shall befall the Jews,
Famine and pestilence intolerable
They do not make escape from in that day.
But when a Persian shall rule, and a son
Of his son's son shall lay the scepter down,
While years roll round to five fours, and to these
A hundred more, and thou a hundred nines
Shalt finish and all things shalt thou repay;

66-77 And then unto the Persians and the Medes
Shalt thou be given over as a slave,
Destroyed with blows by reason of hard fights.
Straightway to Persians and Assyrians
And to all Egypt shall an evil come,
And to Libya and the Ethiopians,
And to the Carians and Pamphylians
And to all other mortals. And he then

Shall to the grandsons give the royal power,
Who again snatching the whole earth away
Shall plunder races for their many spoils,
Not having fellow-feeling. Mournful dirges

78-89 Shall the sad Persians by the Tigris wail,
And Egypt water many a land with tears.
And then to thee, O Median land, a man
Of wealth abundant and of Indian birth
Shall many evils do, till thou repay
All things which thou, possessed of shameless soul,
Hast done before. Alas, alas for thee,
Thon Median nation; thou shalt afterwards
Be servant unto Ethiopian men
Beyond the land of Meroe; wretched thou
Shalt from the first seven and a hundred years
Complete, and put thy neck beneath the yoke.

90-93 And then an Indian of dark countenance
And gray hair and great soul shall afterwards
Become lord, who shall many evils bring
Upon the East by reason of hard fights;

94-100 And he shall treat thee more despitefully
And shall destroy all thy men. But when he
The twentieth and the tenth year shall be king,
Among them, also seven and the tenth,

Then every nation of a royal power
Shall be mad and declare their liberty,
And during three years leave their servile blood.

101-104 But he shall come again and every nation
Of valiant men shall put their neck again
Under the yoke, serve the king as before,
And of its own free will again obey.

105-109 There shall be great peace throughout all the world.
And then o'er the Assyrians there shall rule
A mighty king, a man preeminent,
And shall persuade all to speak pleasing things,
Which God ordained according to the law;

110-113 Then all kings arrogant with pointed spears
Timid and speechless shall before him quail,
And him shall very powerful rulers serve
Because of counsels of the mighty God;

114-118 For he will carry all things in detail
By reason, and all things will he subject,
And he the temple of the mighty God
And lovely altar will himself erect
In his might, and will hurl the idols down;

119-123 And gathering tribes together, both the race
Of fathers and the helpless little ones,
He shall encompass the inhabitants;

His name shall have two hundred for its number,
And of the eighteenth letter show the sign.

124-129 But when for rolling decades two and five
He shall rule, going forwards towards the end
Of his time, there shall be as many kings
As there are tribes of men, as there are clans,
As there are cities, and as isles and coasts,
And fields and lands that bring forth goodly fruit.

130-134 But one of these shall be a mighty king,
A leader among men; and many kings
Of lofty spirit shall submit to him,
And to his sons and grandsons opulent
Give portions on account of royal power.

135-139 Decades of decades, eight ones upon these
Of years shall they rule, and at last shall end.
But when with cruel Ares there shall come
A powerful wild beast, even then for thee,
O queenly land, shall wrath spring forth again.

140-143 Alas, alas for thee, thou Persian land;
What an outpouring of the blood of men
Shalt thou receive when that strong-minded man
Comes to thee; then I'll shout these things again.

144-152 But when Italian soil shall generate,
Great wonder unto mortals, there shall be
Moans of young children by a fountain pure,

In shady cavern offspring of wild beast
That feeds on sheep, who unto manhood grown
Shall upon seven strong hills with reckless soul
Hurl many headlong down, in numbers both
Having a hundred, and their names shall show
A great sign to them that are yet to be;

153-160 And they shall build upon the seven hills
Strong walls and wage around them grievous war.
And then again shall there be growing up
Revolt of men around thee, thou great land
Of fine ears, high-souled Egypt; but again
I'll cry these things. And yet thou shalt receive
A great stroke in thy houses; and again
Shall there be a revolt of thine own men.

161-164 Now over thee, O wretched Phrygia,
I weep in pity; for to thee from Greece,
Tamer of horses, there shall conquest come
And war and plague by reason of hard fights.

165-173 Ilium, I pity thee; for there shall come
From Sparta an Erinys to thy halls
Mixed with a deadly sting; and most of all
Shall she bring thee toils, troubles, groans, and wails,
When well-skilled men the battle shall begin,
By far the noblest heroes of the Greeks

Who are to Ares dear. And one of these
Shall be a strong brave king; of foulest deeds
He for his brother's sake will go in quest.

174-185 And they shall overthrow the famous walls
Of Phrygian Troy; when of the rolling years
Twice five shall be filled with the bloody deeds
Of savage war, a wooden artifice
Shall sudden cover men, and on thy knees
Thou shalt receive this, not perceiving it
To be an ambush pregnant with the Greeks,
O cause of grievous woe. Alas, alas,
How much in one night Hades shall receive,
And what spoils of the old man weeping much
Shall he bear off! But with those yet to come
Shall be undying fame. And the great king,

186-189 A hero sprang from Zeus, shall have his name
Of the first letter of the alphabet;
Homewards shall he in order go. And then
Shall he fall by a treacherous woman's hand.

190-195 And there shall rule a child sprung from the race
And the blood of Assaracus, renowned
Of heroes, both a strong and valiant man.
And he shall come out of the mighty fire
Of ravaged Troy, fleeing from fatherland
By reason of the fearful toil of war;

196-202 Bearing his aged father on his shoulders
And also holding his son by the hand
He shall perform a pious work of law,
Who, looking cautiously about him, cleft
The onset of the fire of burning Troy,
And hurrying through the multitude in dread
He shall pass over land and fearful sea.

203-209 And he shall have a trisyllabic name,
For the beginning of the alphabet
Points out this highest man as not unknown.
And then a city for the powerful Latins
He will raise up. And in his fifteenth year,
Destroyed by waters in the depths of sea,
Shall he lay hold on the event of death.

210-216 But him though dead the nations of mankind
Shall not forget; for his race over all
Shall rule hereafter even to Euphrates
And river Tigris, throughout the mid land
Of the Assyrians, where the Parthians
Extended. For those who are yet to come
It shall be, when all these things come to pass.

217-221 And there shall be an old man, minstrel wise,
Whom all shall among mortals call most wise,
By whose good understanding the whole world
Shall be instructed; for his chapters he
According to their power of thoughts will write.

222-227 And wisely will he write most marvelous things,
At times appropriating words of mine
Measures and verses; for he shall the first
My books unfold and after these things hide them
And unto men bring them to light no more
Until the end of baneful death and life.

228-239 But when forthwith these things have been fulfilled
Which I spoke, yet again the Greeks shall fight
With one another; and Assyrians,
Arabians and the quiver-bearing Medes,
And Persians and Sicilians shall rise up,
And Lydians, Thracians and Bithynians,
And they who dwell in the land of fair corn
Beside the streams of Nile; and among all
Will God the imperishable put at once
Confusion. But exceeding terribly
Shall an Assyrian base-born fiery man
Come suddenly, possessed of beastly soul,

240-243 And looking cautiously about him cut
Through every isthmus, going against all,
And sailing o'er the sea. Then, faithless Greece,
To thee shall happen very many things.

