

Commentaries

The Preface to César Nostradamus

The bulk of this Preface consists of Nostradamus' account of how he came to prophesy. Such is the nature of his involved structures that it may strike the reader as sheer gibberish and leave him no better informed than before he started to read it.

To make it as comprehensible as possible, we have taken great liberties in breaking up sentences pages long into short sentences. The paragraphs are a further arbitrary subdivision, based as nearly as possible on breaks in the chain of thought. They are also essential for Index references, though the latter have been kept to a minimum (proper names only) for the Preface and the Epistle.

Great care has been taken not to read anything into the translation that is not implied in the original French; but in the writings of Nostradamus the dividing line between a translation of verbatim gibberish and unjustifiable paraphrasing is a very thin one indeed.

1. This is clear enough. César was but a few months old at the time.

2. Here we already run into confusion. He is writing a preface to written prophecies, yet states that he cannot leave in writing that which might perish. The only answer would seem that he feared a single manuscript might be destroyed, but in book form, with many copies, its existence would remain assured.

3. Ever in danger of falling under the suspicion of the ecclesiastical authorities, Nostradamus makes repeated references to the omnipotence of God, to whom he owes everything—i.e., not to the cohorts of Satan.

4. This is a clear-enough reference to his past success with almanacs, and his natural fear of conflict with authority over more ambitious predictions.

5. Here we find a very specific and reasonable explanation of his reluctance. Regardless of what proportion of his predictions have been fulfilled, or will be fulfilled, there are some very specific ones. A classic example remains "The senate of London will put their king to death," which Henry VIII, dead scarcely a decade, would have scarcely enjoyed reading. Of this sentence, Parker (1920) writes, "It would hardly be an exaggeration to say that this is the most scandalous utterance which passed by the censors in the 16th Century."

6. It is difficult to conceive of any other meaning underlying this phrase besides what Le Pelletier calls "the coming to power of the common people" and Ward "the vulgar advent." This would mean that Nostradamus did at least foresee the epic social cataclysm which we know as the French Revolu-

tion. From this it does not by any means follow that he foresaw correctly the time or manner of its coming. The chronological outline of the Epistle does not add to his reputation in this respect.

7. Here we have what might be called background. He begins by speaking of the Biblical Prophets in the third person and concludes by including himself as a recipient of the "divine heat."

8. Time out again for the acknowledgment of God's omnipotence.

9. The days of the Prophets are not yet passed. The meaning of the three varieties of divine works is a problem for the metaphysician.

10. A fairly lucid outline of his prophetic technique: (1) star-gazing in a semi-trance; (2) the magic demon in the thin flame; (3) fearless taking of notes.

11. Lest he be considered sacreligious, he declines to call himself a prophet—yet. And more metaphysics.

12. Very involved Nostradamian theory, of which the gist would seem: if you're inspired by God, and work yourself into the right sort of trance, you can read the future from the stars.

13. More occult philosophy and gibberish.

14. Another acknowledgment for God, another explanation of how to prophesy. For "good fortune" read "magic," and for "nature" "astrology." The "thin flame" continues to recur, apparently being the magical environment for his "demon," or "genius."

15. Retreat and self-protection again. Tongue in cheek, he tells his son never, never to have anything to do with that dreadful thing called magic. If he were put on trial, this passage would undoubtedly serve as the backbone of his defense. The Church of that day did not object so much to what an astrologer predicted as to his getting his information from an unauthorized source (such as Satan). If it was from Satan, his immortal soul would have to be saved; i.e., he would have to be burned at the stake.

16. This is perhaps the most important section of the Preface. He has no reluctance about admitting his dependence on judicial astrology. With this, divine inspiration and "nightly watches and calculations" (doubletalk for magic), he was able to write his prophecies. "Sheer vandalism," writes one commentator horrified at the destruction of those priceless books, probably received from Grandfather Jean de Saint-Rémy. Guesses as to what the destroyed works consisted of include *De Daemonibus* by the Byzantine Michael Psellus, *De mysteriis Aegyptiorum* by Jamblichus, the semi-legendary Keys of Solomon and the legendary Kabbala.

17. Despise not judicial astrology. If César were to become interested in it, he would have the paternal blessing. He did not.

18. A careful, modest retreat into humility again.

19. Since Nostradamus both calls his prophecies perpetual prophecies and states that they extend until the year 3797, he states in effect that this will be the year when the roll is called up yonder. Of course, not every commentator will accept this as A.D. 3797. Since by chronology 3,797 years since

Creation must have long since passed, the varying interpretations require arbitrary starting points. Le Pelletier (1867) brightly decided it must be 3797 years after Ishmael, whom he placed at 1906 B.C. But 1891 came and went. If nothing happens in 3797, it will at once be assumed that he meant 3797 years after 1555. What the commentators of 5352 will think up remains a problem for them. McCann (1942, p. 288) notes that the sum of crowns left in his will (3,444) and the number of quatrains in the first edition (353) just equals this number. "These number oddities," she observes astutely, "may be only coincidental, but there are a great many curious such correspondencies."

20. Don't pay any attention to what others say. You'll see.

21. More homage to God, more gibberish.

22. The gist of this would seem that the chosen prophet is prepared for his work by direct divine inspiration, and by the sending of a divine mentor, i.e., angel, demon, genius, etc.

23. Prophecy, like logical science, is infallible, since God is the source of each.

24. We get a prose outline of his idea of the shape of things to come, to some extent an abbreviation of the prose outline written three years later in the Epistle. But there is conflict on many points. For instance, in paragraph 27 he states that he is in the seventh millennium; by 1558 his calculations led him to conclude that the seventh millennium did not start until much later (probably *ca.* 1826). The net result of both outlines is conclusively to invalidate any claim to his infallibility, which the non-chronological order of the quatrains would have left invulnerable (except for the few dated quatrains). After a reading of either outline, the best that can be said for him is that he foresaw some events, but was completely confused about the period and order of their occurrence.

Universal fire, drought, flood and destruction of learning are among the disasters foreseen. Great as the ravages of Europe have been, it would take more than poetic license to justify this somber prediction, at least yet.

25. More astrological gibberish. The purport of "anaragonic" has never been conclusively settled. Inasmuch as the 17th-century variant "anaxagoric" has a sounder etymological background, without any suspiciously lucid meaning, it can be accepted as equally valid.

26. Nostradamus here made the disastrous mistake of naming an exact date, beyond all dispute. June 22, 1732, was to mark the climax of the shattering upheavals that would all but wipe out the human race. As a matter of fact, after the close of the War of the Spanish Succession in 1713, Europe had several decades of relative peace and prosperity.

27. More astrological gibberish, somewhat similar to that of Roussat (General Bibliography, 1550).

28. A return to the "origin of prophets" theme.

29. More metaphysics and "occult philosophy."

30. And yet more. Always there remains the vague suspicion that Nos-

tradamus is satirizing certain metaphysicians, but the suspicion does not seem justified.

31. These dire predictions serve as a prototype for many quatrains.

32. With all these somber predictions hanging over his head, it is remarkable that César lived to the ripe old age he did.

33. There is a great deal of doubt about what works Nostradamus refers to here. The only prose prophecies known of are the prognostication sections of his almanacs. Chavigny wrote of "Twelve Books," which were probably no more than the almanacs for twelve years (see "Nostradamus Bibliography"). If these ever really existed, Nostradamus must have destroyed them. Or else he is inventing their existence for any of several possible reasons.

34. César makes no mention that his father ever fulfilled the promise.

Century I

1. Only with quatrain 3 do we have the first real prophecy; 1 and 2 are devoted to "prophetic background." To these verses Jaubert devotes sixteen pages. We have here as the necessary elements (1) the night, (2) study of forbidden literature, (3) solitude and (4) a brass stool or tripod (traditionally used by the Delphic Oracle). Again we have the "thin flame" (mentioned several times in the Preface), suggesting either divine inspiration or magic.

2. There are somewhat varying interpretations of the metaphors in this verse. The rod may refer to the laurel branch used by the ancient oracles, or simply to his pen. Jaubert sees the branches as either the twigs on the laurel branch, or as a metaphor for the fingers between which he inserts the pen. Le Pelletier suggests a third idea, supported by the capitalization (BRANCHES). Branchus was the name of a Greek youth given the gift of prophecy by Apollo, and having his own temple and cult. The water may be the sacred water in which he dips the laurel branch, or, by metaphor, ink. The limb and foot may refer to the hem of his robe (Latin, *limbus*), or to his arm and foot or, by metaphor, to the edges of his paper. By Le Pelletier's Branchus interpretation, it is the Greek youth actually wetting the hem of his robe and his feet.

The third line, according to Jaubert, is intended to get from the Greek to the Biblical Prophets. According to Le Pelletier, it is actually the voice of the divine mouthpiece, the heaven-sent Branchus, a crude blend of Greek and Christian lore. The last line Jaubert sees as a purely metaphorical reference to divine inspiration, while Le Pelletier sees it as a description of the actual presence of his "genius" Branchus.

Le Pelletier further ties the salient points of this quatrain with various sentences from the Epistle (paras. 14-16) and, with even greater ingenuity, shows the marked similarities between the procedure in these two quatrains

and that in Jamblichus' *De mysteriis Aegyptiorum* (pp. 66, 67 and 191).

3. The litter being a symbol of the aristocracy, this verse can be applied with some justification to the "vulgar advent" referred to in paragraph 6 of the Preface. Le Pelletier sees the second line as a reference to the hypocrisies of the revolutionaries. Unfortunately, the application of reds and whites to revolutionaries and reactionaries does not seem to go back beyond the Revolution. Garencières has the less glamorous, but probably correct solution with "The French wear white scarves, and the Spaniards red ones." Thus the Spaniards are somehow to enter into this social upheaval.

4. There are two elements here, a universal ruler or emperor, generally at war and dying young, and disaster for the Papacy (the Bark of St. Peter). There is an obvious implication of the first element being the cause of the second. The forces of Charles V had sacked Rome in 1527. While Charles did spend most of his reign in warfare, he lived reasonably long (fifty-eight). (The fact that the sack preceded the Centuries does not rule out its significance here, in line with the "past-events-in-Nostradamus'-unconscious-mind" theory.) The only other close fulfillment came with Napoleon, who died somewhat younger (fifty-two) and held the Pope captive from 1809 to 1814—which not even Charles had dared do. A still better fulfillment may yet come.

5. The background for this verse probably lies in the religious wars about to break out. Up to the last line, all is general, and of it history provided no resounding confirmation. At best, when Carcassonne declared for the Catholic League, the Protestants seized part of the town. Both towns are in southwest France.

6. Ravenna having formed part of the Papal States since 1509, the current Pope would seem intended. All the other places belonged to the Duke of Savoy, but were then (1555) under French occupation. Bresse was occupied from 1535 to 1559, then recaptured in 1595 and ceded to France in 1601. Turin was occupied by the French 1506–62, 1640 and 1798–1814. Vercelli was occupied 1553–56, 1704, and 1798–1814.

7. The "sect" is always likely to refer to Calvinists. The scene would seem routine 16th-century intrigue.

8. This is in the nature of an ode to Rome, the sun being identified with Christianity and, more specifically, with the Church in the Centuries. A fate worse than the Sack of 1527 is forecast. Venice either will be responsible or will be of great aid—opposite alternatives made possible by doubt about one letter!

9. The Punic heart signifies the spirit of Carthage, come to take vengeance on Rome in the person of the Sultan. The Libyan fleet is the navy of the Algerian corsairs. The quatrain came closest to fulfillment with the siege of Malta in 1565. But Venice, though at war with the Turks 1570–73, 1645–69 and 1684–99, and though losing most of her colonies, was never directly threatened. Likewise, Rome's woes came from Christians; she was never directly attacked by the Turks. Roberts (1947) finds this verse "a re-

markably prophetic description of the role of Emperor Haile Selassie in World War II. . . .”

10. If we can accept Le Pelletier's *sarpos*, his interpretation is fairly credible. In 1610 the remains of Henry III, last Valois king, were moved to the Valois sepulchre at Saint-Denis. But Henry was not the last of Catherine's brood of seven to die or to be interred there. Margaret, first wife of Henry IV, lived until 1615. Lines 3 and 4 are supposed to refer to the emotions of the Valois ghosts upon beholding this tragic spectacle. Actually, from its use elsewhere, "serpent" is probably one of Nostradamus' nasty epithets for a Calvinist leader.

11. Naples, Leon and Sicily were all parts of the Spanish Habsburg Empire. Apparently the latter is to make an attack upon Rome, facilitated by the mistakes of a "weak brain," presumably the current Pope. In a very mild manner, under the Duke of Alba, this occurred a year after the quatrain was published. It was never fulfilled in the bloody and violent manner delineated.

12. This entire quatrain seems to be intended solely for Verona. Since Verona had belonged to Venice since 1405, a podesta, or captain, must be the subject. The podestas, theoretically, were changed every year or two, precluding any possibility of such tyranny (and after 1562 their place was taken by a council of proveditors). However, one Jacopo Sansebastiani held the post of Captain of Verona from 1539 to 1562. Perhaps he incurred Nostradamus' wrath.

13. This one is quite credibly applied by Jaubert to the Conspiracy of Amboise (1560). All the factions disgruntled by the advent to power of the Guise (notably the Bourbon and Montmorency clans) joined in a conspiracy to kill the Guise and, by seizing the person of Francis II, regain power and "save France." The advance intrigue brought a "leak" and the plot failed dismally. The wording, however, is sufficiently general that the quatrain may fit other palace plots of history as well.

14. Jaubert applies this to the Huguenots of Nostradamus' day, seeking to reform the Catholic ritual, then being punished by the government. Le Pelletier applies it to the Revolution, with the Princes and Lords on the receiving end of the captivity. Since the words "slave" and "Slav" are etymologically one and the same, there remains a third application, to the Slavic people, which would give the Russian instead of the French Revolution. Hugh Allen (1943), for reasons best known to himself, applies it to Father Divine and his "Harlem heaven."

15. A very general quatrain, containing but two clear elements. The first is seventy wars, which one could compute in any century without much trouble. The second is the oft-reiterated "woe to the clergy" theme.

16. The Roman god Saturn is depicted with a scythe, and thus provides Nostradamus with suitably obscure material. Wöllner fixes this planetary configuration on September 13, 1699. Undoubtedly somewhere in that year there was plague, famine, etc. To Roberts (1947) this tells that "In 1999 . . .

between November 23rd and December 21st, the climactic War of Wars shall be unleashed.”

17. No forty-year drought and forty-year rain and flood has been recorded since 1555—if ever.

18. Jaubert connects this prophecy with events of 1555–56, close to publication day, but with enough clearance to reflect some glory on Nostradamus. To divert the Habsburgs during his invasion of Italy in 1555, Henry II called upon his Turkish ally, Suleiman the Magnificent. The Sultan obliged by sending the pirate Dragut to ravage the island of Elba and besiege Piombino, near Siena. Siena itself was a French ally (with a French garrison, which surrendered to the Florentines on April 22, 1555). At the same time, according to Jaubert, a fleet was being assembled in Marseilles to get supplies to the French troops on Corsica since 1553 (which detail may be a fiction).

If there is a catch, it is that the first line hardly suggests that the French wanted this Moslem attack. Jaubert’s only explanation is that the French commander, Marshal de Brissac, had many enemies and thus did not get proper co-operation. In consequence, the French were hard-pressed in northern Italy, and the Turks were free to do far more damage than their “allies” had intended.

19. When there is doubt about the subject of a base epithet, it’s usually the Huguenots, so we may take them as the serpents, pressing hard on the Catholic altar. The reference to Trojan blood, found in several places in the Centuries (and also in Nostradamus’ verse for Duchess Margaret: see “Biography of Nostradamus”), is probably derived from the medieval legend of the French kings being descended from a new addition to the Trojan myth, Francus, son of Priam. Thus, when the French are internally weakened, the Spanish will press hard from their borders, which indeed happened during the Interregnum of 1589–94.

This still leaves the very specific last line up in the air. Jaubert, applying the verse to the war of 1556–59, claims that after the Battle of Saint-Quentin, Coligny, one of the French leaders, fled and hid in the marshes near the battlefield until found by the Spaniards. Not only have we found no proof of this, but Huguenot activity at this period was still insignificant.

20. All of the cities in line 1, save Reims, are on the Loire River. Most of these cities witnessed several foreign occupations: by the Russians and Prussians in 1815, by the Prussians in 1871 and 1940 and to some extent by the Americans in 1917–19 and 1944–45. But there does not seem to have been any earthquake at Rennes since 1555.

21. This rather curious verse is pure local history, though no confirmation of its occurrence has been made. It would seem to predict that in some locality there will be much ado about this mysterious natural phenomenon which will baffle the superstitious inhabitants. It is in a class with 1014 and 1041 in suggesting an event that Nostradamus actually witnessed, and became imbedded in his subconscious.

22. This verse can be taken literally or metaphorically. Garencières gives an interesting literal interpretation (about the only one he didn't steal from Jaubert). He claims that in 1613 there was removed from one Columba Chatry of Sens a petrified embryo (of which there are many instances in medical annals). The metaphorical applications are infinite. All the towns are in or near the Duchy of Burgundy. The second Sens is probably the small town near Louhans. To Roberts (1947) all this is a "forecast of the use of supersonic weapons."

23. This prophecy could be applied to any epic battle taking place in March, in which four elements, designated as Sun, Boar, Leopard and Eagle, take part. It is perhaps pertinent that the Sun Rising, with the motto *Non dum in auge*, was the first device taken by Charles V. If one of the factors, the Sun stands for the Church (papal forces). The Eagle stands for the Empire. The other two are uncertain. (The British leopards are not too likely here.)

24. The number of European towns whose name means "new city" is great. The most notable is Naples (Nea-polis). The bird of prey is probably a synonym for the Imperial eagle. Mantua remained an independent state until 1708, when the Austrians seized it and held it till 1859. Cremona belonged to the Habsburgs 1525-1859. To Roberts (1947) this plainly forecasts "the War Criminal trials at NU-Rem-Burg [*sic! sic! sic!*]."

25. This rather interesting verse probably predicts the discovery of the tomb of one of the Church Fathers, perhaps of St. Peter. But after one month interest will be transferred elsewhere. Roberts (1947) finds this to foreshadow the "worship of Louis Pasteur."

26. A rather lucid and far-ranging series of specific predictions. The distribution of conflict and plague between France, England and Italy remains uncertain.

27. Guienne is an ancient province of southwestern France. Many interpretations can be made as to the identity of the treasure. (A similar reference is found in 97.) Treating it as Nostradamus' tomb (a ridiculous proposition, since the latter is very definitely in Salon-de-Provence), Carey Wilson used this quatrain as the basis for a scene in one of his movie shorts on Nostradamus. The result caught the imagination of many movie-goers.

28. Here we have the first instance of the provocative Hesperia. It would clearly be the Spaniards, were it not for 450, which predicts the "monarchy of heaven and earth" for the Hesperians. At a time when Spanish power was supreme everywhere, this is hardly a prediction. Hesperia, the Land of the West, was used by the Greeks for Italy and by the Romans for Spain. One cannot but reflect that it would have been an ideal name for the New World. Thus, though probably the Spanish are intended, there is some slight justification for reading "American" in (if Nostradamus be granted prophetic powers). Bouc is a port near Marseilles.

Although in modern geopolitics Britain has been the Balance *par excellence*, the sign was unfortunately associated not with her but with Austria. Turkey was amongst the areas Taurus was supposed to influence, so

that we have here but a reference to the Habsburg–Ottoman struggle, with a period in which the Moslems are no longer French allies.

29. A very general prediction that the washing-ashore of some odd amphibian creature will serve as an omen of impending invasion from the sea. The quatrain has also been taken as forecasting various craft of amphibious warfare. Roberts (1947) finds it “a clear account of the D-Day Invasion of the Normandy beaches.”

30. Another general one, which may well enough have been fulfilled.

31. *Castulo* appears several times in different forms. The simple meaning, as the ancient Iberian city (near present Linares), hardly seems to fit, except as synecdoche for Spain. On the other hand, Le Pelletier’s fanciful derivation from *castula*, the name of the undergarment worn by Roman women (hence the Goddess of Liberty and the French Revolution), is a bit too much to swallow. Yet if the Spanish are indeed designated, the prophecy would mean that Spanish forces will still be fighting in France after their King (Charles I, or Emperor Charles V) is dead. The division of the metaphors amongst the three great ones must needs be arbitrary.

Le Pelletier sees it as concerning the struggle between three dynasties (1804–71). The Bonapartist is the Imperial Eagle, the Orleanist the Cock and the Moon (symbols, respectively, of the Revolution and infidelity) and the Bourbon the monarchical Lion and most Christian Sun. All very ingenious. (His version for the last line thus runs “Eagle, Cock-Moon, Lion-Sun as marks.”)

32. This lucid little prophecy has been applied to both Charles V and Napoleon I. Charles V had already started his piecemeal abdication in 1554 (see “Historical Background”). But neither the monastery of Yuste, to which Charles retired in 1555 (shortly after the verse was published) nor Elba experienced any great growth. Of course, Nostradamus may have foreseen a more spectacular retirement. To Roberts (1947) it predicts quite clearly that “Great Japan will degenerate into a minor power, with the Emperor abdicating the throne.”

33. The spacious plain is most likely Lombardy, and the Lion the commander of the Imperial forces. The most austere city of the day was Calvin’s Geneva (1541–64). The bridge is probably a pass to the north. Putting all these elements together, Nostradamus’ hatred of Calvinism seems to have induced this hopeful prophecy of the fall of Geneva. The attack is to come from the south, possibly the Great St. Bernard Pass.

34. Bird of prey is probably synonymous with eagle. The left having no political or social significance in the 16th century, it probably refers to France’s geographical left which, facing the traditional enemy, is the Low Countries. The verse thus touches on the background of another Franco-Imperial war, in which the Emperor will send troops into the Low Countries while the French are torn by disagreement.

35. Few commentators have dared to question the application of this quatrain to the tragic and dramatic death of Nostradamus’ sovereign in a

joust with the Count of Montgomery, Captain of the Scottish Guard, on July 10, 1559. The standard interpretation has Montgomery as the young lion and Henry II as the old lion, because both used lions as their emblems. But Bugeot (1863) points out that Henry II (age forty) was probably only six years older than his adversary (whose exact age is uncertain), that neither one actually used a lion as an emblem, and that the helmet of the King was neither of gold nor gilded. One might further add that with *classe* meaning "fleet" everywhere else in its many occurrences in the Centuries, it is rather suspicious to use a Greek derivation here. And certainly there was no union of fleets in 1559. And, in fact, a tournament is not "the field of battle."

Bugeot's concluding comment (1863, p. 455) on this quatrain, which may be said to have made Nostradamus famous, is "There is not, then, as far as I can see, a single word in this quatrain which is applicable to the unhappy end of this prince."

The final judgment must lie somewhere between these two extremes. Indeed, poetic license would make only lines 1 and 2 substantially acceptable. Line 3 is more dubious. The wound not only did not put out the royal eye, but hardly touched the eye itself. A splinter lodged above his right eye and broke the veins of the pia mater. Line 4 is a complete failure. There was only one wound (unless an abscess be counted) even for the fancy Greek derivation, and certainly no union of fleets. The most important of all reasons for rejecting this interpretation is, as we shall see, that Nostradamus had big things in store for Henry II as the new Charlemagne.

36. Clear enough. The nearest fulfillment seems to have been when Henry III had his adversary, the Duke of Guise, murdered, as well as his brother, at Blois (December 23, 1588). But this was far from exterminating the House of Guise. According to Guynaud (1693), Henry missed the opportunity of putting to death Mayenne, the real troublemaker, so that he was obliged to aim later at the extermination of the whole House of Guise. Bouys (1806, p. 56) applies it to Louis XVI and the Duke of Orléans. To Roberts (1947) it refers to Napoleon and Toussaint L'Ouverture, the Negro warlord of Haiti, of all things.

37. The scene here is limited only in that it must be on the sea. The last line is a bit too obscure for all but the most arbitrary of suggestions.

38. The Sun is likely to be the Papacy and the Eagle the Empire, but the text leaves uncertain whether the struggle is between the two, or between them and a third power.

39. This quatrain has been applied to the suspicious deaths of two princes, Don Carlos of Spain (1568) and Louis of Bourbon-Condé (1830). Each interpretation is full of loopholes. In the case of the first, the blond elect was Carlos' stepmother, of whose relations with her stepson Philip II was very suspicious. But it has never been proven that Carlos died an unnatural death. Furthermore, the blond elect is not female, and the rest fits poorly.

Le Pelletier's application to the last of the Condé is somewhat better.

The Prince was found hanged (though hardly in bed). According to Le Pelletier (who is far from unprejudiced) he was "done in" because he favored the hero of the 19th-century Nostradamians, the Duke of Bordeaux (alias the Count of Chambord). Le Pelletier further insists that Condé was blond, and that he had written a will in favor of Bordeaux, which was hidden and replaced by an earlier one in favor of Louis-Philippe's son, the Duke of Aumale. The slavery of line 3 he sees as referring to the regimes of the Orléanists, the Republicans and the Bonapartists after Condé's death.

40. In this verse we are in big-time geopolitics, involving the Ottoman Empire and Egypt. But what is the false trumpet concealing madness? The debasing of coins by edict was an old trick of Christian sovereigns which may well enough have been imitated by the Sublime Porte. But it was not until the 19th century that the Egyptians rebelled, and then it was not over the coinage.

41. Jaubert applies this to events during the French invasion of Italy in 1556-57, with rather dubious authenticity. Line 2 is rather general while lines 3 and 4 (for which Jaubert has intricate explanations) defy historical records. Boswell (1941, p. 208) applies it to events in 1940: Dunkirk and the Fall of France, the whore being the Third Republic and the poison and letters Nazi indoctrination of prisoners.

42. Le Pelletier ties this one up with 11 and 12 as part of the autobiographical material. He claims that inasmuch as Good Friday was the best occasion for magical evocations, this verse tells on exactly which night Nostradamus evoked his "demon" in accordance with the rites prescribed by Psellus in *De Daemonibus*. But what with the change of calendar and the mysterious "Gothic count" (which some commentators insist means that Nostradamus foresaw the calendar change and is thus designating the Old Style), it is difficult to tell the date intended. In the years immediately preceding 1555, Good Friday came on April 15 in 1552, on March 31 in 1553 and on March 23 in 1554. Since the calends was the first day of the Roman month, the tenth would presumably be April 10. If, however, as some commentators would have it, the date designates ten days *before* the calends, March 23, 1554, works out very nicely. This would then be the date on which Nostradamus wrote his first quatrain.

43. The change of Empire probably refers to nothing more than a new Emperor, the death of his predecessor having been foreshadowed by the mysterious movements of a pillar of porphyry.

44. Le Pelletier applies this one to the abolition of the worship of God and the establishment of the Cult of Reason on November 10, 1793, followed by the Festival of the Supreme Being on June 8, 1794. The Constitution accepted by the King on July 14, 1790, had provided for the dissolution of all ecclesiastical orders and a civil constitution for the clergy. Refractory priests can certainly be said to have been persecuted. There being so little demand for church candles, the price may well have dropped greatly. On the whole, this prophecy was fairly well fulfilled.

45. This verse is less a prophecy than a tirade against schismatics and heretics who have broken the unity of the Church. Whatever lines 2 and 3 mean, they probably refer to Calvin (rather than Luther).

46. All three towns are in proximity to one another in the Department of Gers in southwest France. Perhaps meteorites are intended.

47. This quatrain provides proof that even a fairly specific prediction can be applied more than once. There is little reason to doubt that Nostradamus intended it as a tirade and wishful-thinking prophecy against Calvin's theocracy at Geneva. However, it has been applied with far more success to the debacle of the League of Nations between 1931 and 1939.

48. This rather incomprehensible bit of cosmology may provide some people with information about the end of the world, but we are not amongst them. Wöllner calculated that Nostradamus used 4184 B.C. as Creation Year, which would appear to place this verse at A.D. 2816. Roberts (1947) has it much simpler: in the year 7000 the Sun will destroy the Earth.

49. Just what state Nostradamus had in mind for Aquilon, the North Wind, is another mystery. Chavigny, supposedly his disciple, is no help in writing that Aquilon "has a very long and large extent, such that it could be called another world, if we include all Germany, Poland, Lithuania, Livonia, Gothia, Sweden, Norway, Scandia, the isles of the Ocean and come to Muscovy, the two Sarmatias, up to the columns of Alexander and even the Caspian Sea, and take Scythia on this side of Mount Imaus, otherwise called Great Tartary; all this is part of Aquilon as well as other provinces that I do not mention." In current geography, Scandinavia, Germany, Poland and Russia.

Indeed, in the war with Austria of 1682-99, the Turks made great advances, carrying them to the gates of Vienna in 1683. But then followed their long retreat from Europe. Almost by way of a direct slap in the face for our prophet, it was in 1699 that the Treaty of Karlowitz obliged Turkey to give up most of her territory north of the Balkans. Furthermore, in the very year 1700 the Turks lost Azov to the Russians (though later winning it back to hold again, 1710-39). The prophecy is thus quite clear, and quite a clear failure.

Roberts (1947) as usual gets a remarkable message out of it. "In the year 2025, by ritual, China, having completed her industrial and economic expansion, will absorb almost the whole of western Russia and Scandinavia."

50. Whether or not such was Nostradamus' intention, this prophecy fits the United States quite nicely, certainly better than any other national candidate. The United States is surrounded by three seas, has a unique Thursday feast in Thanksgiving and has of late, at least in the 1940's, fulfilled lines 3 and 4. Which, while most interesting, does not preclude the probability that the verse was intended for an individual, in which case the aquatic triplicity would concern the astrological configurations at the time of his birth. The Thursday motif is found also in 1071.

51. The actual prophecy involved is completely general, and limited only

by the occasions on which the configuration of line 1 occurs. According to Wöllner, the configuration occurred twice, on October 19, 1583, and December 13, 1702, and will again on September 2, 1995. The 1702 date found Italy and France involved in the War of the Spanish Succession and thus would fulfill the prophecy quite well. The Nazi Norab (1941) finds that it will occur again on September 12, 1994. Perhaps he and Wöllner could compromise on February 25, 1995.

52. The two wicked ones are Mars and Saturn, both malign in astrological usage. According to Wöllner, the configuration has occurred (from 1555 to the fall of the Ottoman Empire) in the following years: 1572, 1602, 1660, 1662, 1690, 1720, 1748, 1777, 1779, 1807, 1809, 1837, 1867 and 1895. The only sultan to be removed upon one of these dates was Selim III in 1807. But although deposed in 1807, he was strangled only in 1808. This is close, and furthermore, the other lines were fulfilled nicely at this time. Napoleon, who had brought the Church back to power in France, at the same time kept Pius VII a prisoner and otherwise asserted his authority violently. In 1807 he was at the height of his power, Austria, Prussia and Russia having been defeated in turn. Only the Russians managed to maintain any semblance of an independent policy.

53. Le Pelletier applies this one to the Creation of Assignats on December 19, 1789. The confiscated property of the Church became security for the government notes. Inflation and economic chaos followed "overproduction" of the notes. The other lines go well enough with the period, and the interpretation is quite credible.

54. If we add fifty-nine years (two revolutions of Saturn) to 1555, we find this prophecy covering the period 1555-1614. This period certainly saw great changes, including that of a dynasty (or at least of branches thereof). The mobile sign is Libra the Balance, which influenced Austria in geopolitical astrology. More Habsburg skullduggery is thus suggested, at the expense of the enigmas of line 4.

55. The climate here is probably astrological rather than meteorological, but either way it remains a mystery. The airborne reference in line 3 is noteworthy. According to Hugh Allen (1943, p. 101), "Here again, we find the use of Babylon as a metaphor for Paris. As France is the most Occidental country of continental Europe, so Russia is the most Oriental." Clear?

56. The cosmology here is somewhat similar to that of 148.

57. Le Pelletier applies this well enough to the French Revolution and the execution of Louis XVI. To Roberts (1947) it represents a "clear and forthright prediction" of the Japanese attack on Pearl Harbor and the Japanese Co-prosperity Sphere.

58. The first two lines may be interpreted as the Caesarean removal of a human monster, or as an allegory. Jaubert sees it as the former, referring to the birth of a two-headed child recorded by César Nostradamus, and trusting that it had four arms also. The last two lines he applies rather unconvincingly to the wars of 1555-57.

Le Pelletier makes the allegorical interpretation. The belly cut is the House of Bourbon, whose head was removed in 1793. The two heads are the royal members after 1815, i.e., Louis XVIII and Charles X. The four arms are the uncrowned Dukes of Normandy, Berry, Angoulême and Bordeaux, following the Imperial Law of Napoleon, extending to Piedmont and the Papal States. The interpretation breaks down on the inadequate explanation of the last two lines. The reading of Piedmont for Fossano is reasonable, but Ferrara was not annexed by the Papacy until 1598. Since 1208 it had been a duchy under the Este dynasty.

There are a few other possible leads to what Le Pelletier makes the Eagle's law. Aquila, one of St. Paul's most faithful converts, is commemorated in the Roman martyrology on *July 8*. On July 13, 1031, the Patriarch of Aquileia consecrated its cathedral. The city then was a smaller reproduction of the ancient metropolis, destroyed by Attila in 452 and the Lombards in 590. Venice, founded by its refugees in 452, took over its power, and in 1451 its patriarchate.

59. Little can be said of this clear but insignificant prophecy. Le Pelletier applies it to the Second Republic, when Lamartine gave way to the dictatorship of General Cavaignac (1848) and some radicals were sent to the Marquesas Islands in the Pacific. Roberts (1947) finds that it refers to Hitler's cremation of Jews.

60. Hailed as a magnificent prediction of the birth of Napoleon, it can be applied equally well to a Holy Roman Emperor (which Nostradamus probably meant) Ferdinand II (1619–37), born at Graz, about ninety miles from Italy, and surrounding himself with a person like Wallenstein in the Thirty Years' War, which certainly cost the Empire dearly.

61. This is another prophecy of doom for Calvin's republic at Geneva, with the Swiss of Geneva revoking their previous invitation to Calvin to impose on them his theocratic absolutism. They had indeed banished him in 1538, but after his recall in 1541, he retained absolute power until his death in 1564.

62. Latona in classical mythology was the mother of Apollo and Diana, respectively identified with the sun and the moon. In poetry the lady is occasionally used in place of her daughter. Wöllner's charts show one "great cycle" of the moon between 1288 and 1648, with the next one coming only after 3797 (in 3808) and several lesser cycles of 252 years, ending in 1576, 1828, 2080, etc.

63. Since this prophecy includes travel by air amongst the blessings of postwar peace, its application would seem limited to the 20th century, and after, and as such is rather interesting.

64. No commentator has gotten any really bright idea as to the identity of the pig-half-man, who appears in 369 (as the half-pig) and perhaps also in 844 (as the half-man). Le Pelletier rather capriciously applies it to one of his pet villains, Signor Garibaldi. Fighting in the sky sounds very modern; perhaps Nostradamus had "signs in the heavens" in mind. Or perhaps scien-

tific developments of 1960 offer a solution: a Soviet illuminated, giant, propaganda-transmitting satellite balloon constructed in the image of the porcine Big Brother of the Soviet Animal Farm, Nikita Khrushchev.

65. This one is certainly thoroughly specific and detailed, but no attempt at confirmation of it has ever been made, i.e., the hands of a prince on a tennis court burned off by a lightning bolt.

66. Viviers and Tournon are in Ardèche, Pradelles just over the border in Haute-Loire, in east-central France. Montferrand, in the Puy-de-Dome, did not join with Clermont (to become Clermont-Ferrand) until 1731. A rather pointless quatrain.

67. A rather typical specimen of Nostradamian terror, similar to much in the Preface and Epistle.

68. Many interpretations are in order for this rather general one, including perhaps the July 16, 1918, murder of whichever three members of the Romanov family are considered innocent.

69. This quatrain probably predicts, like 1049, another terrible eruption of Mount Vesuvius, a round mountain about 4,000 feet in height. There have been about eighteen eruptions since the prophecy was written, but none as terrible as implied here, or as the one in A.D. 79, which buried Pompeii and Herculaneum.

70. This quatrain is fairly specific. There have been several occasions on which France and Persia were at war at the same time, but as France was usually allied with the Turks, and Persia an enemy of the Turks, they were on different sides. There does not seem to have been any fulfillment of it, at least not yet.

71. The marine tower may be the tower of Bouc referred to in 128. We know of no time at which the Spaniards, Algerians (the Barbarian corsairs) and Genoese all made attacks in that area since 1555. "Those of Pisa" probably designates the Tuscans, Pisa having been sold to Florence in 1405. Turin was the capital of the Duchy of Savoy. With at least thirteen variable factors, this prophecy is extremely specific and would have reflected great glory on Nostradamus, had it ever been fulfilled. It never was.

72. Very lucid and quite specific, but with no conceivable historical verification. The setting is southern France. The casualty figures could be correct only in modern times.

73. A rather far-ranging quatrain, including French, Spaniards, Venetians, Algerians and Persians. How Nostradamus fitted in what is apparently a Persian *drang nach West* with his Neo-Arab Empire can only be guessed at. The only time since 1555 that France was assailed on five sides was 1813-14, and then only by Europeans.

74. And yet another colorful and action-packed prophecy (however inscrutable). The stage extends from northwest Greece to Syria (all part of Turkey till the 19th century). Two enigmatic characters mentioned again elsewhere (see Index) are found here. The subject is quite possibly a new Crusade, a theme found in many quatrains. However, line 3 may indicate a

new Turkish onslaught on the Empire, which did occur in 1683. Barbarossa (Redbeard) was the nickname of the 12th-century Emperor, Frederick I, and of a Turkish family which took over leadership of the Algerian corsairs (most active *before* Nostradamus wrote). There is also some indication Nostradamus applied this name to young Philip of Spain, with a reddish-blond beard.

75. Savona was a sort of autonomous protectorate of the Genoese Republic. Siena was a free city that had long resisted the Florentine yoke and allied itself with France, which sent a garrison. On April 22, 1555 (probably after the quatrain was written) the French garrison surrendered to the Florentines. Ancona had belonged to the Papal States since 1532.

76. Le Pelletier is at his most ingenious in applying this verse to Napoleon. In his very name he sees his destiny, derived from the Greek, *ne-apolluon*, "certain destroyer." To prove that his insertion of the extra *e* is not arbitrary, he cites the inscription on the Vendôme Column:

NEAPOLIO. IMP. AUG.
MONUMENTUM, BELLI, GERMANICI
ANNO MDCCCV.

Certainly the prophecy fits Napoleon well enough. Hugh Allen (1943, p. 601) sees it for our own Henry Wallace!

77. The outstanding promontory between two seas is Gibraltar. The fortifications were first constructed in the 15th century by Juan Bautista Calvi and El Fratiano, and improved in the 16th century by Daniel Speckle, but none of these is known to have died of the bite of a horse (but may have). Line 3 is based on the myth of Theseus. The black sail was the customary insignia of the ship carrying the human sacrifice for the Cretan Minotaur. Theseus promised his father to replace it with a white one if he returned successful. In the rejoicing, he forgot his promise. When the old man saw the black sail from the Acropolis, he flung himself into the sea. In 259 and in the Presages, Neptune appears to be the Moslem navy, so that the quatrain in effect predicts a Moslem victory, i.e., putting away the black sail of bad fortune, in the vicinity of Gibraltar. Actually, they did poorly at sea after this time (1555). See also 31.

78. Marshal Pétain has of late been a candidate for this quatrain, but the case is none too good. It is too general to be of much note.

79. A rather typical Nostradamian quatrain, involving a number of French towns and at least one barbarism. All the towns are in the Southwest, and all except Bayonne on or near the Garonne. According to one theory, widely disputed, Condom gave its name to a famous rubber article. The connection of the bull-sacrifice (bullfight?) is not clear.

80. Line 1 apparently indicates some cosmo-astrological subdivision of the heavens, from which a hail of meteorites will fall.

81. This is one of those very unusual type of quatrains, with no con-

ceivable application in the intervening centuries since it was written, but with at least a potential application now on the horizon. It ties in with 65 in suggesting pioneer astronauts of one sort or another. By this interpretation, the voyage would be rather unsuccessful, and especially fatal to three whose names begin, respectively, with K, L and Th.

82. This one is highly obscure, notwithstanding the last line.

83. Greek victories over Italians seem to be suggested by lines 3 and 4. The first time this occurred since the 6th century was in 1940. The German machinations take care of line 1 well enough, but it is doubtful if the conjunction (if such it is) occurred that year.

84. The Moon undergoes an eclipse, the Sun looks reddish. The rest is incomprehensible, apparently allegorical or metaphysical.

85. Le Pelletier (from Guynaud, and he from Chavigny) applies this one to the closing Valois days. Catherine will not approve of Henry III having the Guises murdered (December 23, 1588). The envoys from Paris and the deputies to the Estates-General at Blois will remonstrate with the King against the deed. The Duke of Mayenne assumes the leadership previously exercised by his two brothers, taking the title of Lieutenant-General of the Realm, and acting as chief of the League (1589-94). The last line is applied to the murder itself, the anger, hatred and envy being that of Henry III.

86. One of the most colorful of the quatrains, even if never fulfilled. Probably Mary Stuart came closest to fulfilling it (to date). In May, 1568, she escaped from captivity, and, after being defeated a second time by her half-brother Murray, fled to England. However, she seems to have been quite fully clothed during her flight, and did not pass the border river on horseback (but by ferry).

87. It is fairly certain that Nostradamus is here predicting an eruption of Vesuvius, and earthquake around Naples. Vesuvius is twelve miles from Naples. The third line can mean practically anything. Arethusa was a nymph who was chased by Alpheus from Greece to the island of Ortygia off Syracuse in Italy. When she called on Diana to save her from the fate worse than death, Diana obliged by transforming her into a fountain. Another version has her changed in Greece into a stream which passed under the sea and came out a fountain in Sicily. As there is nothing of blood in the legend, Nostradamus' inference is difficult to see. Boswell (1941, p. 349) finds that it is New York that will be destroyed by this earthquake.

88. The divine sickness may be epilepsy, or, as Le Pelletier would have it, the disease based on "whom the gods would destroy they first make mad." He applies it to Napoleon, translating it as divine anger. In 1808 Napoleon was at his peak. Then followed the Spanish revolt, his divorce and remarriage to Marie-Louise of Austria and the Russian fiasco. Even before the last event, such shrewd characters as Talleyrand were withdrawing support. The shaven head is justified by his short hair in contrast to the long hair and wigs of the rulers of the *ancien régime*.

89. This simply predicts that the Spanish will overrun France. But neither in 1557 nor in 1589-93 did they come very far beyond the borders.

90. Langon is thirty miles southeast of Bordeaux, on the Garonne. Orgon is about thirteen miles north of Nostradamus' Salon. The tocsin was an alarm bell, a signal of danger. The prophecy is thus quite clear and specific, involving an invasion, a French defeat and the birth of a monster at the same time. There are two scenes, the Southwest and Provence. The monster is probably another two-headed baby or such.

91. This is so vague and general as to be worthless.

92. Jaubert applies this one to the late Valois period, starting with the peace of 1559. Pillage and rebellion did indeed follow in the Civil Wars of 1562-94. The refusing town is La Rochelle, which put up a stout defense against the crown in 1572-73. The figure in line 4 Jaubert considers about correct for the casualty rate in the wars, which is highly dubious.

There was a limit to what Le Pelletier, writing under the Second Empire, could say; otherwise he might have anticipated another interesting interpretation, referred to by Boswell (1941). Line 1 he applies to Napoleon's slogan, *L'empire, c'est la paix*. Lines 2-4 are applied to the Franco-Prussian War, nominally begun over the refusal of the King of Prussia to agree to the humiliating demands presented by the French. On line 4 Boswell really goes to work. Juggling casualty figures from several publications, he comes out with the exact total of 333,333. The *Encyclopaedia Britannica* gives French casualties as 156,000 dead, 143,000 wounded and disabled and 720,000 surrendered. (Boswell chooses only certain key battles.)

To Roberts (1947) it shows that "The sneak attack on Pearl Harbor, by the Japanese, ushered the U.S. into World War II, resulting in 350,000 American casualties."

93. The mountains are certainly the Alps. The Cock was the symbol of the ancient Gauls. (Nostradamus used it for obscurity; the French Revolutionists adopted it.) The Lion may refer to Venice, with her Lion of St. Mark, or to other powers. "Celts" is probably used synonymously with French and Gauls. *Castulo* still remains an enigma (see 131).

94. This quatrain probably predicts the murder of Andrea Doria (1468-1560), tyrant of Genoa and Admiral of the Imperial Fleet. It never occurred (though his nephew Gianettino had been the victim of such a murder in 1547 in the course of an attempted pro-French coup). The identity of "the new Mars" of line 3 and the lady of line 4 is less readily apparent.

95. A perfectly clear and comprehensible prophecy. An illustrious leader who is one of twins sired by a monk is by no means a generality bound to occur sooner or later. Had it occurred, it would have reflected great credit on Nostradamus. Making use of Dumas' version of *The Man in the Iron Mask*, Larmor (1925, p. 160) applies this one to Louis XIV, born at Saint-Germain opposite the monastery of Loges. But he denies that the twin became the Man in the Iron Mask. Rather, the latter was the son of Dowager Queen Anne and Cardinal Mazarin.

96. Here we have a persecutor whose heart is softened by the blandishments of some wily character. Rather general.

97. This quatrain has been applied to the revocation of the Edict of Nantes by Louis XIV in 1685, whereby most Protestants were driven out of France. Line 1 would refer to the unsuccessful attempts at extermination in the 16th century. Louis' morganatic wife, the hyper-pious Madame de Maintenon, is known to have added her tongue to the voices advising Louis to take this fatal step.

98. Another very lucid prophecy that does not seem to have been fulfilled. The only time since 1555 that any distant nation had an expeditionary force fighting in both Thessaly and Crete was in 1940. But the British casualties were a good deal larger than 5,000 and nothing is known to have occurred to justify the last line (though the meaning of "marine barn" is rather obscure). To Roberts (1947) this tells of the escape of Adolf Hitler in a submarine. Crete was Venetian till the Turkish conquest of 1645-69. Thessaly had been held by the Turks since 1393. In 1821 the Egyptians were in Crete but not in Thessaly.

99. Much too general for any interpretation. Narbonne is in southwest France.

100. The great bird is assumed to be the dove of peace. The verse would thus seem to fit any peace ending a Franco-Italian war shortly after the death of a leader. Dôle is in Burgundy; Mirandola, if this be intended by aphesis, is about thirty miles north of Tuscany.

Century II

1. This quatrain predicts two very specific events. The first is a new English overrunning of France (like that of the 14th century). The second is a series of conquests by Genoa. But Genoa never reversed the decline it had already fallen into in Nostradamus' day, although it was able to get back Corsica in 1559, when its tyrant, Doria, switched back to the French side.

2. The meaning of blue and white heads is completely obscure. Perhaps it refers to a plume or ornament worn on the helmet of warriors, or to the livery of the great houses. The white would then be identified with France.