244-248 Alas, alas for thee, O wretched Greece,
How many things thou art obliged to wail!
And during seven and eighty rolling years

Thou shalt the miserable refuse be
Of fearful battle among all the tribes.

249-252 Then shall a Macedonian man again
Bring forth for Hellas woe and shall destroy
All Thrace, and toil of Ares on the isles
And coasts and the war-loving Triballi.

253-259 .....

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He shall among the foremost fighters be,
And he shall share that name which shows the sign
Of numbers ten times fifty. And short-lived
Shall he be; but behind him he shall leave
The greatest kingdom on the boundless earth.

260-264 But by base spearman he himself shall fall
While thought to live in quiet as none else.
And afterwards shall a great-hearted child
Of this one rule, beginning with his name
The alphabet; but his race shall pass out.

265-273 Not of Zeus, not of Ammon shall they call
This one true son, yet still a bastard son
Of Cronos as they all imagine him.
And cities he of many mortal men
Shall plunder; and for Europe shall shoot up
The greatest sore, And also terribly

Will he abuse the city Babylon,
And every land the sun looks down upon,
And he alone shall sail both east and west.

274-277 Alas, alas for thee, O Babylon,
Thou shalt serve triumphs, who wast called a queen;
Down upon Asia Ares comes, he comes
Surely and shall thy many children slay.

278-283 And then shalt thou send forth thy royal man
Named by the number four, expert with spear
Among the mighty warriors, terrible,
Shooting with bow and arrow. And then famine
And war shall hold possession of the midst
Of the Cilicians and Assyrians;

284-291 But kings of lofty spirit shall embrace
The dreadful state of heart-consuming strife.
But do thou, fleeing, leave the former king,
Be neither willing to remain nor fear
To be unhappy; for on thee shall come
A dreadful lion, a flesh-eating beast,
Wild, strange to justice, wearing on his shoulders
A mantle. Flee the thunder-smiting man.

292-298 And Asia all shall bear an evil yoke,
And many a murder shall the wet earth drink.
But when a mighty city prosperous
Ares of Pella shall in Egypt found,

And it shall be named from him, fate and death,
By his companions treacherously betrayed
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299-302 .....
For barbarous murder shall destroy this man
Around the tables when he shall have left
The Indians and shall come to Babylon.

303-309 Thereafter other kings, in a few years,
Devourers of the people, arrogant
And faithless, shall rule each by his own tribe;
But a great-hearted hero, who shall glean
All fenced Europe, from the time each land
Shall drink the blood of all tribes, shall forthwith
Abandon life, unloosing his own fate.

310-316 And other kings there shall be, twice four men
Of his race, and the same name to them all,
And there shall be a bride of Egypt then
Commanding and a noble city great
Of Macedonian lord, queen Alexandria,
Famed nourisher of cities, shining fair
She alone shall be the metropolis.

317-322 Let Memphis then upbraid them that command,
And peace shall be deep throughout all the world;
Then shall the land of black soil have more fruits.

And then there shall come evil to the Jews,
Nor shall they in that day make their escape
From famine and intolerable plague;

323-334 But the new world of black soil and fair corn,
Divine land, shall receive much-wandering men.
But marshy Egypt's eight kings shall fill up
The numbers of two hundred years and three
And thirty. Yet shall offspring perish not
Of all of them, but there shall issue forth
A female root, a bane of mortal men,
Betrayer of her kingdom. But they shall
According to their evil deeds perform
Their wickedness thereafter, and one here
Another there shall perish; son that wears
The purple shall cut off his warlike sire,

335-346 And he himself in turn by his own son,
And ere he shall put forth another shoot
He shall cease; but a root shall sprout again
Thereafter of itself; and there shall be
A race beside him growing. For a queen
There shall be of the land by Nilus' streams
Which comes down through seven mouths into the sea,
And her name very lovely shall be that
Of the number twenty; and she will demand

Numberless things and gather up all goods
Of gold and silver; but from her own men
Shall treachery befall her. Then again.

347-354 For thee, O dusky land, shall there be wars
And battles and great slaughter of mankind.
When many over fertile Rome shall rule,
Examples not at all of happy men,
But tyrants, and there be of thousands chiefs
And of ten thousands, and the overseers
Of popular assemblies under law,
Then shall the mightiest Caesars bear the rule.

355-362 Ill-fated all their days; and of these last
Shall for initial have the number ten,
Last Cæsar stretching on the earth his limbs,
Struck by dire Ares by a hostile man,
Whom carrying in their hands the youth of Rome
Shall bury piously, and over him
Pour out their token for his friendship's sake
Rendering a tribute to his memory.

363-369 But when thou shalt come to an end of time
And hast completed twice three hundred years
And twice ten, from the time when he shall rule
Who is thy founder, child of the wild beast,
There shall no longer a dictator be
Ruling a measured period; but a lord
Shall become king, man equal to the gods.

370-373 Then, Egypt, know the king that comes to thee;
And dreadful Ares of the glittering helm
Shall surely come. For there shall be for thee,
O widowed one, a capture afterwards;

374-379 For round the walls of thy land there shall be
Terrible raging mischief-working wars.
But having suffered misery in wars
Thou, wretched, shalt thyself flee from above
Those lately wounded; and then to the couch
Shalt thou come to the dreadful man himself;

380-384 The wedlock, sharing one bed, is the end.
Alas, alas for thee, ill-wedded bride,
Thy royal power unto the Roman king
Shalt thou give, and thou shalt repay all things,
Which thou aforetime didst with masculine hands;

385-391 Thou shalt give the whole land by way of dower
As far as Libya and the dark-skinned men
To the resistless man. And thou shalt be
No more a widow, but thou shalt cohabit
With a man-eating lion terrible,
A furious warrior. And then shalt thou be
Unhappy and among all men unknown;

392-398 For thou shalt leave possessed of shameless soul;
And thee, the stately, shall the encircling tomb
Receive . . . is gone . . . living within . . .

Adapted at the summits, beautiful,
Wrought curiously, and a great multitude
Shall mourn thee and the dreadful king shall make
A piteous lamentation over thee.

399-408 And then shall Egypt be the toiling slave
Who many years against the Indians bears
Her trophics; and she shall serve shamefully,
And with the river, the fruit-bearing Nile,
Mingle her tears, for having gathered wealth
And store of all good things, a nourisher
Of cities, she shall feed sheep-cating race
Of fearful men. Ah, to how many beasts,
O very wealthy Egypt, thou shalt be
Booty and spoil, but giving peoples laws;

409-420 And formerly delighting in great kings
Thou shalt to peoples be a wretched slave
On account of that people, whom of old
Piously living thou led'st to much woe
Of toils and wailings, and didst put a plow
Upon their neck and irrigate the fields
With mortal tears. Therefore the Lord himself,
The imperishable God who dwells in heaven,
Shall utterly destroy and send thee on
To wailing; and thou shalt make recompense
For what thou didst unlawfully of old,
And know at last that God's wrath came to thee.

421-425 But I to Python and to Panopeus
Of goodly towers shall go; and then shall all
Declare that I am a true prophetess
Oracle-singing, yet a messenger
With maddened soul. . . .

426-430 And when thou shalt come forward to the books
Thou shalt not tremble, and all things to come
And things that were ye shall know from our words;
Then none shall call the God-seized prophetess
An oracle-singer of necessity.

431-433 But now, Lord, end my very lovely strain,
Driving off frenzy and real voice inspired
And fearful madness, and give charming song.

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BOOK XII

✦

1-12 But come now, hear of me the mournful time
Of sons of Latium; and first of all
After the kings of Egypt were destroyed,
And the like earth had downwards borne them all,
And after Pella's townsman, under whom
The whole East and the rich West were cast down,
Whom Babylon dishonored, and stretched out
For Philip a dead body (not of Zeus,
Of Ammon not true things were prophesied),
And after that one of the race and blood
Of king Assaracus, who came from Troy,
Even he who eleft the violence of fire,

13-24 And after many lords, and after men
To Arcs dear, and after the young babes,
The children of the beast that feeds on sheep,
And after the passing of six hundred years
And decades two of Rome's dictatorship,
The very first lord, from the western sea,
Shall be of Rome the ruler, very strong
And warlike, the initial of whose name
Begins the letters, and fast binding thee,

O thou of goodly fruit, he shall be full
Of man-destroying Ares; thou shalt pay
The outrage which thou willing didst force on;

25-31 For he, great soul, shall be the best in wars;
Before him Thrace and Sicily shall crouch,
With Memphis, Memphis cast headlong to earth
By reason of the wickedness of rulers
And of a woman unenslaved who falls
Under the spear. And laws will he ordain
For peoples and put all things under him;

32-38 Having great fame he shall wield scepter long;
For no short time shall be last nor shall ever
Be other greater scepter-bearing king
Than this one, o'er the Romans, not one hour,
For God did lavish all things upon him,
And also in the noble earth he showed
Great marvelous seasons, and with them showed signs.

39-46 But when a radiant star all like the sun
Shall shine forth out of heaven in the mid days,
Then shall the secret Word of the Most High
Come clothed in flesh like mortals; but with him
The might of Rome and of the illustrious Latins
Shall increase. But the mighty king himself
Shall under his appointed lot expire,
Transmitting to another royal power.

47-51 But after him a man, a warrior strong,
Wearing the purple mantle on his shoulders,
Shall bear rule, and with his initial he
Numbers three hundred, and he shall destroy
The Medes and arrow-hurling Parthians;

52-57 And he himself by his power shall subvert
The high-gate city; and again shall come
Evil to Egypt and the Assyrians,
And to the Colchian Heniochi,
And to those by the waters of the Rhine,
The Germans dwelling o'er the sandy shores.

58-61 And he himself shall ravage afterwards
The high-gate city near Eridanus
Which is devising evils. And then he
Shall forthwith fall down, struck by gleaming iron.

62-67 And afterwards shall rule another man
Weaving guile, and the initial of his name
Will show the number three; and he much gold
Shall gather; and with him there shall not be
Satiety of wealth, but plundering more
Recklessly he'll put all things in the earth.

68-71 But peace shall come, and Ares shall desist
From wars; and he shall make known many things
In divination of the greatest things,
Inquiring for the sake of means of life;

72-78 Yet there shall be on him the greatest sign:
From heaven down on the king while perishing
There shall flow many little drops of blood.
And many lawless things will he perform,
And put around the neck of Romans pain
Trusting in divination; and the beads
Of the assembly he will also slay.

79-83 And famine shall seize Cappadocians,
And Thracians, Macedonians, and Italians.
And Egypt shall alone feed numerous tribes;
And the king himself beguiling secretly
Shall craftily destroy the virgin maid;

84-87 But her the citizens in tearful grief
Shall bury; and against the king they all
Holding wrath shall abuse him craftily.
While strong Rome blossoms the strong man shall perish.

88-95 And again there shall rule another lord
Of the number of twice ten; and then shall come
Unto the Sauromatians and to Thrace
And the Triballi, famed for hurling darts,
Wars and sad cares; and Roman Ares shall
Tear all in pieces. And a fearful sign
Shall there be when this man shall rule the land
Of the Italians and Pannonians;

96-100 And there shall be at the mid hour of day
Dark night around them and then from the heaven
A shower of stones; and thereupon the lord
And vigorous judge of the Italians
Shall go in Hades' halls by his own fate.

101-109 Again another fearful man shall come
And dreadful, numbering fifty; and from all
The cities many noblest citizens
Born to wealth he shall utterly destroy,
A dreadful serpent breathing grievous war,
Who sometime stretching forth his hands shall make
An end of his own race and stir all things,
Acting the athlete, driving chariots,
Putting to death and daring countless things;

110-114 And he shall cleave the mountain of two seas,
And sprinkle it with gore. And out of sight.
Shall also vanish the destructive man;
Then making himself equal unto God
Shall he return, but God will prove him naught.

115-125 And while he rules there shall be peace profound
And not the fears of men; and from the ocean
Flowing, and cleaving by Ausonia,
Shall come untrodden water; and around
Looking with anxious care he will appoint
His very many contests for the people,
And he himself an actor will contend

With voice and cithara, and sing a song
Along with harp-string; later he will flee
And leave the royal power, and perishing
Illy will he repay the harm he wrought.

126-130 After him three shall rule and two of them
Shall have the number seventy by their names,
And in addition to these shall be one
Of the third letter; and one here, one there,
Shall perish by strong Ares' sturdy hands.

131-135 Then shall a mighty ruler of men come,
Destroyer of the pious, strong-minded man,
Spear-wielding Ares, whom seven times the tenth
Shall point out clearly; he shall overthrow
Phœnicia and destroy Assyria.

136-141 A sword shall come upon the sacred land
Of Solyma even to the utmost bend
Of the Tiberian sea. Alas, alas,
Phoenicia, O how much shalt thou endure,
Grief-laden with thy trophies tightly bound,
And every nation shall upon thee tread.

142-145 Alas, alas, to the Assyrians
Shalt thou come and shalt see young children serve
Among unfriendly men and with the wives,
And every means of life and wealth shall perish;

146-152 For on thee God's wrath causing grievous woe
Shall come, because they did not keep his law,
But served all idols with unseemly arts.
And many wars and fights and homicides,
Famines, and pestilences, and confusion
Of cities shall be. But the reverend king
Of mighty soul shall at the end of life.

153-156 Himself fall by a strong necessity.
Then shall two other chief men, cherishing
The memory of their father, great king, rule,
And in contending warriors glory much.

157-161 And (one) of these shall be a noble man
And lordly, whose name shall three hundred hold;
Yet he shall also fall by treachery,
Not in the warring companies stretched out,
But struck in Rome's plain by the two-edged brass.

162-171 And after him a powerful warlike man
Of the letter four shall rule the mighty realm,
Whom all men on the boundless earth shall love,
And then shall there be over all the world
A rest from war. Yet all, from west to east,
Shall serve him willingly, not by constraint,
And cities shall be under his control
And of themselves be subject. For to him
Shall heavenly Sabaoth much glory bring,
The imperishable God who dwells on high.