3. A sea made so hot that the fish within it are almost cooked is a rather quaint idea. It occurs again in 598. Euboea is an island northeast of Athens. The biscuit probably refers to sea biscuit or hardtack. The relationship between the three places is difficult to see. Rhodes belonged to the Turks from 1522 to 1912, Euboea from 1470 to 1831.

4. A very simple prediction that the Barbary corsairs would become worse than ever. Perhaps Garençières, confused about his dates, lets the cat out of the bag. "This prophecy," writes he, "hath been once already fulfilled, when the famous Pyrate Barbarossa, being sent by the grand Seigneur, to help the French king against the Emperour Charles the V, in his return

home, plundered all that Coast, and carried away an innumerable multitude of people into slavery." All of which happened ten years before the quatrain was written.

5. Seeing a possible configuration in line 1, the pro-Nazi Norab (1941) finds that it will next occur on March 23, 1996. "Latin land" would properly be the land of Latium, extending from just north of Rome to north of Capua, along Italy's west coast. But the term may be used loosely. If it has not yet been fulfilled, it is hardly likely that any ships of 1996 will be using oars. Roberts (1947) finds that it applies to General Mark Clark's secret mission to North Africa (*sic!*) in 1942. There have been other recent interpretations with "iron fish" representing a submarine.

6. This one is too general to be of any note.

7. "The isles" here probably refers to some of those along the southern coast of France, long used for dangerous prisoners, political or otherwise. To Roberts (1947) it foretells the rise of a great Australian leader. There are records in medical annals of babies born with two teeth, including, allegedly, Louis XIV (see Gould and Pyle, pp. 242-43).

8. Le Pelletier, apparently inventing a meaning of *goffe*, applies this one, like 144, to the Feast of the Supreme Being on June 8, 1794, which Robespierre considered more workable than the Goddess of Reason of the extremists. As a matter of fact, even with the proper meaning of *goffe* established, Le Pelletier's version holds fairly well. Nostradamus seems to be predicting another of the long succession of "back to the simple way of the Apostles" reform movements, using classical-style churches, rejecting all the fancy rites of the Catholic Church and returning to the simplest precepts of Christ, the Apostles, and others. Such was undoubtedly the justification given by Robespierre's clerical henchmen. However, the verse was in all likelihood intended for Protestants.

9. This prophecy appears general, but it actually requires for fulfillment the concurrence of at least three specific factors. First, there must be a ruler noted for his thinness, or for being a vegetarian. Second, he must plunge his country into a war disastrous for either his own country or the country attacked (the old ambiguous Delphic trick). Third, his chief opponent must be noted for his easygoing nature. Hitler and Roosevelt make one of the best possible combinations, but it breaks down on the time element. The best effort has been to claim that Hitler really came into power when the elections of 1930 made the Nazis the second-largest party, but this is a good bit to swallow. To Hugh Allen (1943) the subject is the "war-monger," Franklin D. Roosevelt himself, with the handy dates November, 1932-November, 1941. Republican readers, take note.

10. This quatrain is fairly general, but line 3 has the "woe to the clergy" theme again, which was not however fulfilled at the turn of the century (1600). The last line is likely to be fulfilled in any period, most of all in the 20th century.

11. Garençières gives an interesting but rather dubious interpretation

which, as usual, he stole from Jaubert (p. 428). "This is an Horoscope, for the interpretation of which we are beholding to Mr. Mannessier of Amiens, who saith that the Father of the Lords l'Aisniers went to Nostradamus his friend, to know his childrens fortune, who sent him these four lines for an answer." He then gives very unconvincing details.

However, it is possible that "the realm of the privileged" refers to Poland, notorious for the already-archaic privileges of its turbulent nobility. When Nostradamus wrote, the last King of the Jagellon dynasty, Sigismund II, was without heir. Nostradamus may well have meant to predict that a French prince would eventually be chosen King—which is exactly what did happen (1573). However, it is difficult to apply the third line to Edward of Anjou (Henry III). He was the third son of a second son. If Nostradamus' meaning was such, it was further nullified by the fact that the French prince in question never had any children, and slipped away in 1574 to become King of France. Guynaud (1693) saw it in this sense, after making a few "corrections." *Fors* becomes *forts* (strong) and *l'aisnier L'anric* (for Henry). Line 4 he takes to simply mean that the dynasty will die out.

12. Other than that this prophecy is of the religious sphere, little can be said of it.

13. Le Pelletier concludes his future-interpreting verses by applying this one to Judgment Day. Line 1 he applies to the sacraments, the rest to eternal life in the Kingdom of Heaven, all of which may quite well have been what Nostradamus had in mind.

14. Like Tours, Gien is on the Loire, but it is more than one hundred miles further up the river. The verse would seem to concern rebellion against the authority of a French queen who is regent. If it be granted that Nostradamus did indeed foresee the imminent death of Henry II, the verse may have been intended for Catherine de' Medici.

15. One of the more specific verses, involving several variable elements. In line 1 we have a monarch assassinated. Line 2 probably indicates a configuration prevailing at the time, though it may have a more complex meaning. In line 3 we have a mighty war effort. The last line tells of three separate states being placed under interdict: Florence or Tuscany (Pisa), Savoy (Turin and Asti) and Ferrara. It is of course possible that just the cities are under interdict, with no synecdoche involved, but this would be unusual. There is some further doubt about the subject in that while Asti had nominally belonged to Savoy since 1538, it was not until 1575 that the Duke really established his authority there. And in the case of Pisa, Nostradamus may have foreseen that the French would free it of the Florentine yolk. In any case, the prophecy was never fulfilled. None of the cities or states has been under interdict since. The nearest thing to fulfillment (retroactively) had come under Pope Julius II: From August 9, 1510, to July 4, 1512, Alfonso, Duke of Ferrara, was *threatened with* an interdict. And on July 18, 1512, an interdict was laid on all cities adhering to the *Council of Pisa*. Perhaps these facts were in Nostradamus' subconscious. Once again, a very un-

fortunate failure of a highly specific quatrain the fulfillment of which would have brought the prophet great glory.

16. Le Pelletier applies this one to his own day. Line 1 signifies the Kingdom of the Two Sicilies, all the places named being the chief cities of that kingdom. Line 2 refers to the revolutionists of 1859, drawing upon themselves the ire of heaven for their anti-Bourbon activities. In line 3 they are given moral support by England (London) and Belgium (Ghent and Brussels) and physical support by Garibaldi's troops from Piedmont (Susa). This application is probably as close as the quatrain can be brought to fulfillment, for the simultaneous interplay of forces from Savoy, England and the Low Countries in the Two Sicilies is hardly frequent (and never really happened). What Nostradamus apparently had in mind was trouble for Philip of Spain. In 1554 Charles V gave him Milan, and later Naples (but not until 1556 Sicily) and married him to Queen Mary of England. At just about the time Nostradamus wrote, Philip received the Netherlands. According to this quatrain, it would seem that Charles V's Viceroy of Sicily is to try to take Naples away from Philip in the chaos following Charles V's departure from the scene, with Philip trying to hold his own with forces from his various dominions: England (London), the Netherlands (Ghent and Brussels) and the satellite Savoy (Susa). Such an attempt to deprive Philip of Naples did actually occur in 1556, but it originated with the Pope, who invited the French to drive out the Spanish and set up a French prince as King (see "Historical Background").

17. Another one of those odd, strictly local quatrains, suggesting an event that Nostradamus once witnessed. The problem is to discover what field (near Elne?) had in classical times a temple of Vesta or Diana (equally acceptable as the chaste goddess). *Elne* is an anagram for *Ethne* only by using the Greek alphabet, wherein *th* is one letter. Elne is, however, in the shadow of the Pyrenees. It is rather useless to try to interpret line 3. As for line 4, Elne lies between the Réart and the Tech, each of which flows east into the Mediterranean.

18. This one is perfectly clear and, by virtue of the last line, very specific. It requires the concurrence of three highly unusual events: (1) a fierce rainstorm impeding a battle; (2) prodigious droppings from the sky; (3) the sudden and approximately simultaneous death of seven important figures "by land and sea." Although the odds against the concurrence of these factors are great, it could just as well take place in a thousand years as in past years.

19. Far too general to be of any worth, and resembling the Presages.

20. This verse has been applied quite reasonably by Jaubert (1656) to the capture of Huguenots of varying social degree in a raid in the rue Saint-Jacques in Paris in September, 1557. Henry II then went to look at them, accompanied by his children, and was annoyed to see that they had not been taken without wounds having been inflicted. However, the quatrain is probably sufficiently general to bear other applications.

21. Biremes are vessels with two banks of oars, triremes with three banks.

Though sailing ships came into ever greater use in the great oceans, galleys continued to be used in the Mediterranean for a century. However, most were single-banked. Salt seems to be used in many places in the Centuries. In this sense, its probable meaning is wit, good sense, wisdom, etc. Euboea is a large island northeast of Athens, taken by the Turks from the Venetians in 1480, then lost to the Kingdom of Greece in 1831.

22. The large number of variants and classical words makes it difficult to clarify this quatrain. It probably belongs to the "New Crusades" theme of Nostradamus (or, if the variants are accepted, to some sort of internal Greek struggle). In another verse (931), Nostradamus appears to predict that Britain would drop below sea level, in which case the "submerged isle" rendezvous may indicate the English Channel area. The last line probably refers to a change of Popes.

23. Courtiers are most likely indicated by the palace birds. The other bird may be an eagle. The quatrain is really hopelessly vague.

24. With *Hister* as an anagram for "Hitler," this quatrain was long held by contemporary Nostradamians to forecast the fate of Hitler. It must be admitted that it is difficult to see what the Danube being dragged in an iron cage could refer to.

25. The guard here probably refers to foreign mercenaries, such as the Swiss or the Albanians. "Higher marriage" suggests more pay in the service of a ruler for whose benefit their treachery would be. But then, in the 20th-century lingo, the traitors are double-crossed. Since the use of mercenaries came to an end in France (the probable scene) in 1792, this verse would have to have been fulfilled by then.

26. The Ticino River flows into the Po east of Pavia. The second line concludes with aposiopesis, as do many.

27. Writes Garençières, "By the Divine Word . . . you must understand a Divine or Theologian, called in Greek Theologos, which signifieth a Divine Word." This is plausible, though the whole verse is very obscure.

28. A very intriguing prophecy. If by "the Prophet" he modestly refers to himself, we have *NostraDAmus*. If he refers to the Islamic one, we have *MaHOmet* (or *MoHAMmed*). Diana is the goddess of the moon, and the day of the moon is Monday. It would then appear that the subject of the verse is to make Monday his Sabbath. Even with the choice of three sets of initials, this quatrain can be termed highly specific. Hugh Allen (1943) applies this one to himself!

29. One of the "conquering Orient" theme. The invader comes to France by way of Italy. Probably intended for an Arab or Persian, the Turks being France's chief ally and friend in Nostradamus' day. Is aerial navigation intended in line 3? In this age, the rod would suggest a "secret weapon." Bouys (1806, p. 82) sees this one for Napoleon (Corsica being east of France [*sic!*]). Other commentators derive the appellation from his Egyptian campaign.

30. Le Pelletier vents his wrath on Voltaire & Co. for this one. Voltaire,

he says, renews Hannibal's hatred against Rome (this time the Roman Church), a hatred which Hannibal had called upon the infernal gods to witness. In *Journaux*, Le Pelletier finds a miraculous etymological prophecy (the daily newspapers being foreshadowed by the Encyclopedists). Actually, the verse is probably intended for an Antichrist. Babel was a city referred to in the Bible (Gen. XI:9) as the scene of a confusion of languages. It is also Hebrew for Babylon, which has become a synonym for voluptuous living, and occurs as such in 1096. Paris may indeed be intended.

31. In Roman times, Casilinum was a city three miles from ancient Capua. Modern Capua was built on the site of Casilinum, and it is probably to this city, or its river, that Nostradamus is referring. Campania province extended along the west coast from north of Capua to south of Salerno. Nothing is really predicted except a terrible flood of the Volturno River, which has doubtless occurred many times.

32. Dalmatia is the eastern shore of the Adriatic. The ancient Trebula Balliensis is now a tiny village eight miles northeast of Capua. Perhaps Capua is once again intended. Ravenna is a historic city of central Italy. The ancient province of Slavonia is bounded by the Drave, Danube, Theiss and Save rivers, and is now in northern Yugoslavia. It was part of the Kingdom of Hungary before and after the Turkish conquest. This prophecy thus extends to both sides of the Adriatic, with all fairly clear except for the obscure concoction mentioned in line 1.

33. Verona (which belonged to Venice), is on the Adige River, which may be the torrent mentioned here. It flows into the Adriatic parallel to the Po, about ten miles away. This is another ambitious verse, covering three 16th-century states: France and the Republics of Venice and Genoa.

34. Since the duel in question is to affect France, it is more than likely that the brothers are meant to be French princes. Such a mortal hatred existed between Henry III and the Duke of Alençon; with poetic license, the mutual intrigues might be said to constitute a duel. But there was no duel in the actual sense delineated here.

35. Another strictly local one, but quite specific. Although there are many towns at the confluence of two rivers, Lyons is the most perfect and most notable example in France. The last line would appear to give the date of the prophecy: on December 22 the Sun comes out of Sagittarius into Capricorn. Garencières insists that "This Prophecy was fulfilled about 90 years ago (c. 1582)" and cites Paradin's third book of the history of Lyons, chapter 22.

36. Torné-Chavigny (1870's) is convinced that in this verse Nostradamus sympathetically foresaw the trouble he got into with the Imperial authorities in 1858. However, it does seem quite possible that Nostradamus is indeed referring to his own writings here, the tyrant being some powerful enemy of Nostradamus seeking to undermine his influence with the King.

37. A perfectly clear little prophecy. It sounds general, but can anyone cite even one case in which it was fulfilled since 1555?

38. Jaubert applies this to the Truce of Vaucelles (1556) between Henry II and Philip II, which implied concerted action against the Protestants, including those in Philip's England. The truce was soon broken by Henry II, on the pretext of helping the Pope. However, the verse is general enough to allow other interpretations, including Hitler and Stalin (1939-41).

39. The third line makes this verse exceedingly interesting, but it is difficult to see what Nostradamus had in mind. In the 16th century the only place where German (Austrian), French and Spanish interests clashed was in the Grisons Canton and Valtelline Pass of Switzerland. The Habsburgs wanted to connect the Austrian and Spanish dominions through it; the French were as anxious to keep them apart. Perhaps the name "schoolhouse of the republic" is applied to the Swiss Confederation in general. Nostradamus would be most likely to apply it to the didactic Calvin's theocratic republic at Geneva. To Roberts (1947) this quatrain tells that "One year before Italy enters World War III, Paris will be overwhelmed by a terrific onslaught of atomic . . . rockets." Hugh Allen (1943) makes this helpful contribution: "March 18, 1937: An explosion of natural gas . . . destroyed the Consolidated Public School at New London, Texas. . . ."

40. This one is hopelessly vague and general.

41. All sorts of prodigies are to take place when a Pope dies (or, perhaps, is forced to move the papal seat from Rome). It is perhaps worth noting that nuclear explosions have been likened to a "second sun."

42. A quatrain equally gory and obscure.

43. This is a highly specific verse, requiring the concurrence of five factors: (1) a comet; (2) strife between three rulers; (3) a flood of the Po; (4) a flood of the Tiber; (5) some sort of sea serpent being washed up on the shore. Jaubert writes that on March 1, 1556, a "blazing star" was seen for three months. Henry II and Pope Paul IV went to war against Philip II. On October 14, 1557, peace was made. The next day, the Tiber had one of its biggest floods. When the flood receded, he claims, a serpent of prodigious size was seen (for which we have only Jaubert's not impartial word). This still leaves the Po, which he insists is a misprint for the Arno (*sic!*), flooded at the same time. As an amusing postscript to this little change, started by Jaubert, we note the following chain of events: Garencières (1672), in order to delight his readers with Jaubert's interpretation, translates *Pau* as Arno. Roberts (1947), faithfully copying Garencières' deliberate mis-translation, throws away the whole basis for it, substituting for the Arno sea serpent of 1556 a more timely comment on the imminent reappearance of Halley's Comet "due in 1985."

44. Le Pelletier makes an interesting application of this one to France in 1813-14. The Eagle is of course Napoleon, driven back by the Allies. The senseless lady is the France which broke her ancient monarchical ties, first as the Republic, then as the Empire. We can only add that while the Eagle is indeed the symbol of Emperor and Empire, Nostradamus probably had the Holy Roman Empire in mind, rather than a future French empire, in

which case the verse might be applied to the latter part of the Thirty Years' War (*ca.* 1642).

45. In line 2 we have another suggestion of aerial warfare, for which apparently a hermaphrodite ruler is responsible. None such known of to date.

46. During the course of any long war, some sort of comet or meteoric display is likely to be seen, so that this verse is really quite general. It can probably be applied to World War I or II as well as any.

47. Another blend of the very specific and very obscure.

48. According to Wöllner (p. 62), the configuration mentioned is very rare, and subject only to two occurrences mentioned in the period 1555–3797. The mountains are likely to refer to the Alps. When we consider the limitation of the dates, and the quite unique method of giving poison, this verse ranks as one of the most daring and specific. There now remains only one chance of fulfillment, in July, 2193.

49. Rhodes is the strategic island in the eastern Mediterranean. Byzantium is the ancient name for Constantinople (now Istanbul), and, by synecdoche, Turkey. The meaning is rather obscure.

50. Ghent was the chief city of Flanders, Brussels of Brabant. Flanders, Brabant and Hainaut were the richest provinces of the Netherlands, here apparently providing troops for a Habsburg attack on Langres, a key city near the 16th-century frontier. Line 3 might indicate that Nostradamus foresaw the revolt of the Netherlands in 1568. Line 4 is rather obscure.

51. This verse obviously refers to the struggle of Catholics and Protestants in England. Real Protestant doctrines were first introduced in 1549. Then in 1553 Mary Tudor succeeded Edward VI, restored the Catholic bishops, and in 1554 married Philip of Spain. A persecution of Protestants was beginning just when Nostradamus wrote the quatrain. But the exact meaning remains obscure.

A popular interpretation has "the blood of the just" as the martyrs of the English Revolution, avenging themselves through the Great Fire of 1666 (twenty threes plus six). The ancient lady is then St. Paul's Cathedral, the others of the same sect the other churches destroyed with it. It is indeed possible that "twenty threes the six" was intended for 66. But it would be more likely that Nostradamus foresaw a Protestant restoration under Elizabeth in 1566, not having foreseen Mary's death in 1558, with the peaceful succession of Elizabeth and return of Protestantism at that time.

52. This quatrain, together with the preceding and following ones, has been held to form part of a trio. From 1665 to 1667 England was at war with Holland. These two are likened to Corinth and Ephesus, though the significance of the latter pair is a mystery. (It occurs also in 33.) There was no particular connection between them. The former was in Greece, the latter in Asia Minor opposite the isle of Samos, near modern Smyrna. Both belonged to the Ottoman Empire in Nostradamus' day.

53. This one, of course, is interpreted as forecasting the Great Plague of April, 1665. The vengeance required was for Charles I, sold by the Scots

for £400,000 to Parliament on January 30, 1647, and condemned on January 27, 1649. According to our interpretation of 251, with which this one seems to be tied, the plague would be in the 1560's and the great lady of line 4 Queen Mary. (Also in 186?)

54. All that stands out amidst the obscurity here is that, following a flood, Rome will be attacked by a people from a distant country (which would seem to preclude French, Spanish or German invaders).

55. This one requires the concurrence of three factors, of which two are certainly not commonplace. First we have a bit of heroism by some despised person, resulting in his death. Second, we have an assassination at a banquet (in the best traditions of Renaissance Italy). The third factor, activity by Venice, was fairly common at all times. According to Hugh Allen (1943, p. 538) this quatrain foretells the siege of New York City by the Nazi-Fascist-Communist forces (*sic!*) in 1942, and the gallant death in battle of Mayor LaGuardia.

56. This one is quite specific, in an obscure sort of way.

57. Nothing can be clarified in this one.

58. Another of those both very specific and very obscure. The meaning may be that a baby that has lost a foot and a hand to a wild beast is to be carried at night to the gates of the fort of Nancy, whose device was a porcupine, in French *porc-épic*.

Torné-Chavigny (1870's) has an elaborate application for Napoleon, after Waterloo. Fleeing to Rochefort, unable to obtain passage to America, he surrendered to British Admiral Hotham. His bad luck Torné lays to treachery by his subordinates. The phrase "little great one" appears in another verse applied to Napoleon (285). Out of *Silene luit* Torné somehow or other gets an anagram for St. Helena.

59. Line 2 of this quatrain appears also in Presage 2, entitled "From the luminary Epistle on the said year [1555]," as does much of line 4. Apparently it refers to Turkey, then the dominant naval power in the Mediterranean. The trident soldiers may be the Turkish equivalent of marines, or troops of their French allies. Line 3 Jaubert applies to the strain put upon the resources of Provence when Toulon became the base for both the French army and the Turkish fleet, co-operating against the Habsburgs in 1558. The date is Jaubert's, and what he is referring to took place in the 1540's. Dragut did not work as closely with the French as Barbarossa had done. Jaubert admits that he knows of nothing to justify the strife in Narbonne at the time.

60. Presumably "the Punic faith" refers to Islam, perhaps because both were enemies of Rome. Line 2 takes us from India to the Atlantic without telling much of the common denominator. Line 3 is completely obscure, while line 4 appears to predict a naval disaster. The verse probably belongs to the "New Crusades" theme.

61. A very rich quatrain. The meaning of *Tamins*, however, remains uncertain. Grammatically, it is quite valid to consider it as syncope of *Tami-siens*, but there is something a bit too modern about English soldiers fighting

side by side with French soldiers, as this verse suggests. Aside from the centuries of mutual hostility, England seemed about to become part of the Habsburg Empire. There is a town of Tamines on the Sambre, about twenty miles northeast of Charleroi, in modern Belgium (and then in Brabant). The Trojan blood is that of the House of France (see 119). The meaning of "the port of the arrow" remains uncertain also. There is a town La Flèche on a tributary of the Loire, but that hardly makes it a port. Toulon derives its name from Telo-Martius. *Telum* means "spear" or "lance" and poetically could do for arrow, but *telum* is not the origin of the *Telo* (which, however, Nostradamus may not have known). La Rochelle had been a Protestant stronghold since 1554, but there is no arrow in its arms. The Gironde is the name given to the estuary of the Garonne, about thirty miles from La Rochelle. It is perhaps worth noting that on October 28, 1628, La Rochelle, in revolt against the government, was taken by Richelieu, after a siege of fourteen months and the dispatching of three fleets from England to save the Huguenots. But the picture of Nostradamus cheering the Protestants on is an impossible one.

62. This one all depends on the meaning of *Mabus*. In his list of Nostradamus' successful name-predictions, Jaubert identifies it with one Captain Ampus (the interpretation was to come in one of his later books, which never appeared). The only Ampus we find is a Henri de Castellane, Marquis d'Ampus, whose chief claim to immortality appears to be that he married one Marie de Villars-Branças in 1613. But at least the name is genuine.

63. The Russian city of Perm (now Molotov—or is it still?) was not founded until 1568, and not named Perm till the 17th century, so that is presumably ruled out. If Parma, it was seized by the Papacy in 1511, and on August 26, 1545, made into an hereditary duchy by Pope Paul III, in favor of his bastard, Pierluigi Farnese, whose son Ottavio was married to Charles V's illegitimate daughter Margaret, by whom he became father of one of the key figures of the late 16th century in the Netherlands and France, Alexander Farnese, Duke of Parma. In connection with the latter, and the juxtaposition of Parma and *Ivrie*, an interesting interpretation can be built. In 1590 Parma, having succeeded in separating the Belgian part of the Netherlands from the revolting Dutch and preserving it for his uncle, Philip II of Spain, was ordered to France to help the Catholic League against Henry of Navarre. In 1590 he was defeated by Henry at *Ivry*, a Norman village, the site of Henry's gallant order: "If you lose your standards, follow my white plume." Although he did advance further into France thereafter, all hopes of subjugating the French Protestants soon vanished, since the introduction of foreign troops rallied even Catholics to the side of Henry of Navarre (whose capital was Pau—suggesting in this context that the ever-ambiguous French word *Pau* might be left in this case as the city instead of being rendered as the Italian river Po). Parma, who might be said to have served Philip in his capacity as King of Naples (Ausonia), died in 1592 after receiving a wound at the Battle of Rouen. Doubtless it could be shown somehow

that he responsible for the wound might properly be called "least at the wall."

Boswell (1941, p. 204) applies the last line to the death of André Maginot (builder of France's supposedly impregnable wall to the east in the 1930's), due to typhoid fever contracted from tainted oysters, and the entrance of Italy into World War II.

64. This one is probably another of those hopefully predicting the imminent doom of Calvin. Unfortunately, Calvin was born nowhere near the Cevennes mountains. However, his chief lieutenant, Théodore de Bèze (Beza), was born at Vézelay, which is in that area. Since Beza is considered the most likely author of the famous distich at Nostradamus' expense (see "Biography of Nostradamus"), our prophet's wrath against him probably equaled that against Calvin. In any case, the phrase proved most justified, since the roots of Calvinism grew so deep in the Cevennes that a full-scale revolt against Louis XIV took place here after the revocation of the Edict of Nantes (1685). The last line poses the question of what concern Geneva could have with a fleet, unless it be a lake fleet bringing supplies from some ally on the Lake of Geneva.

65. Again we have the problem of the meaning of *Hesperia* (see 128). Insubria is definitely the Milanese, which the Spanish held from 1535 to 1713. According to Wöllner, the dates for the configuration, whatever it is, are December 13, 1604, December 25, 1839, December 7, 2044, December 17, 2281, and December 1, 2486.

66. Le Pelletier applies this one ably to the Hundred Days (April 20 to June 22, 1815). Napoleon, captive at Elba, escapes from the danger of the British cruiser guarding him. His fortune changes in both directions. Line 3 really taxes Le Pelletier's ingenuity and he rises to the occasion: On April 23, in the Tuileries, Napoleon signed the act giving France a constitution, thus seducing or tricking the French people. But to France's good fortune, Paris is soon besieged by the Allied armies.

67. With a very farfetched rearrangement of words, Le Pelletier applies this one to the second restoration of Louis XVIII (*par le duel* [sic!]). The real meaning, it would seem, is that the fork-nosed victim having killed an important person in a duel, his blond enemy (probably a French prince or king) is at last able to remove him from power, and restore to power a disgraced faction he favors. The adherents of the fork-nosed one are then confined to some islands like those off southeast France. All of which is a perfectly logical plot, and not in the least Nostradamus' fault if it apparently never happened.

68. The meaning of *Aquilon* remains a puzzle similar to that of *Hesperia*. Even Nostradamus' supposed disciple, Chavigny, had only the vaguest idea (see 149). Le Pelletier sees it here for the French expedition to Ireland ("situated to the north of England") in 1689-91, on behalf of ex-King James II. The greatest power in the North in 1555 was Denmark. Sweden's career was just beginning. But Germany and England (and Scotland) are not to

be ruled out either. Today, of course, Russia would be the most popular choice (and Le Pelletier in his Glossary saw it as such already in 1866). Line 2 does, indeed, suggest Czar Peter's demand for a "window on the sea." The only restoration in England since 1555 was that of the Stuarts in 1660. Nostradamus probably had in mind a Catholic restoration after reverses (see 251). The nearest fulfillment for line 4 occurred in June, 1667, when the Dutch fleet sailed up the Thames in a raid. Somehow or other Bouys (1806) got out of this a prophecy that his Emperor would successfully conquer Britain.

69. Le Pelletier sees this one for Napoleon. The Celtic right arm is the French army. He reunites the three estates, in discord since the Revolution, notwithstanding the protests of Louis XVIII, head of the royal hierarchy. More likely the prophecy concerns further French aggression in Italy, with the three parts concerning any three Italian territories, possibly the three Habsburg territories of Naples, Sicily and Milan. The latter line would refer to the opposition of the Pope. The great monarchy would be the Holy Roman Empire, always subject to discord, but beginning in Nostradamus' day, especially to religious strife. Furthermore, there was a prospect of strife in the immediate future between Charles V's son Philip and his brother Ferdinand over the division of Charles' vast empire (see "Historical Background").

70. Le Pelletier sees this one for Napoleon also. The scene is the Battle of Waterloo (June 18, 1815). The dart from the sky is the vengeance of heaven. Line 2 refers to the general slaughter, just touching on the unmentionable *mot de Cambronne* (for which the United States now has its equivalent in the word of McAuliffe at Bastogne). Le Pelletier rises nobly now to the big problem: the stone stands for a primitive stone ax, poetically cutting down the Bonaparte dynastic tree. Ingenious, if it can be swallowed. France surrenders, expiates, is purged, etc., as the famous monster passes off the scene.

71. Another of the detailed but obscure variety. The exiles are probably a pro-French faction, suddenly abandoned by the French.

72. The Rubicon was the stream north of Rimini which formed the boundary between Cisalpine Gaul and Italy. It is identified with an insignificant modern stream called the Fiumicino. It is probably intended here in a figurative sense, referring to the occasion when Gallic Proconsul Julius Caesar crossed it. Thereafter he had either to defeat his enemies, or be executed as a traitor. This quatrain is supposed to form another prize exhibit for the "retroactive prophecy" school. The anonymous critic of 1724 discovered that it was a perfect description of the Battle of Pavia (1525), line 3 hinting of the strategy employed by the Imperial forces. The Ticino flows into the Po just below Pavia. However, the battle was hardly uncertain. The French suffered their worst defeat since Agincourt, including the capture of King Francis.

73. Lake Fucino was about sixty-five miles east of Rome. We say *was* because it was drained in 1876. Lake Garda is in northeastern Italy. The

former lake was in the Kingdom of the Two Sicilies, the latter in the Republic of Venice. The port of "L'Orguion" remains a mystery. Orgon in Provence, twenty miles north of Nostradamus' Salon, is but on the Durance River. The "three crowns" probably refers to the triple tiara of the Popes. The great Endymion is probably intended for Henry II, lover of Diane de Poitiers (Diana the Moon), who used the moon as her device. Those are the pieces, but to fit them together still remains a problem. Through a felicitous erratum, Roberts (1947) tells his readers that "Nostradamus [Garencières] confessed his inability to interpret this obscure stanza." Allen (1943) writes, "Endymion was the lad whom the goddess Silene threw into a perpetual slumber that she might caress him at will. It is a metaphor for the U.S.A."

74. The geography is very confusing here. Sens and Autun are two cities of northeast France more than one hundred miles apart. But the Rhône is not on the way from them to the Pyrenees. Perhaps "Pyrenees" is a slip for "Alps." Apparently this one concerns another invasion of Italy. The March of Ancona extended along the Italian east coast from south of Rimini to north of Giulianova.

75. This quatrain is easily one of the most completely obscure, at least in the first two lines, which have no apparent connection with the last two.

76. The senate is presumably the Parliament of Burgundy, inflicting some punishment, physical or psychological, on the subject of the quatrain. The actual meaning is quite obscure.

77. This one apparently concerns the defense of a city against a siege. After a valiant defense, the besieged are betrayed by traitors who escape. All rather general.

78. In 259 we saw that Neptune is probably used for the Moslem fleet. Line 2 is in keeping with the joint Franco-Turkish operations of the day. "Punic" is the adjective for Carthage, on the site of whose ancient empire the Barbary corsairs held sway. Their leader, Barbarossa, was Admiral of the Turkish fleet. The isles may refer to any of those in the western Mediterranean: Majorca, Minorca, Malta, Corsica, Sardinia, etc. Line 4 is quite obscure.

Jaubert applies it to events in the second half of 1558 (his date), when the Turkish fleet, instead of helping the French in northwest Italy, attacked Minorca. On July 10 they took Ciudadela, killing or enslaving the entire population. The tardy rowing, according to Jaubert, was justified in that the Turks had been bribed to delay in coming to co-operate with the French. This delay was supposed to have completely demoralized the French.

79. This one, according to the anonymous critic of 1724, is another exhibit for Nostradamus as the "retroactive prophet." In 1551 Dragut of Algiers captured Tripoli from the Knights of Malta. Gabriel d'Aramon, ambassador to the Porte from 1546 to 1553, after a report to the King in 1551, returned to Turkey aboard Dragut's flagship. There he is supposed to have used his influence to get those of the Knights who were French released. If there

is a catch to this, it is in the application to the Turks of *Seline*, which in 477 we will see to refer probably to Henry II himself (like Chyren). However, it is possible that Nostradamus uses the word in both ways in different places.

80. Jaubert applies this one to the Constable of Montmorency. After the French disaster at Saint-Quentin on August 10, 1557, the Constable, wounded in the hip and a prisoner, was allowed to give his parole and go back and forth to negotiate the peace. Jaubert gets around *faint* by changing it to *saint*, thus getting the holy rest of Cateau-Cambresis (1559). But the peace was neither a soft one nor a false one. It was a hard one for France, and a comparatively long one. Since no edition has the variant *saint*, that remains the range of possible meanings. With the last lines, Jaubert tries again: Philip II refused to consider having his many noble prisoners ransomed, setting them free *gratis* after the peace. The real meaning would seem that the eloquent one obtains good treatment for the prisoners for (not *in*) a short time.

81. There is always doubt about what Nostradamus had in mind for "fire from the sky." Had he written in the 20th century, it would obviously refer to some sort of aerial bombardment. Deucalion was the Greek Noah, so that in line 2 another Great Flood is predicted. Line 3 refers to an Algerian raid on Sardinia. Line 4 is a very rich one. Phaëthon was the youth who in Greek mythology was allowed for a day to drive the chariot of Phoebus (Apollo) the Sun God. He was on the point of setting the world on fire when Zeus struck him down with a thunderbolt. Philip II, while still Infante (and thus before 1555) took as his device the chariot of Phoebus, with the motto *Jam illustrabit omnia* ("Soon it will light all") (Palliser, p. 250). The youth at the reins could be taken as Apollo, Phaëthon or Philip II. While Libra influenced Austria rather than England in geopolitical astrology, there was a slight bit of justification for regarding the ruler of England as the Balance already in 1555. On the field of the Cloth of Gold (1520) Henry VIII had used the inscription *Cui adhereo praeest* (Palliser, p. 379), meaning "He to whom I adhere prevails." If this is correct, Nostradamus might be here tying the other events with the death of Mary Tudor (England's ruler when he wrote), queen since 1553 and wife of Philip since 1554. She did indeed die soon, in 1558.

82. As clear as an obscure prophecy can be.

83. This one seems to predict a sack of Lyons, like that of Rome in Nostradamus' youth (1527). Something of this order occurred in October, 1795, when troops of the Revolution put down a counter-revolutionary uprising at Lyons, after a two months' siege, with a devastation of the city and a massacre of its inhabitants. We do not know if at this time there was a widespread drizzle in southeast France and Switzerland.

84. The area specified for this immense drought extends along the west coast of Italy, roughly from Pisa to Salerno. As the Venetians still held

Dalmatia in 1555 as a sort of island in the Turkish Empire, Nostradamus is probably predicting that Dalmatia will eventually fall to the Turks too. It never did. Or possibly the Arab or Persian invaders, mentioned so often, are intended.

85. We already mentioned in 258 that "little great one" was applied to Napoleon. It is somewhat more difficult to apply this one. It has been tied up with Marshal Ney. He had no actual beard, but as a poetic device for "stout-hearted" it could do for him whom Napoleon called the bravest of the brave. When Napoleon arrived at Lyons (March 10) during the Hundred Days, Ney marched to Lons-le-Saunier, in order to bar Napoleon's passage and carry out his vow to bring him back in an iron cage. But so great was the enthusiasm for the Emperor amongst his officers and men that Ney went over to him on March 17. But this took place at Auxerre, not Lyons. The minor details work out all right, but the last phrase provides a real stumbling block. There was no bloody activity in the Gulf of Genoa in 1815. Whatever Nostradamus meant by the verse, it is noteworthy that the prefix of Celtic seems to identify the Eagle definitely with the French, instead of the Germans as usual. If the Eagle is intended for a great warrior, rather than Emperor, it was undoubtedly intended for Nostradamus' contemporary, the Duke of Guise, who led the French armies against Charles V. And in those days there was always blood in the Gulf of Genoa.

86. Another of the detailed but very obscure variety. Line 3 seems rather meaningless, since the Turks had already taken Egypt (1517). Anyhow, Egypt had been Moslem since the 8th century. Perhaps he means that a further Turkish expansion will be based on Egypt. If the line can be applied to Egyptian imperialism, this occurred in 1769-73, in the 1820's, and is probably due again in the 20th century. Little can be said of line 4, other than that Mercury was the messenger or herald of the gods.

87. This rather general prophecy has been applied to such divergent characters as Gustavus Adolphus, George I of England and Adolf Hitler. Here is Garençières' application to the first:

This Prophecy is concerning Gustavus Adolphus, King of Swedeland, who is called German Prince, because his Ancestors came out of Germany, he came out of a remote Countrey, that is Swedeland, he came upon a gilded throne, that is a Ship gilded, he shall make slavery and waters meet, because as soon as he was Landed he began to conquer, and to subdue that Lady (viz. Germanica) that was no more worshipped since as she was before.

88. Another of the very detailed and very obscure ones. With regard to the last line, it is probably no coincidence that Reims and Aix-la-Chapelle (Aachen) are something of opposite numbers. From 813 to 1531 all emperors were crowned at Aix, while Reims is the traditional site of French coronations. The same combination occurs again in 486.

89. Probably this can be applied to nothing Nostradamus may have had

in mind as well as it can be and has been applied, under one of the variants, to the Anglo-American Entente of 1941, with the Atlantic Charter meeting of Churchill and Roosevelt, and American industry switching to heavy war production, the statistics of which seemed foolish boasting to the bloody Hitler.

90. This quatrain has been viewed as another specimen of "retroactive prophecy," applying quite nicely to the Battle of Mohacs (1526). The Magyars were routed by the Turks and the last King killed. Line 2 is applied to the inability of the many political factions to unite against enslavement by the Turks. Line 3 is applied to Pest, which the Turks sacked in 1526. The last line refers to the disputed succession: John Zapolya was elected in Transylvania and Ferdinand of Habsburg at Pressburg. They fought a civil war for two years. Zapolya was defeated and appealed to Sultan Suleiman in 1528. Castor and Pollux were the twins of Greek mythology who faced a terrible problem: one was mortal and the other immortal. After Castor's death, Zeus decreed that they be reunited by living in the upper and lower worlds on alternate days. This might well be a play on one being King, the other not. The case is a good one, but not exclusive of a future fulfillment as well. Doubtless applications have been made to events of October, 1956.

91. This one might some day be applied to the explosion of U.S. H-bombs in Russia in World War III.

92. Le Pelletier applied several nephew quatrains to Napoleon III, as gingerly as he could. Had he written five years later than he did, he wouldn't have hesitated to apply this one to the Battle of Sedan, as Torné did later. Line 1 is the German artillery. The nearest fulfillment for line 2 was that the Prince Imperial displayed great coolness when a bullet struck the earth near his feet while visiting the lines at Saarbrücken on August 2, 1870, an incident which the press played up much. Lines 3 and 4 work out nicely. Napoleon III, after wandering around the field of battle in the vain hope of being struck by a bullet, was captured in the general capitulation of September, 1870. But the quatrain being fairly general, there are probably other equally valid applications.

93. Le Pelletier includes this one amongst his "future interpretations." The chief of the ship (Bark of St. Peter) is the Pope. The castle is that of San Angelo, the palace the Vatican. He thinks that the Pope will literally be thrown into the dregs—which may indeed be what Nostradamus had in mind.

94. Another of the detailed but obscure variety. Most noteworthy is the figure in the last line, a very modern casualty list. With the doubt about the beginning, and with the Pau vs. Po as well as the Lyons vs. Lion uncertainty, any interpretation is rather hopeless. If "Lion" is the right reading, it probably refers to Venice, the great maritime power. One of the chief sights of Venice is the Winged Lion of St. Mark, her patron.

95. This one is hopelessly vague and general.

96. The beginning of the Rhône is at the foot of the Furka Pass, a few

miles from the source of the Rhine. Its end is of course in the Mediterranean west of Marseilles. Apparently in the whole area between these two points some prodigy is to be seen in the heavens. It is line 4 which is most interesting. Persia was never part of the Ottoman Empire, and was almost continually at war with it, as of yore with the Roman Empire. Nostradamus seems to have foreseen that some Persian Shah was to inflict such a shattering defeat on the Turks as to open the way for an invasion of the Balkans.

97. This prophecy warns a Pope that he and his (probably meaning nephew-cardinals) will be assassinated, probably by an Orsini conspiracy, the rose being the chief device of that turbulent clan. There is no way of telling what city is referred to.

98. Jaubert sees this one as the saga of a jealous lover who kills his rival. The whole thing would seem to fit the classical world better than the Renaissance world. However, it may go with the preceding one.

99. With the word "omen" occurring again, there is a possibility that this one is supposed to go with its predecessor. Jaubert applies it to 1556. The Gallic people are the mercenaries of Montluc, serving the Pope against the Duke of Alba, and behaving very badly. At that time, the fleet of the Baron de la Garde was supposed to have been driven north into the harbor of Saint-Florent in Corsica, and was thus unable to provide the much-needed assistance. Jaubert fails to say what disaster this brought. (Indirectly the French effort here may be said to have weakened them in the North, where the Spanish inflicted the ruinous defeat of Saint-Quentin the next year.)

Le Pelletier's version is as ingenious as usual:

The Roman Territory, which the sovereign Pontiffs governed spiritually (that the Augur [Roman priest] interpreted) will be trampled under the feet of the French people. But this nation fears the hour of heavenly vengeance, when a mortal cold will make it regret having hurled its army too far, in the frozen steppes of Russia.

100. This would appear to refer to the inhabitants of the western Mediterranean isles (Balearics, Sardinia, Corsica, etc.) becoming so outraged at the constant raids by the corsairs as to organize a great league and expedition to exterminate them. This sounds like a good idea, but it never occurred—at least not exactly that way. But that was the general idea of the League which resulted in the epic Battle of Lepanto in 1571.

Century III

1. If, as we saw in 259, Neptune is used for the Turko-Algerian fleet, this verse would seem to predict a great Turkish naval victory over the Spaniards, whose color was red. (See also 177.) The only great clash of the century had just the opposite result, when the Moslems were defeated at the Battle of Lepanto in 1571. However, they continued to ravage the western Mediterranean for the rest of the century.

2. This bit of sublime mysticism and metaphysics seems rather incomprehensible, but Garençières is chock-full of ideas about it:

I desire the judicious Reader, and chiefly if he be given to the Hermetick Philosophy, to take a special notice of this Stanza, for in it is contained the secret of the Elixir or Philosophers Stone . . . by the Divine word you must not understand the second portion of the Trinity, but a Doctor in Divinity or a Theologian, called in Greek Theologos, or Divine Word . . . shall give to the substance, that is, to Gold. . . . Heaven and Earth, that is all the Celestial and Terrestrial qualities lurking in the Gold, which is hid in the mystical milk, that is the Azoth, or Mercury of the Philosophers. Body, Soul, Spirit, having all power, that is, the three principles, of which the Philosophers say their stone is compounded . . .

3. "Those that shall desire to be better and further informed, may come to me, and they shall have all the satisfaction I can afford them," writes Garençières for this one. The first line probably represents a configuration, rather than further mysticism. The odd combination of Corinth and Ephesus appears also in 252. And the familiar subjects of earthquake and drought are found here.

4. Jaubert takes the first line as indicating a year when a solar and lunar eclipse come close to each other. He finds that in 1556 there was a solar eclipse on November 1, followed by a lunar one on November 16. He quotes one Belleforest as confirming that there was no rain from April to August, and that an extremely cold winter began in December. The danger at the frontier came with the Spanish invasion of Picardy. The last line he believes refers to the heretics at Salon, who bothered Nostradamus so much. Indeed, it must be either Salon or Saint-Rémy, his birthplace. But his troubles with the Protestants did not take place until the 60's.

5. Garençières believes that this one refers to eclipses also. The date in line 2 is rather confusing. As it stands, it could be any month. One must assume that he means between the calends of March and April, or any time during March. The verse remains very vague and general.

6. Lightning striking a church has doubtless occurred more than once. Gould and Pyle (p. 727) record a case at Châteauneuf on July 11, 1819. Nine were killed and eighty-two wounded amongst the congregation.

7. An interesting interpretation of this one has been for the Fall of France in 1940, with the "fire from the sky on the pikes" being aerial attacks on soldiers armed with bayonets. By the same token, the heavenly relief is applied to air support. The quatrain is, however, rather vague.

8. To speak of depopulating the country of the conquistadors was then quite a daring prophecy, but it is impossible to see whom Nostradamus would have accomplishing this. Denmark was known as the Cimbric Chersonese. The Cimbri, either a German or Celtic people, moved along the east bank of the Rhine until in 113 B.C. they crossed the Rhône and ravaged Gaul. In the process, they defeated two Roman armies. Upon advancing into Spain,

they suffered defeat. Retreating to northern France, they suffered further defeats from the Gauls. Next they teamed up with the Teutones (who gave the Germanic people their name). The Teutones were to attack Italy from southern Gaul while the Cimbri attacked via the Alps. But in 102 B.C. Marius, the great soldier-statesman of the Roman Republic, defeated the Teutones at Aix and the Cimbri at Vercelli. This was supposedly the last of them. But Nostradamus apparently has some inside information as to what racial stock they became identified with. The Danes would hardly seem eligible. Since the Angles and the Saxons came from approximately the same territory, the English may be intended. Limousin and Guienne, contiguous provinces near the Spanish border, are apparently to provide allies for the northern invaders.

9. Bordeaux and La Rochelle are comparatively close and go together quite well, but Rouen is far to the north. Roanne is on the upper Loire, near the eastern frontier. By reason of the names of places and peoples, the verse is quite detailed, but the plot remains obscure.

10. This quatrain seems intended primarily for Monaco, already in Nostradamus' day a more or less independent city-state under the House of Grimaldi. The last line could refer to any ruler of Monaco in a time of disaster.

11. This one would seem to tell of the prodigies that will mark the death of a great ruler. The monarch of Venice (unless Nostradamus foresaw a change in government) would be the Doge of Venice. But it would seem strange for Nostradamus to be so concerned with the death of a doge. With a translation of "Hadrian," to whom Henry IV is likened, line 1 has been explained by Guynaud. According to him, a story appeared in the *Mercure Français* of 1619 to the effect that a ghostly army of ten to twelve thousand armed spirits were beheld marching around the skies over Angoumois at about the time Henry was assassinated (1610). The verse is full of details, but they are incomprehensible details. In line 1 we have once again what sounds like modern aerial combat.