172-179 And then shall famine waste Pannonia
And all the Celtic land, and shall destroy
One here, another there. And there shall be
For the Assyrians, whom Orontes laves,
Structures and ornament and what may seem
Yet greater anywhere. And the great king
Shall have a fondness for these and love them
Above the others far (and there are many);

180-183 But he himself shall in mid breast receive
A great wound, and seized at the end of life
Craftily, by a friend, in hallowed house
Of the great royal hall shall he fall down.

184-187 Wounded; and after him shall be a ruler
Numbering fifty, venerable man,
Who above measure shall destroy from Rome
Many inhabitants and citizens;

188-195 But he shall rule few; for in Hades' halls
For a former king's sake he shall wounded go.
But then another king, a warrior strong,
Who has three hundred for initial sign,
Shall bear rule and Jay waste the Thracians' land
Which is much varied, and he shall destroy
The powerful Germans dwelling by the Rhine
And the Iberians that shoot the arrow.

196-201 Moreover, there shall be unto the Jews
Another greatest evil, and with them
Bedewed with murder shall Phœnicia drink;
And the walls of the Assyrians shall fall
By many warriors. And again a man
Destroying life shall waste them utterly.

202-210 And then shall threatenings of the mighty God,
Earthquakes, and great plagues be on every land,
Untimely snow-storms, and strong thunderbolts.
And then the great king, mountain-roaming Celt,
Shall for the toil of Ares not escape
A fate unseemly, hastening eagerly
After the strife of battle, but worn out
Shall he be; foreign dust shall hide his corpse,
But dust that of Nemea's flower has name.

211-220 And after him another shall arise,
A silver-headed man, and of the sea
Shall be his name, and of four syllables,
Ares himself first of the alphabet
Presenting. Temples he shall dedicate
In all the cities, watching o'er the world
By his own foot, and bringing gifts away,
Both gold and amber much will he supply
For many; and magicians' mysteries
All will he from the sanctuaries keep;

221-226 And what is much more excellent for men
Will he place . . . ruling . . . thunderbolt;
And great peace shall be when he shall be lord;
And he shall be a minstrel of rieh voice
And a participant in lawful things,
And a just minister of what is right;

227-232 But he shall fall, unloosing his own fate.
After him three shall rule, and the third late
Shall rule, three decades keeping; yet again
Of the first unit shall another king
Bear the rule; and another after him
Shall be commander, of tens numbering seven;

233-242 And their names shall be honored; and they shall
Themselves destroy men marked by many a spot,
Britons and mighty Moors and Dacians
And the Arabians. But when the last
Of these shall perish, fearful Ares then,
He that before was wounded, shall again
Against the Parthians come, and utterly
Shall he destroy them. And then shall the king
Himself fall by a treacherous wild beast
Training his hands—excuse itself of death.

243-254 And after him another man shall rule,
In many wise things skilled, and he shall have
Himself the name of the first mighty king
Of the first unit; and he shall be good

And mighty; and for the illustrious Latins
Shall this strong one accomplish many things
In memory of his father; and forthwith
Shall he adorn the walls of Rome with gold
And silver and ivory; and he shall go
Within the market places and the temples
With a strong man. And sometime direst wound
Shall shoot up like ears in the Roman wars;

255-258 And he shall sack the whole land of the Germans,
When a great sign of God shall be displayed
From heaven, and shall for the king's piety
Save men in brazen armor and distress;

259-270 For God who is in heaven and hears all things
Shall wet him with unseasonable rain
When he prays. But when these things are fulfilled
Of which I spoke, then with the rolling years
Shall also the renowned dominion cease
Of the great pious king; and at the end
Of his life, having then proclaimed his son
Succeeding to the kingdom, he shall die
By his own lot and leave the royal power
Unto the ruler with the golden hair,
Who with two tens in his name, born a king
From the race of his father, shall receive

271-275 Dominion. This man with superior powers
Of mind shall grasp all things; and he shall rival
Great-hearted overweening Hercules,
And be the best in mighty arms and have
The greatest fame in chase and horsemanship;

276-285 But he shall live in peril all alone.
And while this man is ruler there shall be
A fearful sign: there shall be a great mist
Then in the plain of Rome, so that a man
May not discern his neighbor. And then wars
Shall come to pass along with mournful cares,
When the king himself, exceeding mad with love,
And weakly, shall come in the marriage-bod
Shaming his youthful offspring, infamous
For inconsiderate wedding-songs impure.

286-289 And then, in helpless loneliness concealed,
The mighty baneful man held under wrath
Shall in a bath-room suffer evil plight,
Man-slaying Ares bound by treacherous fate.

290-295 Know then the fatal lot of Rome is near
Because of zeal for power; and by the hands
Of Ares many in Palladian halls
Shall perish. And then Rome shall be bereft
And shall repay all things, which she alone
Before accomplished by her many wars.

296-307 My heart laments, my heart within me mourns;
For from the time when thy first king, proud Rome,
Gave good law to thee and to men on earth,
And the Word of the great immortal God
Came to the earth, until the nineteenth reign
Shall have been finished Cronos shall complete
Two hundred years, twice twenty and twice two,
With six months added; then the twentieth king,
When smitten with sharp brass he with the sword
Shall in thy houses pour out blood, shall make
Thy race a widow, having in his name
The letter which the number eighty shows,

308-314 And burdened with old age; but he shall make
A widow of thee in a little time,
When many warriors, many overthrows,
And murders, homicides, and deadly feuds
And miseries of conquests there shall be,
And in confusion many a horse and man
Shall, cleft by force of hands, fall in the plain.

315-318 And then another man shall rule, and have
The sign of his name in the number ten;
And many sorrows shall he bring to pass,
And groans, and he shall plunder many men;

319-322 But he himself shall be short-lived and fall
By mighty Ares, struck by gleaming iron.
Another, numbering fifty, then shall come,

A warrior roused up by the East for rule;

323-328 A warlike Ares he shall come to Thrace;
And he shall flee thereafter and shall come
Into the land of the Bithynians
And the Cilician plain; but brazen Ares
The life-destroyer shall with speedy stroke
Utterly spoil him in the Assyrian fields.

329-335 And then again there shall rule craftily
A man skilled in fraud, full of various wiles,
Roused up by the West, and his name shall have
The number of two hundred. And again
Another sign: he shall contrive a war
For royal power against Assyrian men,
Raise a whole army and subject all things.

336-344 And he shall rule the Romans with his might;
But there is much contrivance in his heart,
Impulse of baleful Ares; serpent dire,
And violent in war, who shall destroy
All high-born men upon the earth, and slay
The noble for their wealth, and, robber like,
Stripping all earth while men are perishing,
He shall go to the East; and all deceit
Shall be to him . . .

345-348 .....

Then shall a youthful Cæsar with him reign
Having the name of a puissant lord
Of Macedon, by the first letter known;

349-354 Bringing in broils around him he shall flee
The hard deception of the coming king
In the bosom of the army; but the one
Who rules by his barbaric usages,
A temple-guard, shall perish suddenly
Slain by strong Arcs with the gleaming iron;

355-359 Him even dead shall people tear in pieces.
And then the kings of Persia shall rise up;
And . . . Roman Ares Roman lord.
And Phrygia shall with earthquakes groan again
Wretched. Alas, alas, Laodicea;

360-363 Alas, alas, sad Hierapolis;
For you first once the yawning oarth received.
Of Rome . . . immense Aus . . .
All things as many . . .