12. Widespread floods are forecast here. The Ebro and Tagus are in Spain (and Portugal) the Po and Tiber in Italy, and the Rhône in France. The "pond of Geneva" is in Switzerland and Arezzo (the city—there is no lake) east of Siena in Italy. The two greatest cities of the Garonne are Bordeaux and Toulouse. The throwing together of all these distant geographical entities makes the quatrain quite a puzzler.

13. Another of the very detailed and very obscure variety. Except for the hanging in line 3, all the events are unlikely ones. Line 4 suggests submarines; God knows what Nostradamus really had in mind for it. To Allen (1943, p. 254), the two captives are "probably Churchill and George VI. . . . You will see what supposedly will happen to George VI when he escapes from the calaboose, in the next chapter."

14. Other than that "branch" probably means offspring, we can offer little here.

15. Le Pelletier applies this one quite convincingly to the minority of Louis XV. After the bloody glory of Louis XIV, France "went to the dogs" under his nephew, the Regent of Orléans. It is the Regent or no one for this quatrain, since all the other regents (1555–1848) were women (Catherine for Charles IX, Marie for Louis XIII and Anne for Louis XIV). A woman could not be designated by the *un* in line 4.

16. A lucid prophecy, and a very imaginative one, considering the great dearth of English princes since the death of Edward VI in 1553. In fact, there wasn't to be another till James VI of Scotland became James I of England (1603), at which time the future Charles I was three. We have here a near Richard the Lion-Hearted, or Black Prince. Neither the Stuarts nor the Hanoverians have provided anyone to fulfill it. Allen (1943, p. 274) applies it to the future of one of the few Englishmen he seems to like, the Duke of Windsor (formerly Edward VIII).

17. Mount Aventine was one of the seven hills of Rome, and here probably represents Rome by synecdoche. The second line concerns an eclipse visible in Flanders. The occurrence at the same time of these two rare events, and the two additional less rare events of lines 3 and 4, is so unlikely as to make this one of the more daring prophecies.

18. Even with the specific mention of Reims, this one is hopelessly obscure and general.

19. The frequent mention of a rain of milk is puzzling. (See the preceding quatrain also.) Lucca was a duchy between Modena and Tuscany. "Praetor" may refer to the Gonfalonier of Lucca. It would be only an arbitrary guess to try to identify the rector in line 4. Instances of a rain of blood have been recorded by Charles Fort (pp. 40, 304, 583, 599).

20. This is a refreshingly detailed, specific and comprehensible quatrain (even if never fulfilled). The Kingdom of Grenada, the last Moorish outpost in Iberia, was conquered in 1492. It lay south of the Guadalquivir, while Cordova is on its northern bank. Nostradamus apparently foresaw a Moorish comeback, aided by the treachery of a grandee of Cordova.

21. Another of the strangely local, yet extremely specific quatrains. It is thoroughly exact and comprehensible. We are told that at the point where the Conca River flows into the Adriatic, which is by the village of Cattolica, a sort of mermaid will be caught, and that it will not be caught with a hook. The only uncertain factor is whether this ever occurred before or after it was written. Garencières writes that a creature taken for a mermaid was seen by one Gesuerus near Rome in 1523, and by Rondeletius in 1531. As far as the records of Cattolica go, we are informed by the present chief of Cattolica's Tourist Board, Dr. Riciputi, that there is no record in the archives of Cattolica of such a mermaid, or even a manatee (letter of August 8, 1960).

22. A rather general one. Writes Garencières (1672):

Most men that have knowledge in History, interpret this of the City of Magdeburg in Germany, that was destroyed with Fire and Sword by the Earl of

Tilly, General for the Emperour against Gustavus Adolphus, King of Swedeland. For the like devastation and cruelty was never heard of in Europe.

23. Garençières, stealing from Jaubert as usual, has it that "The Author directeth his speech to the French Fleet that went to Corsica in the year 1555." This sounds valid enough, but the rest is rather unconvincing: the Venetians are supposed to have been prevented by the Turks from helping. Actually, the Turks were French allies and the Venetians neutral. The last line, which suggests starvation, is applied to a feast upon receipt of the news of peace. More likely it is a prediction of actual disaster.

24. This one goes well with the preceding one: a further warning to France not to embark on over-ambitious expeditions. Jaubert applies it to the general French reverses of 1556-57 in Italy and Picardy.

25. Another very detailed, yet rather meaningless one as far as significance goes. Naples and Sicily had been joined on and off for many centuries. After a separation, they were rejoined by Spain in 1504, then separated for the last time during a two-year interval, in the middle of which this prophecy was written. In 1554 Charles V gave his son Philip Naples (for a wedding present so that he could marry Queen Mary of England as a king and not just a prince), while holding back Sicily until 1556. At just about the time this prophecy was published (it went into the presses on May 4, 1555, the date found in the first edition), Anthony of Vendôme became King of Navarre upon the death of his father-in-law (May 25, 1555). He therefore did not qualify for this quatrain, Naples and Sicily still being separated. Accordingly, the first to qualify was his son, who became King of Navarre in 1562 and finally King Henry IV of France in 1594 ("Paris is well worth a mass"). All of the places mentioned in line 3 were parts of the House of Navarre's realm, held in fief from the French King. In 1562 the King, Charles IX, was only twelve, but under the Regercy of his mother Catherine de' Medici, his government was indeed working closely with the Spanish. All in all, a 100% success but with very little of any substance involved.

26. This one, though somewhat obscure, is rather interesting. Nostradamus seems to be taking a guess at the ultimate development of Lutheranism and Calvinism, seeing them deifying rulers. Line 2 probably refers to leaders like his old enemy Théodore de Bèze.

27. A rather colorful quatrain. The subject must be a potentate of north-west Africa, perhaps of Morocco, or of Barbary (Algeria and Tunisia). Although strictly speaking Libya is only a small area west of Egypt, Nostradamus seems to use it loosely for North Africa. In view of the frequent cooperation of that day between pashas like Barbarossa and Dragut and the French, there is nothing very fantastic in the cultural entente delineated here. A dictionary cannot be meant—there already were several, since 1505.

28. Although very general, this one may mark a consciously successful prediction. Since *empire* is not capitalized, it may mean "dominion," rather than refer to the German Emperor. If so, and if the first two lines refer to

a male person different from the female one labeled as such in the latter part, the quatrain probably predicts the advent of Elizabeth to the English throne (1558), and the King of Navarre to the French throne (1594). They ruled simultaneously for only a few years (1594-1603). The Court of Navarre was known for its poverty-stricken simplicity. Since Elizabeth remained Protestant even after Mary came to the throne (1553), she would rate Nostradamus' epithet in line 4. She reigned long enough—forty-five years. Since a female could not rule France (except as regent), the whole verse could not apply to France. But it could all apply to England, with lines 1-2 referring to the lowly origin of Elizabeth's mother, Anne Boleyn, and to Elizabeth's poverty in her youth.

Guynaud divides the verse between Elizabeth and Pope Sixtus V, natural son of a servant girl.

29. The most famous nephews of Nostradamus' day were those of Constable Montmorency: Admiral Coligny, Cardinal Châtillon and d'Andelot. But there is nothing to prove that this verse was intended for two of them. Papal nephews are always a good bet.

30. Le Pelletier applies this one to the arrest of Montgomery (see 135). After the tragedy in which he slew Henry II, he became a Huguenot leader in Normandy. After an incredibly adventurous career, one that Hollywood has overlooked, he came to the end of his rope in 1574. After holding out for sixteen days with 150 men against 10,000, he surrendered at Domfront on May 25. He was promised immunity, but this was violated. Taken to Paris, he was condemned and executed on June 27. However, the circumstances were not as dramatic as those of lines 3 and 4. He came into the hands of his enemies through negotiation, not by seizure in bed. However, the grudge is well enough applied to Catherine's vow to have his head.

31. This one is certainly quite detailed. Unfortunately, it was never fulfilled. One of the armies is obviously that of the Turks. The other might refer to that of the New Crusaders, predicted elsewhere. But to give Nostradamus the benefit of the doubt, let us say he refers only to the Persians, intermittently at war with the Turks during most of the reign of Suleiman (1520-66). Although the wording of the last two lines makes either a Turkish victory or defeat possible, the latter seems most likely. The scene covers an immense area: Armenia is east of the Black Sea, Media southeast of Armenia and Arabia several hundred miles south of both. There was indeed a great battle of the Araxes in 1514, but the Battle of Chaldiran was a great Turkish victory. Fighting continued, with constant raids by the Turks, until the general peace of 1555. Much of the fighting took place in "Armenia" and "Media" but none in Arabia. Nor were there any epic battles. Furthermore, the Turks were successful at all times. The first great Persian victory came at Lake Van in 1603. It might be said that with poetic license "the host of the great Suleiman" could designate the Turkish army, even after his death. But even so, no Persian victory, from that of Lake Van on, was on the

Araxes. A shrewd perversion of the meaning has been used in one interpretation: the great Turkish defeat by the Christian navy in 1571 took place at Lepanto, only a few miles from the classical Greek promontory of Araxus.

32. Another highly specific one. French disaster is predicted for a time when there is fighting in three areas. An expedition composed mainly of Gascons (as was Montluc's in the early 1550's) will meet disaster in Tuscany. There will also be fighting in Franche-Comté, where the Empire extended like a wedge between France and the Swiss. (There was fighting here in the 1590's and 1630's; it became French in 1678.) The third scene will be the Duchy of Mantua in northeastern Italy. Jaubert applies it to events of July–September, 1557, when Gascons were sent from Corsica to fight under Montluc and Guise around Rome. Of line 4 he writes that the Duke of Ferrara sent his son Alfonso d'Este to invade Mantua at the time. The best he can do for line 3 is to apply it to the Duke of Savoy's attempt to retake Mariembourg, captured by the Duke of Nevers in 1555.

33. Jaubert interprets this one also for the same period. The wolf is the Spaniard. The city, Jaubert decides, is Neptune, a town near Rome which Alba took while the French were near by. The French are the friends (to the Pope), but also the enemies (to Alba) and, third, the foreign army (to the Italians, whose country Jaubert concedes they devastated on their way). All of which is extremely involved and equally tenuous.

34. This one is rather vague and obscure. Only the solar eclipse and the monster are comprehensible. Line 4 would seem to indicate a drought or famine.

35. Le Pelletier applies this one to Napoleon Bonaparte—which is probably as good an application as any, though it is sufficiently general to be applicable to many other notables, including Hitler. Had he not already died (in 1552) it might also have been applied to St. Francis Xavier.

36. This one is rather obscure. The first two lines suggest the horror of burial of a person merely unconscious and not dead, as has happened (Gould and Pyle, pp. 519–22). The last two lines are probably a bit of wishful thinking that the Genevans would turn on Calvin. Roberts (1947) finds that "The escape of Hitler from embattled Berlin is here foreshadowed."

37. Le Pelletier applies this one to 1859. On January 1, Napoleon III, before the whole diplomatic corps, made some remarks to the Austrian ambassador that let the secret of the Franco-Piedmontese treaty out. The Austrians lost Lombardy (Milan) by the Treaty of Zurich (October 17) after the Emperor's series of deceptive moves. For the ancient wall, Le Pelletier can offer only Austria itself. The prophecy has also been interpreted for Napoleon I, who took Milan on May 15, 1796, and again on June 2, 1800. An especially famous speech occurred prior to the first occasion, when Napoleon took command of the Army of Italy:

Soldiers, you are ill-fed and half naked. The government owes you much, but it can do nothing for you. Your patience, your courage, do honor to you, but

obtain for you neither advantage nor glory. I am going to lead you to the most fertile plains in the world; you will find there great cities, rich provinces; you will find there honor, glory and wealth. Soldiers of Italy, will you be wanting in courage?

38. Jaubert applies this one to the peace between the Pope and the Spanish on September 23, 1557. According to Jaubert, this is one month from vintage time. By this agreement, the Pope's French and Swiss forces under the Duke of Guise were left to fend for themselves.

39. Seven rulers are here in agreement for the division of Italy. Their arrangements are upset by their faint-hearted Genoese colleague. There were several leagues in the 16th century, especially the "Holy Leagues" formed in 1510 and 1576, but none of note in 1555, so the "Ligurian" reading is probably correct.

40. This one is hopelessly obscure.

41. Le Pelletier interprets this one for the murder of Louis of Condé on March 13, 1569.

Prince Louis of Condé, small and hunch-backed, will be elected commander-in-chief by the council of Calvinist notables. Never was there seen on earth a more unworthy scoundrel. Montesquiou, in shooting him in cold blood (willingly) in the head, at the Battle of Jarnac, in 1569, will put an end to the incessant rebellions of this traitor who, twice before (in 1560 and in 1562) had obtained a pardon, by swearing loyalty to Charles IX.

This one seems to mark a completely successful application.

42. The reference to being born with two teeth is found also in 27—see its commentary regarding instances of this. The two prodigies are to serve as an omen of a great famine.

43. Both the Lot and the Tarn are tributaries of the Garonne. The gist of this quatrain is similar to that of 332. Ancona is on the east coast of central Italy, part of the former Papal States. In 174 and 279, "black frizzle beard" seemed to be the Turk, but here it is difficult to see how the Turk could prove the nemesis of a French force in central Italy. Le Pelletier interprets it for the fate of the Papal Zouaves (who he claims were recruited chiefly in southwest France). They were almost annihilated on September 18, 1860, at the Battle of Castelfidardo by the troops of Victor Emmanuel, who did indeed have a black beard, though of dubious frizzilosity.

44. This prophecy would seem to concern that great day when talking dogs are available. At the same time a virtuous maiden is to be hurled into the air by a bolt of lightning. But Le Pelletier has made something more ingenious out of it. Nostradamus foresaw that the French would call the trigger of the musket, perfected about 1630, after great pains, the *chien*. The leap is the recoil. *Foudre à vierge* is derived from a "latinism," *fulmen a virgâ*, for saltpeter, loaded with a ramrod into the barrel of the gun. The last line is supposed to refer to an explosion in the air, whatever that can mean with

reference to a musket shot. Writes Ward, Le Pelletier's British alter ego, of *chien*:

This anticipation of the slang term of manufacture, a hundred years before the thing itself was used or named, seems to show an intimacy with what would be called matters of chance, that is inconceivable and beyond all comprehensibility.

Ward then goes on to reveal that he almost split his sides laughing at the naïveté displayed by Guynaud (1693) in *his* interpretation: Guynaud actually thought Nostradamus meant just what he wrote.

45. This one is quite clear. Five persons seeking the right of sanctuary in one of Toulouse's churches (apparently Nostradamus' favorite churches; they appear frequently) are slaughtered there by their pursuer, who will be tyrannizing over Toulouse. Something like this may well have happened during the Revolution.

46. The parenthesis in line 1 is rather confusing, but it is uniform in all texts. Apparently the verse marks another prophecy of doom for Lyons, similar to that of 283.

47. Another rather clear and specific one. A Christian ruler, unable to retain power, will seek help from the Sultan. During the struggle over the Hungarian succession, this is exactly what John Zapolya (John I) did (1528). But the rest differs. Restored to power, he will arouse such hatred for being a Turkish puppet that he will be forced to flee again. He takes refuge on Mytilene, an island off northwest Asia Minor, otherwise known as Lesbos.

48. To Roberts (1947) this is "an example of Nazi brutality to both civilians and combatants in World War II."

49. This verse is especially interesting as showing that *empire*, with a small *e*, can refer to France, rather than the Holy Roman Empire. Rouen was in Normandy, Chartres in the Orléanais. This is probably intended to provide a clue to the titles of the notables responsible for the disaster. The wording is such that it may yet be fulfilled.

50. The outstanding city-republics of the 16th century were Geneva, Genoa and Venice. There may be a connection with the *cité rigoureuse* of 133, in which case Geneva would be the certain subject, and line 3 might refer to an appeal to the King of France. Le Pelletier applies it to the Day of Barricades (May 12, 1588), when a popular insurrection in Paris, on behalf of Guise and the League, obliged Henry III to flee to Blois. "Later," writes Pelletier, "when Paris will be besieged by Henry III (ladder at the wall), it will repent of its rebellion." Actually, Henry fled to the camp of Henry of Navarre at Saint-Cloud, with no serious siege involved at that time. He was murdered there on July 31, 1589.

51. This one Le Pelletier (from Guynaud, and he probably from Chavigny) applies to the celebrated murder of the Guises on December 23, 1588.

Henry III is supposed to have plotted the murder at Paris. It was carried out in the Château of Blois. Upon hearing news of the murder, Orléans rose against Balzac d'Entragues, Henry's governor of Orléans, upon which Charles of Lorraine, Duke of Mayenne, one of the leaders of the League, took it over. The last line he interprets as three cities remaining loyal to Henry III, though admitting that the records are confused on that score. This is untrue. According to the local histories, Angers and Langres were definitely in with the League, and Troyes maintained a benevolent neutrality, so that some other interpretation would have to be found for line 4.

52. Campania is a province in western Italy, extending from north of Capua to south of Salerno. Apulia is in the east, just above the heel. As they are in the same latitude, and nearly contiguous, the meteorological variations mentioned here are a bit unlikely. The Cock, chief emblem of the Gauls, was adopted by the Revolutionists again, thus tearing the veil off at least one of Nostradamus' enigmas. The Eagle, besides being one of the devices of Charles V, always stands for empire. The Lion may refer to Venice's Lion of St. Mark.

53. Another of the very detailed and very obscure variety. In 1555 Nuremberg was a free city, Augsburg a bishopric, Bâle a Swiss canton, Cologne an archbishopric and Frankfort a free city. The only thing that all these places had in common is their being at least nominally a part of the Empire. The verse probably means nothing more than that shortly after a new Emperor is elected, the Imperial forces will invade France from the north.

54. Insofar as some detail can be found to fit the first line, this verse is general enough to be applied to any invasion of Spain from France via the Pyrenees. The two principal occasions were 1703-13 and 1808-13. Minor ones occurred in the 1640's, 1794-95 and 1822.

55. Le Pelletier applies this one to France 1559-89, notwithstanding the fact that the text clearly limits it to one year:

After the year (1559) that Henry II will have lost an eye (from the blow of Montgomery), the court of France will be in great confusion. Henry III (the Great One of Blois) will convoke the Estates-General at Blois (1588), and will cause the Duke of Guise to be assassinated there, after having partaken of the holy sacrament with him, in sign of reconciliation and friendship. Then the kingdom, desolated and uncertain, will be divided into two opposing parties: the royalists on one side, and the Leaguers or Catholics on the other.

56. Another of the detailed and obscure variety. All the towns in line 1 are in southernmost France, though in scattered areas. Montpellier, about halfway from Béziers to Nîmes, was where Nostradamus got his doctorate. Nothing can be made of line 3. It is uncertain whether a date is indicated in line 4, and if so, whether it is 1653, 1746, 2208 or 2301.

57. This is certainly one of the most interesting of the quatrains. The period for fulfillment would seem 1555-1845. Some commentators start with Henry VIII's "revolution" of 1534. Ward's order for the changes is—

1. Protestant reversion under Elizabeth in 1558.
2. Stuart succession in 1603.
3. Commonwealth and Protectorate in 1649.
4. Restoration in 1660.
5. Glorious Revolution in 1688.
6. Hanoverian Succession in 1714.
7. Reform Bill in 1832.

He gives as optional omitting No. 7 and making No. 3 into two revolutions.

In Nostradamus' time, Britain was regarded as the most unstable of countries, in marked contrast to her more recent aura of conservatism and respectability. Line 3 is very interesting. It is always translated as "French," in contrast to "British," but it can also mean "free," so we see no reason to drag France into the prophecy. More likely it refers to British claims of national freedom from papal control, made vociferously clear by Henry VIII and under Edward VI. Nostradamus is probably saying simply that they'll be very far from having real freedom. The reference to Germanic support remains a real puzzler. Perhaps an alliance with the Lutherans is envisaged.

According to geopolitical cosmology, Aries presided over Britain, Germany, Denmark, Poland, Palestine and Syria. It is here always interpreted for Poland. The area inhabited by the classical Bastarnae coincided quite closely with the boundaries of Poland-Lithuania (as of 1555). All of which leads up to an application of line 4 to the partitions of Poland in the late 18th century.

Jaubert in 1656 admits he has counted only four changes. For line 3 he has a bright suggestion: the Germanic support that France (*franche*) will get will come through Louis XIV's having become Emperor. Reading *double* for *doute* in line 4, he gives an elaborate bit of cosmology to show that Aries will have doubled its pole in exactly 1845.

58. The classical Noricum corresponded roughly to the ancient Duchy of Austria, the Habsburg heartland. The Sarmatians lived in what is now southern Russia, but what was in Nostradamus' day Lithuania, united with the Polish crown since 1447. Apparently Nostradamus is predicting that a Habsburg prince, or some other Austrian, will become a Polish king or generalissimo, and defend it and Hungary (which he will have liberated) against the Turks or other enemies. The Polish dynasty expired in 1572; its last king, in Nostradamus' day, was without an heir. Curiously, the prophecy was fulfilled in reverse: From 1682 to 1699 Austria and Poland were allied in a war against the Turks, but it was the Polish King, John Sobieski, who defended the Austrians, by saving Vienna from the Turks in 1683. However, the Austrians under Charles of Lorraine conquered Hungary 1685-87 and were able to hold it till the Peace of 1699 recognized the cession. The quatrain has also been applied to the Austrian Hitler, with line 3 fulfilled 1944-45.

59. "Barbarian empire" properly would refer to that of the corsairs of North Africa (Barbary), but may be used for that of the Turks in general.

In interpretations dealing with France, *tiers* has been gleefully applied to the Third Estate, but that is hardly feasible here. Bouys (1806, p. 55) applies it to the French Revolution, evading the touchy issue of why the Bourbon dynasty should be the Barbarian Empire. Probably the prophecy is entirely for Turkey: a third son will seize the throne in a palace coup, putting many of his brothers to death, in the best Ottoman tradition. The fate of a younger brother or nephew is mentioned in the obscure words of line 3. The last line suggests that a son of one of the original victims will cause him some trouble.

60. Another prophecy for the Turks, possibly referring to the above usurper. The provinces in line 2 were all parts of classical Asia Minor. The gist would seem to be that the massacres of the bloody young Sultan will extend to Asia Minor.

61. Rather vague, except for the "New Crusades" theme. Mesopotamia, which was taken by the Turks from the Persians at about the time the Centuries were written (1555), is the land between the Tigris and the Euphrates (or between any two rivers). In other places it seems to be used for some French territory, possibly Avignon and the Venaissin enclave of the Popes.

62. This is an extremely interesting quatrain, very specific and very obscure at the same time. The sea mentioned in line 1 would ordinarily be identified with the Tyrrhenian Sea, but this is off the west coast of Italy and thus nowhere near the setting of this quatrain. The same word appears elsewhere, in rather odd context, and the solution would seem to be that Nostradamus read some book about the early Phoenician voyagers from Tyre and means to refer to them. The name of the mysterious Basque nation in northeast Spain has the same etymology as that of the Bay of Biscay, which is closed on three sides and is probably the sea intended. Indeed, one of the Bay's biggest ports, Bordeaux, is supposed to have originated as a Phoenician colony. Apparently some leader, perhaps one of the oriental conquerors, described in line 3 cryptically, is to launch an attack from a point between where the Douro River rises, in the mountains around Burgos, and the Bay of Biscay, effecting a crossing of the Pyrenees into France near the Bay of Biscay, then moving into the ancient city of Carcassonne.

63. This line has been applied to the Fascist regime much better than it could be for anything Nostradamus probably had in mind, Hitler being a neighbor of Mussolini after 1938. It would seem difficult to apply it to the 16th-century Papal States, which had no neighbor more powerful than Venice or Tuscany, unless the viceregal government of the Two Sicilies is made synonymous with full Habsburg might. It is possible that Roman refers to the Empire, rather than the Papacy, in which case the meaning might be that the Imperial Habsburgs would play second fiddle to the Spanish branch, which was a neighbor in the Netherlands and northern Italy. This indeed happened, but it must be remembered that when the verse was written (not earlier than 1554 and not later than 1556), the division of Charles V's Empire was still somewhat uncertain. There was much question as to whether the divisions of 1555-56 would "stick."

64. The chief of Persia here may be the invader of 362, and is probably the same as the character in 296 and 586. It must be admitted that Spain does not seem to fit in too well with the geographical context, but the only Olcades lived there, near Cartagena in the Southeast. The trireme fleet is a fleet of ships with three banks of oars, likely to be Spanish or Venetian. Parthia and Media confirm the nationality of the invader, both being provinces of classical Persia. The Cyclades Islands are between Greece and Crete. The Ionian Sea is between Greece and Sicily, so that many ports are eligible: Syracuse, Catania, Otranto, Brindisi, Ragusa, Modona/Navarino, etc. After pillaging, the Persian rests at one of these ports, with the trireme fleet presumably destroyed.

65. This one is strictly for the Papacy. The finding of the tomb of a great Roman (lay or clerical? St. Peter? see also 615, 666, 984) will serve as an omen that the election of a Pontiff will take place on the next day. "The Senate" refers to the College of Cardinals. The last line is somewhat obscure, but we may gather that one way or another he is to be murdered.

66. Le Pelletier has an interesting interpretation for this one.

Jérôme Groslot, Bailiff of Orléans, will be arrested on November 9, 1561, and condemned, by the tribunal of the Inquisition, to be beheaded, for having wanted to deliver this town to the Calvinists. However, he will not die the death he had earned and he will not submit to his fate: but, having been poorly guarded, he will flee.

Unfortunately, a reading of the history of Orléans discloses several flaws in Le Pelletier's dates, beyond the primary flaw that line 1 has him clearly put to death. Jérôme opened the gates on April 13, 1562, and he was not condemned until November 9, 1569. What is most noteworthy is that the office of bailiff had been hereditary in the Groslot family since 1530, so that the prophecy is indeed clearly for a Groslot. (E. Bimbenet, *Histoire de la ville d'Orléans*, III, Orléans, 1887.)

67. This one should be applicable to most monastic orders. Line 3 is somewhat obscure, telling where they *don't* come from. Possibly the sect will begin in Germany, but then spread far beyond. Nostradamus perhaps anticipated a spectacular comeback for the Anabaptists, who had been more or less wiped out twenty years earlier.

68. This is a rather startling quatrain. We deal with Italy and Spain as national units. There is no reason to question *dict* as leader or dictator, Roman titles having much currency amidst the 16th-century rediscovery of classical lore. It does indeed all have a very modern sound. The only possible 16th-century interpretation is that Nostradamus is referring to Italians and Spaniards on an expedition against the Turks on, perhaps, the Greek peninsula. But this is far more forced than the one which fits currently, or potentially, in a 20th-century setting.

69. All is vague or obscure. The half-pig occurs elsewhere (164 and as half-man in 844). Perhaps the basis lies in a wrong version of the etymology

of "Milan." According to the legend, it derived its name from the discovery of a bifurmed pig (half pig and half sheep) at its first foundation. Mâcon and Châlon were in Burgundy.

70. According to Garençières, this one was fulfilled 1603-7. Line 1 he applies to the union of England and Scotland in 1603, line 2 to a flood in Somerset during January, 1607, which attained proportions 10 leagues long, 2 leagues wide and 12 feet high. The last two lines he applies to a renewal in 1606 of the Holy League of 1526 (France, Venice and the Papacy). But this is none too convincing. Line 2 may well be another instance of Nostradamus' conviction (222, 931) that Britain would "go under," literally. Most likely Nostradamus is predicting that while England or Brittany is suffering a tidal flood, there will be a renewal of the Italian Wars and intrigues that occupied so large a place in the 16th century.

71. Although the isles were probably meant for the Mediterranean isles (Corsica, Malta, etc.), the verse has been quite nicely applied to the British with respect to the Germans in World Wars I and, to some extent, II.

72. Although rather vague, and very parochial, this one is quite colorful.

73. Le Pelletier cannot refrain from applying this one to his Messiah, the Duke of Bordeaux (alias the Count of Chambord). Accordingly, he really succeeded to the throne on August 16, 1830, when Grandfather Charles X was sent off to Scotland. The competing near-bastard is none other than Louis-Philippe, of the "illegitimate" House of Orléans (quite legitimately descended from a brother of Louis XIV). Hugh Allen (1943, p. 510) sees this one, somehow or other, for Al Smith and Franklin D. Roosevelt.

74. Faenza and Imola were in the Papal States, while Florence and Naples were the chief cities, respectively, of Tuscany and the Two Sicilies. Nola is about seventeen miles east of Naples: nothing much has happened there since Hannibal was defeated, and Augustus died. However, something other than this ancient city may be intended.

75. Pau was in French Navarre, Saragossa in Spain and Verona and Vicenza in the Venetian Republic, making a strange combination. Perhaps all are to suffer invasion by the Oriental.

76. This one is probably intended for some extreme sect like that of the Anabaptists (or perhaps merely Lutherans). It has been applied quite nicely to National Socialism. The last line predicts that the erring Germans in question will go back to paying their tithe to the Catholic Church.

77. On this one Nostradamus really stuck his neck out. In 357 we found Aries presiding over Bastarnia (Poland-Lithuania). But, as we saw, it presides also over Syria and Palestine, the scene here. There was indeed a peace concluded in October, 1727, between the Turks and the Persians. Ashraf, usurping Shah of Persia, had defeated the Turks, but in return for recognition of his dynasty, he gave back Erivan, Tauris and Hamadan, and recognized the Sultan as legitimate successor of the Caliph. But even if the Turks are made "those of Egypt" by synecdoche (having conquered Egypt in 1517), they did not, by any stretch of the imagination, capture (or even de-

feat) the Persian ruler. Nor did this oriental diplomacy bring any particular shame to Christendom. It is impossible to see how this could ever have been, unless the Persians were seen as converted allies. Aside from the date, in the three centuries of intermittent warfare between the Turks and the Persians, no Shah was ever captured. And if "Egypt" is taken literally, there has been no war between Egypt and Persia since 1555 (or in fact since the 6th century B.C.), though there may well be one in the future. So this one must be considered a well-dated failure, although Roberts (1947) converts the date to "2025, under a special chronology enumerated by Nostradamus."

78. This one is extremely lucid, rich and colorful. Apparently some oriental expedition is to get to the North Sea and one way or another obtain as prisoners six German notables and the ruler of Scotland. Then they will sail around Spain, through the Strait of Gibraltar, and be brought before the new Cyrus.

79. Lines 1 and 2 are rather hopelessly obscure. The breaking of the chain of Marseilles (chains or booms being used as harbor defenses until very recently) occurs in the Epistle also. The last line suggests a Pyrrhic victory for the invader.

80. The variant of the subject, in line 1, makes an interpretation very difficult. Le Pelletier, using the "worthy" version, applies it to the fall of Charles I. Line 2 is applied to Strafford, thrown to the Parliamentary wolves in 1640. Line 3 becomes the treacherous Scottish army, which sold Charles to Parliament on January 30, 1647, for their back pay. The bastard of line 4 is of course Cromwell, received only as Protector, and not as full King.

The quatrain could probably be applied better to James II in 1688. He could fulfill either variant, being legally the worthy one, and privately quite unworthy. And he was chased out literally. However, it is not necessarily indicated that Nostradamus had in mind an English sovereign (as in 949). It might refer to some Protestant or Catholic prelates, in the seesaw struggle going on in Nostradamus' day. People were literally "put to the fire" then. The bastard of line 4 might have been intended for Elizabeth, frequently, and not unjustly, termed as such by her enemies, and so declared officially by Pope Paul IV. Several weeks did indeed elapse between the time she was conceived and the time of the wedding of Henry VIII and Anne Boleyn. In this case, "the worthy one" might have been intended for Philip of Spain, since 1554 husband of Queen Mary.

81. Jaubert makes a rather unconvincing application of this one to Francis of Vendôme, appointed Colonel of Infantry in 1557. It is so general as to be applicable to many rambunctious generalissimos. It could probably be applied best to the Catholic Generalissimo in the Thirty Years' War, Wallenstein.

82. Both Fréjus and Antibes are coastal towns southwest of Nice. Whether the devastation of line 2 is by locusts or by war is hard to tell. The invader by land could be the Emperor, the Duke of Savoy still being a refugee from his French-occupied land when this was written. The locusts in line 3

may be used figuratively for myriads of destructive invaders; an extreme, modern interpretation has been for airplanes.

83. This one is rather confusing. Celtic Gaul, or France, is here with a foreign ally enslaving Aquitaine, also part of France. Perhaps Aquitaine is seen as the British colony of 96. Le Pelletier elsewhere has it that the long hairs is used by Nostradamus for the Frankish nobility. To Roberts (1947) it is all clear. "The intellectuals [*sic!*] of Northern France, with the support of foreign agents, shall stamp out and imprison their opponents that favor the opposition view."

84. Le Pelletier applies this one to the extinction of Paris in his set of apocalyptic interpretations. Whatever city it is that is to suffer this fate, it is certainly an extreme fate.

85. The Robine is a stream, tributary to the Aude, extended to become a canal (in the Narbonne-Perpignan area). The city mentioned is likely to be one of these two. The prophecy is fairly clear.

86. This one is rather simple. A ruler or notable of either any Italian state, or the Two Sicilies in particular, will stop in Marseilles en route to Spain. But he will get no further than Marseilles, dying there. This could certainly have happened easily enough, but we know of no fulfillment of it.

87. Jaubert makes a very poor interpretation of this one to a French fleet under the Baron de la Garde in 1556. Le Pelletier's is more ingenious. In 1655, according to his version, the squadron of de la Ferrière went down to the last ship in a storm in the area specified. The "captive" is the master pilot Jean de Rian, a former galley slave.

88. Le Pelletier (from Guynaud) has a bright interpretation of this one for events of February 17, 1596.

A Spanish fleet of twelve galleys, commanded by Charles Doria and sent by Philip II to help the Leaguers, will seize the isles of Château d'If and Ratonneau and will shut off all help for Marseilles by sea. Charles de Casau (the traitor), consul, who wanted to deliver the town to the Spanish, will be killed with a sword-thrust by Pierre Libertat, and the body of this traitor will be dragged by the populace in the gutters.

89. The last line is both detailed and incomprehensible. The last Lusignan King of Cyprus died in 1474 but a daughter married the Duke of Savoy and passed on the title to her descendants, one of whom is perhaps seen by Nostradamus as having regained Cyprus under Venetian aegis. Venice held Cyprus from 1489 to 1571, when the Turks completed its conquest. The verse might perhaps be accepted as a prediction that the Turks would capture it. "Those of the Aegean" probably refers to the Venetians, who held most of the Aegean isles till 1566. Line 2 was fulfilled quite well. According to the *Encyclopedia of World History*, after the Sultan declared war on Venice (1570), "Spain joined Venice in the war, but the two allies were unable to cooperate successfully and their fleets delayed the relief

of Cyprus until too late." After capturing Famagusta on August 3, 1571, after a siege of eleven months and six assaults, the Turks inflicted their usual carnage. But beyond this point, the prophecy is inapplicable. In the future, Cyprus may have its own king and queen again, in which case the quatrain may get another chance.

90. This one may tie in with 378. It appears to relate also to the new Cyrus. Both Carmania and Hyrcania were provinces of classical Persia. We have here a Persian expedition setting out from the Persian Gulf, but there being no Suez Canal then, it could not be entirely a naval one. The geography of the last line is uncertain. "Phocaeen" is always used elsewhere for Marseilles, but Marseilles is not on the Tyrrhenian Sea. Was Marseilles another port Nostradamus associated with early Phoenician colonists from Tyre? (See Commentary on 362 in this connection.) It is, however, possible that two places are designated—a Tuscan port, and Marseilles—the Persian landing at each in succession.

91. Le Pelletier applies this one to the posthumous birth of his Messiah, the Duke of Bordeaux, on September 29, 1820. Owing to a fall from a horse, he was a cripple. The interpretation for the rest is rather unconvincing.

92. This one is rather obscure, an odd blend of the apocryphal and of the most specific details. Line 4 is obscure, while line 3 depends on the meaning of the *nation Brodde*. In all probability, it refers to the dark-tinted Spaniards. "Empire" is more likely the German Empire than the French nation. But the "empire transferred" phrase appears more than once—whatever it refers to.

93. Another of the detailed and obscure variety. Avignon belonged to the Papacy until 1791. All that we can guess at for Hannibal is "arch-enemy of Rome." Saint-Paul-Trois-Châteaux is a small town a few miles north of Orange on the east bank of the Rhône, while Troyes is a major city southeast of Paris, from which "troy" weight gets its name.

94. This one is rather vague. Perhaps Nostradamus meant it for himself. Roberts (1947), for reasons known best to himself, sees it as foretelling that "Sir Francis Bacon . . . shall be disclosed in a new light."

95. For the reader in the second half of the 20th century, this is one of the most interesting of all the prophecies of Nostradamus—one full of portentous meaning for this era, after having had none from the 16th to the 20th centuries. We now have the generic name "communism" to apply to the utopian ideologies of which Sir Thomas More's *Utopia* is the common ancestor. Undoubtedly this work, published in Latin when Nostradamus was in the midst of his education, was read by him. The prophecy implies a widespread success of this ideology prior to its decline, and mentions that the decline will start where the Dnieper is located. This is the principal river of the Ukraine. In Nostradamus' day it was one of the most backward parts of Europe, part of the Polish-Lithuanian state for three hundred years, and hardly an area Nostradamus would choose for the locale involving

any contemporary movement of this nature, such as the Anabaptists. Accordingly, it is not unreasonable to speculate on a possible 20th-century fulfillment of this prophecy, involving the Soviet Ukraine and perhaps its chief city (which is on the Dnieper), Kiev. The nature of the more seductive law and the more attractive tongue are subjects for further speculation. Another "decline of communism" prophecy is found in 432.

96. Le Pelletier, on the basis of the date, triumphantly applies this one to the assassination of his Messiah's father, the Duke of Berry, on February 13, 1820. But getting him to be the Chief of Fossano, and getting Louvel, his assassin, to be a leader of bloodhounds and greyhounds, is a bit too ridiculous. Furthermore, Wöllner finds that this was not one of the February 13's when the configuration occurred. The years, for seven centuries, are 1565, 1595, 1624, 1654, 1683, 1713, 1742, 1771, 1801, 1830, 1860, 1889, 1919, 1948, 1977, 2007, 2036, 2066, 2095, 2124 and 2154. Fossano was in the Duchy of Savoy, and it is probably a Duke of Savoy whose assassination is portrayed here. The assassin would seem to be something akin to a "master of the hunt." The meaning of line 3 is probably that the conspirators are either traitors or Romans.

97. This one belongs to the "New Crusades" theme. Once again (as in the 12th century), Christendom is to possess the eastern shore of the Mediterranean. The barbarian empire is probably that of the Turks here. Wöllner has it that the first completion of a cycle of the moon after 1555 was in 1576 (next, 1828, 2080, 2332, etc.). However, if this prophecy was not fulfilled as soon as Nostradamus intended, it was at least fulfilled in 1917-20 by the French and British.

98. This prophecy is fairly simply, though never fulfilled. It came closest with respect to Henry III and the Duke of Alençon (1574-84), and Louis XIII and the Duke of Orléans *ca.* 1632, but in neither case was the plotting quite that strong. The anonymous critic of 1724, the exponent of the "retroactive prophecy" theory, explains that this verse is merely an enigmatic history of the struggle between the sons of Suleiman (1558-59, according to him)—which results in quite a compliment for our prophet, since the quatrain was in print in 1555!

99. The battleground is clearly specified here. Alleins and Varnègues are two villages a few miles northeast of Salon, Nostradamus' home town. The Lubéron Mountains are on the north side of the Durance River. From the Epistle there is much reason to believe that Mesopotamia refers to a European state, probably Avignon and the Venaissin enclave of the Popes.

100. This one is general enough to be applied to any great general who had previously been out of favor. Recently it has been applied to General de Gaulle, with line 4 applied to the assassination of Admiral Darlan (December 24, 1942).

Century IV

1. This one might be applied to the Turkish attack on Cyprus (1570-73) and to the war over Crete (1645-64). Venice got little or no help. The chief city of Cyprus, Famagusta, fell to the Turks on August 3, 1571, after a siege of eleven months. But the verse is too general to reflect much glory on Nostradamus.

2. As Le Pelletier shows, this verse was fairly well fulfilled in the War of the Spanish Succession.

In 1700, as a result of the will of Charles II, Philip V, grandson of Louis XIV, will mount the throne of Spain. But Austria, England, Holland, Prussia, Portugal and Savoy will form a coalition to support the pretensions of Archduke Charles: the fleets of France will take to the sea; her armies will pass over the Pyrenees; Spain, divided into two camps, will be trampled by the feet of soldiers. This terrible war will arise from the rights conferred on the House of Bourbon by the marriage of the two Infantas of Spain, eldest daughters of Philip III and of Philip IV, with the Kings of France Louis XIII and Louis XIV.

However, the interpretation of the last line is rather forced.

It is worth noting the interpretation Guynaud gives in his edition of 1693 (seven years *before* the event). His interpretation of the last line, far more in accord with Nostradamus' probable meaning, is the only part not fulfilled:

This could be understood as a King of Spain coming to die without children, and this Kingdom, following the Laws of the Estate, falling into the female line; France, i.e., the King, will put armies on foot, by sea as well as by land, and that he will march at their head, to sustain his rights and make it clear that this Kingdom belongs to him legitimately, as the nearest successor; so well that the army will march by land across the Pyrenees against the Spaniards, who at this time will be greatly divided; thereafter, things will quiet down because there will be found some Spanish princess of marriageable age whom one of our Princes will marry with great advantages and will lead off with him to France.

3. The meaning of *Brodes* remains uncertain, but as the context calls for Spaniards, it is probably a reference to the dark complexions of many of the Spanish soldiers of Moorish descent. Arras was in Artois, north of the French border until 1659. But Bourges is in the very heart of France; it must be either an erratum or metathesis for Bruges in Flanders, which the context calls for. Thus, line 1 would simply refer to another Habsburg invasion from the North, as indeed occurred about two years after the verse was written, climaxed by the Battle of Saint-Quentin (1557). Line 2 denotes that most of the French troops opposing them will be Gascons. Lines 3 and 4, however, suggest a French invasion of Spain, which did

not come off for another century. Or perhaps merely a naval engagement in denoted. Sagunto, halfway down the east coast of Spain, is at the foot of a spur of the Peñas de Pajarito, though it is difficult to see what significance that could have in the prophecy.

4. Inasmuch as the cocks are the French (the cock was the chief emblem of the Gauls), and the Libyans their infidel allies (specifically, the Algerian corsairs), the impotent prince must be a Habsburg ruler, or one of his satellites, such as the Medici Duke of Florence. Indeed, Duke Cosimo had been entrusted with the defense of Elba and contiguous territories. When they were ravaged by the corsair Dragut in 1555, he undoubtedly was told off by Charles V or the Duke of Alba. The last line, however, is quite confusing. It suggests that while the French will suffer reverses in Italy, they will be successful elsewhere. If, as it seems, Nostradamus intended the quatrain for the immediate future, it turned out just the opposite: the French held their own in Italy and suffered disastrous defeat in the North.

5. This quatrain represents one of the boldest of prophecies. A conquest of one country by the other was not to be considered, and a merger of Spain and France would seem equally impossible. Nowhere near the horizon in Nostradamus' day, it is still not on the horizon in the 20th century. Or perhaps only a military alliance is indicated. Possibly the verse belongs to the somewhat apocryphal era of the World Emperor and Antichrist. Indeed, the last two lines suggest the Antichrist.

6. This one is rather hopelessly obscure. "The new clothes" may refer to a new order of monks. It is not certain that the city of Venice is called for in the last line. There is a color called Venetian red which has a yellowish-brown appearance.

7. A very lucid and precise prophecy, but if there was ever a fulfillment of it, the secret has been well guarded.

8. Unfortunately, nothing happened at the Battle of Saint-Quentin (two years after publication) to justify this verse, and neither Jaubert nor Le Pelletier attempted it. It fell by storm after a seventeen-day siege. But at least Nostradamus gets credit for prophesying the capture of Saint-Quentin (August 10, 1557).

9. Geneva was an independent state, since 1536 a theocratic republic under John Calvin and a sort of world headquarters for all Protestants. One of many Nostradamian prophecies on the doom of Calvin, this one apparently has it that the Genevans are to be the last Calvinist holdouts, after Lausanne and other Swiss Calvinist centers have again seen the light of Rome.

10. A fairly lucid and very colorful quatrain, of which we know of no fulfillment. The chief must be the commander of the army, who makes the mistake of supporting the Prince. A new king is denoted in line 4. Only the Kings of France and England were credited with curing scrofula by their touch (especially on their coronation day).

11. Another of the detailed yet obscure variety. A Pope will be talked into taking some drastic action, which will be either opposed or carried out by twelve cardinals. Most likely, the twelve cardinals will be hostile, and after causing the Pope to be killed, will commit further murders (a sort of Papal Committee of Public Safety or Politburo).

12. This one is very general, and probably capable of many interpretations, of which the most recent would be the German invasions of France in World Wars I and II. The plural *Gaules* suggests the ancient Roman provinces outside modern France bearing that name, such as Transpadane Gaul (Lombardy) and Cispadane Gaul (between the Po and the Rubicon), later lumped as Cisalpine Gaul.

13. Garençières here gives one of the few interpretations not stolen from Jaubert. He applies it to the 1580's when a rumor spread through the army of the Duke of Parma of a great defeat, leaving them so demoralized that the Dutch succeeded in capturing Antwerp for a short time. The double phalanx he applies to infantry and cavalry, which is none too convincing. The classical Macedonian phalanx, 16 men deep and 50 across, would total 800. Double would be 1,600. On the whole, the verse is rather general.

14. Another general prophecy, designed to fit any ruler who, coming to power very young, surprises his contemporaries by proving an able leader and conqueror. Alexander of Macedon and Charles XII of Sweden are both good examples. Larmor (1925) applied it to 1661, when the successive deaths of Cardinal Mazarin and his royal mistress, Queen Anne, made Louis XIV at last sole ruler. Bouys (1806) applied it to Louis XVI and Napoleon I. To Hugh Allen (1943) it somehow or other showed that Roosevelt would die in January, 1944, and be succeeded by Henry Wallace.

15. Whatever Nostradamus may have had in mind, this one fits nothing so well as World War II: lines 1 and 2 to be applied to Britain. The Germans hoped to starve her out, but instead she became the seat of an incredibly large concentration of food as well as other commodities. "The eye of the sea" is a perfectly good figure for the periscope of Nazi U-boats. In line 4, of course, we have American aid.

16. Europe being full of free cities in the 16th century, one can only guess at which one Nostradamus had in mind. If France is the scene, the leading candidate would be Orange, which gave its name to the Dutch dynasty, and was not annexed by France until 1713. In our prophet's day, it had been inherited by the future William the Silent in 1544 and was a refuge for Protestants, for whom the epithets of line 2 may well be intended. In that case, "the King" would refer to Henry II or a successor.