364-371 Shall wail . . . while men are perishing
In the hands of Ares; and the lot of men
Shall be bad; but then by the eastern way
Hastening to look down upon Italy,
Stripped naked ho shall fall by gleaming iron,

Acquiring hatred for his mother's sake,
For seasons are of all sorts; each holds back
The other . . . gleaming . . . and this not at once all know;

372-375 For all things shall not be (the lot) of all,
But only those shall be for happiness
Who honor God and shun idolatry.
And now, Lord of the world, of every realm.

376-383 Unfeigned immortal King—for thou didst put
Into my heart the oracle divine—
Make thou the word cease; for I do not know
What things I say; for thou art in me he
That speaketh all these things. Now let me rest
A little and put from my heart aside
The charming song; for weary is my heart
Foretelling with divine words royal power.

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BOOK XIII

✦

1-5 Great word divine he bids me sing again—
The immortal holy God imperishable,
Who gives to kings their power and takes away,
And who determined for them time both ways,
Both that of life and that of baneful death.

6-9 And these the heavenly God enjoins on me
Unwilling to bring tidings unto kings
Concerning royal power. . . .

.....

10-18 .....

And spear impetuous Ares; and by him
All perish, child and the old man who gives
To the assemblies laws; and many wars
And battles there shall be, and homicides,
Famines and pestilences, earthquake-shocks
And mighty thunderbolts, and many ways
Of the Assyrians over all the world,
And pillaging and robbery of temples.

19-28 And then an insurrection there shall be
Of the industrious Persians, and with them
Indians, Armenians, and Arabians;
And unto these again a Roman king

Insatiate in war and leading on
His spearmen against the Assyrians
Shall draw near, a young Ares, and as far
As the deep-flowing silvery Euphrates
Shall warlike Ares stretch his deadly spear
Because of . . .

29-34 For by his friend betrayed he shall fall down
In the ranks smitten by the gleaming iron.
And straightway coming out of Syria
There shall a purple-loving warrior rule,
Terror of Ares, and also his son,
A Cæsar, shall even all the earth oppress;

35-39 And the one name is unto both of them:
On first and twentieth there are to be placed
Five hundred. But when these in wars shall rule,
And laws shall be enacted, there shall be
A little rest from war, not for long time;

40-43 But when a wolf shall to a flock of sheep
Pledge solemn oaths against the white-toothed dogs,
Then, having misled, he will tear in pieces
The woolly sheep, and cast his oaths aside;

44-54 And then shall there be an unlawful strife
Of haughty kings in wars, and Syrians
Shall perish terribly, and Indians
And the Armenians and Arabians,

The Persians and the Babylonians
Shall one another by hard fights destroy,
But when a Roman Ares shall destroy
A German Ares ruinous of life
Triumphing on the ocean, then is war
Of many years for haughty Persian men,
But for them there shall not be victory;

55-63 For as a fish swims not upon the point
Of a high many-ridged and windy rock
Precipitant, nor does a tortoise fly,
Nor does an eaglo into water come,
So also are the Persians in that day
Far off from victory, while the fond nurse
Of the Italians, in the plain of Nile
Reposing by the sacred water's side,
Sends forth the appointed lot to seven-hilled Rome.

64-67 Now these things are; and while the name of Rome
Shall hold in numbers of revolving time,
So many years shall the great noble city
Of Macedon's lord, willing, deal out corn.

68-73 Another much-distressing pain I'll sing
For Alexandrians who are destroyed
By reason of the strife of shameful men.
Strong men who were aforetime terrible
Being then impotent shall pray for peace
By reason of the wickedness of chiefs.

74-77 And there shall come wrath of the mighty God
On the Assyrians and a mountain stream
Shall utterly destroy them, which shall come
To Cæsar's city and harm Canaanites.

78-86 The Pyramus shall irrigate the city
Of Mopsus; then shall the Ægæans fall
Because of strife of very mighty men.
Thee, wretched Antioch, shall Ares strong
Leave not while round thee an Assyrian war
Is pressing, for a chief of men shall dwell
Within thy houses who shall fight with all
The arrow-burling Persians, he himself
Having obtained of Romans royal power.

87-90 Now, cities of Arabians, deck yourselves
With temples and with places for the race,
And with broad markets and with splendid wealth,
With images, gold, silver, ivory;

91-99 And thou who art of all most fond of learning,
Bostra and Philippopolis, that thou may'st come
Into great sorrow; and the laughing spheres
Of the zodiacal vault, Arics,
Taurus, and Gemini, and as many stars
Ruling hours as with them in heaven appear
Shall benefit thee not; thou, wretched one,
Hast trusted many, when that very man
Shall afterwards bring near that which is thine.

100-103 And now for Alexandrians loving war
Will I sing wars most dreadful; and much people
Shall perish while their cities are destroyed
By citizens against each other matched.

104-108 And fighting for the sake of hateful strife,
And round them horrid Ares, rushing on,
Shall cease from war. And then one of great soul
Along with his own mighty son shall fall
By treachery on the older king's account.

109-118 And after him there shall rule powerfully
O'er fertile Rome another great-souled lord
Versed in war, coming from the Dacians
And numbering three hundred; he shall have
Also the letter of the number four,
And many shall he slay, and then the king
Shall all his brothers and his friends destroy
Even while the kings are cut off, and straightway
Shall there be fights and pillagings and murders
Suddenly on the older king's account.

119-127 Then, when a wily man shall summoned come,
A robber and a Roman not well known
From Syria appearing, he by guile
Into a race of Cappadocian men
Shall drive through and, besieging, shall press hard,
Insatiate of war. And then for thee,

Tyana and Mazaka, there shall be
A capture; thou shalt be enslaved and put
Upon thy neck again a fearful yoke.

128-136 And Syria shall mourn for men destroyed
And then Selenian goddess shall not guard
Her holy city. But when he by flight
From Syria shall before the Romans come,
And shall pass over the Euphrates' streams,
No longer like the Romans, but like fierce
Dart-shooting Persians, then, fulfilling fate,
Down shall the ruler of the Italians fall
In the ranks smitten by the gleaming iron;

137-141 And close upon him shall his children perish.
But when another king of Rome shall reign,
Then also to the Romans there shall come
Unstable nations, on the walls of Rome
Destructive Ares with his bastard son;

142-145 Then also shall be famines, pestilence,
And mighty thunderbolts, and dreadful wars,
And anarchy in cities suddenly;
And the Syrians shall perish fearfully;

146-151 For there shall come upon them the great wrath
Of the Most High and straightway an uprising
Of the industrious Persians, and mixed up

With Persians shall the Syrians destroy
The Romans; but by the divine decree
They shall not make a conquest of their laws.

152-158 Alas, how many with their goods shall flee
From the East unto men of other tongues!
Alas, the dark blood of how many men
The land shall drink! For that shall be a time
In which the living uttering o'er the dead
A blessing shall by word of mouth pronounce
Death beautiful and death shall flee from them.