17. It may or may not be pertinent to mention some facts about the Carmelites here. The first Carmelite order of nuns was founded in 1452. St. Theresa had a vision, which led her to seek to reform the order in 1554. Had Nostradamus gotten wind of this comparatively obscure Spanish news? If the answer is positive, the line would suggest her finding a patron in a powerful duke. It was not until 1562 that she succeeded with her

"Discalced Carmelite Nuns of the Primitive Rule of St. Joseph." However, the gibberish of lines 3-4 seem to have no connection therewith. All the towns were in Burgundy, eastern France.

18. This one clearly enough predicts a persecution of astrologers, which does not seem to have come off in such an extreme manner. There is a similar prediction in 871.

19. Rouen was taken by the troops of the Duke of Parma (aiding the Guises against Henry of Navarre) on April 16, 1592, but without much of a siege. It is highly unlikely that there were sizable Milanese contingents in his forces; however, since Milan was amongst the Spanish dominions, it is not impossible. Rouen was again taken without much of a siege by the Germans in 1870 and 1940, and by the Americans in 1944, but never, never by the Italians. Liège, Hainaut and Flanders, were all amongst the provinces of the Netherlands. Ghent is a city in Flanders. Since the Netherlands, or at least the southern part thereof, continued to belong to the Habsburgs till 1795, any Habsburg invasion from the North would fulfill lines 3-4. While the prophecy is clear enough, it has never been borne out.

20. This one is too hopelessly vague for any interpretation. Although the fleur-de-lys was the emblem of the French kings, it was also used by many other families.

21. This rather vague prophecy has been applied quite nicely to the French scene between 1940 and 1944, with lines 1 and 2 referring to the Fall of France and Pétain's centralized decentralization, line 3 to de Gaulle, and line 4 to the whole scene. However, it could serve the Interregnum of 1589-94 equally well. Henry of Navarre goes in for de Gaulle, and shares line 3 with the Duke of Parma or some exiled potentate of the League. The change would then refer to that of dynasty, or really of branch (Bourbon for Valois-Angoulême).

22. The political action here is rather confusing. Apparently a certain king, after quarreling with an ally, and demanding the withdrawal of the latter's forces, suddenly begs that troops be furnished him again. But one of them breaks a promise and the King is left to his fate without any power. A fairly logical chain of events, it may have occurred on more than one occasion.

23. Whatever formula is to be envisaged by line 2, it is perhaps Nostradamus' recipe for "Greek Fire," the great secret weapon of the Byzantines, used in one form or another for over a thousand years. The possible meanings of magnesia are nearly infinite. To Pliny it was hematite, to the Greek alchemists a pyrite, to the Latin alchemists an alloy of tin and mercury. In modern chemistry, it is magnesium oxide. Which did Nostradamus have in mind? In line 4 we have the mysterious *Port Selin* again, identified as Genoa. Here and at Monaco, fires will be set. By the Algerian pirates? It just so happened that Monaco was one of the few vulnerable places along this coast untouched by the corsairs since Nostradamus' day. As for

line 3, Toulon was used by Barbarossa as a base while aiding the French against the Emperor in Italy in the 1540's.

Jaubert changes *Hercle* to *chercher*, states that Port Selin is any port on the ocean, and applies the verse to an action by some Dieppe ships against the Spaniards in November, 1555. Line 3, more convincingly, he applies to Calais, held so peacefully by the English from 1347 to 1558. According to Roberts (1947), "A terrific assault by a great fleet equipped with weapons employing potent chemical agents shall attack a country which has long enjoyed peace and security. They shall attack the great Port of LES N.Y. [*sic!*] but shall be repulsed by weapons even more terrible."

24. The general purport of this very obscure quatrain seems to be the persecution of the Church, instigated by some sort of fanatically anti-clerical regime. A fairly decent fulfillment might be found in France during the Terror.

25. Le Pelletier makes rather an interesting interpretation for this one.

When the perfection of optical instruments will have permitted one to distinguish stars beyond the range of the eye, which one will assume to be worlds, gravitating endlessly in the depths of the sky, one will draw from this discovery rationalizations hostile to religious beliefs. The materialists, subordinating the soul to the body and recognizing neither God nor superior spirits, will deliver a blow to traditional worship.

Since the telescope was not invented until 1610, this would be a prophecy within a prophecy.

26. Le Pelletier makes a fairly good case for applying this one to the Eighteenth Brumaire (November 9), the 1799 *coup d'état* of Bonaparte. The bees were indeed taken by Napoleon as the emblem of his dynasty. "Five babblers" is not a bad term for the Directory, which gave way to Napoleon's Consulate. But unfortunately there was no ambush at night. (Le Pelletier explains that the coup was prepared on the previous night.) Furthermore, *treilhos/treilles* means very specifically vines, and there is not the slightest justification for distorting it to *tuiles*. However, the application is probably as good as any that will ever be made for this obscure verse. Why it should have been written in Provençal is the most obscure point of all.

27. Few quatrains require more research than this one. In the first place, we have *Mansol*, another of the great Nostradamian mystery words, appearing elsewhere as *Mausole* and *Saint Pol de Mauseole*. It is the latter which provides the key, and it is not unlikely that the *n* is a misprint for *u*, copied from the initial erratum.

Just outside the confines of Saint-Rémy, where Nostradamus was born, there are two great Roman monuments, side by side. One is a mausoleum (by popular belief, though not according to archeologists), perhaps the

most famous one in Provence. Its shape roughly resembles that of a pyramid. The other is an arch of triumph. On the mausoleum is the following inscription: SEX. L.M. JULIEI C.F. PARENTIBUS SUEIS. Various scholars have taken cracks at filling it in, and Nostradamus' version is recorded amongst them (Abbé Paulet, *Saint-Rémy de Provence*, Avignon, 1907), proving his familiarity with it. His version ran *Sextus Lucius Manlius Juliae Istam Columnam Fecit Parentibus Sueis*.

In the late 4th century, near this spot, there lived a hermit who became St. Paul. After he went off to become Bishop of Trois-Châteaux (renamed Saint-Paul-Trois-Châteaux), the people of Glanum, as Saint-Rémy was then called, built a priory and named it after him. But because there was also a convent in Saint-Rémy named for St. Paul, the one outside came to be called that of Saint-Paul-de-Mausole, after the nearby monument. Nostradamus undoubtedly spent many hours here with his grandfather during his impressionable years, and uses the name of the priory to refer to his birthplace, in his continual lust for obscurity.

The solution to line 3 is less certain. The clues are found in later instances of Nostradamus' use of "Annemark," from which it appears to be his ingenious short word to designate the Kingdoms of Bohemia and Hungary, both of which became hereditary crown lands of the Austrian Habsburgs in 1526, when the King of Hungary and Bohemia, Louis II, fell in battle against the Turks (see "Historical Background"). By a treaty previously arranged by the fathers of the parties concerned, Louis' sister Anne became the heiress and thus brought these territories to her husband Ferdinand, brother of Charles V, who in 1531 was elected "King of the Romans" i.e., King of Germany, and was expected to succeed Charles V shortly as Emperor. Ferdinand was thus the first *King* of this "Annemark" (or frontier provinces of Anne) and Maximilian, son of Ferdinand and Anne, would be the *Prince* of Annemark (and in 641 Nostradamus, looking ahead, has him as the "second chief of 'Annemark'"). From his astrological rigmarole, and perhaps from rumors he'd heard of Maximilian's Lutheran leanings, Nostradamus seemed to decide that Maximilian would turn Protestant. In any event, because of events involved with this, or for some other reason, Maximilian, twenty-eight years old when the prophecy was written, is to be confined in a prison in this area at some time in the future, which in due course brings an army bent upon rescuing him. As it turned out, no such thing ever happened, and Maximilian "straightened out," abandoning his Lutheran leanings in 1560. He was "elected" King of Bohemia in 1562, King of Hungary in 1563 (thus rounding out "Annemark") and in 1564 Holy Roman Emperor. We shall return to these facts about Maximilian subsequently, since Nostradamus seemed to give him much attention.

Getting back again to the details of the quatrain, the last line involves ruins of a temple of Diana (such as the one at Nîmes) in this area, but it is unlikely that the prince is supposed to be confined there. A more likely place would be the Castle of Tarascon, often used as a prison.

28. As Garençières suggests, 428, 429, 430, 431 and 433 may all be intended to refer to the discovery of the "philosopher's stone," for the transmutation of lesser metals into gold. The Sun stands for gold. Otherwise it is incomprehensible.

29. Reading Sun as gold, Vulcan as fire, and Hermes as identical with Mercury, we have a continuation of 428. For alchemists only.

30. The Moon is probably used here for silver.

31. The hero of this one is the great "philosopher" who makes the discovery. Line 4 is hopelessly obscure, but suggests that our hero comes to some sort of violent end.

32. Another extremely fascinating quatrain, associated with 395 in predicting the decline of communism. Since there is no bizarre Ukrainian setting for this one, there exists the possibility of Nostradamus' foreseeing communist trends amongst some local and contemporary group, presumably one of the Protestant sects. In this connection, Larmor (1925, p. 153) writes of "Protestant Communists" being the subject of the prophecy. The first and third lines are thoroughly obscure.

33. This one is certainly similar to 428-31, and may belong to the cycle (which suggests that perhaps 432 does also). Or it may indeed refer to a celestial configuration. What is most curious is that Neptune, which now seems perfectly well in place amongst all these planets, was not discovered and named until 1846—which leaves Le Pelletier triumphant. Since this planet is not visible to the naked eye, it could hardly be obscuring Venus, or in fact be intended here at all. What did Nostradamus use "Neptune" for? Aquarius?

34. Another very rich and pregnant one. King "Chyren" is, of course, King Henry, and notwithstanding all wishful thinking that Nostradamus meant the Chyren-Selin ones for a Charlemagne of the distant future, the evidence is overwhelming that he meant it for his own Henry II (see Index for other references). The French and the Habsburgs had been fighting over Italy for more than half a century, with many changes of fortune. Here the Habsburg ruler or one of his Italian satellites (such as the Medici Duke of Florence) is to go down in defeat before Henry II in both Milan and Naples (the two areas claimed by France), have his army wiped out and be brought a captive in golden chains to Henry—a fanciful bit of prophetic chauvinism. The Ausones dwelt in what became the Kingdom of Naples. In any event, no captive since 1555 has been put in gold chains to be presented to any King Henry.

35. The virgins in line 1 are apparently suggested by those of ancient Rome, charged with eternal vigilance in guarding the sacred flame of Vesta. Etruria is the classical equivalent of Tuscany. Line 3 suggests a "secret weapon." Both Tuscany and Corsica were fair game for the French then, Tuscany being ruled by an ally of the Emperor, and Corsica belonging to his fairly faithful Genoa. But the prophecy is too obscure for much to be made of it.

36. Another of the rich and detailed, but obscure, variety. Whatever line 1 may mean, the French did not again enjoy victory in a campaign around Milan till 1796. Lines 3 and 4 suggest further French victories in Spain and central Italy (or Germany if "Roman Empire" is intended). Once again, the nearest this verse came to fulfillment was in the time of Napoleon.

37. Whatever Nostradamus may have intended it for, this verse was quite well fulfilled in 1800. Genoa was besieged by the Austrians and finally surrendered on June 4. The British fleet, which had been helping with a blockade, made an attack on Monaco on May 23. This is fine if the British fleet can be called a red fleet; unfortunately, except where used for cardinals, red designates the Spanish, whose color it was, with Nostradamus. In May, Napoleon made his dramatic passage of the Great St. Bernard Pass with 40,000 men. On June 2 he took Milan. Nostradamus may have had something like this in mind, with the Duke of Guise for Napoleon, and the Spanish fleet for the British.

38. Samothrace is an island just west of the Dardanelles. The Byzantine chief is the Sultan, or a great Turkish leader.

39. After the surrender of Rhodes to the Turks (1522), Charles V installed the Knights of St. John on Malta (1530). Nostradamus is probably writing of them here. Unless the verse is a "retroactive prophecy" for 1522, we must assume that it concerns Malta. The long-expected siege came in 1565. "Arab empire" might perhaps be merely a poetic device for the Turks or Algerians, but elsewhere our prophet seems to foresee a really distinct new Arab Empire. Line 4 might be vaguely considered a foreshadowing of the victory over the Turks at the Battle of Lepanto (1571), to which Spain contributed the most.

40. Too general for any interpretation.

41. A rich and colorful quatrain, though far from clear. Apparently a woman held as hostage will put one over on her guards, then on the general. But when the general discovers that he has been duped, he hands her over to the mob, to meet a horrible death. Hugh Allen (1943, p. 608) somehow or other sees this one as an American officer of German descent allowing a captive Hitler to escape.

42. The great distances separating the places herein, with no common denominator, make this verse rather incomprehensible. Geneva and Lausanne were Calvinist centers in Switzerland; Langres was in Burgundy, Dôle in Franche-Comté, Chartres in the Orléanais and Montélimar in Dauphiny. There are twin towns on opposite sides of the Rhône, below Geneva, named Seyssel. When the quatrain was written, both legally belonged to the Duke of Savoy, but were under French occupation. The one on the west bank, to which Nostradamus probably refers, became French with the annexation of Bresse in 1605. The one on the east bank did not become French till the annexation of Savoy in 1860. The mark is usually considered to equal half a pound.

43. Jaubert quotes César Nostradamus to the effect that in 1557 prodigies were seen in the heavens. Line 2 he reads "divine enemies," which becomes "enemies of the divine," and hence Protestant heretics. That year the Protestants began showing greater strength, and a raid in the rue Saint-Jacques of Paris netted many captives. For line 3, Jaubert tells of how d'Andelot had the effrontery in 1558 to start preaching Protestant theology to Henry II. Line 4 he reads as Protestant revenge against the faithful (believing well). All of which fits fairly well, but the quatrain is general enough to allow of other interpretations, including ones involving modern aerial warfare.

44. The big puzzler about this one is the reason for the dashes of Spanish and Provençal. Little can be offered except in regard to place names. Castres and Mende were in Languedoc, Limoges in the Limousin, all the other places in Guienne. But all are in southwest France.

45. This quatrain has a rather modern ring to it, suggesting Napoleon I (Waterloo) or Napoleon III (Sedan) or Kaiser Wilhelm II. A good 16th-century possibility would be Sebastian, King of Portugal. He went on a "crusade" against the Moors. On August 4, 1578, his army was wiped out at the Battle of Kasr Al-Kabir, and he himself was "missing in action."

46. Nantes is in Brittany, Tours in Touraine, Reims in Champagne. Nantes and Tours are both on the Loire, Reims quite far away to the north-east. The bringing in of London makes this one quite international, and utterly incomprehensible. Perhaps it ties in with 261.

47. Le Pelletier gives the classic interpretation of this one, for St. Bartholomew's Day (August 24, 1572). The savage king is Charles IX, who merited the epithet in many ways. A great hunter, he delighted in cutting off the heads of asses and pigs he met on the way, with one blow. "Drawn bows" Le Pelletier somehow sees for arquebuses, and points out that Charles IX sat in the Louvre, taking pot shots at the fleeing Huguenots from his window. With regard to line 4, after Admiral Coligny had been killed and dragged through the streets by the mob, he was hung up by one foot.

One might think that Garençières belonged to the 20th century from where he goes for his interpretation (in 1672): "Since the Author did write there had been such a Tyrant in the world, namely, John Basilides, great Duke of Russia, in the year 1572. Read Paul Osburne in his Life." The person to whom he refers, curiously *using the same year* as for the French interpretation, is better known as Ivan the Terrible.

48. Ausonia, properly, would correspond to the Kingdom of Naples. The most notable plain in southern Italy is that of Campania on the west coast. Nothing more seems to be predicted here than the coming of countless swarms of insects to devour the products of the plain.

49. This one is hopelessly vague and obscure.

50. This is an extremely fascinating quatrain. According to Pearce, the

only two European states that *Libra* influenced were Austria and Savoy, so that the prophecy may be that Austria would see a separate Spain (separated after the death of Charles V), as distinct from the conglomerate empire of Charles V, become supreme. Austria did indeed become a sort of junior partner to the arrogant Spaniards. Line 3 suggests calamity for the Turks, which did not occur (the Battle of Lepanto had no long-range significance). It may be that the monarchy of heaven goes with line 4 to mean a succession of seven Spanish Popes. This has never occurred. Since 1523 there have been only Italian Popes.

For the less conservative-minded, the contemporary possibilities of applying it to the United States are fairly obvious, with line 2 suggesting an American Pope and line 3 some rather widespread use of H-bombs.

51. The French town of Ganges is in Languedoc, about twenty-five miles north of Montpellier.

52. Allen (1943, p. 536) is sure that this one refers to the siege of New York City by the "Nazi-Fascist-Communist forces" in late 1942; Mayor LaGuardia is the subject of line 2.

53. This one is too vague to be of any significance. It is a typical specimen of one type of Nostradamian quatrain.

54. Bouys (1806, p. 83) first applied this one to Napoleon, and this application can't be beaten. To a lesser extent it could be applied to Napoleon III. It is unlikely ever again to fit anyone else so well. Since Nostradamus' time, the Napoleons have been the only crowned rulers of France with a new name (otherwise the score is Louis 6 [counting Louis-Philippe: 7], Henry 2, Charles 2, Francis 1). Lines 2 and 3 were very clearly fulfilled by Napoleon I but not Napoleon III. Line 4 is applicable to either Napoleon I or III, in either variant, as well as to many other rulers. Napoleon I had his Creole and his Pole, Napoleon III his Spaniard.

55. This one is very clear and very specific. Two events will serve as an omen that a tyrant will be murdered. The first one is a crow sitting on a brick tower and screeching for seven hours. The second is a statute starting to bleed. Fantastic as the latter sounds, every once in a while, even in the 20th century, it is claimed that some famous relic was seen to give forth blood (frequently helped by the mechanisms installed by priests to please their miracle-loving flocks).

56. This one is too vague and obscure to be of much note. What clear elements there are were probably more nearly fulfilled by Hitler than any other famous leader, "raving tongue" being a highly suitable epithet for the Führer.

57. One cannot but wonder whether the writings referred to are Nostradamus' Centuries, being maligned by an enemy before Henry II. In that case line 3, obviously indicating a royal mistress, would refer to Diane de Poitiers. A similar prediction appear in 79. Line 4 is hopelessly obscure.

58. *The New York Times* writer who reviewed Roberts' book (1947) chose this one as most typical, either of Nostradamus or of Roberts' (in this case Garençières') interpretations. We offer the latter, "Molten gold shall be poured into a throat and human blood shall flow. Because of this, a great water carrier shall make his son effeminate (*lead his son to spin*), and a captive lady shall be exiled."

59. This thoroughly obscure verse is noteworthy chiefly for containing one of the few still unsolved proper names, "Nira." It probably has some sort of connection with Calvin.. As we stated, it is probably nothing more than an erratum for "IVRA" (Jura). Some modern-minded interpreters have raised the totally irrelevant point that it is a perfect anagram for Iran (Persia). There is no hint that it is connected with the "Persian conqueror" theme.

60. *Otage* appears in its O.F. form of *hostage*, which leads Le Pelletier to identify it with a "roman" word, *hostaige*, "house," of which we find no trace. He thus applies it to the seven children left by Henry II in the House of Valois. The third, instead of being the third of the seven hostages, is the Third Estate, represented by the proto-Revolutionary Council of Sixteen, which Le Pelletier accuses of having sent Jacques Clément to murder Henry III (August 1, 1589). Line 3 he applies quite nicely to Henry's murder of the Guise brothers (December 23-24, 1588). Line 4 really taxes the old boy. Genoa becomes Duke Charles-Emmanuel I of Savoy, "Genoa being an important town in his States" (in the 19th century, but not in the 16th). Florence turns into Alexander Farnese, Duke of Parma, because Parma was founded by the Etruscans, or ancient Tuscans, and Florence is the capital of Tuscany. These two leaders both made war against Henry of Navarre during the Interregnum (1589-94), which fact Le Pelletier applies to the last line, ignoring the singular form of the verb, and making further devious claims too absurd to waste space on.

61. Line 1 would apply very nicely to Marshal Pétain, but not so the rest. Just what picture line 3 is intended to convey is a perplexing question. Chartres and Orléans were both in the Orléanais and Rouen in Normandy. The prophecy may have been intended for old Constable Montmorency, to be replaced in power by the Guise, "foreigners" from Lorraine.

62. Garençières felt quite strongly about this one. "I never saw the late Tyrant Cromwell better painted to the life, than in the three first verses." The first permanent rank of colonel (really Colonel-General of Infantry) was created in 1547, and the post was given to Admiral Coligny, who may be the intended subject and, from a Catholic point of view, fulfilled it pretty well, becoming the leader of the Huguenot armies. But we know of no fulfillment of line 4, unless somehow associated with the St. Bartholomew's Day Massacre (August 24, 1572), of which he was the first victim.

63. Another very specific prophecy. The French army will run into

trouble amongst mountain peasants famous for their bird-calling abilities. Either Savoyard or Swiss peasants are probably intended. In the course of French expansion, and especially during the Napoleonic Wars, the prophecy was fulfilled either way, though not as drastically as line 4 suggests. Larmor (1925, p. 164) applies it to Marshal Villars' struggle (1702-4) against the Camisard (Protestant peasant) rebels of the Cevennes, who pioneered in guerilla warfare.

64. Another of the detailed yet obscure variety.

65. This quatrain can be applied quite nicely to Napoleon III. He was indeed condemned for the Franco-Prussian War and the disaster it brought to France. He died soon after (1873). Lines 1 and 2 can be applied well enough to his surrender of Sedan to the Prussians (September 1, 1870). The Prussians in turn fulfilled line 3 well enough.

66. Of the detailed yet obscure variety. Seven shaven heads presumably refer to seven clerics of one sort or another.

67. Probably the configuration delineated here is nothing more than a conjunction of Saturn and Mars, which is very common.

68. This one is quite rich and colorful. Line 1 may mean that the prophecy will be fulfilled when the earth in its orbit around the sun (or vice versa, the point being then in dispute) comes very close to the planet Venus. Or, alternatively, a town with a name derived from Venus may be intended. The greatest one of Asia is probably the Sultan. The greatest one of Africa in the 16th century was the Beylerbey of Algiers, a position held by the Barbarossas, and then by Dragut. Line 3 is quite incomprehensible. Line 4 suggests the attacks made by the Algerian corsairs against Malta and the Ligurian coast during much of the 16th century. The great Siege of Malta took place in 1565, almost a decade after the verse was written. Nice, which might be considered on the Ligurian coast, suffered its great siege by the Turks (as French allies) in 1546. Except for a brief raid on the eve of Pentecost, 1556, there was no further siege of Nice till those by the French in July, 1623, May, 1691, and April, 1705. Genoa is the chief port of Liguria proper. This prophecy may yet have a fulfillment in the future that will accomplish the difficult task of involving both line 2 and line 3.

69. Aquileia, a great city of the late ancient and early medieval period, was already reduced to little more than a village in the 16th century. As Venice was founded by its citizens, and fell heir to its power (see Commentary for 158), the Venetians may be intended here. Parma, which belonged to the Papacy since 1511, was made into a hereditary duchy on August 26, 1545, by Pope Paul III, for his bastard, Pierluigi Farnese. Little can be offered as to the meaning behind the obscurities.

70. The Eagle is the symbol for the Emperor and the Empire. Until 1556, the Emperor held Spain too. Until 1659, Spain extended north of the Pyrenees to include Roussillon, of which Perpignan was the chief city. Although this verse was probably written after the partition of Charles' Empire (1555-56), Spain may be intended here. Pau, the capital of the King-

dom of Navarre, is also just north of the Pyrenees, but more than one hundred miles west of Roussillon.

71. For all the work involved in solving the involved bits of etymology, this verse remains hopelessly obscure and worthless. Aconite is a classic poison, distilled from monkshood or wolfsbane.

72. Garençières thinks that *Artomiques* is derived from *artos*, Greek for "bread," and thus denotes the Protestants, using leavened bread in communion. This is rather farfetched, but not impossible. But more likely the word is an erratum on the part of Nostradamus or the printer, derived from the Arecomici, one of the two tribes forming the great Volcae nation in ancient Gaul. Their chief city was Nîmes, so that this probably is nothing more than a fancy obscurification for "those of Nîmes." Agen, Lectoure and Condom are all towns close together in Guienne, quite a distance west of Nîmes. Saint-Félix, a village about twenty-five miles southeast of Toulouse, was indeed once the seat of an assembly, that of the proto-Protestant Albigensians, in 1167. Marsan was the name of a tiny viscounty, whose capital, Mont-de-Marsan, is still an important town. If the latter itself is intended, it lies about thirty-five miles west of Condom. A vague suspicion that the whole quatrain represents a "retroactive prophecy" of the Albigensian period is not entirely out of order.

73. Le Pelletier can't resist applying any "nephew" quatrain to his Emperor (always as tactfully as possible). This is the last of his "historical" (as opposed to "future") interpretations.

Napoleon III will force the recognition of the treaty [Treaty of Zurich, October 17, 1859] which he will have previously made possible through his prudence. The King of Piedmont (Duke of Asti), master of a part of the Papal States [Ferrara], will be grateful when the drama reaches its conclusion.

When Nostradamus wrote, Asti was under French occupation, while Ferrara, though nominally a papal fief, was not annexed by the Papacy for about another half century. One of Le Pelletier's silliest.

74. Mâcon, assuming it is intended here, is about seventy-five miles west of Geneva, and was in Burgundy. Aquitaine, the large province in southwest France (one is tempted to say a French Texas), was more or less synonymous with Guienne. The last line probably indicates a defeat for the allied Protestant army composed of treacherous Frenchmen, Swiss and Germans.

75. This one has been applied to the Battle of Waterloo in 1815, with Grouchy the deserter of line 1, Wellington the chief adversary, the rear guard the Imperial Guard, and the last line the White Terror. But the quatrain is rather elastic.

76. The ancient county of Périgord was on the northern border of the Agenais. Each is about two hundred miles west of the Rhône. The Gascons are the inhabitants between the Garonne and the Pyrenees. Bigorre, of which Tarbes was the capital, was a county of Gascony and belonged to the House of Navarre. Agen was the first town in which Nostradamus settled

down and married. Since Bigorre became a Calvinist stronghold, some sort of religious war might be seen in lines 3 and 4. In spite of the many place names, the verse is an obscure one.

77. This one is very important as a key to Nostradamus' theories about the course of European history. The evidence is unfortunately very overwhelming that Nostradamus' new Charlemagne, "Henry-Selin," is none other than his own King, the utterly insignificant Henry II. He held his mistress, Diane de Poitiers, in such high esteem that he made wide use of the crest *H-D* in all sorts of forms and in all sorts of places. *Selene* is simply the Greek equivalent of Diana, so that Nostradamus' designation has the same meaning (Henry-Selene instead of Henry-Diana). However, his mistress's name was only one reason for Henry's identification with the moon. Henry actually adopted the moon as his device, in natural contrast to the use of the sun by Emperor Charles V. Indeed, Henry had one crest combining an H with a crescent, thus:



It is difficult to reconcile the ridiculous predictions that Nostradamus made for this royal mediocrity with his many more logical ones. There was a limit to the demands for flattery, and the manner in which he obscured the name leaves some doubt as to whether anyone recognized the designation as being for Henry before his death (1559). After his death, the loyalty of Nostradamians to the master's infallibility precluded mention of this perfectly obvious fact (obvious to Henry's contemporaries).

The prediction is fairly clear. Henry will subdue Italy, unite Christendom, and become Emperor (involving the removal of Emperor Ferdinand; even were this verse written before Charles' abdication [1556], Ferdinand had been crowned King of Rome, the Imperial equivalent of Prince of Wales, in 1531). In line 4 he will wipe out the piratical corsairs of Barbary, a rather treacherous move considering that they were allies of long standing. Line 3 tells that he will be interred at Blois, the equivalent of Windsor for the Valois dynasty. Everything turned out as contrary as could be. Henry was disastrously defeated a few months after the verse was first published (1557). The French were booted out of Italy, and lost all their hard-won gains like Savoy. Henry himself was killed in a tournament in 1559, and, contrarily, was buried at Saint-Denis, just outside Paris.

78. Parma was a duchy in northern Italy (see 469). It is uncertain which army is referred to in line 1. The foreigners referred to are probably the Spanish, Parma being generally a French ally then.

79. This one is much like 476, in that though it is crammed full with place names, the meaning remains quite obscure. All the towns in line 1 are in the Agenais, west of Agen. Monheurt is about five miles northwest of Aiguillon, while Le-Mas-d'Agenais is about six miles northwest of Monheurt. Nostradamus' familiarity with these villages undoubtedly dates back to his

residence there (*ca.* 1536). Landes, one of the few ancient *pays* to be salvaged as a department, is west of the Agenais. The Bordelais, the peninsula at the base of which stands Bordeaux, was in turn north of Landes. Navarre was in the extreme southwest corner of France, while Bigorre, which belonged to Navarre's King, was just to the east of Navarre. All action is thus in the Southwest.

80. The action in lines 1–3 must have taken place in the course of many wars, and has recently been applied quite nicely to the Maginot Line and the Fall of France. The only limiting detail occurs in line 4. If the word *colisee* merely means “clash,” we have no clue. But if it means *colosseum*, the scene is much limited. The word is synonymous with amphitheater. The most famous remains of a Roman amphitheater are in Rome, and the action may be set here. If set in France, the most famous specimen is at Nîmes, while lesser ones are at Arles and Fréjus.

81. Most interesting about this one is the phrase “Belgian Prince.” Today the word “Belgian” does not cause much notice, but in the 16th century it was as archaic as Lusitanian or Pannonian. There was only one possible candidate when Nostradamus wrote: Philip II, who had been given this territory in 1554 by his father, Emperor Charles V. The quatrain probably concerns an attack on northern France, which occurred a few months after the writing. The bridge of boats is probably for passing over the Scheldt.

82. Slavonia is a distinctly limited province of the northern Balkans, between the Drave and Save rivers. But by treating the word as a poetic term for Slavdom, Le Pelletier is able to apply it to Russia, and thus refers it to Napoleon's retreat from Moscow in 1812–13. The best that can be said for this application (which was improved upon by Robb in 1942) is that there is none other particularly clear. In the 16th century (and until 1699) the Turks held Slavonia. The verse in that setting would have to tell of an Emperor suffering such a great defeat in the course of a campaign against the Turks that they would invade the Empire, leading to a revolt (of German princelings). If lines 2 and 3, as it seems, refer to the same person, the defeated Emperor would be the Destroyer, rather than the Turk—which hardly makes sense in the context. However, the meaning of *Olestant* is by no means certain.

Garencières' interpretation for this incomprehensible but interesting verse reminds one of the interpretations of his 20th-century “rewrite man”:

That great troop from Sclavonia shall be the Venetians because they possess most part of that country [confused with Dalmatia]. The old Olestant is their Duke, because he is not chosen unless he is very old [*sic!*].

From which the rewrite man himself gets even more confused, and Roberts (1947) makes it: “A Russian advance to the West shall be slowed up by an attack by an Olestant (Duke [*sic!*]). But he will thus meet his ruin and his country will be made desolate.”

83. This one is quite clear and specific, but we know of no application

of it. Some elements in it suggest the preceding quatrain. The last line certainly had a good chance for fulfillment in the cloak-and-dagger 16th century: an heir turns on his father and besieges or imprisons him.

84. Auxerre was in Burgundy, about one hundred miles east of Orléans. The prophecy is very precise, since the conjunction of line 4 is a rare one, even without the further limitation of summer. We have been unable to find any notable of Nostradamus' day who was a native of Auxerre.

85. Another of the detailed but utterly obscure variety.

86. A very rich and meaningful prophecy, limited in time by the fairly rare conjunction of lines 1–2. Reims was the traditional coronation site for Kings of France, while Aix (Aachen) was where German Kings (in most cases the Holy Roman Emperor or his heir with the title "King of the Romans") were crowned from 813 to 1531. In the final case, it was as King of the Romans (i.e., King of Germany) that Ferdinand was crowned here, his brother Charles V having been crowned Holy Roman Emperor in 1530 at Bologna, Italy. In other words, the verse predicts that the same individual will rule both France and Germany, as did Charlemagne. In view of his other prophecies for Henry II, the quatrain probably means that Henry will become Emperor.

87. While lines 1, 2 and 4 fit Henry III well enough (line 4 referring to his murder of the Guises in 1588), line 3 would have little significance for him. His father would be Henry II; his father-in-law Nicholas of Lorraine, a complete nonentity.

88. This one may have been an embarrassingly precise prophecy for some 16th-century potentate. Phthiriasis (pediculosis) is a rather vague kind of illness caused by lice. Although lines 3 and 4 are obscure, Anthony and the lice stand out clearly enough. The most notable Anthony of the day was Henry IV's father, Duke of Bourbon-Vendôme and King of Navarre (1555–62). He did not become a really important figure till a few years after the quatrain was published, but he was a king (since May, 1555). From 1559 till his death he was one of the most important factors determining France's destiny. However, there is no record of his lousiness. Gould and Pyle (p. 821) mention a number of famous men reportedly "eaten of worms" or lice, and while not including Anthony, they do include, surprisingly, one of Nostradamus' favorite characters, Philip II of Spain.

89. Somehow or other, all Nostradamus' predictions involving England are very clear and lucid. An extremely good case can be made for applying this one to the Glorious Revolution of 1688–89. William III, having no intention of being double-crossed by his English supporters if things went badly, insisted that the great lords who proposed his "liberating" England should put it in writing. Garençières cites the *Gentleman's Magazine* as saying that twenty-nine signatures were affixed to the document. (According to most accounts, however, only the names of Shrewsbury, Devonshire, Danby, Lumley, Compton, Russell and Sydney were on it.) If *pont* is taken for sea, which is not too farfetched, there was indeed a constant flurry of conspirators going

back and forth across the Channel before William finally sailed with his expedition. Line 3 applies well enough to James II and his reactionary clique, who, finding themselves without military support (because of the timely desertion of Winston Churchill's illustrious ancestor, the future Duke of Marlborough), decided they'd just as soon not become martyrs. William III is not recorded as having been fair (one meek interpretation has it that he had been in his youth), but he certainly was from Frisia, the classical name for Holland, and still the name of one of its provinces. Another point for Nostradamus is that there was no conceivable Dutch candidate for the English throne in his own day.

90. Pavia is about twenty miles south of Milan. Each is to suffer a horrible drought while being fought over, presumably by the French and the Spanish.

91. Jaubert applies this one to events of 1555–56. Line 1 he refers to the Duke of Nemours (presumably not the French General, also known as Gaston de Foix, who was killed in 1512) being challenged by the Marquis of Pescara (presumably not the famous general who had died in 1525) to break a lance. Jaubert wrestles with line 2 in typical fashion, changing *Mellele* to *Mole*, and then pointing out that de la Mole did not dare bring his fleet near Monaco during the course of his operations. Lines 3 and 4 he applies to some petty intrigue in Savoy. With Roberts (1947) the same confusion occurs as we saw with 243: he copies Garencières' revision of *Mellele* to *Mole*, as per Jaubert, then throws away the interpretation requiring this brazen change, producing instead a magnificent *non sequitur* about *The Man in the Iron Mask*. *Mellele* is apparently nothing but Melilla, the North African port held by Spain since 1490, though it is difficult to fit it in with the context. Line 4 is not unlike the fourth line of 483.

92. Perhaps this is meant for the same valiant captain mentioned in 483. Using heads as trophies was quite common in ancient times and still occurs every now and then, as in Greece in 1947. Roberts (1947) tells us that "This quatrain caused confusion in the mind of Nostradamus [*sic!*—a frequent error for "Garencières"]. To us, there is an obvious reference to radio in it. . . ."

93. Garencières points out that this prodigy is supposed to have occurred to Queen Olympia of Macedonia before the birth of Alexander the Great. Le Pelletier applies it to the birth of his Messiah, the Duke of Bordeaux, on September 9, 1820. The serpent is Louis-Philippe, whose rank entitled him to free access, protesting that the posthumous prince is illegitimate (which would make the Orléans branch the legitimate successor to the throne after the abdication of Charles X in 1830).

94. A very specific quatrain. As Philip II had no brothers, there was no apparent application in Nostradamus' time (Don John, however, was a bastard half-brother). The quatrain may be related to 470. Narbonne and Agde are both ports near the Spanish border. Béziers lies between them. Line 3 seems to predict, once again, woes for Calvin's Geneva. At least five separate prophecies are thus to be found in this quatrain: (1) exile for two Spanish princes or grandees; (2) defeat of one of them in Roussillon; (3) an attack

against Geneva; (4) plague spreading from Agde (see also 821) to Narbonne and Béziers; (5) a bloody sea fight.

95. The Imperial realm was left to two at just about the time this quatrain was written, when Charles V divided his Empire between son Philip and brother Ferdinand. But they did not, as Nostradamus seems to be predicting here (and elsewhere), go to war against each other. Line 3 remains obscure. Possibly two royal nuns are referred to. The meaning of line 4 hinges upon the still uncertain meaning of *Armonique*. Apparently the Vestals are to fight each other, something which is rather difficult to visualize. Vestals were classically Roman priestesses attending the sacred fire of the goddess Vesta.

96. Another very interesting and pregnant quatrain. Although Elizabeth was born only four years before Edward VI (1533 and 1537, respectively) and was the younger sister in relation to Mary, the reigning Queen when Nostradamus wrote, it is possible that Nostradamus did indeed have her in mind and was merely misinformed on his dates. Line 3 is obscure, but must have something to do with Elizabeth's Protestant religion. Line 4 is most interesting in that it seems to tie Nostradamus' often-mentioned enigmatic "Libra" or "the Balance" with England, notwithstanding that in geopolitical astrology it is supposed to pertain only to Austria and Savoy (at least in Europe—see 281). However, it is perhaps somewhat relevant to this point, and what Nostradamus may have had in mind, that in 1555 Philip, as titular King of England, was trying to persuade his sister-in-law Elizabeth to marry Philip's young protégé, Emmanuel Philibert, Duke of Savoy. Perhaps confounding Nostradamus, Elizabeth turned him down (she later did the same to King Charles IX of France, although Nostradamus also predicted she'd marry him—see "Biography of Nostradamus"), and the Duke of Savoy went on to inflict a crushing defeat on France at Saint-Quentin (1557), marry the sister of Henry II of France (July, 1559) and visit Nostradamus at Salon (October, 1559).

97. A highly specific quatrain, limited in time by the configuration in line 1. It seems to concern the Portuguese succession, with the rather odd point of a Portuguese king being elected in Spain. When Nostradamus wrote the verse, there was no apparent crisis of heirs. But Sebastian I, who came to the throne in 1557, was killed in a crusade against the Moors (1578). His brother, a cardinal, ruled for two years. There being then no clear legitimate male heir, Philip II, having several claims in the female line, sent Alba to conquer the country. Philip seized the throne and ruled Portugal till his death (1621), and was followed by his son, Philip III. In 1640 the Portuguese revolted against Spain. But there was no election in Cadiz (Spain) or even in Guarda (Portugal) of either Philip (in 1580) or of John IV (in 1640).

98. This quatrain contains several obscure or confusing elements. The first centers upon *Albanois*, with its choice of possible meanings. In this case (but not in all the others), the troops of the Duke of Alba seem most

likely. Garencières has it that "the people of Albania lying between the Venetian Territories, and Grecia, shall come to Rome." Langres was in Champagne near the northeastern border. It may here be used for the same "Duke of Langres" found in 74. The rest remains obscure, except for the many disasters.

99. It is very uncertain in this verse whether the French are winning or losing. Perhaps each in turn. Line 1 should be clear, but does not suggest anyone. In line 2 the French are hurled back by this hero, who in line 3 invades Spain (?). The only power which could potentially have fought both France and Spain was then an Empire separated from Spain (as it was after 1556). In 495 we saw that Nostradamus seemed to foresee that the division of the Empire would lead to war between the two parts. Ferdinand, Emperor in 1558, was only the second son of Joanna, daughter of Ferdinand and Isabella. But his son and heir Maximilian would fit, being the elder son of Anne, daughter and heiress of the King of Hungary and Bohemia (see 427).

100. Another specimen of the detailed yet obscure variety. The chief royal edifice in Paris in Nostradamus' day was the Louvre. The Tuileries was just being built. More widely used was Saint-Germain, outside Paris. "Celestial fire" may refer to a fire started by lightning, or fire reflecting the "anger of the gods." Line 2 must mean either just after a war ends, or when French military strength collapses (as in 1557). Rouen and Evreux are both in Normandy, and their odd combination is found also in 584.

Century V

1. This one is rather general, and one can probably find some interpretation for it each time there has been a "Celtic ruin." A perfectly reasonable interpretation of late has been for the Fourth Partition of Poland (1939). The temple is the Kremlin in Moscow, the two are Ribbentrop and Molotov, arranging for the murder of Poland, whose ever-turbulent aristocracy might be considered denoted in line 3. This deal in the East was not without effect on the Fall of France (1940), since the Germans were able to turn all their forces westward.

2. Another of the detailed yet hopelessly obscure variety.

3. A very interesting prophecy, though the exact meaning is not quite clear. (See also the similar 539.) The Medici had left Florence in 1494, were restored in 1512, expelled again in 1527, restored again in 1530, when Charles V appointed Alexander as hereditary ruler. In 1537 Cosimo became Duke of Florence and in 1569 Grand Duke of Tuscany. Here our prophet seems to be predicting that Medici rule will come to its final conclusion, to be replaced by that of a French prince. As a matter of fact, while Nostradamus probably meant the prophecy for the 16th century, it was twice ful-

filled later. In 1737 the Medici died out, upon which Duke Francis of Lorraine (which might be considered a Gallic branch—see Genealogical Chart) became Grand Duke. When he became Emperor, the House of Lorraine became the House of Habsburg-Lorraine, but Tuscany continued in the family until 1859 (except for French control during the Revolution). From 1801 to 1805 Tuscany became the Kingdom of Etruria, and was given as a sop to the Spanish Bourbons, which were really a Gallic branch. The prophecy was thus vaguely fulfilled by the House of Lorraine in 1737, and the House of Bourbon in 1801. As for the nautical frogs, Le Pelletier cites a myth in which Bacchus transformed the earliest inhabitants of Tuscany, the Tyrrhenians, into frogs. Probably the reference is to the standard of mythical Merovingian King Pharamond—three toads of gold on a field of azure.

4. The whole prophecy concerns intrigues of Renaissance Italy. The problem lies in applying the devices to the appropriate individuals. Only the Bear is clear, being the device of the great Orsini clan of Rome. Perhaps the wolf refers to their perpetual arch-rivals, the Colonna. The dog has been used by the House of Sforza, particularly by Duke Francesco of Milan (d. 1466) but the family died out in 1535, at least in the ducal branch. The stag was the device of the notorious Constable of Bourbon, but he was killed during the Sack of Rome (1527). Perhaps this one is really another of the "retroactive prophecy" group.

5. This one is rather vague, and undoubtedly many interpretations can be made for it, especially in Renaissance Italy. A rather recent application has been to Adolf Hitler, removing Germany from the servitude of Versailles. The young prostitute is of course Marianne, the corrupt Third Republic, and somehow or other line 4 brings in *Mein Kampf*. Larmor (1925, p. 150) is such an arch-legitimist as to apply this to the "usurpation" of the French throne by Henry of Navarre in 1589, whereafter he shut up his former wife and quondam partner, Marguerite of Valois, in an Auvergne castle, where, according to Larmor, "she divided her time between reading the Bible and debauchery."

6. This one is quite clear and simple, belonging to the wishful-thinking group that would have Henry II become Emperor. The Pope, anxious for peace to be restored in Italy, makes the King of France Emperor. Another bit of "prophetic imperialism."

7. Another rather simple and meaningful one. The two most famous triumvirates in history were in the Roman Empire. The personnel of the first consisted of Gaius Julius Caesar, Gnaeus Pompeius and M. Licinius Crassus; the second consisted of Gaius Julius Caesar Octavianus (Augustus), Marcus Antonius and Marcus Lepidus. The discovery of the bones of one of these six would seem prophesied here. Otherwise, the points are obscure.

8. In this verse we find predicted a horrible "new weapon," a city burnt to the ground by it and by the action of a ship and an enemy convinced of the necessity of making peace. The quatrain thus probably fits nothing so well as the action of the United States against Japan, with ships and atom

bombs, in the latter half of 1945. World War III may see a much better fulfillment.

9. Roberts confesses that "These words are too veiled in obscurity for either Nostradamus or myself to render a clear interpretation." Le Pelletier, however, is less modest than "Nostradamus" (Garencières) and with a few farfetched twists applies it to the Orsini conspiracy (January 14, 1858). The great arch is the peristyle of the Opéra, damaged by the bomb intended for Emperor Napoleon III. The chief is Hébert, head of the secret police, who captured in advance (*sic!*) Orsini's fellow conspirator Pieri. The lady of line 3 is Demagoguery, while the hairiness refers to that typical characteristic of leftist "agitators." In line 4 he takes "Duke" back to its original meaning as "leader," and thus commoner Orsini becomes eligible.

10. This one is applied to the same event. Napoleon III is the Celtic chief, slightly wounded in the eye by glass. *Cave* is derived from *cavea*, "theater," and thus, lo and behold, we have the Opéra itself. The last line Le Pelletier would have "saved from four by unknown ones." The four are then identified as Orsini, Pieri, Rudio and Gomez, and the unknown ones as the gods watching over their precious Emperor. (Le Pelletier is so carried away here as to forget that he is supposed to hate the Emperor for standing in the way of the Bourbon Pretender.)

11. The Sun was a device much used by Charles V and Philip II, but it is also used by Nostradamus to stand for Christendom or the Church. "Those of Venus" probably refers to the corsairs of Barbary. The corsairs, acknowledging the Sultan as their overlord, carved out their empire at the expense of both the Habsburgs, who had North African bases, and the previous dynasty from the Arab caliphate. Saturn probably refers to a member of the latter. The Turks are sure to be intended somehow in the very general line 4.

12. All that is clear in this detailed but obscure medley of prophecies is trouble for Calvin's Geneva, a theme to which Nostradamus keeps returning gleefully. Augsburg is almost three hundred miles from Geneva. Perhaps some clue to its mention here lies in the fact that in 1530 the Lutheran theologian Melancthon presented Charles V with the so-called Confession of Augsburg at the Imperial Diet held there. On September 25, 1555, the religious Peace of Augsburg put a temporary halt to the German religious wars. By it, all princes or free cities could choose Lutheranism, but not Calvinism, for their territories. An imperial attack upon the still-outcast Calvinists is probably intended in the last line.

13. A very interesting quatrain. The first line would seem intended for a successor of Charles V. But while Charles was both Roman Emperor and ruler of the classical Belgium (as Duke of Burgundy), his multiple abdications had begun before this was written (see "Historical Background"). As Emperor he was succeeded by his brother Ferdinand, who suffered defeat when he tried to drive the Turks out of Hungary, and ended up paying tribute to them. Anyhow, Ferdinand did not fall heir to "Belgium" (given

to Charles' son Philip of Spain in 1555). The Imperial title and rule of the [Belgian] Netherlands was combined again only between 1713 and 1795. Either Nostradamus foresaw Ferdinand or Philip reuniting the Empire of Charles V, or saw Henry II succeeding to the whole thing, after suitable fighting. The prophecy was equally lacking in fulfillment on the sea. If anyone did the chasing, it was Dragut and his corsairs. By 1556 they had the whole North African coast, and in 1565 occurred the great Siege of Malta. However, it is also possible the quatrain is part of the "New Oriental Conquerors" theme, the Turks having been succeeded in Europe by other invaders, including African ones.