159-162 And now for thee, O wretched Syria,
I weep in sorrow; for to thee shall come
A dreadful blow from arrow-shooting men,
Which thou didst never think would come to thee.

163-173 Also the fugitive of Rome shall come
Bearing a great spear, crossing on his way
Euphrates with his many myriads,
And he shall burn thee, and dispose all things
In a bad way. O wretched Antioch,
And thee a city they shall never call,
When by thy lack of prudence thou shalt fall
Under the spears; and stripping off all things
And making naked he shall leave thee thus
Coverless, houseless; and when anyone
Sees he shall of a sudden weep for thee.

174-184 And thou shalt be, O Hierapolis,
A triumph, also thou, Berœa; weep
At Chalcis over lately wounded sons.
Alas, how many by the steep high mount
Of Casius shall dwell and by Amanus
How many, and how many Lycus laves,
And Marsyas as many and Pyramus
The silver-eddying; for even to the bounds
Of Asia they shall treasure up their spoils,
Make cities naked, and bear idols off
And cast down temples on much-nourishing earth.

185-191 And sometime to Gauls and Pannonians,
To Mysians and Bithynians there shall be
Great sorrow when a warrior shall have come.
O Lycians, Lycians, there shall come a wolf
To lick thy blood, when Sannians shall come
With city-wasting Ares and the Carpians
Shall draw near with Ausonians to fight.

192-198 And then by his own shameless recklessness
The bastard son shall put the king to death,
And he himself for his impiety
Shall straightway perish. And again shall rule
After him yet another whose name shows
First letter; but he too shall quickly fall
By mighty Ares, struck by gleaming iron.

199-208 And yet again the world shall be confused,
Men perishing by pestilence and war.
And the Persians maddened by the Ausonians
Shall in the toil of Ares yet again
Force their way. And then there shall be a flight
Of Romans; and thereafter there shall come
The priest heard of all round, sent by the sun,
From Syria appearing, and by guile
Shall he accomplish all things. And then too
The city of the sun shall offer prayer;

209-220 And round about her shall the Persians dare
The fearful threatenings of the Phoenicians.
But when two chiefs, men swift in war, shall rule
The very mighty Romans, one of whom
Shall have the number seventy, and the other
The number three, even then the stately bull,
That digs the earth with his hoofs and stirs up
The dust with his two horns, shall many ills
Upon a dark-skinned reptile perpetrate—
Which draws a trail with his scales; and besides,
Himself shall perish. And yet after him
Again shall come another fair-horned stag,

221-224 Hungry upon the mountains, striving hard
To feed upon the venom-shedding beasts;
Then shall a dread and fearful lion come,
Sent from the sun, and breathing forth much flame.

225-231 And then too by his shameless recklessness
Shall he destroy the well-horned rapid stag,
And the most mighty venom-shedding beast
So dread, that sends forth many piping sounds,
And the he-goat that sideways moves along,
And after him fame follows; he himself
Sound, unhurt, unapproachable, shall rule.

232-234 The Romans, and the Persians shall be weak.
But, Lord, King of the world, O God, restrain
The song of our words, and give charming song.

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BOOK XIV

✦

1-8 O men, why do ye vainly think on things
Too lofty, as if ye immortal were?
And ye are ruling but a little time,
And over mortals all desire to reign,
Not understanding that God himself hates
The lust of rule, and most of all things hates
Insatiate kings fearful in wickedness,
And over them he stirs up what is dark;

9-14 Wherefore, instead of good works and just thoughts,
Ye all choose for your garments purple robes,
Desiring wretched fights and homicides;
Them God imperishable who dwells in heaven
Shall make short-lived, destroy them utterly,
And overthrow one here, another there.

15-22 But when there shall a bull-destroyer come
Trusting in his own might, thick-haired and grim,
And shall destroy all, he shall also tear
Shepherds in pieces, and no victory
Shall be theirs unless soon, with speed of feet
Pursuing eagerly through wooded glens,
Young dogs shall meet in conflict; for a dog
Pursued the lion which destroys the shepherds.

23-27 And then there shall be a lord confident
In his might, and named with four syllables,
And shown forth clearly from the number one;
But him shall brazen Ares quickly slay
Because of conflict with insatiate men.

28-34 Then shall two other princely men bear rule,
Both of the number forty; and with them
Shall great peace be in the world and to all
The people law and right; but them in turn
Shall men with gleaming helmet, needing gold
And silver, impiously put to death
For these things, catching them by their deft plans.

35-39 And then again a dreadful lord shall rule,
Young, fighting hand to hand, whose name shall show
The number seventy, life-destroying, fierce,
Who to the army basely shall betray
The people of Rome, slain by wickedness.

40-43 Because of wrath of kings, and he shall hurl
Down every city and hut of the Latins.
And Rome is no more to be seen or hoard,
Such as of late another traveler saw;

44-48 For all these things shall in the ashes lie,
Nor shall there be a sparing of her works;
For hurtful he himself shall come from heaven,

God the immortal from the sky shall send
Lightnings and thunderbolts upon mankind;

49-52 And some he will destroy by lightnings burned,
And others with his mighty thunderbolts.
And Rome's strong children and the famous Latins
Shall then the shameless dreadful ruler slay.

53-60 Around him dead the dust shall not lie light,
But he shall be a sport for dogs and birds
And wolves, for he a martial people spoiled.
After him, numbering forty, there shall rule
Another, famous Parthian-destroyer,
German-destroyer, putting down dread beasts
That kill men, which upon the ocean's streams
And the Euphrates press continuous on.

61-65 And then shall Rome again be as before.
But when there comes a great wolf in thy plains,
A ruler marching onward from the West,
Then shall he under powerful Ares die
Being cleft asunder by the piercing brass.

66-73 And o'er the very mighty Romans then
Shall there rule yet again another man
Of great heart, from Assyria brought to light,
Of the first letter, and he shall himself
By means of wars put all things under him,

And by his armies at once power display
And lay down laws; but him shall brazen Ares
Quickly destroy by treacherous armies falling.

74-77 After him three of haughty heart shall rule,
One having the first number, one three tens,
And the other with three hundred shall partake,
Cruel, who gold and silver in much fire.

78-81 Shall melt in statues of gods made with hands,
And to the armies they, equipped for war,
Will, for the sake of victory, moneys give,
Dividing many costly things and goods;

82-87 And in like manner, striving eagerly
After power, they shall harm disastrously
The arrow-shooting Parthians of the deep
And swift Euphrates, and the hostile Medes,
And the soft-haired warlike Massagetæ
And Persians also, quiver-bearing men.

88-93 But when the king shall his own fate unloose
Leaving unto his sons more fit for arms
The royal scepter and entreating right,
Then they, forgetful of their father's words
And having their hands all prepared for war,
Shall rush in conflict for the royal power.

94-98 And then another lord, of the third number,
Shall rule alone, and smitten by a sword
Shall quickly see his fate. Then after him
Shall many perish at each other's hands,
Being very valiant for the royal power.