14. This is a rather dazzling prophecy with its sweeping statements of events on a grand scale. When the configuration in line 1 takes place (unfortunately not covered by Wöllner), Spain will be conquered. By whom? Apparently, by one of the successors of Barbarossa, the Bey of Algiers. In the 1550's it was Dragut who was clearly the "African chief." Perhaps it is not the conquest of all Spain that is intended (quite a large order when Spanish power was at its peak), but merely of the rest of the Spanish forts in North Africa. Most of these by 1556 had been lost by the Habsburgs. With reference to line 2, Dragut himself was perhaps trapped in the conflict, when he perished in the Siege of Malta (1565). Line 3 is completely obscure. What place is "near Malta"? The only answer would seem a ship at sea. What is the derivation of *Herodde*? The primary poetic meaning of Herod would be "enemy of Christ," in which case it might be used loosely for any Moslem leader. But the feminine ending complicates the matter further. Just to show what one can do with the word, the League in the 1580's made the anagram *vilain Herodes* out of "Henri de Valois" (Henry III). Line 1 would seem to predict that the French would inflict a shattering defeat upon either the Emperor (Roman Emperor) or the Pope (ruler of Rome). Neither was to be fulfilled properly till the time of Napoleon.

15. Another very daring prophecy, with a Pope captured on the high seas (although it may be a reference to steering the Bark of St. Peter). The Papacy falls into chaos. Line 3 may refer to his frightened successor hiding himself, or merely tell that the same Pope will be the second of his name. The last Pope of whom this was true was Marcellus II, Pope for a few weeks in 1555 (probably before the verse was written). The last Pope famous for his bastards was Paul III (1534-49), who set one of them up as Duke of Parma. One of two possible forms of death can be seen for this bastard. The only popes actually taken captive since 1555 were Pius VI (who died at Valence in France in 1799) and Pius VII (Napoleon's captive at Fontainebleau, 1809-14).

16. Frankincense is one of the most widely used of incenses, but just how this fact fits into line 2 is none too clear. The island of Pharos, with its famous lighthouse, forms part of the harbor of Alexandria. Egypt had belonged to the Turks since 1517, Rhodes since 1522. "The Crusaders" may

refer to nothing more than some Christian pirates attacking Alexandria. One of the chief reasons that the Turks attacked Rhodes in 1522 was that it had become the headquarters for Catalan and Maltese pirates making raids in Egyptian waters. This quatrain is thus not above suspicion of falling into the "retroactive" class. Or it may belong to the "New Crusade" group.

17. Certainly a highly dramatic quatrain. The attempted assassination of a king seems to be the subject. Line 2 is obviously data on the assassin, but from there on it is uncertain whether the conspirators are after the King or the unsuccessful assassin. The presence of the Rhône clearly places this one in France. Venice got Cyprus in the 15th century, when the House of Lusignan died out, and held it until 1571.

18. Little can be made of this one. With regard to the female conqueror, it is noteworthy that many women rulers were on the stage, or in the wings, in the middle of the 16th century: Bloody Mary, Elizabeth, Catherine de' Medici, Jeanne of Navarre, Margaret of Parma (in the Netherlands) and Mary Stuart. Even in the Orient Sultan Suleiman's Russian wife Roxelana exerted tremendous power behind the scenes.

19. This one is rather obscure. Properly, Barbarians refers to the Barbary corsairs of Algeria, but Nostradamus seems to use it for Turks or other Moslems more generally in places.

20. Only two factors stand out amidst the obscurities here. The first is a French invasion of Italy. The second is that the ruler of Florence will be expelled. Although this did not occur again in the 16th century, when it was probably intended, it did in the 19th, as Le Pelletier points out. In 1859 the French engaged the Austrians in northern Italy while the ruler of Tuscany was driven out by a revolution. As for the "monster scoundrel," Le Pelletier is only too happy to apply the epithet to Garibaldi, who, by his attempt to conquer the sacrosanct Papal States, became Le Pelletier's nominee for the Antichrist. For those who prefer the retroactive solution, the verse was quite nicely fulfilled in 1512, when, as we noted in 53, the Medici were again kicked out, and a French expedition under the Napoleon of that day, Gaston de Foix, Duke of Nemours (see 491), won a great victory at Ravenna against the Spanish and Papal forces. And again in 1527 (more important, since Nostradamus was of a mature age then) the Medici were kicked out, and again a French expedition overran Lombardy.

21. It is rather uncertain whom Nostradamus refers to by the "Latin Monarch." Technically, it would be the ruler of Latium, which, since it was entirely within the Papal States, would indicate the Pope. However, some other Italian ruler may be intended. Of late, of course, Mussolini and the Fascists have been favored in interpretations. In any event, those who amassed great wealth under the subject of this verse will have it stripped from them and will suffer public execution.

22. As a Pope lies dying, a foreign army (probably the Spanish or the Imperial) will suffer a terrible defeat near Parma, in northern Italy. This

will cause two cardinals to rejoice. Fairly simple and reasonable, but did it ever occur?

23. Line 1 may or may not contain the beginning of a configuration. While Saturn and Mars are traditionally of malevolent influence, those may be two beneficial ones in contrast. Otherwise, the line must needs concern two leaders well pleased with themselves, and their alliance, which is for war (as are most alliances). The great one of Africa would be Dragut or a successor as Bey of Algiers or Tunis. In our prophet's day, they were generally allied with France against the Emperor, so the Bey is perhaps the other half of the Duumvirate here. The Habsburg fleet was under the Genoese Nelson, Andrea Doria, until his death (1560).

24. We found Venus and Saturn in 511. Although Venus is apparently used for the Infidel, the usage of Saturn remains uncertain. A configuration, at face value, remains possible, but less likely here. The Sun is used both as the emblem of Charles V (and Philip) and as standing for the Church of Christendom. Like everything else, here its meaning is obscure.

25. In complete contrast to the above comes this breath-taking and daring barrage of predictions. At a time when the configuration in line 1 takes place, a new Arab Empire will arise. Four separate lines of attack are mentioned: (1) against Persia, (2) against Egypt, (3) against Constantinople (Byzantium), and (4) against the naval forces of Christendom. For the "retroactive" school, all this happened in the 7th century. The conquest of Persia (but not with a million men) took place A.D. 635-50. Egypt was taken in 639. Most of the Arab conquests had been part of the Byzantine empire, but it was not until 673 that Constantinople was attacked. However, in 655 the Arab fleet inflicted a crushing defeat on the Imperial Byzantine fleet. According to Lee McCann (1942) the configuration will take place on August 21, 1987.

26. The words "Slav" and "slave" being etymologically one and the same, either reading is valid here. It is not certain that the Russians were regarded as Slavs in the 16th century, so that application may not be permissible. Most likely one of the Balkan peoples would be required to fulfill the Slav version. The quatrain may represent a prediction that one of the subject people of the Balkans would rise against the Turks with such success as to be able to invade Turkey-in-Asia. This did not occur until the 19th century, and then line 4 was not fulfilled. The closest it came to fulfillment was when the Greeks, only partially Slav, landed troops at Smyrna (1919) and remained there until 1922. And the Greeks did indeed change their King then. Constantine, exiled in 1917, was recalled in 1920 and exiled again in 1922. Though of a German house, Constantine was born right in Athens, but his rival, Premier Venizelos, was a Cretan.

With the translation "slavish" rather than "Slavic," this quatrain has been applied to the successes of the "common herd" in the armies of the French Revolution. Line 3 is of course applied to Napoleon, born in Corsica one year after it became French. Line 4 is applied rather poorly to Napoleon's

expedition against Egypt, though it is doubtful if most of the Army of Egypt came from France's few mountainous districts.

27. It is uncertain here whether the conquerors are the Arabs of 525 (and elsewhere), or yet another oriental conqueror in the Persians (see Index for further references). Trebizond, in the northeastern corner of Asia Minor, was never taken by the Arab conquerors of the first millennium, and held out against the Turks till 1461. The island of Pharos forms part of the harbor of Alexandria. Mytilene, otherwise known as Lesbos, is an island off northwestern Asia Minor, taken by the Turks in 1462. The "joyful Sun" perhaps refers to the delight of Christendom at the crumbling of the Ottoman Empire. In this quatrain Nostradamus is again found foreseeing the imminent collapse of the Turks in the face of attack by the Arab-Egyptians, Persians and a new Charlemagne, probably in the person of Henry II. Line 4 suggests the natural consequence: the victors to fight amongst themselves.

28. Le Pelletier (1867) infers rather delicately that he would like to see this assassination fulfilled by a scion of the House of Savoy. A few decades later, King Humbert of Italy was assassinated (July 29, 1900). It is doubtful if the assassin, an unemployed smith named Acciarito, would fit the very detailed inscription of lines 1-2. Since Savoy held Genoa only since 1815, Nostradamus could hardly have intended it for a Savoy. In Nostradamus' day the great one of Genoa was certainly Andrea Doria, Grand Admiral of the Imperial Fleet and tyrannical Doge of Genoa, whose assassination Nostradamus also appeared to predict in 194. The assassin was to have one arm in a sling.

Hugh Allen (1943, p. 406) spares no pains to stick his neck out here, with a super-intuitive interpretation.

Here you have prognosticated the assassination of the King-Emperor, Victor-Emmanuel III, on Easter Sunday, April 5, 1942, at approximately 11.00 A.M. on that day, or on April 25, 1942.

29. This somewhat general and highly obscure quatrain has had a number of interpretations, one most recently involving Mussolini and intrigues of his to secure a connection via Austria with his ally Hitler in the period 1934-38. Hitler is seen as denoted by *Hister* as an anagram. If the verse is taken more literally, Venice was not seriously threatened from the direction of the Danube from the time the prophecy was written until the time of the French Revolution, when Napoleon, after using it for bait in his dealings with the Austrians, put a finish to it. The possibilities of Nostradamus' probable meaning are multiplied when we consider that in some cases (531, for instance) the word *pont* is used for the Papacy.

30. This quatrain seems to predict a sack of Rome by the French, to match that of the Habsburgs in 1527. "Rome incited" may refer to a "fifth column," easy enough to find amidst the Roman feuds. In line 4, whether the pontiff or a bridge is referred to as in the preceding quatrain, the meaning is fairly clear. The only chance of fulfillment for this quatrain came

during the Revolution. The French twice took Rome (in February of 1797 and of 1808). As for the pillage, the Pope was forced to cede part of his States in February of 1797; while on May 17, 1809, the Papal States were incorporated into France. Here is Le Pelletier's version:

Towards the time (September 4, 1797) when the executive Directory, in violation of the Constitution which had expressly forbidden it, will have encamped some troops around Paris, with the aim of combatting the counter-revolution, a Frenchman, General Berthier, will take Rome by assault, under the pretext of avenging the death of General Duphot, killed in an insurrection (Rome incited): the Sovereign Pontiff, in the person of Pius VI, dispossessed of his States and arrested in his palace, will then undergo a great pillage.

31. If the "Attic land" is to be taken literally, it refers to the southeastern tip of Greece proper, north of the Peloponnesus, where Athens is located. However, Nostradamus is probably referring to his own France, as cultural heir of Athens. In fact, one of the court poets of the Pleiad may well have used this figure. In spite of this legacy, France is to commit the heinous crime of destroying the Papacy, "wreck" referring to the Bark of St. Peter. Note that this is the third quatrain in succession in which *pont* is possibly used for the Papacy.

32. This one may perhaps be the third of a trio on the "doom of Rome" theme. "From the sky" gives a 20th-century sound to the quatrain. The reference in line 4 remains obscure.

33. An ingenious application of this one came out of the French Revolution. As Le Pelletier gives it:

Nantes, having been the seat of the Vendean insurrection, in 1793, against the National Convention, will be delivered to the bloody repression of the pro-consul Carrier. The men will be beheaded; under the name of "republican marriages," the odious coupling of victims who will be thrown into the Loire will be perpetrated.

With the reading "unhappy mixture," he refers to Carrier's grim trick of tying women and priests together, putting the couples on barges on the Loire, then sinking the barges. On the whole, this interpretation stands up very well.

34. This one is certainly worthy of notice. While it is possible that Nostradamus is merely referring to the west coast of England, this is hardly likely. One interpretation allows of Nostradamus' having foreseen the anglicization of North America (which hadn't yet begun in his day). Another might be that he foresaw another Hundred Years' War, when the English for many decades held most of the west coast of France. There are other quatrains suggesting this.

The Gironde is the estuary of the Garonne. Blois is several hundred miles away. Not only is it not on the Garonne, or the Gironde; it is not even on the sea. It does not fit at all. Perhaps it denotes a person, being the seat of

the Capetian branch then ruling France. It may also be an erratum for Blaye. Wine and salt seem to be used metaphorically. One interpretation is that they are the traditional bases for taxation. Another one has it that salt stands for wit and intelligence, wine for emotion and energy. The hidden fire may refer to a real weapon of war, or may represent a metaphor. The interpretation which would have the English West as North America, seat of a British ruler, may yet be fulfilled.

35. Although the crescent is elsewhere associated with the new Charlemagne ("Henry-Selin" or Henry of the Crescent) or with Genoa ("Port Selin"), we must start here with the fact that there was nothing of an English fleet in the Mediterranean in Nostradamus' day. Holding no particular brief for consistency, Nostradamus is here apparently using the crescent image for the Bay of Biscay, which is indeed shaped like a crescent, and a very likely area in which a hostile English fleet might be operating. La Rochelle, with a long history involving the special status of a "free city," derived its name from *rupes*, "rock" (thence, *Rupella*), because of the large quantities of rocks gathered there. "Branch" may refer to any of the numerous offshoots of the House of France (see Genealogical Table) being used as a valuable political prisoner. Like the preceding quatrain, this one seems to belong to a series involving protracted war with English invaders.

36. One of the detailed but obscure variety, apparently concerning the poisoning of a woman (ruler?) by her brother. The method of poisoning is specified with incomprehensible Nostradamian obscurity. Since Nostradamus was a first-class pharmacist, some pharmacist may find a clue here. In Latin *rosarius* referred to a poison extracted from the laurel rose.

Hugh Allen (1943) who manages to liquidate almost the entire British royal family before he gets done, sees this as a prophecy of the murder of Dowager Queen Mary of England and adds helpfully, "there may be amongst those present some individuals who had already assisted at the simple, rural and ghoulish murder of Queen Mary's cousins at Ekaterinburg."

37. Garençières comment (1672) on this very general one, shortly after the turmoil of Civil War, Cromwellian dictatorship and Restoration, is very amusing:

The difficulty of meeting in any Countrey three hundred men of one mind, hath perswaded me that our Author writ this for England, but by reason there hath been since a general pardon, I will keep my mind to myself.

38. Although there is no denying that it is very general, this one turned out to be a bull's-eye for Louis XV. The great monarch (actually called *le grand monarque*) is of course Louis XIV. The details of his great-grandson's licentious life are known well enough. The famous *Après nous, le déluge* can be seen in line 3. There are two interpretations for the failure of the Salic

Law. In its broader sense, it simply referred to the succession. Le Pelletier applies it to the fall of the monarchy. However, it was popularly associated with the minor clause barring women from ruling France. In this sense, the great political power of Pompadour and du Barry constituted a violation of the Salic Law.

39. This quatrain is practically a paraphrase of 53, predicting the advent of a scion of the House of France to the rule of Tuscany. As we mentioned, while this never occurred in the 16th century (for which Nostradamus probably intended it), it was fulfilled to some extent with the House of Lorraine (descended from French kings only in the female line), and almost perfectly in 1801-5. On March 21, 1801, Napoleon set up Louis of Bourbon-Parma as King of Etruria. After his death in 1803, his widow, Marie-Louise, became regent for the infant Louis II. However, she was so negligent that on October 23, 1807, Napoleon set the family up in a new creation around Oporto called "Northern Lusitania." In March, 1809, Etruria was formally incorporated into France. Lines 3-4 seem to refer to some triviality about arms, perhaps merely the "blooming" effect of adding the royal flower of France to the Tuscan arms.

40. This one is both general and obscure. Hesperia is most likely Spain, though the reader who chooses to see it as American may do so.

41. From Le Pelletier on, this one has always been associated with the new Charlemagne, "Chyren-Selin," and is accorded in each case to the prevailing pretender of the moment. As we have seen elsewhere (477), the new Charlemagne is probably none other than Henry II. Nostradamus certainly would never have intended this one for Henry II, who was not born in any shadows.

42. Mars here may refer to war in general or to a great French military leader (Gaston de Foix in the 1500's, François de Guise in the 1550's, etc.). Nostradamus must be given credit for real prediction here, since when he wrote it was the French who held Savoy, instead of the other way around. As it turned out, the only really notable Savoyard invasion was during the Interregnum (1589-94). Except during the Revolution, Lombardy remained under the Habsburgs till 1859, under the Spanish till 1713. The Milanese was the first section of Charles V's empire entrusted to Philip II. The quatrain is apparently in line with Nostradamus' conviction that the death of Charles V would be followed by a war between brother Ferdinand and son Philip. According to geopolitical astrology, the Balance affected only two European states, Austria and Savoy. Thus, in short, Philip is to bring terror to the Austrian half of the empire.

43. Notwithstanding the great abundance of place names, this one remains obscure. The places are certainly far-spread. If *Seez et Ponce* is indeed Sées and Pons, the former is the seat of a venerable bishopric in Normandy, while the latter is about sixty miles north of Bordeaux. Besides these places, we have Provence in the southeast, Naples and Sicily in Italy, the

Rhine and Cologne in Germany. And the villain is presumably the German Archbishop of Mainz. Perhaps Nostradamus thought that the Archbishop would turn Protestant and make Mainz the Protestant center of Germany. Another possible interpretation involves Mainz being Gutenberg's city and the original center for printing books, with all the dangers inherent in them.

44. With Nostradamus, the "red one" seems to refer always either to the Spaniard, or to a cardinal, distinguished by his red hat. Here the capture of a cardinal by the Barbary corsairs threatens the peace. The Pope strengthens his army (and the 16th-century popes had real armies).

45. This quatrain, like 542 and many others, is probably also in line with the "War of the Imperial Succession" theme. Here Ferdinand is seen as getting the worst of it, forced to move from Germany and Austria to the Netherlands. The Ardennes touches several provinces of the Netherlands. Line 3 would seem to refer to Philip's killing off his father's bastards (Don John, Margaret of Parma, etc.). The last line remains uncertain, since Philip had neither a red beard nor a hawk nose. However, according to Prescott's biography (I, p. 39), his hair was light yellow in his youth, and Philip was still in his twenties when the prophecy was written. As it happened, none of this occurred. The empire was divided peacefully according to Charles' plan and will. It was to Philip, and not Ferdinand, that the Netherlands fell. Finally, Don John and Margaret were given great honors and high offices by their grim half-brother.

46. This one is for the Papacy. A cardinal who will be from the Sabine country (northeast of Rome in the environs of Rieti) will be elected Pope, but a group of cardinals will refuse to acknowledge his election. At the same time, Rome will suffer from the "Albanois," whose identity remains uncertain. The troops of the Spanish Duke of Alba would seem a good possibility here. Garençières takes it quite literally: "Rome shall be endamaged by the Albanians, which are a Warlike people, and for the most part subject to the Common-wealth of Venice."

47. Another prophecy on the "New Arab Empire" theme (see 525, 527 and Index for others), and a very obscure one. The Byzantines are the Turks, whose capital was originally called Byzantium. Rhodes is the strategic Mediterranean island off southwest Turkey, captured from the Knights of St. John by the Turks (1522). Apparently Rhodes is to be the base for a fleet which will inflict a great deal of damage on the Arabs. The last line refers to the fact that after the Turkish conquest of Hungary, the Emperor retained a narrow strip of western and northern Hungary, for which he paid tribute. The inhabitants of this strip are the "Austrian Hungarians." It included an outlet on the Adriatic in the vicinity of Fiume (now Rijeka).

48. The "great affliction of the sceptre" is probably another reference to the "War of the Imperial Succession" theme. Line 2 is rather cryptic. Line 3 predicts a corsair fleet at Fiume (now Rijeka).

49. Another one for the Papacy. A French Pope will be elected, rather

than a Spanish one. Actually, only Italian Popes have been elected since Nostradamus' day (specifically, since 1522). "The enemy" probably refers to the Spanish, traditional French enemy of the 16th century.

50. The brothers of the lily are princes of the House of France. As we saw elsewhere, Nostradamus foresaw Henry II becoming Emperor, so that the verse may be intended for his four sons. The future Francis II was born in 1542, the future Charles IX in 1550, the future Henry III in 1551 and the future Francis of Alençon (christened Hercules) in 1554. Perhaps one of them is here seen as succeeding his father as Emperor. In line 3 the mountains are undoubtedly the Alps, with the Latin passage referring to Rome. In this and other respects, the verse calls to mind paragraphs 16 and 17 of the Epistle. We look in vain for some territory in Europe designated as "Armenia." (See also 594.) The last line seems to take us to Asia.

51. Dacia was the ancient Roman province corresponding to modern Rumania. In the 16th century it consisted of three principalities, each autonomous under Turkish sovereignty. Of the three, Moldavia and Wallachia played no active roles in the international scene, but Transylvania did, and it is undoubtedly the last that Nostradamus has in mind here. Here it is in league with the Poles, the Czechs and the English, a very modern-sounding combination (especially with the English 'way in there). Bohemia had belonged to the Habsburgs since 1526. The purpose of the league is not stated; were it not for the presence of the English, war against the infidel would seem the answer. This is really only the first of two separate prophecies. The second one is even more obscure: Spaniards (or Catalonians) from Barcelona and Italians from Tuscany (or unidentified descendants of Phoenician colonists ["Tyrians"]) will co-operate to get past the Strait of Gibraltar. Against whom? The Spaniards held Gibraltar until it was taken by the British (July 24, 1704). On the other side, they got Ceuta with the rest of the Portuguese Empire (1580), and retained it even when Portugal regained its independence (1640). The Portuguese had Ceuta since 1415. Perhaps Nostradamus foresaw both Gibraltar and Ceuta under control of the resurgent Moslems.

52. Except for line 3, the victim of which would seem the mendicant order of friars, this quatrain remains both obscure and general.

53. The Sun here would seem to represent Christianity or Christendom, rather than the device of Charles V and Philip II. In 524 and 525 we saw Venus probably used for the Moslems. This quatrain is thus rather general and worthless, predicting war between Christendom and Islam, and that Christendom will prevail. The reference to the spirit of prophecy is quite obscure.

54. The name of Tartary was given loosely to the whole of Central Asia, from the Caspian to China. From this area came the Huns of Attila, Genghiz Khan, Tamerlane and the Turks. It is to produce another conqueror, who will be headed for France. (See also 1072.) In lines 3-4 we appear to have his route. The Armenians lived south of the Caucasus and the Alanians north

of it. Unless the conqueror is making a great detour, he comes through Persia, passes east of the Black Sea, then follows around the sea to the Balkan Peninsula and Constantinople.

55. This one is a thoroughly clear, simple and lucid prophecy. A great Moslem ruler will come out of Arabia Felix. He will avenge the recent expulsion of the Moors by reconquering Grenada for Islam and fighting the Spaniards, as did his 7th-century ancestors. The Kingdom of Grenada, the last Moorish outpost in Spain, fell in 1492. By sea the Arab will move against the Genoese.

56. Another one just for the Papacy, of a rather general nature. A very old Pope will be succeeded by a youngish one who, though arousing much enmity, remains Pope long and accomplishes much.

57. To some interpreters, there is just one noteworthy thing here: *mont Gaultfier* can be nothing but Montgolfier, the name of the brothers who invented the balloon in the late 18th century. The fact that this doesn't fit the context at all proves of no importance: the quatrain is applied to a hodgepodge of events in the 1790's (the Battle of Fleurus, in which the balloon was used for scouting, in 1794; the capture of Rome; the captivity of Pope Pius VI; etc.). The real setting appears to be in Nostradamus' natal Saint-Rémy. From 427 we can see that the *SEXT. mansol* refers to the famous mausoleum, whose inscription begins with *SEX*. This mausoleum is at the foot of Mont Gaussier. "The hole" probably refers to the *Porte du Trou*, the gate of Saint-Rémy which is nearest to the area. These are the pieces, but to fit them together still remains a problem. Another problem is that there is nothing now in the area resembling the name of the Aventine, originally one of the Seven Hills of Rome, but in Nostradamus' time a desolated area outside the city proper, containing monasteries and cemeteries, and obviously not intended. Possibly it was a name formerly applied to a local mountain. Line 4 would seem to suggest either that the famous ruins at Saint-Rémy would be destroyed, or that their mystery would be cleared up.

58. "Aqueduct" refers to the most famous ruins of a Roman aqueduct in France, extending from Uzès to Nîmes. The prophecy has been applied to an exploit of the Duke of Rohan in September, 1627 (by Larmor in 1925 and more extensively by Boswell in 1941). Another religious revolt had taken place. His Calvinist co-religionists at Nîmes were besieged. To get support to them, Rohan moved artillery over the aqueduct. The rather obscure event of line 3 is applied to his pioneers having cut part of the supports of the bridge over the Gard to widen the path for the cannon. Line 4 is taken care of by the fact that Rohan was made general of the party upon his arrival at Nîmes. Certainly Nostradamus seems to have had some such exploit on the aqueduct in mind.

59. This is a very dramatic quatrain. Nîmes, in southeastern France, would certainly be an odd place for an "English chief." Perhaps this one belongs to the "New Hundred Years' War" theme. In 545 we saw the possibility that *Aenobarbe* was intended for Philip II, titular King of Eng-

land 1554-58. A great war will begin the day that a meteor falls in Artois, then the southernmost of the provinces of the Netherlands (French after 1659).

60. Le Pelletier applies this one to Napoleon in 1813-15, with a rather free translation of line 2:

France will have made in the person of Bonaparte, a man with short hair, a choice which will become very disastrous for it: it will undergo a burden heavier than its forces can bear. Napoleon will be animated by such a warlike fury that it will be feared that the male sex will be completely exterminated on the field of battle.

The two principal elections having been for Emperor and Pope, this verse must have been intended for one or the other. Popes, however, were more likely to have shaven heads than emperors. Actually both may be involved: a Pope may have the opportunity to settle a rival claim to the Imperial title by offering one of them a Papal Coronation.

61. Line 1 seems to suggest an adopted son. Mont Cenis, containing one of the passes to Italy, was in Savoy. In 1859 it became part of the border line between France and Italy. The Apennines run down the length of Italy. According to Pearce, only two European states were under the influence of Libra the Balance: Savoy and Austria. Probably Austria is intended here. The prophecy is rather general, telling that the adopted son of a French ruler will vex the Habsburgs in Spain and Italy, and conquer Italy. Nearest to fulfill it seems to have been Josephine's son, Eugène de Beauharnais, who was made Viceroy of Italy by Napoleon. But it was Daddy who did the conquering.

62. Another of the detailed but obscure variety. Line 1 may be taken as a prodigy, or as a figure for the blood of those wounded in a naval battle spurting onto the rocks. Line 2 is more likely a metaphor than a configuration. The Sun stands for Christendom and Saturn probably for the Antichrist or something along that line. Orgon is an insignificant town about twenty miles north of Nostradamus' Salon, seeming strangely out of place amidst the big doings here. In line 4 "the Tridental" refers to the power holding the sovereignty of the Mediterranean, in Nostradamus' day, the Turks (and their Algerian vassals).

63. This one is rather general and obscure. The general subject is probably a disastrous French expedition to Italy, a theme which appears elsewhere also.

64. This one is hopelessly obscure and tending to gibberish. In line 3 we have Genoa and Nice clearly enough, but the identity of *Antonne* remains a mystery. *Mentone* is probably closest in sound, but not in etymology. *Antibes* is derived from Antipolis, but that is hardly closer. The unique variant of one early printer provides an easy way out: "autumn."

65. This one would seem hopelessly general and obscure, but Roberts (1947) is immediately struck by its message: "Consternation shall seize the

betrayers of the people when they perceive the growing strength of the masses and their insistence upon a voice in their destiny."

66. The vestals were the priestesses of Vesta. The fact that they were required to be virgins allows poetic association with that first of chaste goddesses, Diana. Therefore Garençières' (i.e., Jaubert's) note is interesting: the Convent of Saint-Sauveur-de-la-Fontaine at Nîmes was built on the ruins of a temple of Diana. Garençières states that the ruins of a basilica built by Hadrian to the Empress Plotina, his stepmother, were still to be found at Nîmes. Thus Nostradamus predicts that a lamp from the Temple of Plotina, made of gold and silver, will have found its way to the near-by Temple of Diana, where it will be dug up in modern times. This is specific enough, though rather unlikely with respect to the "still burning" feature, which is included also in 99, a similar prophecy.

67. Perugia having been part of the Papal States since 1534, this one undoubtedly concerns the Pope. The rather obscure wording indicates nothing very clearly, so we offer Le Pelletier's rather imaginative interpretation:

When Sixtus V will not dare to excommunicate Henry III, for fear that the Church of Rome (already stripped, in 1534, by the schism of England) would be rendered entirely naked by a French schism, there will be an end to the posterity of Henry II, through a memorable event: Henry III will perish, as his father Henry II, through a thrust directed at the throat.

Although Henry and Catherine did indeed have seven children, Henry was not the last to die. Margaret, first wife of Henry IV, lived on until 1615.

68. "The great Camel" probably refers to the Arab leader mentioned elsewhere (see General Index), the Camel being considered a typically Arabian creature. It might also refer to a hunchback. Apparently, though he will have swept all aside in Germany, he has a less smooth time with the French. The latter, after being in great fear of him, bring about his downfall.

69. Le Pelletier applies this one to an ever more uneasy Louis-Philippe, trying to strengthen his shaky position at home through the conquest of Algeria (1830-48). Somehow or other Le Pelletier gets the Tricolor out of line 3, glibly stating that *phalange* means "standard," which it certainly doesn't. But the verse is far too obscure to be able to tell what Nostradamus really meant.

70. According to Pearce (see General Bibliography), the only European states influenced by Libra the Balance were Austria and Savoy. If Austria be intended here, she is apparently allowed to get in on the overthrow of the Turkish Empire, presumably under the French Emperor. Rather vague.

71. This quatrain sounds interesting, but is far too general for much interpretation. Attempts have been made to apply it to various of the frustrated would-be conquerors of Britain: Parma, Napoleon, Hitler, etc. However, it obviously points to a fleet at Marseilles, not on the English Channel.

72. The rather general poetic language allows elasticity of application. Jaubert and Le Pelletier make a perfectly good case for applying it to the

Edict of Poitiers (September 17, 1577) whereby the King legalized Calvinist worship. It was voluptuous since it allowed marriage for the clergy. Thereby the Catholic Sun was legally beclouded, poison was put in the true faith, and Venus (heretic, infidel, etc.) was made to seem virtuous, instead of heretical and illegal.

73. This one is very specific and very colorful, with three separate elements: (1) a persecution of the Church; (2) an ungrateful royal child (Louis XIII did something like this to Marie de' Medici in *ca.* 1620), and (3) the Poles going in with the Arab invaders of Europe.

74. Another rather general one, with Henry II, or one of his progeny, becoming Emperor. "Trojan blood" is based on a legend of descent from "Francus, son of Priam of Troy," for the French rulers. It was begun by the Merovingians. King Dagobert was wont to sign a deed *ex nobilissimo et antiquo Trojanorum reliquiarum sanguine nati* (see *Encyclopaedia Britannica*). This verse has caused all sorts of fancy interpretations, with very different ideas for "foreign Arabic people." It rarely occurs to a commentator that when Nostradamus said Arabs he might mean just that. The new Charlemagne, after driving the Infidel invader from Europe, will restore the Church to its power of yore.

75. This one bids fair to taking the prize for the most obscure one. It is an example of what many unjustly regard as typical of all Nostradamus' quatrains. The only clue is in line 4: the crooked staff is the traditional bishop's staff.

76. This one is rather vague except for the places, and not all of them are clear. The towns are fairly close to each other in Nostradamus' home area in Provence.

77. Another interesting but utterly obscure one. Here is Le Pelletier's version:

All the dissident churches of the world will be reformed according to the Roman rite: the Great Pastor himself, at the same time Pontiff (*flaminique*), Citizen (*quirinal*) and Warrior (*martial*), will seem clothed in an impenetrable armor, through the protection of the King of the Franks.

78. This one at first seems very specific, but the meaning is not clear. The Barbarian Satrap is probably Dragut, Beylerbey of Tunis, or a successor, satrap of the Turkish Sultan. However, from 1535 to 1570 the ruler of Tunis itself was a nominal vassal of the Habsburg Emperor, so that it might also refer to him. In the last line we find the Pope and the Papacy at last appreciated by all. Line 1 may connect this one with the Duumvirate of 523.

79. While no good son of Rome would think of applying this one to Napoleon, it has nevertheless been applied quite well as such. All the rather general qualifications fit Napoleon well. He treated the Popes and the clergy as the Byzantine Emperors treated the Patriarch. He was a great legislator, nominally (the Code Napoléon). He made titled aristocrats out of the low-born. He stamped out rebellion ruthlessly. Some of his admirers may agree

with line 4. But to Roberts (1947), "The Advent of Abraham Lincoln is plainly prophesied here."

80. Ogmios in Celtic mythology was the equivalent of Hercules (or to some extent, of Mercury). According to McBain (*Celtic Mythology and Religion*, p. 66):

Lucian speaks of a sort of Gaulish Hercules, represented as an old man drawing a large multitude after him by cords fastened to their ears and his tongue, and he was their god of letters and eloquence, and they called him Ogmios.

It would be very interesting to find in what 16th-century book our prophet picked up this rather rare deity. In 642 this character appears to be the successor, presumably as Emperor, of the new Charlemagne, "Henry-Selin." In connection with the probability that "Henry-Selin" is none other than Nostradamus' own thoroughly mediocre and soon-to-die Henry II, it is worth noting that his youngest son, born 1550, was christened Hercules and only later in life (after this prophecy was written) did his name get changed to Francis. He grew up to become the Duke of Alençon and Anjou, equally ugly in body and character. After being used by various factions during the Wars of Religion against his royal brothers, he went off to woo Queen Elizabeth of England. After she turned him down, calling him "her frog," he sailed off to the Netherlands to accept the offer made by the Dutch leader, William the Silent, that he become their ruler under the title "Protector of the Netherlands." Alienating all with his high-handed efforts to establish absolute power, his brutality and his treachery, he was kicked out by the Dutch in 1583 and died the following year, a total loss to the French, to the Dutch and to Nostradamus.

81. The royal "bird" is undoubtedly the eagle. It will appear over Rome (capital of the Sun of Christendom) as an omen that seven months later disaster will strike. By applying the latter to Paris, a fair case has been made (by Boswell, 1941, pp. 201-2) for the Fall of France, with the Maginot Line and the Blitzkrieg seen in line 3. The royal bird becomes a lone night plane appearing over Paris on November 13, 1939. The seven days of line 4 are applied to June 5-11, 1940.

82. Langres was in Champagne, Dôle and Arbois in Franche-Comté. The latter remained legally Spanish until 1678. Bresse was not legally annexed by France from Savoy until 1601. All the places are thus in the environs of the 16th-century eastern frontier. The military action envisaged here is hard to see.

83. This quatrain, at the same time general yet sharp, should have a number of popular applications in the 20th century. The Bible in line 4 is probably meant literally, and is associated with the hated Calvinists. Thus some Calvinist leader is probably denoted here.

84. Rouen and Evreux, both in Normandy, are coupled also in 4100 and may have some meaning together never appreciated. Lines 1-2 should denote something specifically, but don't. This one is certainly very general. "Ac-

ording to Trotsky," writes Allen (1943, p. 375), "Stalin's mother was a neurotic afraid of her shadow and his father was a brutal old soak," whatever significance that may have here.

85. This one can be applied to nothing Nostradamus intended as well as to the failure of the League of Nations and World War II. It is remarkable how many of the quatrains mentioning Geneva with obvious reference to Calvin's theocracy seem to fit circumstances in the 20th century, especially with the implications here of aerial warfare.

86. Le Roux (1710) has applied this one to a flooding of the Seine in Paris: the heads were the Fauxbourgs St. Bernard and St. Victor, the arms the left and right banks and the islands in the middle. The data of line 3 can be substantiated at any time in any country. The Turks were hard-pressed by the Persians in the first quarter of the 17th century and the first half of the 18th. But all the fighting was over how much of the former Persian territories the Turks would be able to hold on to. At no time did the Turks come close to near disaster and invasion, as Nostradamus seemed to foresee.

87. It is uncertain whether line 1 denotes a configuration or a metaphor. The context makes the second more likely. Some sort of non-Catholic (probably Protestant rather than Moslem), freed from captivity, will be "inundated," whatever that means. He will marry a French princess (see 574 re Trojan blood) and then will be imprisoned by the Spanish.

88. Savona, west of Genoa, belonged to the Republic of Genoa. The latter did indeed become the "slave of Turin" in 1815, when it was given to the House of Savoy. But the rest is less clear.

89. Very detailed, but very obscure. Possibly it tells of a Crusade via Bohemia into Hungary under the leadership of a member of one of the branches of the House of France (possibly that of Bourbon-Vendôme of Navarre). Duke of Orléans was the title of Henry II until the death of his brother made him Dauphin—which may or may not provide a clue to line 4.

90. This one is fairly clear, predicting that for nine months a famine and a plague (whose identity is veiled in the obscure meaning of *connisse*) will devastate the southern Balkans and the islands off the coast. Larissa was the chief city of Thessaly in northern Greece, while Sparta is in the Peloponnesian peninsula at the southern end. Perinthus was near the eastern tip of Thrace, fifty miles west of Byzantium. It has remained Turkish since the 15th century, under the name of Eski Ereğli. The Cyclades (Andros, Tinos, Naxos, *et al.*) are the islands southeast of Greece.

91. Another of the detailed but obscure variety. The scene would seem to be Athens, but the identity of the market and the Torrent is not clear. In line 4, the time of the prophecy is limited by a configuration. And again we have the elusive "Albanois," in this case more likely the Albanians than the troops of the Spanish generalissimo. Perhaps this one goes with the "New Crusade" theme.

92. This quatrain is obviously intended for the Papacy, but Le Pelletier

can't resist applying it to Louis-Philippe, with the five his Orléanist princes. The personage of lines 3-4 is none other than Prince-President Bonaparte (later Napoleon III). Actually, the prophecy is very simple. A Pope whose pontificate has lasted for seventeen years will be succeeded by five others, in the same space of seventeen years. The seventh Pope will then be a great churchman with many enemies. This might well have been fulfilled, but never was.

93. Nostradamus probably meant this one for a Scottish king who would restore Catholicism in England by fire and sword. However, if the astrology of lines 1-2 can be reconciled, the quatrain was fulfilled by Charles I, born at Dunfermline in Scotland in 1600 (three years before the Stuarts got the throne). He certainly did throw the English into confusion.

94. A very rich and dramatic quatrain. Flanders and the Brabant were both provinces in the Habsburg Netherlands. Bruges and Ghent are both in Flanders. (Flanders and Brabant were indeed parts of various German empires, 1713-95, 1914-18 and 1940-44.) Boulogne, however, was in northern France. This may be another reflection of Nostradamus' confusion about the legacy of Charles V. He seems to have foreseen that out of the war which would ensue between Ferdinand and Philip, Ferdinand would be strong in the Netherlands. As it happened, there was no war and the Netherlands went to Philip. The Emperor is seen as enjoying enough success to annex the Netherlands into the Empire, and to try to extend the boundaries to France. "The Grand Duke of Armenia" is probably intended for one of the oriental conquerors foreseen as fighting over the Turkish Empire (possibly the one in 554). Cologne brings him rather near France. The name appears in an apparently European setting also in 550.

95. It seems more than likely that this one ties up with 53, with both being either *nautique rane* or *rame*. But whom this designates remains uncertain. Lines 3-4 suggest some marvelous but quite incomprehensible feats of engineering. The Aegean Sea is between Greece and Asia Minor, the Tyrrhenian between Sicily and Tuscany.

96. The rose was one of the chief devices of the great Orsini clan, involved here in some intrigue at Rome (middle of the great world). But the intrigue involved is quite obscure. Roberts (1947) here shows his profound learning: "Nostradamus predicts the coming of a great world leader, and by a simple play on words as expressed in the first line, we have his name: rose and world (*Welt*, in German), combined to make Roosevelt." (The *velt*, if it is worth pursuing this nonsense, comes from Dutch *veld*, field.)

97. With a bit of imagination, this one might be applied to *The Man in the Iron Mask*. Line 2, if not referring to Paris, does not tell much. Line 3 might be applied to the revocation of the Edict of Nantes (1685). Condom is a small town in Guienne in the Southwest, which, according to one theory, gave its name to a well-known rubber article.

98. If this refers to the 48th degree of latitude, it passes near Rennes, Le Mans, Orléans and Langres. "The end of Cancer" probably means the

date at which the sun leaves that sign of the Zodiac (about June 21). The drought will be so great from the prodigious heat that fish will be cooked as they swim (a prodigy we found in 23). Béarn and Bigorre were contiguous counties of the Southwest belonging to the House of Bourbon-Navarre. What Nostradamus had in mind for "fire from the sky" is not clear. In the 20th century it would make much sense.

99. These cities cover every corner of Italy, to show how complete French activity in Italy will be. The conqueror is presumably Henry II after he has become Emperor. The identity of the British chief referred to in line 4 at Rome is not clear. An interpretation of this verse for the time of Napoleon (which is not unreasonable) does have an answer to this problem: Cardinal York, last of the Stuarts, who died in Rome in 1807.

100. And again we have "fire from the sky." All the places of lines 2-3 are in southwest France. Comminges is an ancient county east of Bigorre. There is no town by that name. Mazères is about twenty miles north of Foix. The last lines refer to the German states, which is real prophecy, since enemy troops in France in the 16th century were generally Spaniards, and in that area there have probably never been many Germans, not even in 1940-44.

Century VI

1. Le-Mas-d'Agenais is a small town on the Garonne, with many Roman and even pre-Roman ruins. Nostradamus lived at Agen in the 1530's. The most famous temple in the environs is one dedicated to the Gallic sun god Vermetis. The new King would seem to be that of either France or Spain. The Roman chief is probably a prelate of the Church of Rome. (Neither the Pope nor the Emperor would be likely to enter this locale.)

2. Nostradamus stuck out his neck on dates here and for once did quite nicely. In 1580 France was torn by civil wars (specifically, by the so-called Seventh War, which began and ended in 1580), and her future looked gloomy. But 1703 saw the mighty France of Louis XIV defying Europe in the War of the Spanish Succession. A very ingenious interpretation has been found for line 4. The Kingdom of Spain, as inherited by Louis XIV's grandson Philip V ("to five") actually consisted of several states beyond Spain, such as the Two Sicilies, the Netherlands, the Milanese and many kingdoms in Asia and America. Roberts (1947), however, is not satisfied with these dates here, and reveals that "Nostradamus commences his count of time from A.D. 325, the date of the Council of Nicaea."

3. The river is probably the Rhine. According to Garençières, "the ancient Frenchmen when they had a King newly born, they used to put him upon a Target to make him swim up on that River, to try whether by his swimming he was lawfully begotten or no. . . ." This young King, under the

influence of the clergy, will be in conflict with the Empire. Line 4 remains rather obscure.

4. In this case the river is definitely the Rhine, and this prophecy may go with the preceding one. It is a very specific and daring one: the Rhine will change its course in such a manner that it will no longer wash Cologne. So far this has not happened. To make it yet more specific, we have a configuration in line 4 (though the usage of *en rapine* remains a mystery). Line 3 seems clear, but the thought behind it is difficult to understand.

5. Of all the prophecies of Nostradamus, there is probably none more completely inapplicable to his own period, or to the whole four centuries to the 1960's, than this one. Suddenly, it has an excellent chance of a very impressive fulfillment. A league was generally about 2.5 miles, sometimes as much as 4.5 miles. In 65, Nostradamus uses a league as 2.7 miles. Now, there is only one way one can get 270 miles from the hemisphere, and that is upwards into space. And note that there is real meaning to "hemisphere," since anyone a certain distance away from merely the "earth" on one side would be many times that distance away from the other side of the earth at any given moment. Since we can eliminate any thought of the whole city of Amiens in France being 270 miles out in space, we are entitled to be imaginative in suggesting to whom or to what the word *Samarobryn* might apply. Supposing that we give Nostradamus the benefit of the doubt for an occasional genuine and correct burst of clairvoyance, might we not here have a prophecy of a space-station thought by Nostradamus, rightly or wrongly, to be about 270 miles from the earthly hemisphere? And might we not consider that in the course of this vision Nostradamus overheard a name associated with this pioneer venture into space, a name such as Sam R. O'Brien, the sound of which, as it struck his French ear, he transcribed as "Samarobryn"?

In addition to the space reference (in which connection see also 181) we have cryptic references to other matters sounding rather contemporary: activity in the arctic of a strange sort in line 2, and in line 1 perhaps a hint of bacteriological warfare.

6. "The North" in line 1 may refer to the North of the European map or of the celestial map. In the constellation of Cancer will be seen a comet. This will be an omen that at dawn a Pope (probably) will have died. Line 3 presents an odd assortment of geography. Susa is in Piedmont in northwest Italy; Siena is in central Italy, south of Florence. The first belonged to the House of Savoy, the second to the Duchy of Tuscany. Boeotia was the province in southeastern Greece which contained Thebes. Eretria (now Aletria) was on the large island of Euboea, east of Boeotia. Both belonged to the Turks from the 15th to the 19th centuries, but had been held by Venice the previous century.

7. Another ambitious and modern-sounding geopolitical amalgamation. In 551 we found Dacia to be used for Transylvania, in odd combination with

Britain. It appears that Norway is to be added here. (The Scandinavian unity broke up when Sweden became independent [1523]. Norway, however, remained under the Danish crown till 1815. Next it went to Sweden, becoming independent only in 1905—with a Danish King.) The only common denominator of these three areas would seem that they represented the northern, eastern and western extremities of 16th-century Christendom. Even these will be threatened by the “united brothers.” Line 3 probably refers to a pope or an emperor of French origin.

8. This is one of several quatrains bemoaning the fate of the learned after a royal patron of arts is succeeded by a less cultured boor.

9. This one is rather general and must have been fulfilled many times.

10. A very obscure quatrain. The colors may be associated with the characteristic garb of various monastic orders.

11. Le Pelletier gives a rather impressive version of this one for the period 1575–88:

When the seven surviving children of Henry II will be reduced to the three youngest (in 1575 Henry III, Queen Margaret of Navarre and Francis of Alençon), Henry III and the Duke of Alençon will engage in a fratricidal war. The Guise, conspiring with the Leaguers against Henry III, will find death while being lulled into a false security (in 1588).