99-105 Moreover a great-hearted one shall rule
The very mighty Romans, an old lord,
Of the number four, and manage all things well.
And then upon Phoenicia shall come war
And conflict, when there shall come nations near
Of arrow-shooting Persians; ah, how many
Shall before men of barbarous speech fall down!

106-111 Sidon and Tripolis and Berytus
The loudly-boasting shall bebold each other
Amid the blood and bodies of the dead.
Wretched Laodicea, round thyself
Thou shalt a great and unsuccessful war
Stir up through the impiety of men.

112-120 Ah, hapless Tyrians, ye shall gather in
An evil harvest; when in the day-time
The sun that lighteth mortals shall withdraw,
And his disk not appear, and drops of blood
Thiek and abundant shall flow 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.

121-124 And then shall there a reverend ruler be,
Of much skill, with a name that numbers five,
Confiding in great armies, whom mankind
Will fondly love because of royal power;

125-130 And having the good name he shall thereto
Add by good deeds. But while he reigns there shall
'Twixt Taurus and snow-clad Amanus be
A fearful sign. From the Cilieian land
A city new and beautiful and strong
Shall by the deep strong rivers be destroyed.

131-134 And in Propontis and in Phrygia
Shall there be many earthquakes. And the king
Of great renown shall under his own lot
By wasting deadly sickness lose his life.

135-139 And after him shall rule two lordly kings,
One numbering three hundred, and one three;
And many shall he utterly destroy
In defense of the seven-hill city Rome,
And for the sake of powerful sovereignty.

140-143 And then shall evil to the senate come,
Nor shall it from the angry king escape
While he holds wrath against it. And a sign

Shall then appear to all men upon earth;

144-147 And fuller shall the rains be, snow and hail
Shall ruin field-fruits o'er the boundless earth.
But they shall fall in wars, slain by strong Ares
In behalf of the war for the Italians.

148-151 And then again another king shall rule,
Full of devices, gathering all the army,
And for the sake of war distributing
Money to those with brazen breastplate clad;

152-156 But thereupon shall Nilus, rich in corn,
Beyond the Libyan mainland irrigate
For two years the dark soil and fruitful land
Of Egypt; but all things shall famine seize
And war and robbers, murders, homicides.

157-161 And many cities shall by warlike men
Be thrown down headlong by the army's hands;
And he, betrayed, shall fall by gleaming iron.
After him one whose number is three hundred
Shall rule the Romans, very mighty men;

162-167 He shall stretch forth a life-destroying spear
Against the Armenians and the Parthians,
The Assyrians and the Persians firm in war.
And then anew shall a creation be
Of splendidly built Rome with gold and amber
And silver and ivory in order raised;

168-172 And in her many people shall abide
From all the East and from the prosperous West;
And the king shall make other laws for her;
But then shall death destructive and strong fate
In turn receive him in a boundless isle.

173-178 And there shall rule another, of ten triads,
A man like a wild beast, fair-haired and grim,
Who shall be a descendant of the Greeks.
And then a city of Molossian Phthia
Feeding much, and Larissa shall be bent
Down on Peneus's overhanging brows;

179-188 And then too in horse-feeding Scythia
Shall be an insurrection. And dire war
Shall be hard by the waters of the lake
Mæotis at streams by the utmost month
Of the fount of watery Phasis on the mead
Of asphodel; and there shall many fall
By powerful warriors. Ah, how many men
Shall Ares with strong brass receive! And then,
Having destroyed a Scythian race, the king
Shall die in his own lot unloosing life.

189-200 And yet another of the number four
Shall rule thereafter, openly made known
A dreadful man, whom all Armenians,
Who drink the best ice of the flowing stream
Araxes, and the Persians of great soul

Shall fear in wars. And between Colchians
And very strong Pelasgi there shall be
Wars, fights, and homicides. And those who hold
The cities of the land of Phrygia
And those of the Propontis, and make bare
From out their scabbards the two-edged swords,
Shall smite each other through sore impiousness.

201-205 And then shall God to mortal men display
From heaven a great sign with the rolling years,
A bat, the portent of bad war to come.
And then the king shall not escape stern fate,
But die by hand, slain by the gleaming iron.

206-212 After him, numbering fifty, there shall rule
Again another coming out of Asia,
A dreadful terror, fighting hand to hand;
And he shall set war on Rome's stately walls,
And among Colchians, and Heniochi,
And the milk-drinking Agathyrsians
By Euxine sea, at Thraeia's sandy bay.

213-216 And then the king shall not escape stern fate,
And they will tear in pieces his dead corpse.
And then, the king slain, man-ennobling Rome
Shall be a desert, and much people perish.

217-223 And then again one terrible and dread.
From mighty Egypt shall rule, and destroy
Great hearted Parthians and Medes and Germans,
And Agathyrsians of the Bosporus,
Iernians, Britons, and Iberians
That bear the quiver, bent Massagetæ,
And Persians thinking themselves more than men.

224-229 And then a famous man shall look upon
All Hellas, acting as an enemy
To Scythia and windy Caucasus.
And there shall be a dread sign while he rules:
Crowns altogether like the shining stars
Shall from heaven in the south and north appear.

230-233 And then shall he bequeath the royal power
To his son whose initial letter heads
The alphabet, when in the halls of Hades.
The manly king in his own lot shall go.

234-237 But when the son of this man in the land
Of Rome shall rule, shown by the number one,
There shall be over all the earth great peace
Much longed for, and the Latins will love him.

238-243 As king because of his own father's worth;
Him, eager to go both to East and West,
The Roman people shall against his will

Retain at home and in command of Rome,
For among all there is a friendly heart
Felt for their royal and illustrious lord.

244-254 But baneful death shall snatch him out of life,
Short-lived, abandoned to his destiny.
But others afterwards again shall smite
Each other, powerful warriors, carrying on
An evil strife, not holding kingly power,
But being tyrants. And in all the world
Shall they bring many evil things to pass,
But chiefly for the Romans till the time
Of the third Dionysus, until armed
With helmet Ares shall from Egypt come,
Whom they shall surname Dionysus lord.

255-261 But when the famous royal purple cloak
A murderous lion and murderous lioness
Shall rend, together they shall grasp the lungs
Of the changed kingdom; then a holy king,
Whose name has the first letter, pressing hard
For victory, shall cast down hostile chiefs
To be the food of dogs and birds of prey.

262-271 Alas for thee, O city burned with fire,
O powerful Rome! How many things must thou
Needs suffer when all these things come to pass!
But the great far-famed king shall afterward
Raise thee all up again with gold and amber

And silver and ivory, and in the world
Thou shalt in thy possessions foremost be,
Also in temples, market-places, wealth,
And race-grounds; and then shalt thou be again
A light for all, even as thou wast before.

272-278 Ah, wretched Cecropes and Cadmeans
And the Laconians, who are situate
Around Peneus and Molossian stream
Thick grown with rushes, Tricca and Dodona,
And high-built Ithome, Pierian ridge
Around the summit of Olympian mount,
Ossa, Larissa, and high-gate Calydon.

279-283 But when God shall for mortals bring to pass
A great sign, day dark twilight round the world,
Even then to thee, O king, the end shall come,
Nor is it possible that thou escape
A brother's piercing dart against thee hurled.

284-288 And then again shall rule a life-destroyer,
A fiery eagle from the royal race,
Who shall of Egypt's offspring take fast hold,
Younger, but than his brother much more strong,
Who has for his first sign the number eighty.

289-298 And then the whole world shall for honor's sake
Bear in its lap the soul-distressing wrath
Of the immortal God; and there shall come

On mortal men, the creatures of a day,
Famines and plagues and wars and homicides,
And an incessant darkness o'er the earth,
Mother of peoples, and relentless wrath
From heaven, and disorder of the times,
And earthquake shocks, and flaming thunderbolts,
And stones and storms of rain and squalid drops.

299-302 And the high summits of the Phrygian land
Feel the shock, bases of the Scythian hills
Feel the shock, cities tremble, and all earth
Trembles at the cliffs of the land of Greece.

303-306 And many cities, God being very wroth,
Shall fall prone under burning thunderbolts
And with bewailings, and to shun the wrath
And make escape is not even possible.

307-312 And then the king shall by a strong hand fall,
Struck as if he were no one by his men.
After him of the Latins many men
Wearing the purple mantle on their shoulders
Shall be again raised up, who shall by lot
Desire to lay hold on the royal power.

313-316 And then upon the stately walls of Rome
Shall be three kings, two having the first number,
And one the eponym of victory
Bearing as no one else. They shall love Rome.

317-321 And all the world, concerned for mortal men;
But they shall not accomplish anything;
For God has not been gracious to the world
Neither will be be gentle with mankind,
Because they have done many evil things.

322-327 Therefore to kings shall he a mean soul bring
Still worse than that of leopards and of wolves;
For harshly seizing them with their own hands,
Like feeble women who are idly slain,
Shall men in brazen breastplate utterly
Destroy the kings together with their scepters.

328-335 Ah, wretched lofty men of glorious Rome,
Trusting in false oaths ye shall be destroyed.
And then shall many masters with the spear,
Men rushing not in order furious on,
Take away offspring of the first-born men
In their blood. . . . Therefore thrice
Shall the Most High then bring on dreadful doom,
And all men with their works shall he destroy.

336-340 But into judgment yet again shall God
Cause them to come that have a shameless soul,
As many as determined evil things;
And they themselves are fenced in, falling one
Upon another, and given over there.

341-344 Into that condemnation of wickedness.

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All one by one, yet a brilliant comet

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345-354 Of much to come, of war and battle strife.
But at the time when one about the isles
Shall gather many oracles that speak
To strangers of fight and of battle strife,
And grievous harm of temples, he shall bid
One in great haste to gather in Rome's halls
For twelve months wheat and barley in abundance,
And this most quickly. And in wretched plight
The city shall be those days, and straightway
Shall it again be prosperous not a little;

355-360 And rest shall be when that rule is destroyed.
And then the last race of the Latin kings
Shall be, and after it again shall grow
Dominion, children and the children's race
Shall be unshaken; for it shall be known,
Since of a surety God himself is king.

361-364 There is a land dear, nourisher of men,
Situate in a plain, and round it Nile
Marks off the boundary and separates
All Libya and Ethiopia.

365-376 And Syrians short-lived, one from one place,
Another from another, from that land
Shall snatch away all movable effects;
A great and careful lord shall be their king,
Training up youth and sending off for men,
And planning something fearful about those
Most fearful, above all he shall send forth
A powerful helper of all Italy
The lofty-minded. And when he shall come
Unto the dark sea of Assyria
He shall despoil Phoenicians in their homes,
And fastening evil war and battle dire

377-381 Shall be one lord of the two lords of earth.
And now will I for Alexandrians sing
Their grievous end; alas, barbarians
Shall possess sacred Egypt, land unharmed,
Unshaken, when wrath from the gods shall come.

382-392 .....
. . . making winter summer,
Then shall the oracles be all fulfilled.
But when three youths in the Olympian games
Shall conquer, and thou shalt bid them that know
The oracles that call on God to cleanse
First by the blood of sucking quadruped,
Thrice therefore shall the Most High then bring on

A fearful lot, and he shall over all
Brandish the mournful long spear; then much blood
Barbarian shall be poured out in the dust.

393-401 When the city shall be plundered utterly
By inhospitable strangers. Happy he
Who is dead, also happy any one
Who is without a child; for he who once
Was leader surnamed for them that are free,
Far-famed in song, no longer in his mind
Revolving earlier plans, shall place their neck
Under a servile yoke; such slavery,
Cause of much weeping, shall a lord impose.

402-409 And then straightway an army of Sicilians
Ill-fated shall come, carrying dismay,
When a barbarian nation shall again
Come suddenly; and the fruit, when it grows,
They from the field shall sever. Upon them
Shall God the lofty Thunderer bestow
Evil instead of good; continually
Shall stranger pluck from stranger hateful gold.

410-421 But now when all shall look upon the blood
Of the flesh-eating lion and there comes
Upon the body a murderous lioness,
Down from his head will he the scepter cast
Away from him. And as in friendly feast
In Egypt when the people all partake,

They perform valiant deeds, and one restrains
Another, and among them there is much
Shouting aloud; so also shall there be
Upon mankind the fear of furious strife,
And many shall be utterly destroyed
And others kill each other by hard fights.

422-425 And then one covered with dark scales shall come;
Two others shall come acting in concert
With one another, and with them a third
A great ram from Cyrene, whom before.

426-436 I spoke of as a fugitive in war
Beside the streams of Nile; but in no wise
An unsuccessful way do all complete.
And then the lengths of the revolving years
Shall be exceeding quiet; yet again
Thereafter shall a second war for them
In Egypt be stirred up, and there shall be
A battle on the sea, but victory
Shall not be theirs. Ah, wretched ones, there shall
A conquest of the famous city be,
And it shall be a spoil of war not long.

437-448 And then men having common boundaries
Of much land shall flee wretched, and shall lead
Their wretched parents. And they shall again
Having great victory light on a land,
And shall destroy the Jews, men staunch in war,

Wasting by wars far as the hoary deep,
On both sides, fighting in the foremost ranks
For father-land and parents. And a race
Of trophy-bearing men shall for the dead
Be reckoned. Ah, how many men shall swim
About the waves! For on the sandy beach
Many shall lie; and heads of golden hair

449-457 Shall fall beneath Egyptian winged fowls.
And then for the Arabians mortal blood
Shall go in quest. But when wolves shall with dogs
Pledge in a sea-girt island solemn oaths,
Then shall there be the raising of a tower,
And the city that suffered very many things
Men shall inhabit. For deceitful gold
Shall no more be nor silver, nor acquiring
Of the earth, nor much-laboring servitude;

458-463 But one fast friendship and one mode of life
With cheerful soul; and all things shall be common
And equal light among the means of life.
And wickedness shall sink down from the earth
Into the vast sea. And then near at hand
Is come the harvest-time of mortal men.

464-468 There is imposed a strong necessity
That these things be fulfilled. And at that time
There shall not any other traveler say,

In this conjecturing, that the race of men
Though perishable shall ever cease to be.

469-471 And then a holy nation shall prevail
And bold the sovereignty of all the earth
Unto all ages with their mighty sons.

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