However, it's general enough to have other applications.

12. This one is about as detailed, clear, specific and colorful a prophecy as one can find. What is most remarkable is that the geopolitical line-up is in completely modern terms. (There was no Italy until 1870, while the Flemings—acceptable today as synecdoche for Belgium—were completely dependent on the Habsburgs.) We find three main elements: (1) an attempt at gaining the Imperial throne by conquest; (2) a Pope of Capetian blood; (3) an alliance between the Habsburgs and the English against Italy and France. The first and third factors were fulfilled well enough in the time of Napoleon, but the second one does not seem ever to have been fulfilled. All popes since 1523 have been Italian.

13. Le Pelletier hopefully applies this one to the impending doom of the new Savoy King of Italy, Victor Emmanuel:

A despot, pretending to be a liberal (a doubtful one), will not be far from being crowned King of all Italy: he will receive a majority of the votes; but the republican party (allusion to the Capitol, ancient rampart of the republicans of Rome) will be opposed to his government, and he will be unable to sustain the great burden he had assumed.

Undoubtedly to Le Pelletier's chagrin, Italy did not dissolve again.

14. It is a rather curious fact that one can find support for romantic versions of several of the leading “historical mysteries” in the Centuries. Quatrain 597 could be taken as support for the theory of the Man in the Iron Mask being the twin brother of Louis XIV (see Dumas). Later, we will find

quatrains that could support the escape of Louis XVII. This one could be applied quite nicely to the escape of King Sebastian I of Portugal. Educated by the Jesuits, he was consumed with the idea of a crusade against the infidel. Against the advice of the Pope and the King of Spain, and the fact that crusades were plainly out of date, Sebastian attacked the King of Fez in Morocco in 1578. On August 4, at the Battle of Kasr Al-Kabir, his army was completely obliterated. He was supposed to have been killed, but rumors of his survival persisted, and produced various pretenders. This quatrain would thus tell that he had changed armor with a faithful friend, to be captured in his place. Line 4 would suggest that the Moors discovered that they had not killed the King, but preferred to let that impression prevail.

Hugh Allen (1943, p. 608) sees this as referring to Hitler fleeing in disguise after losing a battle.

15. Another prize example of the specific but obscure variety. Nuremberg came into the 16th-century scene only in 1532, when the Religious Peace of Nuremberg permitted the Protestants the free exercise of their religion until a new council could be called in 1533. Nuremberg had been the first Imperial city to throw its lot in with the Protestants. It is probably used here for Lutheranism. It was at Wittenberg that the Reformation began when Luther nailed his 95 Theses to the door of the local court church (October 31, 1517). Luther himself cannot be referred to, since he had died in 1546. But either the ruler of Wittenberg (Maurice, Elector of Saxony, who had ended his long loyalty by attacking Charles V in 1552) or a Lutheran leader will deliver a terrible blow to the King of Spain around New Year's. This will worry him so much that he will become thin. At around the same time, the tomb of some faithful son of Rome will be found. (Constantine? Clovis? St. Peter? A Church Father?)

16. Another of the very detailed but very obscure variety. "Normans of France and Picardy" is rather meaningless, Picardy having been part of France since the 13th century. Perhaps it should read "Normans and Picards of France," Picardy being contiguous to Normandy. Apparently the French, under a young Hawk (or Eagle) are the villains of this piece. Line 3 takes us to Germany, the Black Forest running east of the Rhine from Basel to Baden. Presumably the Benedictines ("Black Monks") of the Convent of Herrenalb are intended, this being the only Benedictine monastery in the area.

17. This one is hopelessly obscure.

18. This one is very lucid and meaningful. It could have happened but never did. It is quite dramatic. A French king lies dying. The great physicians of the realm have given up hope for him. A Jew is called in as a last resort. After poking around, he confidently predicts that the King will recover. When he does recover, the Jew is given credit. The grateful King loads honors upon him, and extends great privileges to his Jewish brethren. Perhaps there is a retroactive touch in this one, suggesting Nostradamus' grandfather and "Good King René" (1409-80) of Provence.

19. This one is very general, and should be applicable to any fanatical queen. It is more than likely that at the same time that she exercises her fanaticism, some army will become inflamed, will make an attack, and that in the bullfighting of Seville, an especially large bull will be noted.

20. Also very general and obscure. Line 3 probably refers to galley slaves, line 4 to a new Pope (with a lion in his coat of arms; in heraldry, a leopard is a lion walking to the left, with its head turned to its left facing the viewer). Perhaps the leopard is the same as the one in 123.

21. A rather rich and colorful quatrain. Line 1 is very provocative. The only 16th-century states with any parts within the Arctic Circle were Sweden and Denmark's Norway. Neither of these would seem likely to cause terror in the East. Now, of course, we have the U.S. and the U.S.S.R. A newly elected Pope or emperor, lines 3-4 would indicate, throws in his support, whereupon "Barbarians" invading Constantinople and the island of Rhodes are slaughtered. The name Barbarians is applied properly to the corsairs of the North African Barbary states, but Nostradamus seems at times to use it more widely for any subjects of the Sultan.

22. This one is quite specific and lucid. From the context, the land of the great heavenly temple would appear to be England. The reason is best known to Nostradamus. In line 2 the nephew of some ruler (of Scotland?) is induced to come to London to make peace, only to be murdered treacherously. There is no reason why this should not have occurred, but apparently it hasn't. At the same time, there will be a schism in the Church of Rome (the Bark of St. Peter). Line 4 probably refers to the "religious nationalism" of the 16th century, manifested chiefly in the Germanic states as liberty from Rome, which Nostradamus of course considers a sham liberty.

Le Pelletier has a quaint version for the Second Empire. The nephew, of course the Emperor, is murdered by the ruinous terms of a trade treaty with Britain (January 23, 1860). On November 24, the sham "Liberal Empire" began when Napoleon stepped down as dictator and extended the powers of the legislature. The schism is the plunder of the Papal States by the Italian nationalists.

23. Although this one sounds very detailed, it is really full of general and frequently applicable factors: inflation, political unrest, a peace, religious controversy, trouble in Paris, etc. The anonymous critic of 1724 sees it for the 1560's (thinking Nostradamus wrote it after the event, and thus paying him a fine compliment). Le Pelletier sees it for the French Revolution and Napoleon.

24. According to Wöllner (1926, p. 59), the configuration of lines 1-2 will take place only on June 21, 2002. It is fairly general: there will be a terrible war; then the world will be pacified by a newly crowned king (French?).

25. This one is for the Papacy and fairly clear. The Papacy will run into great trouble when its troops are defeated. This happened in 1796-1815 and 1860-70, and before then, and will possibly happen again. Just what is meant

by the *jeune noire rouge*, who seizes the Papacy, is not clear. The politico-social significance of red dates from the 19th century. With Nostradamus it means Spaniard or cardinal. Thus we have a young black cardinal, or a young cardinal-king (not impossible: Portugal was ruled by one from 1578 to 1580). In line 4 we find that the foul deed will be perpetrated on a rainy day.

26. Another one for the Papacy. After holding his see for four years, a good Pope will die, to be succeeded by a worldly one. Lines 3 and 4 are somewhat obscure, but apparently reflect which states will back the Pope in some sort of conflict. Ravenna was one of the semi-autonomous Legations, ruled by a Cardinal-Legate. Pisa belonged to Tuscany and Verona to the Venetian Republic.

27. The reference in line 1 is obscure, seemingly the British Isles. There is no special incidence of five rivers flowing to one there. If not the British Isles, the Isles are likely to be those of the Mediterranean. In any case, they are involved in the career of "Henry-Selin" (see 477). The rest is even more obscure.

28. The great Celt may be Henry-Selin, or his heir, "Ogmios" (the Celtic Hercules—see 580). The cock refers to the device used by the ancient Gauls. In lines 3–4 it is not clear whether he is an ally or an enemy of the great Celt. He may be the royal Pope of 612. Jaubert applies it to the campaign of the Duke of Guise in 1557, with the exiles and banished from Milan and Naples. He gets around line 3 by telling how the Pope took under his protection all those French clients to protect them from the Duke of Alba after Guise was recalled to France (1557). Le Pelletier gets around the problem by applying the cock to Savoy (hoping that it would be fulfilled in the near future), with the great Celt the miserable Duke of Bordeaux, Le Pelletier's Messiah.

29. Le Pelletier gives a fairly reasonable interpretation for this one:

Catherine de' Medici will hear the sad laments of her sons plunged into perplexity and troubles. Henry III, whom she will have brought back from Poland, in order to appease the civil discord, will increase the trouble through his alliance with Henry IV and the Huguenots against the Catholic League, and above all by the murder of the Cardinal, brother of the Duke of Guise, killed by his order on December 24, 1588.

30. Liège, besides being a city, was a province (or, more specifically, a bishopric) east of Brabant in the Netherlands. Some sort of struggle between the two provinces is predicted here. The quatrain is rather vague.

31. This one almost sounds like a 20th-century gossip column. It is clear enough, except for the identity of the participants.

32. The form of execution appears to be an ancient Roman one. The rest is obscure, and *Berich/Berlch* remains a complete mystery.

33. A very obscure quatrain, to whose meaning a clue may lie in *Alus*, either an anagram or a derivative of some Greek word. Hugh Allen (1943) finds plenty of meaning in it:

Alus is an anagram for Saul, who beat the Philistines, but, experiencing God's displeasure, fell on his sword on seeing his three sons die. The analogy is striking. Downing Street, having sent the somewhat Machiavellian Sir Stafford Cripps to the USSR to unleash the Russian Bear on Germany, will ultimately bring about Hitler's downfall, but that will be cold comfort to Downing Street, for meanwhile, according to the quatrain, the three countries in the British Isles, England, Scotland and Wales, will be . . . destroyed and the British Empire at an end and Russia will be in at the finish.

34. Nothing Nostradamus could have had in mind could have provided as neat an explanation as the 20th-century effect of bombings on any of various states compelled to surrender. Line 3 would go nicely with a "fifth column." But the wording is quite general.

35. The path of something across the celestial map seems to be traced here. Little can be discerned amidst the obscurities except drought on a great plain (of Lombardy?).

36. Notwithstanding the place names, this one remains obscure. Perugia was part of the Papal States, Florence and Pisa part of the Duchy of Tuscany. Pisa was sold to Florence in 1405, and appears to be rebelling here. Line 4 is quite specific, concerning the wounding of a king.

37. A very specific little prophecy. From some ancient edifice, being rebuilt, a stone falls down upon a "great one," and he is killed. An innocent person is accused of responsibility for the calamity, while the real culprit is hidden in a copse during a downpour of rain. It may seem so general that it has been fulfilled often, but we would be content to know of a single fulfillment.

38. Rather vague, general and obscure. "Profligates" occurs so often that one wonders if Nostradamus had some specific group in mind.

39. Lake Trasimene is west of Perugia in central Italy, and was in the Papal States. The action is rather dramatic.

40. The great dignity of the great one of Mainz refers to the Archbishop of Mainz as one of the Electors of the Empire. A perfectly clear and simple prophecy, it never quite happened. Mainz was conquered by the French during the Revolution. By a secret clause of the Treaty of Campoformio (October 17, 1797) it was ceded to France by the Emperor. But the Elector continued to hold the territory on the right bank of the Rhine, and remained an Elector until the formal end of the Holy Roman Empire (August 6, 1806). "The great thirst" probably means that another state will be greedy for the electoral title. The Archbishop of Cologne, here complaining, was also an Elector. His dignity was indeed abolished three years before the end of the Empire (February, 1803).

Roberts (1947) is at his gruesome best on this one:

The German populace shall feel the loss of their great prestige and shall mourn the loss of their leader, Schickel-GROPPE (Hitler), even to the point of making his name synonymous with the German National Symbol, the River Rhine.

41. In 427 we saw that the Prince of "Annemark" was probably the future Emperor Maximilian II, nephew of Charles V. The Frisians were the inhabitants of classical Holland and the name still applies to a northerly maritime province. The mark was an old weight of gold and silver, equivalent to eight ounces. Those are the pieces, but the way they fit is uncertain. Possibly the common denominator was Protestantism, since England had already been mixed up with it, and Holland was another increasingly important center—or at least the northern portion of the Netherlands, since Holland was not yet independent. As for Maximilian, it seems from various prophecies that Nostradamus, hearing the rumors of his tendencies towards Lutheranism, expected him to turn Protestant. Anyhow, Maximilian, by the time of this prophecy perhaps supposed to be King of Hungary and Bohemia (which he actually became in 1562–63), is persuaded by the Hollanders and the Britishers to spend fifty thousand pounds (of gold?) on an invasion of Italy that proves in vain. It should also be pointed out that when the prophecy was written, both Frisia and England had the same ruler in the person of Philip of Spain, titular King of England and ruler of all the Netherlands. It is perhaps also worth noting that in 489 a Frisian is elected King of England.

42. Ogmios was the Celtic equivalent of Hercules (or to some extent, of Mercury). Since *Selin* is Henry II, it might refer to one of his children (especially his youngest son, christened Hercules but later Francis—see 580). Although Henry was supposed to have already conquered Italy, this hero seems to be required to do the job again.

43. Notwithstanding the place names, this one is rather vague and obscure. The Marne runs in an arc parallel to the Seine in Champagne and flows into it above Paris. Thus both really wash Paris and it may be Paris that is here "uninhabited." Line 3 may refer to the Thames (and thus the English) or to the town of La Tamise about twenty miles west of Antwerp.

44. One of the most fascinating and intriguing of the quatrains, covering a wide span of territory. We find four separate predictions:

- (1) Something that looks like a rainbow is observed at Nantes by night.
- (2) An artificial manner of producing rain is discovered (fulfilled in 1947).
- (3) A great fleet meets disaster, with a choice by variants between Arabia and South America for the scene. Actually South America has the edge, since there is no real Gulf of Arabia. To the west of Arabia there is the Red Sea, to the east the Persian Gulf and to the south the Arabian Sea. The Gulf of Urabá was in Nueva Andalusia, now part of Colombia. Settlements were established in 1509–10 along its shores and were probably known to Nostradamus.
- (4) A monster, half bear and half sow, is born in Saxony (the ancient German province of which Leipzig is the capital).

It is interesting to note that this quatrain could just as easily be fulfilled, in all its details, in the 20th century as in the 16th.

45. Melilla, on the Mediterranean coast of Morocco, was captured by the Spanish in 1490 and has been Spanish ever since. Everything else in the quat-

rain is obscure. Boswell (1941, p. 169) has a lengthy interpretation of this one for the Spanish Civil War.

46. While the first line does suggest an application to Louis XVIII during the Hundred Days, there is nothing in the rest to help this application along. *Nonseggle* remains unsolved, notwithstanding Le Pelletier's laborious efforts to get Saint-Cloud out of it. "The red one" is likely to indicate a cardinal. While the Eagle is always used for the Emperor or the Empire, the reference to the Frog (perhaps the same as the "nautical frog," appearing elsewhere) remains a mystery.

47. Notwithstanding the farflung place names, this one is quite obscure. Brussels and Malines (Mechlin) were both in Brabant, in the Netherlands. Langres was in Champagne, Dôle in Franche-Comté (Spanish till 1674). Therefore Brussels and Dôle, both in the Spanish realm, may stand for Spain being overcome by France (Langres).

48. Parma was a duchy in northern Italy, ruled by the descendants of a Pope's bastard. Florence and Siena were both parts of the Medici Duchy of Tuscany. The words are intriguing, but obscure.

49. A papal crusade against the Moslem invaders appears to be indicated here.

50. This one is rather obscure.

51. This one has a plot somewhat similar to that of 637. But in this case there is no fatality. Though the quatrain is clear enough in its details, we know of no fulfillment of it.

52. One of the more popular "historical mysteries" centers around the question of whether the son of Louis XVI and Marie-Antoinette actually died in prison in 1795 or escaped. This quatrain, as well as 972, could be applied very nicely to the details of an escape. One of the escape theories indeed centers around the substitution of a deaf mute for the young King. We have already seen "Trojan" used for the House of France. Nicollaud (1914, p. 139) thinks that "Trojan hope" refers to a Trojan horse kind of ruse and that Louis XVII was smuggled out in a coffin. The drama of line 3 is rather obscure. It may refer either to the death of the fake Dauphin six months after the substitution, or to the death of the real Dauphin. The Sun is in Aquarius from mid-February to mid-March, which is at a time when many rivers are frozen. If applied to the Dauphin, who was reported dead on June 8, 1795, the prophecy would then be for January of 1795.

53. Line 1 presumably refers to a French cardinal. Yet the anonymous D.D. (1715) made an ingenious effort to get Marlborough out of the "fruitful Duke," which also requires getting "Queen" out of "King." Equally ridiculous efforts were made to get French place names out of line 4. The fact remains that a Prince of the Church appears to be taking refuge with the Infidel. The route is in the shape of a U: to Constantinople (possibly by land), then to Tunis in North Africa via the island of Cyprus. The relationship between the French Cardinal and the British King and Duke remains difficult to see.

54. Nostradamus really stuck his neck out on this one. It is quite clear and

simple when taken at its face value. It bears out the theory that Nostradamus foresaw the imminent fall of the Ottoman Empire, at the hands of a new Charlemagne in Europe (Henry II) and in Asia at the hands of new Persian and Arab empires. Just how imminent is seen by the date 1607. While elaborate theses have been evolved regarding how many years to add on for the Liturgy, it is quite likely that the word is merely used for scanning and rime, in much the same way as *Anno Domini*, and is thus to be taken as 1607. Boswell (1941, p. 325) would add 355 to 374 (the dates when Auxentius, who developed the Liturgy, was Bishop of Milan). Tunis was the great citadel of the Barbarians, captured by the Spanish in 1535 and lost to the corsairs again in 1570. Bougie, about four hundred miles west of Tunis along the coast, was also a vital corsair base. Fez, however, was inland, and the capital of the Moorish Kingdom of Fez. The Moors, however, unlike their eastern neighbors, were never even nominally subject to the Turks. But they had been conquered by the Arabs in the second half of the 7th century, and this is to occur again, with their King captured. (One such king did die in battle, against Sebastian of Portugal at Kasr Al-Kabir [August 4, 1578].) A nice, clear failure.

55. All that stands clear amidst the obscurities of this verse is the Arab fleet (Arabesque sail), which may tie this one in with the previous one. Trebizond (now Trabzon) is near the northeastern corner of Asia Minor, on the Black Sea. After an illustrious history as Constantinople's great rival, it fell to the Turks in 1462. Tripolis (modern Tirebolu) is about fifty miles west along the Black Sea coast. Either of these can qualify for the Black Sea city of line 4, though a third place, such as Varna or Sinope, may be intended. Chios is an island off western Asia Minor, in the Aegean.

56. All is fairly clear in this one except the *arbon*. Arbon on Lake Constance in Switzerland could hardly qualify. There is a tiny village of Arbonne in southern France, but it is far west of the scene. Apparently it is the Spaniards here who are taking a beating, in their trans-Pyrenees domains. It must be remembered that Roussillon, with its capital at Perpignan, remained Spanish until 1659. Narbonne is about forty miles north of Perpignan. Barcelona, in Spain proper, here sending relief, lies about one hundred miles south of Perpignan. There was one great siege of Perpignan, in 1542, and a minor one in 1597.

57. This one is entirely for the Papacy. It tells of a cruel and hated protégé of a cardinal (or possibly a cardinal himself), who manages to get himself elected Pope. It is so general as to be applicable to practically any Pope the reader does not like.

58. This quatrain seems to be clearly for Nostradamus' own day. Charles V took the Rising Sun as his device at the age of eighteen. His son, Philip II, also adopted it while young, in the form of the chariot of Apollo. Henry II, to oppose this Habsburg device, as well as to honor his mistress Diana (Roman moon goddess) took the Moon as his device. Nostradamus is thus predicting once again a triumph of Henry over the Habsburgs. At the time the

quatrain was probably written, Siena was held by a French garrison, and the French were also engaged in an effort to conquer Corsica. It would seem that Nostradamus' usual patriotism is absent here, and that liberty refers to the withdrawal of the French. The two distant monarchs are most likely Henry and Charles, each far from the scene. An eclipse remains a possibility in line 2, but is less likely in this case. (Jaubert can only find a new moon for the period in question.) Line 3 probably refers to satellites of Charles and Henry.

Jaubert, under the impression that *simulte* had something to do with friendship, tells how the Marquis de Marignan, who was besieging Siena, repeatedly sent food and drink to the French commander, Blaise de Montluc. As Jaubert points out, line 4 was fulfilled. The French garrison surrendered Siena on April 21, 1555 (possibly before the quatrain was written), and by the Peace of 1559 withdrew from Corsica. But line 2 was never fulfilled: Charles and Philip triumphed over Henry. If the restoration of liberty meant that the French would win out at Siena and Corsica, then nothing in the quatrain was fulfilled.

59. This one seems to be concerned entirely with royal scandal and court gossip. Only the detail of line 4 limits its application.

60. This one is rather dramatic but a bit obscure. Italy is the most likely scene for lines 1-2. The places in lines 3-4 are scattered all over France. Rouen is in Normandy on the Seine, La Rochelle just south of Brittany, Blaye on the Gironde about twenty-five miles north of Bordeaux.

61. Much too vague and general to be of any worth.

62. The leagues of the early 16th century were usually of various Italian states against the French or the Spanish. Although there does not seem to have been any in existence when Nostradamus wrote, it is apparently a league against the French that he refers to here. But the French triumph. Savona and Albenga were ports west of Genoa, and belonging to Genoa. Monaco, then as now, was an independent state under the Grimaldis, but was completely under Spanish domination and bound by treaty (1524) to fight in all Spanish wars against the French.

63. Both Jaubert and Le Pelletier agree on applying this one to Catherine de' Medici. Although this interpretation is of necessity at variance with the predictions of Henry II living to become the new Charlemagne, it is an impressive one. Henry died on July 10, 1559, of wounds received on July 1. Catherine remained in mourning until August 6, 1566 (a month after Nostradamus' death). Her regency and power lasted throughout the reigns of her sons Francis II and Charles IX, but she lost most of it under her favorite son, Henry III (1574-89). She died in 1589 at the age of seventy. As for the remarkable seven years, the possibility should not be overlooked that Catherine, who undoubtedly had a copy of the Centuries, applied this one to herself and fulfilled it co-operatively, though Nostradamus may have meant it otherwise.

64. This quatrain is so general as to be applicable to almost any period

from Nostradamus' day to the reader's. Not even the detail of line 4 sets much of a limit: fulfillment can probably be found in the background of any war in which Spain was involved.

65. This prophecy concerns a bitter rivalry between two monastic orders, probably both Franciscan branches. Gray was the regular Franciscan color, but some of the Franciscans turned up in a hue closer to brown. While the details of the battle are obscure, they are hardly vague. One wonders again if this was not something that had already occurred and became imbedded in our prophet's subconscious, etc.

66. The new sect is presumably another Protestant one. At the same time that it is founded, an earthquake in April will turn up the tomb of a great Roman (classical or clerical?). Several quatrains are devoted to this prediction (see Index).

67. A rather general one about a cold-hearted and notoriously unlucky emperor. His chief adviser, it seems, will have been born in a rather shady environment.

68. It seems fairly certain that "Alba" refers to the Duke of Alba (Alva), in which case the quatrain was meant for the immediate future. It would seem that Alba suppresses a revolt in the Spanish army with quick ruthlessness (as he tried later in the Netherlands). But Jaubert applies it to events of 1556. Pope Paul IV, having lightly decided to take a firm stand against Spain, persecuted the Spanish party in Rome and raised a motley army. The Spanish party appealed to Alba, busy up north against the French. He responded, with great diplomacy as well as military sagacity. He intrigued to cause friction in the papal forces until the soldiers began to revolt against the incompetent papal nephews and cardinals who commanded them. Meanwhile Alba continued to win over adherents in Rome as well as to capture towns in its environs. Which, while very interesting, varies from Nostradamus' apparent meaning.

69. This one Jaubert applies also to events of 1556. Because Guise paid his soldiers better, the troops of Marshal Brissac deserted to the other French army. Brissac found himself without any more money for his troops, which in the winter had to be disbanded. Starving, they proceeded to plunder Piedmont (including the mountains of Montferrat). While assinine, this interpretation is backed up by the "before long." Though Le Pelletier does not have the latter behind him, his interpretation is much more convincing:

The condition of the French clergy will soon (1792) become pitiful. These men who distributed their immense wealth to the poor [*sic!*] will be obliged to beg for their bread. Stripped, proscribed, wandering, dying of the cold, of hunger, of thirst, they will pass over the Alps in bands and will take refuge in Italy, causing everywhere a great scandal.

It is far more likely that Nostradamus indeed meant it for a persecution of the clergy.

70. This one is perfectly clear. It represents the last word as a eulogy of

his King by Nostradamus. Charles V's motto *Plus Oultre* went with the device of a crowned eagle straddling the Pillars of Hercules. Here it is predicted that the fame of Charles V will become as nothing compared with that which Henry II will achieve when he becomes Emperor. Le Pelletier, with more justice, applies it to Henry IV (arbitrarily separating it from the other *Chyren* verses, applied to his Messiah, the Duke of Bordeaux).

Roberts (1947) gives *Chyren* a new title. "The nations will organize a super-government covering the entire world. The president will be named Henry."

71. Using the 1605 version, with additional "modifications" of his own, Jaubert applies this one to the almost simultaneous death of Henry II and the double marriage of his sister to the Duke of Savoy and his daughter to Philip II. Line 4 is undoubtedly intended to designate the notables who bear the devices mentioned. Jaubert finds them all in the arms of Savoy.

72. One of the more imaginative interpretations for this dramatic and colorful quatrain was to the Czarina Alexandra and Rasputin in the period 1912-17.

73. This one is quite obscure and worthless.

74. Le Pelletier applies this one allegorically to the French Revolution. Except that the first line makes it somewhat untenable, the quatrain could be applied quite nicely to Queen Elizabeth, who died in 1603 at the age of seventy. But she was never chased out. However, it is quite likely that this quatrain ties in with the 73 years and 7 months of the Epistle, paragraph 25.

75. The classical interpretation for this one, as Le Pelletier gives it, is as follows:

Gaspard de Coligny, raised to the rank of Admiral (great Pilot) by Henry II in 1552, will resign his post in 1559, upon the death of the King, to put himself at the head of the Calvinist party. Named first Lieutenant-General of the Calvinists in 1562, he will be at the peak of his rebellion in 1567, and the principal instigator of the Civil War. These events will occur at the same time that Venice will fear the victorious arms of Sultan Selim II, who will seize the island of Cyprus from them in 1570.

While Nostradamus may indeed have intended this one for Admiral Coligny, line 2 suggests the Admiral going to a higher royal post, rather than resigning the one which he held. Line 4 suggests a threat to Venice itself, and not just the loss of a colony. The corsairs did indeed make raids all over the Adriatic throughout the 16th century.

76. This prophecy is entirely for the city of Padua in northeastern Italy. As it belonged to Venice, the tyrant is presumably a Venetian podesta. He is assassinated in a church, and thereafter his henchmen meet the same fate. It is specific enough, but did it ever happen?

77. This one is quite obscure and general. Even "German revolt" need mean nothing more than a revolt against the authority of the Emperor, with

which the 16th and 17th centuries were filled. Florence was the capital of the Duchy of Tuscany, Imola part of the Papal States. *Romaine* may be papal Romagna, in which Imola was located, or the "Roman Empire."

78. All that stands out clearly here is a victory of Henry-Selin (Henry II, see 477). There will be some dispute about it, involving the factors of lines 2 and 3. Line 4 probably indicates the Sultan, one of whose titles was "Grand Seigneur" (to Europeans). Perhaps a captive sultan, very valuable as a political prisoner, is intended (suggesting the famous Sultan Jem of the late 15th century). Pavia was part of the Spanish Milanese and Genoa an independent republic under Habsburg domination.

79. The Ticino joins the Po at Pavia. The other rivers cover all France and probably just stand for the French. All of which makes the quatrain a rather general prediction of that common phenomenon, a French invasion of Lombardy.

If there is anything specific it is in the last line. Having established in 81 that Pau is Napoleon, Stewart Robb (1942) makes this one "great Napoleon submerged." The precise Tuscan derivation of *granci* in no way impairs this, giving "Napoleon hooked, submerged." All of which refers to an incident at the Battle of Lodi (May 10, 1796). During the storming of the bridge over the Adda, Napoleon fell into the water (submerged) but was pulled out (hooked) before he could drown. Thus we would see that Nostradamus took note of General Bonaparte before his contemporaries did.

80. In 654 we found the King of Fez captured by the Arabs, so presumably it is the Arabs who go on from here to Europe, probably Spain. The rest is vague or obscure.

81. This rather vague collection of horrors seems to concern the coming of the Antichrist. The geography is quite scattered. We have the Lake of Geneva in Switzerland, Genoa in Italy and the Isles uncertain, but more likely those of the Mediterranean (Corsica, Sardinia, Malta, etc.) than of Britain.

82. Another of the detailed but obscure variety.

83. This quatrain was fulfilled twice in the 16th century, and is similar to 874. Upon Charles V's abdication (1556), Philip was at first well received in the Netherlands. But his tactlessness and bigotry alienated the people and in 1568 the revolt broke out. In 1580 the Duke of Alençon, youngest of Catherine's four sons, was invited to become "Protector." (See 580.) Being tactless, ambitious and sensitive about being a mere figurehead, Francis made a savage attempt to capture Antwerp from his "loyal subjects." Were the flower to be found in the arms of Antwerp, the case would be perfect. But, alas, there is no sort of flower in its arms. If line 4 is held as a parallel prophecy, independent of the rest, we could return to Philip, who, besides causing revolt in the Netherlands, was very warlike against the lilies of France, in the person of Henry of Navarre in the years 1589-98.

Le Pelletier has yet another idea. He seeks to apply it to the second Bel-

gian revolt, against the Dutch in 1830–31. Louis, Duke of Nemours, one of Louis-Philippe's talented sons, was invited to be King. Unlike Philip and Francis, he was in no way rude, so Le Pelletier resorts to an absurd out: he had been rude to the real French heir, the Duke of Bordeaux, when his father usurped the throne in the previous year. This Le Pelletier calls *hyperbaton*.

84. It is not known for whom Nostradamus intended this one. Were it not for the inapplicability of line 4, it might well be applied to Franklin D. Roosevelt, pretty well assured of his place as the most famous cripple in history. Line 1 refers to the fact that in Sparta children with any imperfection were killed; least of all could one of them be king. The one here apparently merely conspires against the King. Probably Talleyrand came closest to fulfilling it, if we can substitute Emperor for King.

85. This one is quite a simple and interesting quatrain. Tarsus is in southeastern Asia Minor. The victorious army of the new Charlemagne (Henry II), having overthrown the Turkish Empire in Europe, will cross over into Asia. By sea they get help from the King of Portugal, then one of the greatest European sea powers. Only line 4 is confusing. Two St. Urbans have their day. Pope Urban I's is commemorated on May 25. That of St. Urban, Bishop of Langres, is on January 23. The first day of summer, June 21, is far from either of them. There are twelve other St. Urbans, but their days are obscure, if existent. By the other possible reading, it may be that a new Pope named Urban is to be consecrated on that day.

86. The great prelate of Sens must needs be the Archbishop of Sens, one of the original twelve archbishoprics of Gaul. The great prelate of line 1 may or may not be the same as the archbishop of line 4. Gascony is in southwest France.

87. This daringly plain quatrain is probably another on the theme of war between Philip and Ferdinand over Charles V's international estate. The nominal election which resulted in the coronation of Ferdinand as King of the Romans (King of Germany) took place in Cologne (1531). His coronation was in Aachen. Finally, his coronation as Emperor took place at Frankfurt (March 24, 1558). In 1542 Philip had been invested with Milan by Charles V. Thus the quatrain tells that after Charles' death, Philip will not recognize his uncle as Emperor. In line 4 Philip is successful and drives Ferdinand out of Germany (into the Netherlands: see 545). As it turned out, no such strife developed but Philip did persist until 1562 in intrigues that would result in his succeeding Ferdinand as Emperor.

88. This one may or may not have a connection with 545 and 687 through line 1. The Ebro River is in northern Spain. The rest is vague or obscure.

89. For this hopelessly obscure-sounding conglomeration, Le Pelletier has a bright interpretation:

Napoleon I, after having been consecrated as Emperor of the French by the sovereign Pontiff Pius VII, will be chained doubly at the isles of Elba and

St. Helena (between two boats). The Emperor, in despair after the refusal of the Allied sovereigns to ratify the treaty by which he consented to abdicate in favor of his son, will try in vain to kill himself, during the night of April 12 or 13, 1814, in taking a poison prepared badly by his surgeon, Ivan.

Garencières' suggestion that lines 1-2 (and part of 3) refer to an old Persian torture has been combined with Le Pelletier's version to have Napoleon suffering a living death in exile comparable in agony to the Persian torture. Quite possibly Garencières' version is to be taken literally. It appears also in the Decameron of Boccaccio.

90. In *Presage 2* "Neptune" is confirmed as being used for the Turks, then the greatest sea power in the Mediterranean.

91. Another of the detailed but obscure variety. In Nostradamus' time, line 1 would refer to the Baron de la Garde, or to de la Mole, chief naval commanders in the Mediterranean. Line 3 is rather specific drama. Agrippa may be a new Vipsanius Agrippa, or may refer to a contemporary whose first name was Agrippa (not too rare in the classics-worshipping atmosphere of the Renaissance).

92. The obscurities of this quatrain are further confused by the possible variants. Le Pelletier (from Bouys) applies it as follows:

Louis XVI, a Prince of remarkable beauty, will be the victim of plots directed against his power; he will be reduced to a subordinate position by the National Convention, which will arrogate to itself the right to judge him; he will find himself betrayed and abandoned by his followers. Paris, the city of the sword of murder, will char his remains in quicklime, in order that the head of this King, which they will have hated until his death, will not become later the venerated relic of so great a crime.

93. A too ambitious cleric meets his end. Line 4, though quite intriguing, remains obscure.

94. A typical specimen of the completely obscure sort of quatrains, full of typical Nostradamian etymological concoctions. "The see-breakers" (if that is the correct derivation) undoubtedly refers to the Protestants, who broke up the unity of the See of Rome. Typical also is the explanation of Roberts (1947): "After a trial, held against the treaty breakers, they shall be executed saying, 'We came very close'" (based on misreading of an erratum).

95. The cadet is the younger brother, or younger branch, of a royal family. All is quite general and obscure.

96. This one is quite general and can be applied to almost any sack of a city (as long as an explanation can be found for line 4). Jaubert applies it to the Sack of Saint-Quentin (August 27, 1557), saying that the only thing the city was spared was the torch. Le Pelletier sees it for Paris in the apocalyptic days.

97. The only towns in Western Europe of any size on the 45th parallel are Valence in France and Piacenza and Pola in Italy (Pola in Yugoslavia from 1947). The largest towns near it are Lyons, Bordeaux, Turin, Milan

and Genoa. The classic new city is Naples, derived from *Neapolis*, but that does not seem too likely here. The chief element of this quatrain seems to be an epic fire. Boswell (1941, p. 159) gave a rather clever application of this one to the great explosion at Halifax on October 6, 1917, which caused great fires and heavy loss of life. Halifax is indeed on the 45th parallel, but was not founded until 1749. For those who suspected sabotage, some suspicion centered on a Norwegian grain ship, the *Imo*, in the harbor. "Normans" and "Norwegians" have the same etymology, like "slaves" and "Slavs."

98. There is something very strange about this quatrain. It smacks of a classical setting. The Volcae were the great Gallic nation whose adventurous warriors conquered most of southern Europe and part of Asia in the late 4th and early 3rd centuries B.C. According to legend they carried back enormous treasure in gold and silver to their temples at Toulouse, all of which involves other legends and historical facts (of which we shall see more in 828-30). Toulouse was conquered and plundered by a Roman army under Consul Caepio in 106 B.C., after it had revolted to the Cimbri. It lies on the Garonne, near the Touch and the tiny Hers. The quatrain resembles a verse on events of 105 B.C. more than a prophecy. (See also 828, 829 and 830.)

99. It is probable that the learned enemy to be annihilated is the Spaniard. The Pennine Alps are the section between the Great St. Bernard and St. Gothard passes in Switzerland. Line 4 is obscure.

100. Here we have in medieval Latin our prophet's famous "Incantation Against Inept Critics." It is surprising that Astrologers are included amongst the objectionables. Line 4 is taken to designate a curse. The verse is of further note in connection with the theory that all the quatrains were written in Latin first. If they were, we have here a sample of the kind of Latin used.

Century VII

1. Detailed but obscure. The Achilles in line 1 may refer to some contemporary who bore that first name (just as we found an Agrippa in 691). In classical mythology, of course, Achilles was one of the great heroes of the Trojan War, invulnerable to wounds in all parts of his body save his heel. Most famous, perhaps, of all Achilles' in French history was Achille Bazaine, Marshal of France, whose defeatism and incapacity contributed much to the French disaster of 1870. Garencières (1672) comes up with Achille de Harlay, President of the Parliament of Paris, who contributed to the downfall of the Italian adventurer Concini (favorite of Queen Regent Marie as Marshal d'Ancre) by accusing him of misuse of funds. Concini was assassinated in 1617, in the quadrangular of the Louvre, according to Garencières, who further claims that his body was hung up afterwards.

2. Arles is in Provence near the mouth of the Rhône. Everything else is quite obscure. Hugh Allen (1943, p. 346) comes forth with the following

explanation: "Bolshies in black-face. Or could the sweet-scented Aryans be playing end-man?"—whatever that means.

3. In most of the obscure verses, at least the proper names are clear. But not so here. France is France, the Phocaeans are the Marseillais and the Barchinons are probably the Barcelonans. But the identity of the Saillimons remains a mystery. Perhaps the closest etymologically was Salinae, thought to be the village of Castellane in Provence, but definitely not on the sea. Then there is also Le Pelletier's suggestion of the Salians. Only dubious suggestions can be made for *Ptolon* on the basis of its resemblance to Ptolemy. Garençières (1672) and thus Roberts (1947) quite casually changed the reading to Toulon, of which it may indeed be a contortion.

4. Here again we have a far-flung geographical hodgepodge. Langres was in Champagne in the east, under the administration of its bishop (who might perhaps be considered its duke). From 1528 to 1561 the latter office was held by Claude de Longwy, Cardinal de Givry. The Duke of Guise was hereditary seneschal of Champagne and like Longwy belonged to the House of Lorraine. So perhaps Guise is intended. Dôle was in Franche-Comté, Spanish until 1678. Autun was in Burgundy, west of Franche-Comté, and Lyons south of Burgundy in the Lyonnais. Geneva was an independent state in Switzerland. Augsburg was a bishopric in southwest Germany, famous chiefly as the scene of the Diet which produced the Augsburg Confession (1530). Mirandola was an independent Italian principality until 1710, while Ancona belonged to the Pope. Thus the verse may mean that the Duke of Guise, with soldiers from Burgundy, the Lyonnais, etc., is besieged in Dôle during an attack upon the Spanish. At the same time, troops from the Empire, from Geneva and from northern Italy will invade the Papal States.

5. Perugia belonged to the Papacy, Pisa to Tuscany. Parma was made into a Duchy by Pope Paul III in favor of his bastard Pierluigi Farnese (August 26, 1545). On the extinction of the Farnese, Parma passed to the Bourbons (1731–1859). Beyond these facts, nothing can be offered for this obscure one.

6. This rather general verse merely predicts that Sicily and southern Italy (Kingdom of the Two Sicilies), as well as Corsica and Sardinia, will be ravaged by the corsairs from the Barbary Coast. This was partially fulfilled in many raids during the 16th century.

7. This detailed but obscure verse apparently concerns some victory over the Turks (whose emblem was the crescent). "Red gulfs" of line 4 undoubtedly means rivers of blood. Line 3 suggests some infiltration by troops disguised as shepherds in a mountainous region.

8. Fiesole is just a few miles northeast of Florence, a virtual suburb. The verse seems to forecast a sack of Florence by papal troops.

9. This is a very daringly documented prediction. The nearest thing to a Viceroy in France would have been either the Constable or the Lieutenant-General. When Nostradamus wrote, Montmorency held the former post and

the Duke of Guise the latter. Line 4 makes Guise the leading candidate. The title Duke of Bar actually existed. It was held by the eldest son of the Duke of Lorraine after his marriage. As the Duke was then a child, there was none. Guise, of a cadet branch, also happened to be born in the very Castle of Bar. As no one would be very likely to try to seduce Catherine, the reference must be to the famous royal mistress, Diane de Poitiers. Thus she is accused of playing while the royal cat is away (undoubtedly engaged in becoming the new Charlemagne). If this is the correct interpretation, it proves Nostradamus was no age-snob: Diane was already in her late fifties when this was written.

10. Le Mans was the chief city of Maine in northwest France. The next most important city was Mayenne, which belonged to the Guise. In Nostradamus' time, the title belonged to Guise's brother Claude, Marquis of Mayenne and Duke of Aumale (1526-73), Governor of Burgundy. He fought at Metz in 1552 and later at Calais, Dreux, Saint-Denis and Montcoutour, but he never reached the heights Nostradamus seems to have foreseen for him, including an invasion of Spain and North Africa. The isle in line 4 is probably one of the Balearics.

11. One of the more imaginative applications of this rather obscure quatrain has been to the Prince Imperial. Against the protests of his mother, the former Empress Eugénie, Louis joined the British expedition against the Zulus and was killed by them on June 1, 1879. However, the death occurred during a routine reconnaissance, and there were only about one hundred deaths during the entire campaign, so that the five hundred is left in the air. It is more likely that line 4 refers to the actual followers of a queen mother being killed in the course of a struggle for power with her royal son. Such a struggle did occur once since Nostradamus wrote, between Louis XIII and Marie de' Medici, in which struggle, according to Garnecières, more than five hundred of Marie's followers were killed.

12. The cadet is the younger brother, or descendant of the younger brother, of a ruler. The reference might be to a scion of the Guise (cadets of Lorraine). All the towns are fairly close to each other in Guienne in southwest France.

13. Le Pelletier gives the popular application of this one to Napoleon:

Bonaparte (the shaven head) will retake Toulon (marine city) from the English who will have rendered it tributary. He will overthrow the Directory (the sordid one) and will put an end to the Republic, whose partisans will thereupon become hostile to him. He will enjoy absolute power for fourteen years (November 9, 1799, to April 13, 1814).

In a footnote, Le Pelletier notes that some interpreters prefer to apply the "sordid" to the English, which is equally satisfactory.

14. Le Pelletier gives an interesting interpretation for this one too:

A decree of the National Assembly, of December 22, 1789, will arbitrarily change, under the name of departments, the ancient provincial districts of

France; the sepulchres of the Kings of France, at Saint-Denis, will be violated and their ashes will be scattered to the winds; the anti-Christian sects will multiply, and an impious philosophy will take the place of religion; that which is black will pass for white and the novelties will prevail over the old national traditions.

15. A very clear prophecy of a seven-year siege of Milan (rather a fantastic length of time). The King is presumably the French King "liberating" the city from its Spanish master.

16. The great Queen is probably Mary Tudor, whose forces still held Calais until it was taken by the Duke of Guise (January 7, 1558). Through the marriage of the Queen, England was for a time an ally of Spain against France. Three lions (technically leopards, which were only lions with their heads turned) formed part of the arms of England. This quatrain might be held as a successful prediction of the capture of Calais.

17. This one is hopelessly vague and obscure.

18. Detailed, but obscure. Apparently some treacherous enemy who is besieged will pretend to sue for peace and then a week later will make a savage attack, which results in disaster for him. As for line 4, such female activity was not unprecedented in that day. The Peace of Cambrai (1529) was called the "Ladies' Peace" because it was negotiated by the mother of Francis I and the aunt of Charles V.

19. A rather general prophecy that Nice would fall to an enemy through bribery rather than by direct attack. This may well have been fulfilled twice (once before the quatrain was written). In 1543, after sustaining a long siege by the French and Turks, Nice was forced by the peace terms to submit to pillage. It was captured by the French in 1691 and 1705. But there is no proven case of bribery in any of these captures. Boswell (1941, p. 206) applies it to the Maginot Line (Fort of Victory, from Greek *nike*, "victory").

20. If line 3 is indeed "He of Vaud," the subject can be assumed from Lausanne, the only important city in the Vaud and a Calvinist center. The subject may be Théodore de Bèze, Calvin's lieutenant, professor of Greek here from 1549 to 1558. McCann (1942) makes it "He of the Calf," and thus Hitler, born under Taurus. The gist of the quatrain seems to be that Tuscany, though a great threat to France, tries to reassure the French of its good intentions. This sounds so absurd that a fairly good case can be made for taking Tuscany as Italy by synecdoche, in which case the verse came closest to fulfillment in the period 1938-40.

21. The Sorgues River is in Vaucluse, between Avignon and Carpentras. The only town of any size it washes is Sorgues, so that the bridge is probably here. It was in the Venaissin County, which belonged to the Papacy from 1274 to 1791. Languedoc was a large province to the west of the Rhône.

22. Mesopotamia is used several times by Nostradamus, but it is still not certain what territory he had in mind. It is obvious that he is not referring

to the original territory in Asia; some European area must be sought. The Venaissin, lying between the Rhône and the Durance, where they form a small angle, seems the best answer. Tarragona is a port of Catalonia in north-east Spain. The vicar of line 4 probably refers to the Pope. The only fulfillment came in 1799, when Pope Pius VI was taken to Valence and died there. Ausonia seems to be used for the Kingdom of the Two Sicilies. The application to the 1790's seems the best possible. The French invaded Catalonia in 1795. Nostradamus may have had in mind the Roman province Hispania Tarraconensis, considering it as corresponding roughly to Catalonia, rather than the city of Tarragona. If the first part of line 4 is applied to the death of Pius VI at Valence in 1799, there is also an application for the second part. Repelling a Neapolitan attack made on France's satellite Roman Republic in November, 1798, a French army under General Championnet recaptured Rome and then went on to the Kingdom of Naples in January, 1799.

23. A very specific but obscure bit of prophetic gossip that seems to involve the pawning of part of the crown jewels. The sacking of the palace may be figurative, referring to the repaying of creditors from ornaments of the palace. Hugh Allen (1943, p. 280) hopefully designates Buckingham Palace as the scene.

24. Line 1 and 2 are quite obscure, but 3 and 4 are fairly comprehensible. The Barbel is a European fresh-water fish with barbels on its upper jaw. The Great One of Lorraine is probably the Duke (in Nostradamus' time young Charles III, carried off by the French to be reared at the French court). The Pont is undoubtedly Pont-à-Mousson. The title Marquis of Pont-à-Mousson really existed. Emperor Charles IV made it into a sovereign principality under the Duke of Bar. The title was borne by the heir to the Duchy of Bar. After Bar passed to the House of Lorraine (1431), the title was given to younger sons of the Duke of Lorraine. Apparently the Duke is to be poisoned by the Marquis, i.e., by a younger son. This could hardly be called a vague prophecy!

25. A rather ingenious idea is suggested here. A government with no more gold or silver resorts to coining leather to pay its soldiers after an exhaustive war. Not much can be made of line 4.

26. Jaubert applies this one to a naval battle of November, 1555, when some privateers from Dieppe attacked a Spanish fleet in the Channel. He derives *vire* from *virer*, a nautical term for tacking. He uses it as synonymous with ships, which could be derived equally well by treating it as an aphoresis of *navires*. According to Jaubert, the French ships concentrated on the Admiral's flagship. Six other Spanish galleons came to help him, but they nevertheless succeeded in capturing the Admiral and four other notables, and took them to Dieppe. This interpretation gains strength in that the events probably took place in 1555 before the verse was published (1557).

27. Garençières' note here is one of despair.

I could not find what he meaneth by this place Vast, which being the Key of

all the rest, I could proceed no further, but I am constrained to go to bed, and leave this for tonight, among *Insolubilia de Alliaco*.

Our sympathies are with Garençières. The Vasto in Italy is near Chieti in the Kingdom of the Two Sicilies, quite a way from Ferrara or Turin. There is a possibility that the first line represent a play on Saint-Vaast (both the name of a monastery near Arras, and a port near Cherbourg, as well as nine other villages, all in northern France), but here the distance is even greater. Another possible inspiration might lie in some event in the life of the great Habsburg general, Alfonso II of Avalos, Marquis of Vasto (1502–44). From 1537 he was Governor and Captain-General of Milan. In 1543 he took Mondovi, but suffered defeat at Cerisoles in 1544, and retired to Asti. He died at Vigevano. One of these places might be intended. Ferrara was a duchy under the House of Este, seized in 1597 by their nominal lord, the Pope. Turin in Savoy was under French occupation during much of the 16th century.

28. The only obscure part of this verse concerns “on the spit.” It probably means “run through.”

29. Nothing could be much more clear and lucid than this quatrain. The Duke of Guise was the principal French general of the day and Alba the principal Spanish one. But Guise never triumphed over Alba, and least of all led him off captive anywhere. It is uncertain what Nostradamus had in mind for a rebellion and betrayal by Alba. That he would go over to Henry II would seem rather unlikely. Jaubert tries to interpret lines 2 for the Pope and his cardinals; which is rather weak. (From 1555 to 1557 Alba had to fight the Pope as a French ally.)

30. Nice, Fossano, Turin and Savigliano were all in Piedmont, but all except Nice had been lost to the Duke of Savoy when Nostradamus wrote. Genoa was an independent republic under Habsburg domination.

31. Another geographical hodgepodge is found here. Languedoc and Guienne were provinces of southwest France. Bresse was a province north of Lyons belonging to Savoy till 1601. Brindisi is near the “foot” of the Italian east coast. Both Brindisi and Aquino were in the Kingdom of Two Sicilies. The action is very obscure.

32. Inasmuch as the root of Medici power lay in the family bank, this one may have been intended for a Medici. It may be that the section of Florence they came from was called Montereale or Monreale. There is a Monreale in Sicily, the seat of an archbishopric, but it is not too likely here. There are many other possible interpretations as well. Milan belonged to the Habsburgs. Philip was invested with it in 1542. Faenza was in the north of the Papal States, Florence the capital of Medici Tuscany. The action is very obscure.

33. This rather general one must have been fulfilled many times, not least among which is prior to the Fall of France in 1940, line 3 to be applied to the Germans and the Russians, line 4 to Anglo-French relations.

34. Like its predecessor, this one could be applied to the Fall of France and France under the Germans (1940–44).

35. Le Pelletier (from Guynaud) makes a rather neat application of this one to Henry III as King of Poland, on the basis of Poland being notorious for electing its kings in a reckless manner (*pêche*). But when our prophet wrote, Poland had its own respectable dynasty. When it died out, Henry was expected to found a new dynasty. Only when he ran off to become King of France (1574) did the practice get under way. However, the only alternative is a Pope, and the wording makes that unlikely, even with the fishing tie (Fisherman, Bark of St. Peter, Fisherman's Ring, etc.). As Le Pelletier would have it:

Poland will complain and weep of having elected, in the person of the Duke of Anjou, a King whose unexpected arrival on the throne of France, after the premature death of Charles IX, will destroy the computation which it had made on the respective ages of the two brothers; he will not remain long with the Poles. This prince will perish of a violent death and at the hands of his compatriots.

36. The red shaven heads are presumably cardinals, on a mission to Constantinople. To convert the Sultan? Trebizond (modern Trabzon) is on the Black Sea in northeastern Asia Minor.

37. A rather dramatic quatrain, with an attempt to assassinate an admiral or naval commander. The Isles of Lérins are off the southern coast of France between Cannes and Antibes. The Isles of Hyères are off Hyères, east of Toulon.

38. Notwithstanding the rather dubious wording of line 3, both Jaubert (probably from Chavigny) and Le Pelletier apply this to an accident in which a royal personage pulled the reins so tight on a runaway horse as to cut its mouth, upon which the maddened horse threw the Prince. His foot caught in the stirrup, he was dragged to a horrible death. What is quite remarkable is that each suggests a different candidate. Jaubert claims it for Henry II of Navarre (May 25, 1555, and probably before the verse was written—it was first published in 1557), Le Pelletier for the eldest son and heir of Louis-Philippe (July 13, 1842). However, we have been unable to find an account of Henry's death, while the details of Crown Prince Ferdinand's death vary somewhat in other accounts. A third possible application involved the death of the heir of the Prince of Bourbon-Roche-sur-Yon (1560) under somewhat similar circumstances.

39. This one is rather general and thoroughly obscure.

40. A bit of drama of Trojan horse tactics to capture a seaport is found here. Apparently they succeed in entering the town, only to be struck down by the guards.

41. A bit of local drama, suggesting a haunted house. Garençières writes that he happened to hear of the fulfillment of this one at a place he calls

"Lapacodier, four leagues from Lyons," in 1624. According to him, the drama came to a climax when a captain and twelve soldiers were lodged in this house. In the process of proving it, he takes great liberties with his translation.

42. This one is very clear, specific and colorful. Two conspirators join the kitchen staff of a great prince for the purpose of poisoning him. Just as they are on the point of succeeding, the kitchen boy discovers them. Only one is mentioned as being captured, so it is perhaps to be understood that the other one gets away.

The Epistle to Henry II¹

The debate begins even before we get to the first paragraph. Many of the commentators whose chief interest in Nostradamus centers upon the Capetian Messiah theme refuse to concede that *Henri Roi de France Second* refers to Henry II, to whom Nostradamus had indeed been presented. Instead, they follow Leroux (1710) in suggesting that *Second* is derived from *secundus*, meaning either "following" or "favorable." Leroux ends up by getting Louis XIV out of Henry II, but more recently the beneficiary has been "Henry V." This nonsense is too foolish to merit further discussion.

1. The opening paragraph contains the inevitable flowery sentiments, prerequisite in addressing an absolute monarch. He refers to his visit to the Court at Saint-Germain-en-Laye in the latter half of 1556, or about half a year previously.

2. The mention of "Milliade" suggests that a "millennium" of ten "centuries" was the ultimate goal, and casts suspicion on the fragmentary Centuries XI and XII.

3. No man of letters has ever argued the point that the quatrains are not according to the strict rules of poetry. This theme of natural inspiration (including hereditary gift, magic and trances, and divine inspiration) followed by astronomical and astrological calculations as the source of his prophecies occurs again and again.

The area which the prophecies cover is set forth plainly: all Europe (but the further east, the less), Africa (only the Mediterranean coast) and part of Asia (west of India). The one mention of America by name (1066) is in a quatrain of which the setting is really Britain. That the *Hesperia* references are intended for America remains a highly tenuous proposition.

4. Nostradamus himself makes the alarming statement that his quatrains can't be interpreted. However, few seem to have been alarmed.

5. It is rather curious that our prophet tells us here that he began the

¹The Introduction to the Commentary on the Preface, and the Commentary on paragraph 24 of the Preface, serve also as an introduction to the Commentary on the Epistle and should be referred to again at this point.

Epistle on March 14, 1557. At the end it is dated June 27, 1558: a total of fifteen months, however intermittent, consumed on the Epistle. The two dates, 1585 and 1606, are typical of his usual failure (or bad luck, as the reader prefers) with dates. It would be hard to find two less significant dates. French commentators are obliged to fall back on such unimpressive data as the Pope formally barring the House of Bourbon-Vendôme from the succession (1585) and the head of that branch, Henry IV, being at the apogee of his power (1606). On the other hand, an American commentator reveals that in 1585 a law was passed in England prescribing death for all Catholic priests, while in 1606 the London Company (which established the first American colony) was chartered. More will be said on the seventh millenary in paragraph 40.

6. The length of time for which his predictions run is mentioned in the Preface to Caesar as being till the year 3797, a total of 2,242 years. Yet, as we will see later, the prose outline in this Epistle loses even the little detail it has at what must have been intended in about the 20th century.

7. Natural instinct plus astrology again. The information as to how he went into his trance is similar to that contained in the first quatrain (11).

8. The lavish sentiments into which Nostradamus breaks out every now and then are judiciously divided between God, the Catholic Church and Henry II. Here God gets his share. By rather devious logic he also informs the King that his (Nostradamus') enemies are likely to be the King's enemies also.

9. Contrary to his hope (if not prophecy), the balance between devotees and mocking critics is approximately the same even today as it was in his own day. The protest here, one of several necessarily with tongue in cheek, was for the benefit of the ecclesiastical censor whose permission was prerequisite before his works could be printed.

10. If we add up the figures here, we find that the world was created in 4758 B.C. The final estimate of pre-Darwinian Bible experts was 4004 B.C. Since the seventh millenary or millennium would start six thousand years later, we find that it would have started already in A.D. 1242, or more than three hundred years before Nostradamus wrote. This would indeed agree with his statement in the Preface, paragraph 27, that "we are now in the seventh millenary." But it is quite at odds with his *predictions* placed at the commencement of the seventh millennium, as in paragraph 40. However, a more harmonious chronology, substantially different, is to be found later in the Epistle. We can only guess what is behind this absurd discrepancy. That all these numbers are just part of a master-cipher, as some faithful commentators suggest, is a bit too farfetched.

11. Here we have once again the hereditary-instinct-plus-astrology theme. Almost all readers will take issue with the statement that his enigmatic sentences have only "one sense and meaning and nothing ambiguous or amphibological." He compares his style with that of the Hebrew prophets

though, as Le Pelletier writes, it has far more in common with that of the oracles of Greece and Egypt. The reference to Joel's Punic Chronicle is puzzling, since "Punic" refers to Carthage or Phoenicia.

12. All praise and credit modestly, and wisely, goes to God. This is for the French branch of the Inquisition, in case they ever start proceedings against him on the grounds of holding special favor with Satan. The burning mirror comes close to suggesting the legendary magic mirror of his patroness, Catherine de' Medici, to which De France devotes an entire chapter (see General Bibliography at end, 1911). A bit of prediction is included here, and it is extremely interesting. The first element is obviously a persecution of the Church. But can the second element be conceded as the Revolution? "Sustained by the earth" and "who approach such decadence" are two phrases highly applicable to the French aristocracy on the eve of the Revolution. A fairly good case can be made here, and elsewhere, for Nostradamus' having really foreseen something equivalent to the Revolution.

13. Here beginneth the prose outline of history according to Nostradamus, lasting uninterrupted through paragraph 38, and continuing again further on. Many commentators, finding sentences and phrases here and there applying nicely to events of their own day, have sought to make out that the order was intended by Nostradamus to be shuffled, as in the verses. But there is no justification for such a theory, and Nostradamus is not to be saved from criticism through such a loophole.

After a great number of events, and a good deal more than half the outline, we have the year 1792. We must therefore conclude that the point of departure is right in his own day. There is some reason to interpret "the great dame" as the most obvious, a queen of France, but there is also some justification for the ideological approach. For instance, we find her offspring being received by three nations—which indeed suggests a religion or something similar.

The ideological interpretations variously feature as the star the Church, France, the French Revolution, Democracy, *et al.* Of late, Communism and Fascism have entered in prominent roles. If the meaning is indeed allegorical, Calvinists and Lutherans would be far more likely candidates. In any event, no interpretation, ideological or genealogical, has held water all the way through. Just what Nostradamus had in mind will probably never be known.

If "the great dame" so long barren is merely a queen of France, one must first consider a possible application to the reigning Queen, Catherine de' Medici, Nostradamus' patroness. However, with seven children (plus three who died soon after birth), could she have been considered barren? As a matter of fact, yes.

Catherine had been married to the Duke of Orléans (later Dauphin, then Henry II) for *nine years* without conceiving. Both King Francis I and her husband were seriously considering arranging for a divorce from this barren Florentine. At this turning point in her life, Catherine was saved only by her

own shrewdness and the gallantry of Francis I. When she heard the rumors of divorce, Catherine went right to the King and told him sweetly that she'd be the last person in the world to stand in the way of France's needs, and upon his command she would retire to a nunnery or, if he pleased, serve the lady who replaced her. To this her gallant father-in-law replied:

Since God has willed that you should be my daughter-in-law and wife of the Dauphin, I do not wish to make any change and perhaps it will please Almighty God in this matter to grant to you and to me the gift we long for so much. (Van Dyke, *Catherine* [New York, 1927].)

The Almighty, or France's best surgeons, granted the King's wish as follows:

Saturday, January 19, 1543: The future Francis II born.

Friday, April 12, 1545: Elizabeth, who married Philip II of Spain, born.

Saturday, November 12, 1547: Claude, who married Charles of Lorraine, born.

Sunday, February 3, 1549: Louis, who died in 1550, born.

Friday, June 27, 1550: The future Charles IX born.

Saturday, September 20, 1551: Edward-Alexander (future Henry III) born.

Sunday, May 14, 1553: Margaret, first wife of Henry IV, born.

Monday, March 18, 1554: Hercules, the future Francis of Alençon, born.

June 24, 1556: Twin girls who died a few weeks after their birth born.

As all these children had been born before Nostradamus wrote, there is no reason why any two should be singled out as the two principal ones. The two eldest would be Francis and Elizabeth, and it is just barely possible that the prophecy is concerned with the supposed descendants of Elizabeth. Until 1559, it was Don Carlos of Spain whom she was supposed to marry. Then there was a sudden change and she was married off to her fiancé's father (Philip II) instead.

Or it may be remembered that the next Queen after Catherine was already sure to be Mary Stuart. After a long betrothal, she was married to the Dauphin in April, 1558. How long she might have remained childless (and then of course through the fault of her sickly husband: all Europe's sovereigns and pretenders can trace their lineage to her) cannot be known, since Francis died in December, 1560.

Whichever Queen is intended, she is to have two children, presumably a son and a daughter. The daughter will in turn have three sons and one daughter. (It is also barely possible that the two daughters may be the same, and that the three brothers are sons, rather than grandsons, of the Queen. This involves regarding the statement that she would have "two principal children" as meaning that only one son and one daughter are important, and the other two brothers insignificant. Though dubious, this would be as valid as disregarding five of Catherine's children.)

14. If the three brothers are indeed intended as the grandsons of Mary,

the earliest date at which they could be acting would be about 1610 (figuring Mary barren till 1565, her grandchildren born in the 1580's). Nostradamus begins by forecasting the destiny of the youngest. He will be King of France, a strange inheritance for the *youngest* son. Obviously his father (or his mother's husband—we have seen a note on her infidelity) is not King of France. The attributes of this ruler are not unlike those of the great "Chyren-Selin" (Henry II), of whose glory nothing is to be found here. The latter is one of the most noteworthy differences between the "line" in the quatrains and that in the Epistle. "Arabs" may be used for Moslems, and thus Turks, or really for the new Arab conquerors touched upon in the quatrains.

15. If it was indeed Mary whom Nostradamus intended for the original barren Queen, it must be remembered that she was also Queen of Scotland (since 1542, when she was six). It would be natural that one of her sons inherit the Scottish throne. The arms of Scotland featured a crowned lion sitting on a crowned helmet, with a sword in its right paw and a mace in its left paw. Yet it would be strange for the eldest son to take one of Europe's least important realms.

16. The second son will perform the famous feat of Hannibal, to take his army across the St. Bernard Pass into Italy. Napoleon Bonaparte did this in 1800, and seems to have been the only other military leader of note in history to do so. (In fact, Napoleon accomplished many of Nostradamus' fantastic odds and ends intended for royalty.) His being accompanied by the Latins (properly the inhabitants of Latium, the area around Rome) suggests that perhaps the invasion is the other way, from Italy into France. Support is given this interpretation by the appearance of the Pyrenees next, far more likely to follow an invasion of France than an invasion of Italy. While one of his brothers appears to be King of France and another King of Scotland, we have no clear indication about this warrior's title. Perhaps his bastardy is too clearly established. But "Lent will not include March/Mars" remains baffling.

17. As for the daughter, she will sacrifice herself in a marriage in the interests of Catholic unity. Most likely it is to an emperor or an emperor's son. But it will have been in vain, for her husband will become one of the new infidels, i.e., a Protestant. With mention of her children, we come into the fourth generation and presumably approach the middle of the 17th century.

18. One of her sons is a good Catholic, the other a Protestant. The latter accedes to great power. The Roman realm probably means "Roman Empire" (Holy Roman Empire), but could be used for Italy. As Emperor, he will rule much that Charles V did, at least both Germany and Spain. As there was no reference to the cuckold husband of the barren dame's daughter and the nominal ancestor of all these figures, it may well have been a Habsburg prince like Don Carlos. Apparently this new Charles V is to be a Protestant

one, and we are confronted with the astonishing idea of a Protestant Spain. The area between the 50th and 52d degrees, specified as not being included in his empire, is the southern Netherlands, classical and modern Belgium.

It must be conceded that the temptation to apply all this to military Fascism in Italy, Spain and Germany in the 1930's is a very strong one.

19. Although, obviously, many religions are to be found north of the 48th parallel, the latter is approximately the southern boundary of only one—Germany. In so many ways is this particular section applicable to the Nazi empire that it is most unfortunate to have to try to decipher what Nostradamus really had in mind. Both a return to the worship of Germanic gods and great German military power seem to be predicted here. Probably Nostradamus foresaw a united, militant Germany emerging from the chaos initiated by Luther.

20. This is indeed a very pithy little sentence, and probably fits Fascism and Communism in the 20th century much better than whatever Nostradamus had in mind. Who is being compared? It is possibly the faithful child (of whom nothing has been said) and the infidel one, who has perverted the Holy Roman Empire into Protestantism, a theme found also in the quatrains.

21. The sudden re-emergence of the barren Dame is startling, and is almost enough to make a convincing case for the ideological approach. Certainly being received by two nations does suggest a religion. The one-time masters of the universe are the Romans. The Spaniards, one of whose most renowned national traits is obstinacy and stubbornness, may perhaps trace this trait back to the time of their intercourse with the Romans. Perhaps it is the wife of the Protestant Emperor and mother of the unfaithful son converting the Spaniards and Italians back to Catholicism, leaving her son only Germany.

22. In paragraph 18 we found the unfaithful son having three regions, the Roman, Germany and Spain. The third people here are probably the Germans, for the Romans and Spaniards have been referred to above. The Germans will spread to the land of the Slavs and Magyars, but will meet disaster in Hungary. In the quatrains, we find the Macedonian used for the Spaniard. Therefore the Myrmidon (the name of a Macedonian tribe) can likewise be identified with the Spaniard. These will be allied with the Germans (as indeed they were during most of the 16th century). After a defeat in Hungary, they will concentrate in an attack on Sicily. But here the Protestant Imperials will meet their final defeat.

23. In Hungary (classical Upper and Lower Pannonia) they are defeated by either the Turks or some other Asiatic power which has replaced the Turks. Indeed, in the quatrains we find that Nostradamus foresaw the imminent collapse of the Turkish Empire, under pressure from resurgent Arab and Persian empires. Attila was the leader of the Huns, who gave Hungary their name. After his defeat of the heretics, the Moslem leader is able to found his "Empire of the Antichrist." Xerxes was the Persian Emperor (485-65 B.C.) who invaded Greece in 480 B.C. but was turned back. The 48th degree passes near Brest, Rennes, Le Mans, Orléans, Langres, Munich, Vienna and many

other cities which would be happy to play host to the Holy Ghost. Paris, the choice of some commentators, is nearer the 49th degree. The new Xerxes, or Antichrist No. 1, will make war upon a Pope of royal, presumably Capetian, blood. To this Pope there are many references in the quatrains. What do "the Holy Ghost" and "transmigration" refer to? Le Pelletier thinks that these are the personification of wisdom and force, and that *dechassera* means "to give way to." Thus, the Holy Ghost decides that it doesn't have a chance and goes back to heaven. Although this is rather absurd, no sure solution can be provided.

It is quite noteworthy that France has been left out of the picture almost since the beginning, so that the 48th degree may refer to one of the French cities named, whence will come a great new French ruler, inspired by the Holy Ghost, to rally Christendom after the setbacks it has suffered from both the heretics and the infidel. But this would be a foreshadowing of paragraph 26.

24. These great events will be accompanied by an extraordinary eclipse. Between 1557 and 1792, there were only six total eclipses of the sun visible in France:

- (1) October 12, 1605. Total only near Pyrenees.
- (2) June 10, 1630. Band of totality NW-SE from Brest to Nice.
- (3) January 27, 1683. Band of totality W-E, Paris to Lyon.
- (4) May 12, 1706. Band of totality SW-NE through Lyons.
- (5) May 22, 1724. Band of totality NW-SE from Normandy through Paris to Venice.
- (6) April 1, 1764. Band of totality SW-NE through Brussels, Paris and La Rochelle.

Of all these, the context calls for one of the first three, since the action appears to be in the 17th century. The first one is eliminated as hardly touching France. That of 1683 covered the very heart of France, and also happened to be of the longest duration. It also comes just seventy-three years (see para. 25) after our estimate of the time of the action in paragraph 14 (1610). All of which, again, presupposes Nostradamus' having had accurate astronomical data.

25. The reversal of realms and the new Babylon have, understandably enough, suggested the Revolution to many commentators. "Holocaust" means literally "wholly burned" and probably refers to the destruction by fire of large numbers of human beings. Much labor has been expended on the seventy-three years and seven months. Of late a favorite trick has been to make the period of the Third Republic add up to this figure, which involved World War II being followed by a Bourbon restoration. The first holocaust was thus the First Republic, and the new Babylon the Third Republic.

Though all hope of fulfillment of this interpretation has now vanished, the real meaning remains as uncertain as ever. Most likely the new Babylon is Protestant Germany. It is rather interesting that during this period there was indeed a holocaust going on in the Thirty Years' War (1618-48).

It is difficult to judge whether this period is to come at the beginning or the end of the seventy-three years. Since the context scarcely indicates a jump of seventy-three years to paragraph 26, it is most likely at the end. If this is correct, the first holocaust would refer to the activities of the Protestant emperors, beginning in paragraph 17, which were placed *ca.* 1610. This, as we saw, fits well enough with the eclipse of 1683. If Nostradamus did not, however, have accurate astronomical data, it is perhaps necessary to add seventy-three years to *ca.* 1630, which would bring us into the beginning of the 18th century.

26. The only Western European city of significance on or very close to the 50th parallel is Mayence or Mainz. However, Reims, the traditional site of French coronations, is about halfway between the 49th and the 50th, and remains a possibility. It is perhaps worth noting also that Guise, from which the great house took its name, is almost on the 50th parallel. In any case, the great sovereign is undoubtedly French. He will drive back the hosts of Islam (see para. 23), restore the Pope and Christendom and establish universal peace. Militant Protestantism will be subdued. The reference to the Furious One who counterfeits the sage may or may not be to Henry VIII. He was certainly furious enough. By setting himself up as head of the Church of England, he might be said to have counterfeited the sage. That his kingdom would be united is more likely to indicate a restoration to Catholicism, or annexation by France, rather than a union with Scotland.

27. Since the personage of paragraph 26 seems to be the same as that of paragraph 30, we must assume that paragraphs 27–29 between them represent a “flashback” to the horrible conditions that this great ruler will eliminate. In the chaos brought by the Protestants and the Moslems, central government will have broken down. What Nostradamus is predicting in this connection is just about what happened in Germany after the Treaty of Westphalia (1648). Many petty states will have established their “liberty.” As the political meaning of “right” and “left” dates from the 19th century, Nostradamus’ meaning remains a mystery.

28. Here we have another villain. He may still be the Antichrist Xerxes of paragraph 23, or some Protestant villain. Pagan-type temples will be set up and the priests will be made servile, debased and encouraged to rather unchaste behavior.

29. Certain elements in this paragraph sound quite applicable to the 20th century, while others remain equally obscure for any century. Much depends on what the “she” refers to. Perhaps it is the perverted church. Le Pelletier (1867) could not resist applying this to the removal of Pope Pius IX’s temporal power a few years before he wrote. It is certainly not difficult to read “communists” into “those of the opposite extreme [left] with the hand in acute position” (clenched fist: the reader may note that it is impossible to form an acute angle with his hand without presenting a fist). But what could one possibly read into touching the ground, curvature, etc?

30. We return again to the savior of Christendom. The Jupiter-Mars reference is obscure. In its simplest form, putting himself under the protection of Mars would seem to mean "putting his faith in the sword." Jupiter is probably to be understood as the chief pagan god, and thus the leader of the pagans and heretics, perhaps the same as the "great cur." In "Mesopotamia" we have one of the more interesting Nostradamian enigmas. It appears also in the quatrains. The most likely candidate is the Venaissin enclave, in the angle between the Durance and Rhône rivers, in which Avignon is located. It belonged to the Papacy from 1274 to 1791, and was thus a free city in relation to France. Nostradamus went to college there, and according to some recent research, it was the ancestral home of his grain-selling paternal forebears. In Nostradamus' day the chief and governor was the Papal Legate, usually a cardinal. The intrigue connected with the "second Thrasibulus" is rather complicated.

31. Suddenly there is no further word about the savior of Christendom. Dark days come again. The Church decays, apostasy is rampant. The identity of the three sects remains obscure. The three principal Protestant sects of Nostradamus' day were the Lutherans, the Calvinists and the Anglicans. But none of these had any hold in Africa. Yet if the division is Catholics, Protestants and Moslems, it seems inconceivable that Nostradamus would refer to the Catholics as a sect. Perhaps it is Christians, Neo-Pagans and Moslems. The 20th-century commentators since the 1930's have, of course, made it Democracy, Fascism and Communism.

32. Once again a 20th-century interpretation could find further support, the legislators referring to doctrinaires who try to change mankind by decrees. In paragraph 22 we found "East" used for the East of Europe; it might be used in this sense again. The Easterners could be Slavs, Magyars or the Moslem overlords of the Balkans. Perhaps the Moslems are the most likely here. In the quatrains "the red ones" refer either to cardinals (red hats) or to the Spaniards (whose color it was). Here neither application seems too good. But the association of red with radical and white with conservative postdates the French Revolution. Dog and Doham are assumed to be an odd Nostradamian variant for the Gog and Magog of the Revelation.

33. By all possible counts, we are now in the 18th century. In paragraph 26 of the Preface, we find June, 1732, as the culmination of a long series of horrors ("pestilence, long famine, wars . . . floods, the world will be so diminished, with so few remaining, that no one will be found willing to work the fields, which will remain wild for as long a period as they had been tilled . . ."). This period is probably the same. Two-thirds of mankind are wiped out by plague and desolation is everywhere. The Church is persecuted once again. The combination of place names appearing here is certainly odd: Malta, Rome, Hyères Islands (near Toulon) and Marseilles. The chain of the port of Marseilles still existed as late as the 19th century.

34. From here through paragraph 38 the setting is in the Near East and

smacks in part of the Crusades and in part of the Armageddon cycle of the Revelation. We begin, oddly, in Spain. The *Saltus Castulonensis*, which appears again in 848, was about equivalent to the Sierra Moreña in southern Spain. It formed part of the boundary between Christian and Moslem Spain in the 12th century. The Mahometan recapture suggests a new Moslem invasion of Spain, confirmed in several of the quatrains. But what connection there is between the two areas is puzzling. It might be noted, however, that in the 11th century the Crusades in Spain served as a prelude to the more famous Crusades in the Near East.

The various abodes of Abraham were Ur, Haran, Shechem, Bethel and Hebron. Of these Shechem is of course closest to *Achem* and perhaps might be derived by some sort of Hebraic anagram. If *Achem* might be considered different from the city of Abraham, Acre is a likely choice. In Egyptian it is Aka, in Assyrian Akku, in Hebrew Akko, in Greek Ake, in Latin Acce, in Arabic Akka and to the Crusaders it was Accon. Amidst all these variants, *Achem* is not too much different. It might also be worth noting that Shechem is but thirty miles south of Armageddon (Mount Megiddo). The Jovialists are probably the followers of Jupiter (alias Jove), the neo-pagan leader of paragraph 30, who redeem themselves in this way.

35. There is no reason to doubt that the sepulchre is the sepulchre of Christ and the holy place Bethlehem.

36. There may or may not be a distinction between *Septentrionaux* and *Aquilonaires*, both meaning "Northern Ones." The "Aquilon" country presents an oft-repeated enigma in the Centuries, not clear even to Nostradamus' disciple (see Commentary on 149); the Westerners are probably the French and/or the Spanish. This 18th-century Crusade would appear to be a smashing success.

37. This paragraph is filled with obscurities, including even philological theories. We find Kings of the North in the plural. If one is the German King, who is the other? He might be the ruler either of Scandinavia, of Britain or of Poland-Lithuania. The Triumvirate would then be formed of each of these Northern Kings plus the Western (French and/or Spanish) King. Even while co-operating, the three plot against each other. One is reminded of Philip Augustus and Richard the Lion-hearted in the Third Crusade.

38. Again we have the two Northern Kings and further references to their complete triumph over Islam.

39. The prophetic narrative is interrupted here. As we may judge by the few examples, it is just as well that Nostradamus did not date everything. He plainly tells us that the following chronology does not check with the previous one, a most extraordinary admission. We have also a hint here as to how earnestly he sought to co-ordinate his conclusions with those of St. John in the Revelation. His remark that dating the prophecies would be agreeable "least of all to those interpreting them" has much point to it.

40. Hugh Allen (1943) is amazed that Nostradamus, a learned Jew, did

not know that all Jewish calculations involved lunar months. McCann (1942) thinks this enough to prove he was not really of Jewish origin. Not only does the chronology not check with that of paragraph 10, but Nostradamus' addition is a bit off, unless Jacob was 212 years old when he went into Egypt. (Jacob's age at this point is the biggest obstacle in adding up the second group of figures.) However, allowing this age in order for it all to add up to Nostradamus' 4,174 years, we would have the following comparison between the two chronologies (to which we have added a third column for some historical estimates):

	<i>Para. 10</i>	<i>Para. 40</i>	<i>Historians'</i>
Adam created	4758 B.C.	4174 B.C.	
Noah born	—	2668 B.C.	
One-year flood over	3516 B.C.	2067 B.C.	
Abraham born	2436 B.C.	1772 B.C.	
Isaac born	—	1672 B.C.	
Jacob born	—	1612 B.C.	
Jacob into Egypt	—	1400 B.C.	
"Time of Moses"	1920 B.C.	—	
Exodus	<i>same?</i>	970 B.C.	ca. 1225 B.C.
David born	1350 B.C.	—	ca. 1040 B.C.
Solomon king	—	494 B.C.	ca. 970 B.C.
Temple built	—	490 B.C.	
7th Millenary begins	1242 A.D.	1826 A.D.	

The start of the 7th Millenary in 1826 would fit fairly well with mention of 1792 (paragraph 48) as being shortly before the beginning of the new millenary. It would, however, be in contradiction to the statement in the Preface (paragraph 27) that "we are now in the seventh millenary," although this statement would be supported by the first chronology (paragraph 10) by which the 7th Millenary had begun three centuries earlier (in A.D. 1242). One of many discrepancies in Nostradamus' outpourings, relatively minor in comparison to the totally different dynastic prophecies as between the Epistle and the quatrains or, one might add, between different groups of quatrains.

41. This astrological rigmorole seems rather incomprehensible. The answer may lie in the date 1792 in the next paragraph. In 1550 another famous astrologer, Richard Roussat, published a book to show that the world was coming to an end in the not too distant future. It included the following sentence (p. 86), "Now, I say that we are immediately approaching the future renovation of the world in around 243 years. . . ." Copying from the work of a still earlier (1531) astrologer, Pierre Turrel, he referred also to "a marvelous conjunction that the astrologers say will occur around 1789, with ten revolutions of Saturn . . . with very great and wonderous mutations and altercations . . . even of sects and laws . . . Antichrist." Nostradamus probably read these books, was much impressed and on his own calculated the exact "chart" of the sky when this would happen. But to throw a monkey

wrench into this theory, Wöllner (p. 29) claims that it occurred only on January 1, 1606 (see that date in para. 5).

42. Apparently Nostradamus differed slightly with these gentlemen. One saw 1789 as the key year, the other 1793. Nostradamus saw things starting earlier, with 1792 as the culmination. While 1792 was indeed the year that the monarchy finally ended, the Republic was proclaimed and even a new calendar attempted, these events do not have much connection with what Nostradamus writes. He predicts a savage persecution of the Church between the year to which paragraph 41 applies and 1792. What persecution there was began rather than ended in 1792. He comes closest to a bull's-eye with the reference to a renewal of time, since the Republicans introduced their calendar then as symbolic of the new era for mankind.

Naturally the date did not go unnoticed in the year 1792. A contemporary magazine (*Journal historique et littéraire*, Vol. I [February 1, 1792], p. 233) mentions that the following was printed in a royalist newspaper called the *Journal de la ville*:

New Year's gift for the Jacobins, drawn from Page 18 of the letter of Nostradamus to Henry II, dated from Salon, June 27, 1558, printed in the Prophecies of the same author, Lyon edition by Pierre Rigaud.

"Plus grande persecution sera fait à l'Eglise chrétienne . . . et continuels changements."

N.B. This copy of Nostradamus, in which this prediction is found, will remain exposed in our office for eight days, so that the curious will be able to verify it for themselves.

The editor of the magazine then goes on to explain how, though Nostradamus is generally conceded to be a fraud, he might have been divinely inspired for just this one marvelous prophecy.

43. It is rather ironical that during the very period Nostradamus predicts that Venice will attain to the might of ancient Rome, Napoleon snuffed out the last remnants of the dying Venetian Republic (1796). However, with the Romans he came a little closer, for in February, 1798, the French occupied Rome and set up a Roman Republic. But there was little glory for the Romans in this puppet state.

44. Whatever its meaning, this is an extremely interesting section. The Genoese, ancient rival of the Venetians, will be allied with the Turks (or whoever holds Constantinople then) and the Germans in opposing Venetian expansion. Since Crete belonged to Venice until 1669, and thus when Nostradamus wrote, the two Cretans are probably two Venetian leaders. The warriors of ancient times are probably the Romans. While Neptune seems to be used by our prophet for the Turk (see Presage 2), what his arches or arks refer to remains a puzzler. Perhaps "the waves of Neptune" refers to the Aegean Sea. Venice will apparently lose her possessions on the shores of the Adriatic. The final part of this paragraph is the most perplexing of all. In paragraph 30 *Mesopotamia* seems to be Avignon or the Venaissin. In quatrain

10100, we find *Pamopotamia*, whether "all-water" or "all-powerful," to be England. For the degrees, we can only list the following possibilities:

- 45: Bordeaux, Lyons, Turin, Milan, Pavia, Venice.
- 41: Oporto, Salamanca, Madrid, Barcelona, Naples.
- 42: Rome.
- 37: Cadiz, Seville and Sicily.
- 47: Nantes, Angers, Tours, Dijon.

Avignon is near 44, and Britain above 50. How all these elements tie together remains an insoluble problem.

45. In paragraph 23 we had Antichrist No. 1. Here we have Antichrist No. 2. Again the Papacy is attacked. The setting is probably the early 19th century, and here Nostradamus came pretty close: on July 6, 1809, Napoleon had Pope Pius VII arrested. He was taken prisoner, first to Savona, and in 1812 to Fontainebleau. But far from fiercely persecuting the Church, Napoleon made it an instrument of his policy. Nor could the "three temporal kings" be fitted in here.

46. The various possible translations of this perplexing paragraph make any interpretation difficult. *Modona* is probably Modena by a misprint and not by a classical derivation, for the Latin was *Mutina*. The House of Este, which held both Modena and Ferrara, had one of the most lavish courts in Europe in Nostradamus' day. Its Duke Hercules was the father-in-law of the "French Mars," the Duke of Guise, and Captain-General of the Franco-Papal forces of the 1550's. It is quite possible that a scion of this house is intended. However, the Estes lost Ferrara to the Papacy in 1597, and the House expired at the beginning of the 19th century. Perhaps he is to be elected Pope, with Venetian support. Somehow Sicily has to be worked in too. We have yet another reference (see para. 16) to a repetition of Hannibal's deed of crossing the Great St. Bernard. Napoleon, just prior to this time (1800) did do that.

47. Here we have the Gallic Ogmios, who appears four times in the quatrains and there is apparently meant for the youngest son of Henry II—see 580). According to Edwardes and Spence (1912),

Ogmios was a continental Celtic deity of agriculture. He is equated by the Roman authors with Mercury, and is represented, like him, with club and lion-skin. Strangely enough, he also possessed the qualities of a god of eloquence, and is depicted as drawing men after him, their ears being attached to his tongue by golden threads.

Commentators have variously tagged Ogmios as the French Republic, the French nation or Napoleon. Here he seems less a hero than an agent of persecution. Again we have the northern people.

48. Nostradamus informs us that we are on the eve of the seventh millenary. In paragraph 40 we found the most likely of the possible starting points for this to be 1826. There is a brief Golden Age. The Philistines are

perhaps Protestants. The infidels from the northern realm are perhaps the militant German Protestants whom we have found throughout the prophecy (Russian Communists, according to more recent interpretations; it is amusing how many of the predictions and epithets intended by Nostradamus for the Calvinists, since become the epitome of conservative capitalists, seem to apply so nicely to Communists).

49. Another slight break. One may dispute just how "openly" the points were declared in the Preface.

50. The "universal peace" seems to have come to an end. Another persecution of the Church is initiated by the kings of "Aquilon," united with the Moslems. It ends with the fall of an "Aquilon" king.

51. The South is probably Italy. Persecution, antipope and schism are all implied here. Apostatic seduction may mean the Protestants capturing the Papacy.

52. Here we have a gory picture of the cruelty of one of the villains, of either the North or the South. Also implied is an epic naval battle of the calibre of Salamis, Actium, Lepanto, Trafalgar, Midway, etc.

53. At the same time, the most terrible plague and famine of the Christian Era will take place. "Latin regions" probably refers to all the regions with language and culture of Roman origin—France, Spain, Italy, Portugal, etc.

54. The third "Aquilon" King turns out to have a good heart after all. He sees the light and restores the Papacy to its former glory. But in the meantime, his erstwhile followers have destroyed Rome.

55. Here we have Antichrist No. 3 (mentioned also in quatrain 877?). He is apparently the worst of the three. A lurid picture of his gruesome reign is given.

56. We are now well into the 20th century. All detail comes to an end (though there is indeed a quatrain dated July, 1999). If we take "a long time" as being at least half a century, we have a new Golden Age starting in the early 21st century, ironically enough. After "peace on earth and good will towards men" from about A.D. 2050 to 3000, Satan appears again.

57. Nostradamus solemnly affirms that the only reason he did not extend his predictions further was because "some given to censure would raise difficulties."

58. With a bit of elegant Latin, tribute is again paid to Henry II.

59. The lush tribute and humility close the Epistle. The final date marks a passing of fifteen months since the earlier date, March 14.

Century VIII

1. This is one of the most interesting of the quatrains. Pau and Nay, just as they stand, are towns in ancient Béarn. Oloron is the name of another town in that province of southwest France. Each of the towns is within fifteen miles of the other two. And yet the context does seem to indicate a person rather than an area. On this basis, the imaginative Torné (1860–70's) decided that they were intended as a clever and deceptive anagram for *Napaulon Roy* or Napoleon-King. Out of *agassas*, as indicated, he eventually got "Piuses," which went well enough with the imprisonment of Popes Pius VI and Pius VII. The confluence of line 2 would refer to Valence at the confluence of the Rhône and Isère, where Pius VI was taken to die (1798–99). However, he did not flee there, but was taken as prisoner. Pius VII was taken to Savona in 1809 and to Fontainebleau in 1812. Neither was thus confined near the Durance. Stewart Robb (1942, p. 25) took over this interpretation, and for the mysterious *Pampon*, *Durance* got "great bridge Durance." The latter was supposed to be a synonym for France, or southeast France. "Such precision," writes Robb, "is not guesswork; it is prescience."

If we go back to the original point that a person does indeed seem intended, it must be noted that all the places are in Béarn. The latter was the heartland of the Kingdom of Navarre; Henry IV was to be referred to contemptuously as *le Béarnais*. In all probability, the first line was meant for his father, Anthony of Vendôme (1518–62), King of Navarre (1555–62) by marriage with Jeanne d'Albret. Henry himself was born at Pau in Béarn in 1553, or two to five years before the verse was written. Could Nostradamus have been making this prediction for the infant? Great things are predicted for the House of Bourbon-Vendôme in 945, 950 and 1018 but they may be intended for either Anthony or Henry. In the "Biography of Nostradamus" we saw that by 1564 our prophet did indeed seem to foresee Henry's becoming King. For the rest, the magpies may indeed have been intended as a play on the papal name Pius, common enough in the 16th century. The Pope when Nostradamus was born (1503) was Pius III. The first papal election after the prophecy was written (*ca.* 1557) resulted in the election in 1559, of Pius IV, and he was followed (1566–72) by St. Pius V (the last pope to be canonized). Since 1775 Pius has been the name of most popes. Although, as we noted, the setting may be indicated in line 2 to be Münster or Coblenz, the mention of the Durance in line 4 suggests Avignon, which belonged to the Papacy till 1791, and was near the confluence of the Rhône and Durance rivers.

2. Condom, Auch and Mirande are all in the modern Department of Gers in the Southwest. Marmande is in the same area to the north, about fifty miles up the Garonne from Bordeaux. The wall may be falling here, or at another Garonne city, such as Bordeaux, Agen or Toulouse.

3. Another extremely interesting one, both detailed and obscure. To get

any existing combination of place names out of *Vigilanne* and *Resuiers* some sort of violence must be done to each of them. All possible combinations are in Italy. The Lake Garda one seems the most likely. An old castle built by the Scaligers of Verona is on the promontory of Sermione on the southern end of the Lake. (Nostradamus' quondam friend, Julius Caesar Scaliger, claimed to be descended from the Veronese tyrants, and to have been born in this castle, though both claims are doubted.) Another castle dating back to the time of Charlemagne stands at Malcesino. It was sketched by Goethe in the 18th century and was the seat of the Venetian *Capitano del Lago*. Finally, on the Isle of Garda, between the Riviera and San Vigilio, there was an old Franciscan monastery, bought by St. Francis himself (1220), in which someone might have been confined. If the two place names thus designate the Garda area, we have three possible prison sites.

Nancy was the capital of Lorraine. The cadet of Nancy is thus the cadet (younger brother or branch) of Lorraine. This leaves two possibilities. The Duke of Lorraine when Nostradamus wrote was the young Charles III. The younger brother of his grandfather became the first Duke of Guise. The younger brother of his father was Nicholas, Count of Vaudemont and Duke of Mercœur, father-in-law of Henry III. He was quite active when Nostradamus wrote and did not die till 1577. If he is intended, it is the cadet himself. If Guise is intended, it would be the son of the original cadet.

Putting all this together, we have the probable meaning that the Duke of Mercœur will be confined in one of the castles of Lake Garda in northeastern Italy. Turin, in the Duchy of Savoy, was under French occupation when Nostradamus wrote. Any interpretation of line 3 depends upon the meaning of the uncertain *ards*.

4. This quatrain concerns the struggle for power between the French and the Spanish forces on the Ligurian coast. Monaco already had its nominal independence under the Grimaldis, but was bound by treaty (1524) to assist the Spanish in all wars against France. Nostradamus predicts that the "protection" of Spain will be replaced by that of France—which did not finally occur until 1641. The French Cardinal most active in Italian intrigue in Nostradamus' day was Charles, second Cardinal of Lorraine (1524-74), Archbishop of Reims and brother of Guise, who was responsible for the Franco-Papal Treaty of 1556. For the common *Logarion* we can offer nothing, but the corrected *Legation* provides several possibilities. In France there was a vice-regal Legate at Avignon, and another Legate as ambassador. The latter at that time was the very active Cardinal Caraffa, nephew of Paul IV. Finally, some Italian cities belonging to the Papacy were called Legations, since their governors were Cardinals-Legate. Anyhow, one of these Cardinals-Legate is here deceiving the enthusiastic Frenchmen, as probably occurred often in his life. In spite of the deception, the Habsburg position in Italy will weaken and that of France will strengthen. Actually, history proved just the opposite. Monaco was bound even closer to Spain when a Spanish garrison took over

in 1605 (to remain till 1641), while the French were driven out of Italy in 1559.

5. Line 1 suggests the discovery of some ancient Roman or Celtic temple. There are two Breteuils, but neither has a Borne near it. One is in Normandy, about twenty miles southwest of Evreux. (However, there is a Bernay near by.) The second Breteuil is also in northern France, about ten miles west of Montdidier. There is a Borne in Ardèche. Line 3 is probably a prediction that the Canton of Lucerne would be subjugated, but that did not occur. At the same time, a French King, or great leader, will die.

6. Malta was an independent state under the Knights of St. John until the French Revolution. The only people likely to attack it would be the Turks, who did so in 1565. According to the popular legend, St. Maurice was the leader of the Theban Legion which was twice decimated, and then annihilated, by order of Emperor Maximian, for refusing to massacre fellow Christians. The scene was Martigny, near Geneva, in 286. The cult of this saint is strong in Savoy and western Switzerland but we find no confirmation for Le Pelletier's claim that St. Maurice was *the* patron saint of Savoy. Le Pelletier further sees *Sardon* as Sardinia, and thus has them both indicating the House of Savoy, which held both regions. But Sardinia was not added until long after Nostradamus' time (1720).

As far as persons named Maurice in the 16th-century scene are concerned, the picture is not promising. The great Maurice of Saxony (who was deceptive enough, having betrayed Charles V in 1552) had died in 1553. His grandson, Maurice of Holland, was not even born till 1567.

Line 4 is quite international. Geneva was not only Calvin's headquarters but also the center of international Calvinism, the Red Menace of the 16th century. Apparently some representative of Calvin is to be sent to London to plot joint action against the French. As Bloody Mary was then on the throne, the English were helping her husband Philip against the French. However, it must be conceded that the prospect of fiercely Catholic Mary negotiating with the heretic is an incredible one. If the prophecy was meant for the more distant future, Nostradamus may have foreseen the advent of Elizabeth, in which case such negotiations would be less surprising. As it happened, Elizabeth *was* to be implicated with Calvin in the Conspiracy of Amboise (1560).

7. Vercelli and Pavia were both in the Duchy of Milan, which, after changing hands between the French and the Habsburgs, finally came to rest with the latter, from before the Centuries were written until the 19th century. Line 3 covers quite a wide area, the Seine being in northern France and Florence in central Italy. Line 4 is quite obscure.

8. Linternum or Litternum was a Roman town northwest of Naples. The village of Foce di Patria or Focia now occupies its site, yet it is not likely that an insignificant village is the subject. The meaning thus remains obscure. Chivasso is a few miles northeast of Turin, and was occupied by the French when Nostradamus wrote. It is to be involved in a plot on behalf of the Em-

peror. Line 3 may refer to the leader of the Chivasso plot being exiled after a siege, or to some other Italian town.

9. Another one covering quite a bit of territory. Savona, part of the Genoese Republic, is to be the scene of a strange spectacle, an alliance between the Emperor and the French. The Levant involves the Turks. Most of Hungary was occupied by the Turks; the Habsburgs paid tribute for the buffer strip they retained. Naples and Palermo were both in the Habsburg Kingdom of Two Sicilies, while the March of Ancona was in the Papal States. Perhaps a Moslem invasion of Italy is to cause a sudden union of Christian forces (though the French were constantly encouraging their Turkish allies to attack Italy to divert the Habsburgs).

10. Lausanne was in the Canton of Vaud, north of Lake Geneva. In 1536 it was conquered by Berne, its quondam "ally." The "stench" probably has some Calvinist meaning, since Lausanne went Calvinist and its professor of Greek was de Bèze, Calvin's lieutenant. A modern interpretation applies the stench to the once frequent meetings of Marxists there.

11. Vicenza was in the Venetian Republic, Valenza in the Habsburg Duchy of Milan. Valence may of course be the French town at the confluence of the Rhône and the Isère. Had the prophecy been written half a century earlier (or if it is "retroactive"), the great one of Valence would undoubtedly be Caesar Borgia, who had been given the title of Duke of the Valentinois by the King of France. Curiously, he had also been made Bishop of Valencia in Spain by his papal father. In Nostradamus' time the Valentinois title was borne by Henry's mistress, Diane de Poitiers. (In 1642 it was given to the Prince of Monaco and has since been borne by his heir-apparent [currently Grace Kelly's son].) The basilica is that of the Cathedral of Vicenza by Andrea Palladio, called "one of the finest works of the Renaissance" (*Britannica*). Vicenza had belonged to Venice since 1404. Lunigiana was the name of the strategic valley in eastern Liguria, in which Pontremoli and Sarzana are the chief towns.

12. Buffalora is a village west of Milan so insignificant that we must assume Nostradamus had been there himself to have heard of it. As St. Maurus was the founder of the Benedictine Order in Gaul, we can assume that "those of Saint-Maur" means Benedictine monks. The abbey at Foix was the 9th-century Abbey of St. Volisianus, belonging to the Augustinians.

13. This quatrain involves a classical myth. After having her advances repelled by guest Bellerophon, Anteia persuaded her husband Proetus, King of Argos, to send Bellerophon on a mortal mission. He was to carry a sealed message to Iobates, King of Lycia. The message asked Iobates to have Bellerophon killed. Iobates thereupon sent him off to kill a monster called the Chimaera. With the aid of the flying horse Pegasus, he succeeded. In this case, apparently, the cuckolded husband is more successful. Hereupon the woman poisons him and herself.

14. Lines 1 and 2 appear to constitute a general lament, similar to Cato's

O tempora, o mores. The great riches of the Spanish mines in America were flooding Europe and causing a general inflationary rise of prices throughout most of the 16th century. Monetary lust is apparently to be bound closely with sexual lust.

15. This quatrain may be bound up with the great German expansion forecast in the Epistle, paragraph 22. In that case the mannish woman would be Germania. The more recent applications of this verse to the Nazi empire may thus not be far from Nostradamus' meaning. See Commentary on 149 for the range of possibilities on "Aquilon."

16. This quatrain is most puzzling with respect to its locale. *Fesulan* can only come from *Fesulae* (Fiesole) in central Italy. Jason, of the Golden Fleece myth, obviously had nothing to do with Italy. *Olympique* must refer to Mount Olympus in Thessaly. Of course it may be that the flood, which first strikes Volo, will involve a general rise in sea level extending to Italy as well, but the mention of such limited and small localities seems to preclude this fantastic interpretation. Fiesole is 970 feet above sea level, Olympus is 9,570 feet.

If, by the other variant, St. Jerome (Eusebius Sophronius Hieronymus) is chosen, we have no place name connected with his life that fits well. He lived at Aquileia, Treves, Alexandria, Rome, Antioch and Bethlehem (where he built a monastery and died). Furthermore, building a ship has no particular meaning for St. Jerome's life, so the Jason reading is probably correct.

If we decide that the flood is purely for Thessaly in Greece, we find that Mount Olympus is about sixty miles northwest of ancient Iolcus. Pharsalus is about forty miles west of Iolcus, but it is on a famous plain, and could hardly be called "Olympic." The only solution would seem to be the heretical one that Nostradamus was mixed up somewhere on his geography or mythology.

17. Le Pelletier sews this one up for the French Revolution:

The Clergy and the Nobility will, in one night (May 4, 1789) be deprived of their titles and possessions; the world will be turned upside down because of the attacks directed against the monarchical principle, represented then by three royal brothers: Louis XVI, Louis XVIII and Charles X; the English will seize Toulon; famine, revolt, massacres and impieties will increase.

The only catch is that the three brothers are in all likelihood those mentioned in the Epistle, paragraph 14, whose setting would appear to be the early 17th century.

18. Except for the mention of Florence, capital of the Medici Duchy of Tuscany, and the three lilies, undoubtedly referring to the emblem of France, this quatrain is rather hopelessly obscure. The Medicis were particularly skillful with poisons.

19. In 578, we have fairly conclusive proof that *cappe* refers to the Pope, and has nothing to do with Capet. But Le Pelletier has an interpretation along the latter lines:

The French people will not support the great Capetian family shaken by the Revolution: Republicans of all shades will join to annihilate them; they will be almost completely destroyed; then the Mountain (red red ones) will guillotine the Girondins (red ones).

Actually, the quatrain concerns some disputed papal election. Red ones being either cardinals or Spaniards, the red, red ones must be Spanish cardinals. Popes often followed their elections by installing their relatives in important posts in the Church and the government. Thus, when the Pope whose election is disputed is killed, his powerful family will lose all influence, or perhaps will be exterminated literally. The Spanish cardinals are able to assert their will against the Franco-Italian faction.

20. The election here appears to concern a Holy Roman Emperor. "Voice bought" suggests the bribery which usually characterized the elections. The false election is apparently to be followed by a brief civil war, concluded with the murder of the "Pretender."

21. Agde is a seaport in southwestern France, between Narbonne and Marseilles. A foist is a long, low, light ship propelled by either sail or oar. Millions is a rather large estimate for the total number of victims of a plague. Line 4 is quite obscure.

22. Coursan is about ten miles northwest of Narbonne, Tuchan about twenty-five miles southwest and Perpignan about thirty miles south. Perpignan was in the County of Roussillon, which, though north of the Pyrenees, belonged to the Spanish till 1659. Tuchan must have been just inside the French border. Since red was the Spanish color, the red town is probably Perpignan. (As if to give Nostradamus' fame a shot in the arm, there are today many Communist strongholds in that part of France.) Apparently the French learn in advance of a surprise attack from Perpignan by the Spanish. The gray cloth may perhaps signify one of the "gray monks," i.e., the Franciscans. The rest is pretty obscure.

23. A quite specific and very colorful little prophecy of royal scandal. If any queen ever did fulfill it, the leading candidates would be Margaret in the 1590's, Marie in the 1610's, Anne in the 1630's and 1640's and Marie-Antoinette in the 1770's or 1780's.

24. Two widely separated locales are involved here. Perpignan was in Spanish Roussillon, in southwest France. Lusignan, the seat of the great medieval family which provided Kings of Jerusalem and ruled Cyprus till 1489, is about twenty miles southwest of Poitiers. But by Nostradamus' time the family was supposed to have been completely extinct. The French branch died out in 1308. The "oriental" branch passed its titles on to the House of Savoy in 1485, so that "bastard of Lusignan" might indicate the bastard of Savoy. The latter title would indeed make sense, for Nostradamus' patron, the Count of Tende, Governor of Provence, though not himself a bastard was the son of the "Grand Bastard of Savoy." If such is the meaning, the Lusignan locale is out and the action is entirely in Roussillon. In that case

Montpertuis is probably the Perthus Pass in the Pyrenees, south of Perpignan. Perhaps the idea is that Tende, after inflicting a defeat on the Spanish in Roussillon, finds himself trapped in the Pyrenees with the Spanish between him and France. Roussillon was indeed Spain's "doorway" into France.

25. Another saga of lust and scandal, presumably royal, with a fairly clear plot: virgin ravished in brook, deserted, gets revenge.

26. None of the scions of the famous Roman family died in Barcelona, so it is odd that any Catonic bones should be found there. C. Porcius Cato, the grandson of the Censor, was the only one to die in Spain, and it was at Tarragona. The Benedictine Abbey of Our Lady of Montserrat was about twenty-five miles west of Barcelona and famous for its splendid library. Pamplona was the capital of the Kingdom of Navarre in northern Spain (which lost all connections with French Navarre in 1512). It is uncertain whether the subject of line 3 is French or Spanish.

27. The setting of this one seems to be in Provence. Le Muy is about eight miles west of Fréjus. A near-by Roman aqueduct brought water from the Siagne to Fréjus. A jennet is a small Spanish horse. Line 3 may refer to Hannibal (Punic commander) or to Marius (Phoenix commander, because of his many "comebacks").

28. In this verse, taken together with 29 and 30, we have one of the most interesting of the prophecies. To understand it, we must look at its background. Part of the background is history, part local legend. In the 4th and 3rd centuries B.C. the Gauls went on the warpath. In 390 they sacked Rome. In 279 they invaded Greece and crossed over into Asia. After ravaging it for forty-six years, they settled down in the province that became known as Galatia. But the inhabitants of Toulouse liked to look at the story differently. It was their own Volcae-Tectosages that had gone out and conquered the world, and then returned home laden with the riches of the classical world.

According to the local story, their plundering had included the sacrilege of despoiling the Oracle of Apollo at Delphi. Soon after they returned, a great plague spread over the land. When they consulted their local oracle (which apparently operated as a branch office of Delphi) they were told that it was punishment for their sacrilege, and that the plague would cease only when they had thrown their treasures into a mysterious "sacred lake." Some scholars believe that the lake may simply have been a pit.

This is the first of the two strands. Whether or not they had indeed retained some of their riches, or whether, as the more prosaic version goes, all the gold mined in the Pyrenees was sent to Toulouse because it had the chief temples, Toulouse did have much gold. When the Germanic Cimbri invaded Gaul, the Volcae broke their alliance with Rome and allied themselves with the invaders. The Roman Consul Caepio, sent to fight the Cimbri, used this as an excuse to plunder Toulouse (106 B.C.). A year later, he was responsible for one of the most calamitous defeats in Roman military history, when the Cimbri wiped out the Roman armies at Orange. The local inhabit-

ants considered it divine punishment for his sacrilege. The gold never reached Rome. Either Caepio had it hidden somewhere, or it was stolen while on the way to Marseilles for shipment to Rome. Caepio himself was impeached, expelled from the Senate and convicted for embezzlement and misconduct.

Actually, these two stories are rather unconnected. The prophecies concern mainly the first story, except for the name of the consul, which can only be explained by the second story.

It was definitely part of the Toulouse tradition that the Church of Saint-Saturnin-du-Taur had been built on the site of the "sacred lake." It therefore followed that somewhere under, or near, the church the wealth of the ancient world lay hidden (Cayla and Paviot, *Histoire de Toulouse*, p. 22). Nostradamus accepted this and here predicts its discovery.

The rape of line 2 may refer to that of Delphi by the Gauls, or that of Toulouse by the Romans. The two seem to have been blended confusedly in Nostradamus' mind. The fire is apparently a variant of the sacred lake or sacred pit. Line 4 is rather obscure.

29. Line 1 apparently tells the exact spot where the first "lead" will be found, though it is difficult to see what a "pillar dedicated to Saturn" would be doing in a Christian church. Line 4 demonstrates Nostradamus' confusion of the two stories. There is no reason to believe that, whatever may have happened to Caepio's gold, it was returned to its original place. The only way this could have happened would be under the "robbery en route to Marseilles" theory, if the thieves were devout patriots of Toulouse.

30. The name of Bazacle occurs in several places in Toulouse. It was the name of a castle which protected the bridge and principal gate, and also the name of the busy milling section of Toulouse. However, the name *Beluzet* is more difficult to place. The answer is probably still to be found. Quatrain 829 suggests that the discovery is due to eruptions of nature, but here it is suggested that the discovery is the result of some workmen digging. Perhaps both. Line 3 suggests a natural result. The two places of line 4 may mean that two different discoveries are involved. The distance between the Bazacle and the Church of Saint-Saturnin is about half a mile.

31. Inasmuch as Peschiera in northeastern Italy belonged to Venice, it could not have a prince. A key may lie in the fact that the fortifications built there for Venice in the early 16th century were under the direction of a della Rovere, which family ruled the Duchy of Urbino (1508-1624). The most likely solution is that Nostradamus was mixed up about the identity of the place. There may also be some connection with the Habsburg general, victor at Pavia (1525), the Marquis of Pescara. We have seen elsewhere (477) that Selin is probably Henry II. In 1557 Henry was thirty-eight, which hardly makes him a youth, but is still comparatively young for a king.

32. A dramatic and quite lucid prophecy but there does not appear to have ever been any application of it.

33. This one is entirely for the Venetian Republic, to which both Verona

and Vicenza belonged. The two towns are about thirty miles apart. The character in line 4 would seem to be a guard.

34. The Jura Mountains run through Franche-Comté, which belonged to the Habsburgs till 1674. A great battle is to be fought there with the Spaniards, to whom "dusky ones" probably refers, because of the dark complexion of many of the Moorish-descended soldiers. Seven million, however, is a figure that sounds more in place in the 20th century than in the 16th. Someone denoted by "Ulme" is to die at Saint-Rémy (for derivation, see 427).

35. The setting for this one is southwest France. The Blaise joins the Gelise at Lavardac; the common stream flows into the Garonne at Aiguillon, a few miles east of Damazan. The Dordonnais, which survives in the Department of Dordogne, lay to the north of modern Gers.

36. Lons-le-Saunier, Saint-Aubin and Bletterans were but a few miles apart in Franche-Comté, which belonged to the Habsburgs till 1674. But the identity of the beautiful work or "Belœuvre" remains uncertain.

37. We have already noted that all Nostradamus' quatrains dealing with England are remarkably lucid and, what is more, come very close to seeming like bulls'-eyes. This one is no exception. After his defeat and captivity elsewhere, Charles I was taken to Windsor Castle, overlooking the Thames (December 23, 1648). (Quite possibly, however, Nostradamus had the Tower of London in mind.) He was imprisoned there till January 19, 1649. When he was removed (the castle could not be said to have fallen, since it had been in Parliamentary hands), it was to stand trial. On January 30, dressed in a white shirt, Charles was beheaded. Afterwards he was buried in St. George's Chapel at Windsor. Unfortunately, Westminster Bridge, which would be near enough to the scene of execution for "near the bridge," does not seem to have been built till 1750. In both Nostradamus' day and Charles', the only bridge was London Bridge, about two miles down the Thames from the scene of the execution. According to Garencières, Charles' bloody shirt was hung on a pike on London Bridge, but this sounds somewhat suspect. No matter what Nostradamus had in mind, the quatrain is undoubtedly connected with "The senate of London will put their King to death" in 949.

38. Little can be made of this one. Blois, on the Loire below Orléans, was the Windsor of the Valois dynasty. This new King may be the one of paragraph 30 in the Epistle, who establishes himself in "the free city in another scant Mesopotamia." The Avignon identification for "Mesopotamia" would be further borne out with *Nolle* an anagram for Avignon's Oulle. Whether near the Oulle, or near Christmas, five are to be executed by drowning.

39. The identity of the three persons mentioned here has been most effectively obscured. Though the Byzantine Prince is either the Sultan or a high Moslem leader, one can only guess at the others. The Prince of Toulouse may be its Archbishop, or one of its hereditary governors of the Montmorency family. Tolentino is about twenty-five miles southwest of Ancona, in the Papal States since 1445. Its chief is presumably the Pope. Foix in southwestern France belonged to the House of Navarre.

40. This one is set in Toulouse. Line 1 alludes to two churches, that of Saint-Saturnin-du-Taur and that of Sainte-Marie-de-la-Dorade. In line 2, "the Saturnines" probably refers to Calvinists who have perpetrated some outrages upon these churches. "The new lake" is a reference to the mythical "sacred lake" of ancient Toulouse (see 828). It is possible that there is a still undiscovered key to the use of *Albanois* and *Albanins*. The Spanish army of the Duke of Alba remains a good possibility. The inhabitants of Toulouse would then be obliged to fight both Huguenots and Spaniards beleaguering them.

41. This rather general one has been applied to several notables, perhaps best of all to Napoleon III. He was indeed a fox and was elected President in 1848 without saying very much. Line 3 he accomplished very well with the coup which prepared the way for the Second Empire (December 2, 1851). Line 4 he also fulfilled well enough, but then almost any ruler can be accused of the same. Le Pelletier must have had a terrible time trying to figure out some way he could apply this to the Emperor without getting his book banned and himself jailed. Torné, writing after the Fall of the Empire, made a typical contribution for line 2. He quotes from a letter sent him by a reader in Montauban (*Lettres du Grand Prophète*, p. 101):

I said to M.D. . . . His Majesty's pantler: "You should bake him a cake with the finest flour." "You're quite mistaken, Napoleon III eats only barley bread," he said to me seriously.

42. We have been unable to find any trace of either a saint or a place called Saint-Memire. Le Pelletier, of course, knew that this one must refer to the hated Louis-Philippe as soon as he saw "chief of Orléans" and managed to work out something for the rest:

By his greed and by the abuse he will make of his power, Louis-Philippe will alienate those who had carried him to the throne. There will be an assault and combat, against the republicans, near and in the Church of Saint-Méri (June 5 and 6, 1832). Orléans, after his victory, will not show any more energy at all, and will seem henceforth asleep and as if dead in his palace.

When there were no descendants of a previous duke, the title Duke of Orléans was bestowed on the second son of the King. Henry II had borne it, and Charles IX had probably already received it when Nostradamus wrote. The only other possible meaning of Orléans' chief would be its bailiff or governor. The family of Groslot held both offices more or less perpetually (on good behavior, which ended when they became Huguenots in the 1560's). Lines 1 and 2 suggest the lingo Nostradamus usually uses for Calvinists. In line 4 we see that when the chief is killed, his followers find it necessary to conceal his death for a time.

43. Here we have what is surely the most remarkable of all Le Pelletier's interpretations. It must be remembered that his book was published in 1867, under the Second Empire of Napoleon III.

Following the overthrow of the two illegitimate governments of Louis-Philippe of Orléans and of the National Assembly of 1848, Napoleon III, the great nephew of the founder of the Napoleonic dynasty, will mount the throne of France. At a later date* there will be, within Lectoyre,† a battle in which the imperial Nephew because of fear will have the standard folded.‡

[Le Pelletier's footnotes:] *This epoch is indeterminate and nothing now (1866) makes it foreseeable.

†Enigma. The name of Lectoure, town in the department of Gers, comes naturally to mind. Nevertheless, the word Lectoyre might, in one of the many tongues familiar to Nostradamus (Hebrew, Greek, Latin, Celtic, Provençal, Spanish and Italian) have a connotation not yet perceived, and which will be revealed after the event itself, as happens in a number of predictions.

‡What standard? This presents an enigma which will not be cleared up until—if ever—an ulterior event, humanly impossible to foresee. The inversion of subjects and of realm, familiar to oracles, permit transposing to the passive of that which appears to be active (as happened to Croesus, King of Lydia, to whom the Delphic Oracle had replied that in passing the Halys, he would overthrow a great empire: from which Croesus had believed himself able to conclude that he would overthrow the Persian Empire while, on the contrary, he overthrew his own), and vice versa, they permit transposing to the active that which appears to be passive. There are thus grounds for believing that this refers to the imperial nephew, who will cause the banner of his enemies to be folded by the terror of his arms. It could nevertheless mean the contrary, and the calculated ambiguity of the text have as its object to veil, until its realization, a check to the fortunes of the imperial arms [*sic!*].

With all these nervous “not-that-I-mean-the-Emperor-will-be-defeated” apologies, Le Pelletier, in the name of Nostradamus, scored a bull's-eye. That left one big question: how to get Sedan out of *lectoyre*?

Le Pelletier's English alter ego, Ward (1891), offered an answer.

After much difficulty and searching I have at last come upon two old maps. . . . In one of these the embattled town of Sedan is given as seated on the right bank of the Meuse, while on the left bank is shown an extensive territory named Grand Torcy and Petit Torcy. . . . In a more modern map it appears as Le Grand Torcy. Now Lectoyre is the precise anagram, letter for letter, of Le Torcey, though the commoner [*sic!*] spelling is without the second *e*, Le Torcy. If we are to reckon this as being a chance coincidence, my only further comment will be, that such chance as this is quite as miraculous as any miracle in the world could be.

In brief, as Ward could have found without all these old maps, Le Torcy is a suburb of Sedan. Did any fighting take place at Le Torcy? The interesting answer is given by one Colonel Maude in his article on Sedan in the *Encyclopaedia Britannica*:

The only part which its [Sedan's] defenses played, or might have played, in the ensuing battle lay in the strategic possibilities of the fine and roomy bridge-head of Torcy, covering an elbow bend of the Meuse whence the whole

French army might have been hurled between the German III. and Meuse armies, had there been a Napoleon to conceive and execute this plan.

The white flag was hoisted first on Sedan's church, then on its citadel. The formal surrender of the Emperor took place at the Castle of Bellevue in Donchery, about two miles west of Torcy.

44. Ogmios was a Celtic deity, variously considered the equivalent of Mercury and of Hercules. (See 580.) Le Pelletier takes it as the symbol of the French people. Anyhow, it is used by Nostradamus several times in both quatrains and the Epistle. Pau was the birthplace of the founders of the most recent dynasties of both France and Sweden, Henry IV and Bernadotte. It was the capital of the Bourbon Kingdom of Navarre, which must be somehow intended in line 4. The fort is the famous Castle of Pau, in which Henry IV was born. Nostradamus seems to want it destroyed. An extremely obscure quatrain, despite all the names.

45. An interpretation of this one must needs depend upon the weighty question of whether Nostradamus "cheated" or not. On January 6, 1558, the Duke of Guise captured Calais from the English, who had held it since 1347. This was probably after Nostradamus had completed all the prophecies, but before he had finished the Epistle, and certainly before publication. Guise was of course of the cadet line of Lorraine, but the rest had no special connection with the capture. Line 4 had no conceivable connection with Guise. If Nostradamus wrote the prophecy before the capture, as seems likely, it must have revolved around one of two things: an English expedition to help their Spanish allies, or a prediction of the capture of Calais (not necessarily by Guise) being followed by further advances (which Guise did not fulfill). The conqueror would then be assassinated in a church on Easter (a theme found in 836 also). Boswell (1941) mentions an application to the capture of Calais in 1596 by Christian de Savigny, Lord de Rosne, a renegade Frenchman working for Archduke Albert's Habsburg army. But the details of this capture fit no better.

46. Le Pelletier gives the popular fanciful version of this one. *Pol* is Greek for "great"; *mensolee* is derived from Latin and ends up as "celibate." The Great Celibate is of course the Pope, so this predicts the death of Pope Pius VI at Valence (which is on the Rhône and not three leagues from it). The rest is derived from Greek or history to fit the times. What are the less colorful possibilities? *Pol mensolee* comes from Saint-Paul-de-Mausolée outside Saint-Rémy (see 427), which is just three leagues from the Rhône. Either someone is to die here, or the celebrated monuments themselves are to be destroyed. Tarascon is the three leagues distance to the Rhône, being on the river at its nearest point. The Cock stands for France and the Eagle for the Empire. The three brothers are probably those mentioned in the Epistle, paragraph 14. Cautions Roberts (1947), "Paul Mensolee is warned to avoid the road to Mt. Tarare as they are infested with thieves and murderers."

47. Lake Trasimeno is west of Perugia in central Italy. Both were in the Papal States. According to Roberts, this one is a "reference to the victory of Hannibal. . . ."

48. This quatrain bids fair to containing the greatest number of twisted and incomprehensible obscurities. According to Wöllner (p. 63), in the period 1555–3797 the conjunction specified will never take place but will come closest on February 1, 2769. This is odd, as the two elements seem rather commonplace. As for *Chaldondon salvaterre*, one might as well give up.

Boswell (1941, p. 156), copied, without credit, by McCann (1942, pp. 341–42), explains it this way:

The first line is mere astrological rigmarole for warring powers in an era of misery which 1914–18 certainly was. On February 3, 1917, answering Germany's declaration of total submarine warfare, the United States severed diplomatic relations with Berlin. Chaldean is a deft, Nostradamian touch epitomizing Woodrow Wilson, architect of the League of Nations, that modern Leaning Tower of Babble at Geneva. The clairvoyant word-twister added *don* to Chaldon, making another pun, President Wilson having been a college don [*sic!*] before he entered politics.

The last word of the second line, *salvaterre*, is telescoped from the Latin *salus* (safety) and *terrae* (of the earth). [Translation: In February the Chaldean gives the Earth safety.] The first word of the next line, *sault*, has been taken as deriving from the Latin *saltus* (fall) while the next, *castallon*, is cognate with *castallum* (strong point). [Translation: The stronghold falls.]

Verbiesque is a typical Nostradamian anagram, which is unraveled into three parts, as he hints slyly in the preceding line. These are V, the Roman numeral for five; *erbies*, transformed into *Serbie* by transposing the terminal *s* to the front of the cryptogram, making the perfectly good French name for *Serbia*; and *que* (what).

The "stronghold" of the third line is Germany, chief of the Central Powers, which occupied such a naturally defensible position, but which had to fight a war on three fronts—eastern, southern and western, a nightmare for any general staff. The V, or five, stands for the five powers originally involved in the dispute over *Serbia* in 1914—France, Belgium, Russia, Germany and Austria.

All this seems a bit cryptic. . . .

In the face of this ingenious analysis, which would have warmed Nostradamus' heart, it is sad to have to identify the locale as southern Spain. It appears also in the Epistle in connection with the New Crusade. There is a *Salvatierra* near by, but nothing for *Chaldondon* or *Verbiesque*. Closest to the latter is probably the *Verbices*, the name of a classical tribe near Tangier in North Africa (for "Moors"?).

49. According to Wöllner, this conjunction occurred in 1736, and won't occur again until long after 3797. The prophecy certainly wasn't fulfilled then. According to McCann (1942), it occurs on February 6, 1971. Bruges was in

Flanders in the Spanish Netherlands. The identity of its assailants remains subject to confusion. Sardinia belonged to the Spanish until 1713, so that a Sardinian attack would in effect mean civil war in the Spanish realm. If the Tardaigne reading is correct, the Tardenois was a small *pays* southeast of Soissons. While there is a tiny village named Ponterosso eight miles north of Genoa, the name more likely represents some sort of enigma here, or perhaps a bridge in Bruges, which as "the Venice of the North" has more than fifty of them. *Barbarin* may refer either to the Moslem Barbarians or to the famous Roman family of Barberini, which produced many cardinals and Pope Urban VIII (who died right in Rome). But in either case it would be difficult to see why an attack against the Spanish would cause his death elsewhere.

50. This quatrain represents a substantial success for Nostradamus that seems to have been missed by all the interpreters to date. In 1573 Don John of Austria, the knightly bastard of Charles V, who when the prophecy was written could aptly be called "the good old man," recaptured Tunis for his half-brother, Philip of Spain. Tunis had been captured by the Habsburgs in 1535 and held till 1570, when it was taken by the Algerian corsairs. It is certainly more than likely that upon his victory, Don John cut off the head of the ruler who had been installed by the Algerians. Finally, although we have no information on a famine, there was indeed a pestilence in Spain, in the years 1570 and 1574, and presumably to some extent in between (see Gould and Pyle, p. 901).

51. The Byzantine is the Turk, or a leader of whatever people holds Byzantium (Constantinople). This quatrain seems to be part of the "New Arab Empire" theme, involving a new invasion of Spain. An "oblation" is a religious offering, here in gratitude to Allah for his favor in the capture of Cordoba. Cordoba, in southern Spain, was the seat of an Arab Caliphate from 756 to 1031, and of petty Moslem states till 1236. Line 3 may be intended to suggest drunkenness and carelessness, leading to his capture at sea off Gibraltar.

52. Line 1, it will be noted, is an exact repetition of line 1 in 838. Amboise is about twenty-five miles down the Loire from Blois. The Indre flows into the Loire at about another twenty-five miles down, below Tours. Poitiers lies about seventy-five miles to the south. *Seme* remains subject to doubt. Apparently the censor felt obliged to cut short whatever sense line 4 might have made. Le Pelletier's suggestion, Bonnieux, is none too likely, being in Vaucluse about three hundred miles to the southeast. Much more likely is the monastery of Bonnes-Vaux, a few miles south of Poitiers. A thoroughly obscure quatrain.

53. The scene of this one may be Bologna in the Papal States or Boulogne, south of English Calais. If the temple of the sun is the same as the great heavenly temple in 622 (in England), the setting is definitely in the North, and quite a bit of justification is given Ward and Robb's application to Napoleon. They explained that Westminster Abbey is built on the site of the Temple of Apollo (the sun god), shaken down by an earthquake in A.D. 154. Bouys (1806) sees the temple of the sun as a reference to Napoleon's past

failure in Egypt. Boulogne was still a potential jumping-off point for the invasion of England when he wrote. However, since "the hierarchy" has an ecclesiastical connotation, an Italian setting would seem more likely. Le Pelletier tries to harmonize these two points by using Boulogne with reference to Louis-Napoleon's attempted coup of 1840, but applying line 2 to Italy after he became Emperor. Although it is not impossible that the quatrain was intended for a Cardinal-Legate of Bologna who aspired to the Papacy, a strong argument for Boulogne lies in its identity of spelling with the name in 594.

54. The setting for this one is certainly not very far distant from the time Nostradamus wrote. Henry-Selin, as we have seen (477), is Henry II. Saint-Quentin and Arras in northern France had seen humiliating Spanish invasion (1557). They were probably both in Spanish hands when Nostradamus wrote the quatrain. Line 4 rings with jingoistic revenge. At that time, a marriage between Henry's daughter Elizabeth and Philip II's son, Don Carlos, was in the offing. Before it took place, Bloody Mary died and Philip married her himself (1559). It was probably this marriage which was to see Henry II's magnanimity.

55. Lines 1-3 give fairly specific details of a battle. Line 4 is quite obscure.

56. This one also concerns some battle. The locale depends upon the meaning of *Dinebro*. D.D. (1715) made a rather ingenious interpretation of it for the Battle of Dunbar, twenty-five miles east of Edinburgh (Edinbro). Charles II landed in Scotland in 1650. The Scottish force (those of the high place, or highlanders) under Leslie was more numerous than Cromwell's force, but they took up a poor position. Accordingly, the "weak band" routed the Scots on September 3. As for line 4, it is explained that Cromwell captured all the papers of the Scottish War Office. Farfetched as the "Edinburgh" derivation may be, it is probably no more so than an "Embrun" one would be. There is yet another possibility: the Ebro River in Spain with the "D" representing 500.

57. This is one of several quatrains scrambled over by the boosters (or vilifiers) of Napoleon and Cromwell. According to Garencières:

I never knew nor heard of any body to whom this Stanza might be better applied, then to the late Usurper Cromwell, for from a simple soldier, he became to be Lord Protector, and from a Student in the University he became a graduate in Oxford, he was valliant in Arms, and the worse Churchman that could be found; as for vexing the priests, I mean the Prelatical Clergy, I believe none went beyond him.

We hasten to add that the punctuation and spelling are Garencières'. Le Pelletier (from Bouys) has a smoother version:

From simple lieutenant, which he had at first been (1785), Bonaparte will attain to Empire. He will exchange his consular robe for the Imperial mantle. Valiant in battles; but less skillful in his direction of ecclesiastical affairs, which he will want to regulate, he will vex the Catholic clergy, as water does the sponge, by raising and lowering them in turn.

Bouys (1806) handled the last line more gently. Water “renders it more voluminous and more beautiful. Thus has Napoleon treated the priests: he has cleaned them, he has purified them. . . .”

58. This one seems to be all for England, and while fairly clear, none of the interpretations to date has done too well. As there was no male successor (let alone two) to the English throne in sight when Nostradamus wrote (other than titular King Philip), this is at least a truly long-range prophecy. The subject seems to be a civil war between brothers, with the compromise in line 3 having something to do with the Anglican Church established under Edward VI (1547–53). One of them flees to France. Probably the nearest it came to fulfillment was in November and December of 1688, between James II and his son-in-law (not brother), William of Orange. Since one of the biggest causes of discontent was religious (the Catholic King had even arrested the Archbishop of Canterbury and six other prelates in 1687), it is quite possible that some follower suggested that the only way to save himself would be for James to return to the Anglican faith, or to make some sort of great gesture to the Church of England. Not having done so, James took to the Gallic air on December 11.

59. This one says just about the same as 525. For line 4 here, we have in line 2 of 525 “The rule of the Church will succumb by sea.”

60. A very interesting quatrain. Perhaps it was intended for Henry II. He was King of France, and Nostradamus seemed to think he would conquer Italy and become Emperor (see Henry-Selin quatrains). He was fighting the English (allied with Spain through the marriage of Mary Tudor and Philip II). However, the coupling of Paris with the English, as if Paris were also to be an enemy of this ruler, is extremely odd. Line 4 is obscure. Probably it meant that before he lost the Empire itself, the former Emperor (Ferdinand? Philip?) would lose to France Lorraine (nominally part of the Empire). On the other hand, “Lorraine” may have reference to a scion of the House of Lorraine (or its cadet branch of Guise).

There have been attempts to apply this one to Napoleon III, who did indeed cause France to lose Lorraine (allowing Nostradamus’ having foreseen that France would have annexed it), but the rest does not stand up too well. Napoleon I, whom some parts fit well enough, neither won nor lost Lorraine.

61. This one may have been intended for the ambitious Duke of Guise. Le Pelletier has an interesting interpretation, which allows a sly dig at the expense of his sovereign (Napoleon III):

Never will a Napoleonic Emperor reach the throne openly and in direct line. Always will he take his first steps in the shadow of the republican flag, and he will scarcely conceal his aim, acknowledging that he owes his position to the love of battle with which he had inspired the French people.

By the other and less likely reading, the Tagus is an Iberian river that

flows into the Atlantic in Portugal. It does not seem too unreasonable to associate line 4 with the modern monster of "universal conscription," born of the French Revolution, which had such a deep effect on French and all European history. The cock, emblem of the ancient Gauls, was used by Nostradamus as an obscure reference to France but lost its obscurity when the Revolutionaries adopted it.

62. A rather general one about sacrilege, pestilence and an unjust King.

63. Here we go from geopolitics to some family scandal.

64. While most commentators have assumed that Nostradamus uses "Isles" always to refer to the British Isles, it is far more likely that he had in mind those of the Mediterranean (Balearics, Corsica, Sardinia, etc.). However, this one has been applied quite well to Britain under siege by the Nazis in World War II. The whole quatrain is rather obscure, and line 4 most of all. One cannot but suspect some deep and hidden meaning or derivation in *pelle*.

65. If this rather general one is considered to be set in France, it was probably best fulfilled by Marshal Pétain. On July 10, 1940, a rump session of the French Assembly invested Pétain with plenary powers until a new constitution should be promulgated. After ever-increasing German pressure for collaboration, he virtually handed over all power to Laval in April, 1942. There are many possible ideas for the frustration of line 1 for Pétain: restoration of the monarchy, the defeat of Britain, amongst others.

66. *D.M.* is probably just the ancient *Dīs Manibus*, with which most inscriptions on Roman tombs began. Jaubert has a very unconvincing interpretation for 1555, involving the capture of Vulpiano in northern Italy by the Duke of Aumale. It is a rather vague verse, though with the adultery in line 4, presumably royal, quite unambiguous.

67. The meaning of this one is rather dependent on the proper interpretation of the cryptic geography. But it is probably correct as shown. Carcasonne was in Languedoc in the Southwest. In line 3, however, *Nersaf* does not read too well as "France." Ferrara was a duchy belonging to the House of Este, whose Duke was the father-in-law of Guise and nominal commander-in-chief of the Franco-Papal forces fighting the Spanish in 1557. The great Colonna clan of Rome was firmly on the Spanish side at this time. Otherwise all is obscure.

68. Whatever its meaning, this quatrain contains an immense amount of tightly packed prophecy. Le Pelletier's version (mostly stolen from Guynaud) is very interesting:

Old (57) Cardinal Richelieu will be supplanted by the young (22) Cinq-Mars, his former protégé, who will cause him to lose the favor of Louis XIII and to resign his office; but he will receive, some time afterwards, from the town of Arles, a copy of the treaty negotiated by Cinq-Mars on March 13, 1642, with Spain, in the name of Monsieur, the brother of Louis XIII; and he will have this treaty shown to the King, who will at once recall the Cardi-

nal. Richelieu will then go up the Rhône, from Tarascon to Lyons, sick and lying on his bed, on a boat, leading with him as prisoners Cinq-Mars and de Thou; then he will go down the Seine, in the same manner, from Fontainebleau to Paris, where he will die two months after, on December 4, 1642. On the following May 14 Louis XIII will die also, and both will be embalmed, according to ancient custom.

This very interesting interpretation requires line 3 to run "If Arles does not," etc, but that is possible. Of Reynaud-Plense's etymology we can find no trace. Arles is in Provence at the mouth of the Rhône.

69. Parts of this suggest the preceding interpretation. It definitely seems to concern the rivalry of favorites. Line 4 is rather obscure, but *seraphin* is probably used for "Franciscan."

70. The locale of this one depends upon the interpretation of "Mesopotamia." From the context elsewhere, it is probably Avignon, above the confluence of the Rhône and Durance, which run almost parallel near their junction. If this be correct, the villain may be the Cardinal-Legate governing it in the name of the Pope. Larmor (p. 159) takes Mesopotamia as the Île de France and applies it to Mazarin. Warns Roberts (1947): "The country near Babylon shall be terrorized by a person of the Negro race."

71. This would appear to be one of the dated failures. It simply predicts a persecution of astrologers by the Inquisition in 1607. Some commentators have insisted that it was fulfilled when astrology was censored by a Council of Malines in that year. It seems that some commentator just made this fact up, and was thereupon copied by successors. There was no such council in that year. There is a similar prophecy in 418.

72. Both Perugia and Ravenna were in the Papal States, but Ravenna is about one hundred miles north of Perugia. The anonymous critic of 1724 applies it to the victory of Gaston de Foix at Ravenna in 1512, another one of his "retroactive" accusations.

73. Properly, a Barbarian soldier would be one of the corsairs from Barbary (Algeria). However, it may be used broadly for Moslems, or perhaps even for Spaniards on occasion, in a burst of French patriotism (especially since the Moslems were French allies).

74. The new land suggests the new world, and has opened all sorts of interesting speculations on this one. Boswell (1941, p. 347) saw it as another case of "Perfidious Albion." The meaning seems to be of a monarch visiting a possession newly acquired. In this sense, the verse may tie in with 683, and it might be considered as having been fulfilled by Philip II or Francis of Alençon in the Netherlands.

75. This is a very rich and meaningful quatrain, all being clear enough except the jargon of line 4. A king and a crown prince will be murdered together. The personage of line 2 is perhaps responsible for it. At the same time, the pregnant wife of either the King or the Prince will be at Tours. The odds against this joint assassination with a pregnant widow at Tours must

run into the millions. Alas, without even worrying about pregnant widows, no French king and dauphin were ever assassinated together. Of the sixteen French monarchs (fourteen kings and two emperors) since 1557, only five died in any fashion resembling murder (Henry II, III and IV and Louis XVI and XVII). Only in the case of Louis XVI and Louis XVII was there any proximity in the time of the "murders" (twenty-nine months). It can be argued that Nostradamus did not specify that it must be King and Dauphin. But at the opposite extreme, it was undoubtedly fulfilled by many a father-and-son pair from Tours. Outside France, a notable king-and-crown-prince assassination occurred when Carlos I and Louis-Philippe of Portugal were assassinated in Lisbon (February 1, 1908). But alas, no pregnant widow at Tours.

76. Even Le Pelletier lets England have this one, Cromwell of course being the candidate. There is some question about the nearness of time, which was in fact more than forty years. Cromwell lived 1599–1658.

77. Since three apparently separate Antichrists appear in the Epistle, it is tempting to call this one Antichrist No. 3 and tie him in with the character in paragraph 55 of the Epistle. However, the verb is plural in line 1, presenting something of an obstacle.

78. Nothing can be contributed here. It is fairly clear and was probably fulfilled many times in France during the Wars of Religion (1562–98) and in Germany during the Thirty Years' War (1618–48).

79. A rather colorful and tightly packed series of predictions, but smothered in obscurities. The Gorgon was one of three snaky-haired sisters, whose ugliness turned the beholder to stone. A gorgon is thus a fantastically repulsive woman. Hugh Allen (1943, p. xii) applies this one to himself, for reasons best known to himself.

80. This one may have a fulfillment Nostradamus never had in mind. "The Reds" seem to be used by Nostradamus to denote one of two groups: Spaniards (their color) or cardinals (for their red hats). However, it must be admitted that in some cases neither seems to fit too well. Yet the politico-social meaning dates from the 19th century.

81. The Philip here probably refers to no one more enigmatic than the contemporary Philip II. Nostradamus seems to have foreseen a Habsburg civil war between Philip and Uncle Ferdinand over the division of Charles V's empire. Here a great insurrection against Philip's authority is predicted as starting in Sicily.

82. A rather detailed but still very obscure prophecy dealing with a dangerous Jeeves. These odd bits of trivia keep on popping up strangely amidst the masses of quatrains dealing with events of mighty geopolitical significance.

83. Zara is a venerable seaport on the Dalmatian coast, now part of Yugoslavia. Venice held it when Nostradamus wrote, having acquired it in the infamous Fourth Crusade (1202). Venice had agreed to take the Crusaders to Egypt for 85,000 marks and half the booty. When the Crusaders could not

raise the money, they captured Zara for her instead (from the Hungarians). Upon which Pope Innocent III *excommunicated the entire Crusade*. The unperturbed Crusaders went on to capture and sack Constantinople (1204), setting up Romania, or the Latin Empire of the East. This is about the only important appearance of Zara on the stage of history, and the details of this quatrain bear a suspicious resemblance to the above details of history.

84. Paterno is the name both of a small town north of Rome and of a town about ten miles northwest of Catania in Sicily. In addition, there was a Roman city named Paternum in southern Italy, on the Gulf of Taranto, about forty miles north of Croton. Trieste is at the head of the Adriatic east of Venice. It belonged to the German Habsburgs, while the Two Sicilies belonged to the Spanish branch. This quatrain may tie in with 881.

85. Though interesting, this quatrain is filled with enigmas. Bayonne and Saint-Jean-de-Luz are about ten miles apart in the extreme southwest corner of France. The general purport of this verse depends on the meaning of various enigmas: *Aquilon* (see 149), *Hanix* and *Nanar*. Le Pelletier (1867) had the audacity to interpret this one (with only the flimsiest justification) as predicting the death of the Prince Imperial (the son of Napoleon III). He was subsequently slain in Africa fighting Zulus (1879).

86. This one is set in the extreme southwest corner of France, in and near Bayonne. The three towns of line 1 and the mountain of line 2 are all near each other southwest of the western tip of the Pyrenees in Spain. The only river between these Spanish towns and Bayonne, north of the Pyrenees, is the Bidassoa in Spain. The Adour, on which Bayonne is located, is north of the city, while the Nivelle is east of it. We have never seen confirmation that *Bichoro* was the war cry of Navarre, but it is quite possible. The original Navarre extended north of the Pyrenees into France and south in Spain. Here invaders from Spain seem to be using the war cry of the French Navarre, separate since 1515.

87. Le Pelletier (from Bouys) interprets this one for the fate of Louis XVI:

The conspiracy formed against Louis XVI, to take away from him his crown and his life, will be fully carried out; the office of constitutional King which will have been imposed upon him, and his attempted flight to Varennes, will cause his death: He will be dethroned and put to death by his own subjects, by the very same ones who will have elected, received and acclaimed him as a constitutional King; his innocent blood will become the object of eternal remorse by the French people who will have shed it.

88. Sardinia was held by Spain from 1296 to 1713. After seven years under Austria, it went to the House of Savoy, its Duke becoming "King of Sardinia." Therefore the Kingdom of Sardinia, which had no meaning until the 18th century, suggests real prophecy on Nostradamus' part (unless it be understood as synecdoche for the Spanish Empire). Accordingly, Le Pelletier's application of it to a scion of the House of Savoy is not too unreasonable.

Charles Emmanuel IV, King of an old line, despoiled by the French Republic of his continental possessions, will retire to the isle of Sardinia, where he will reign three years (1798 to 1802); then he will abdicate in favor of his brother Victor Emmanuel I, and after many cares, he will go to live obscure, sad and humiliated, at Rome, where he will die in 1819, as a Jesuit.

This appears to have been the only time in modern history when Sardinia had its own resident king rather than a mere titular king.

89. The general purport of this quatrain is fairly clear. "Barded horses" are horses with armor. The most uncertain element is the identity of *Pe-loncle*.

90. An extremely perplexing quatrain. Here is Garençières explanation:

By the crossed is understood some order of Knighthood who for the most part wear that Badge, one of which being mad, and seeing in a Church a Horny Ox come, by a Virgin Hog shall be kept from harm, or rescued by a Hog or Sow that was a Virgin, and it seems crossed the said Oxe, that he should not gore the Knight, that then such order of Knighthood shall be no more maintained nor upheld by the King of that Countrey, wherein such thing shall happen.

Though this meaningless gibberish is indeed ridiculous, we can offer nothing much more sensible. However, the mention of a crusader does place this quatrain with others of the "New Crusade" theme.

91. The configuration of line 3 provides a limit on the time setting of this one. The geographical setting is the valley of the Rhône in southern France. Presumably the crusaders are standing up against a Moslem counterattack.

92. A very clear, dramatic and meaningful quatrain, though we know of no application of it. Some reader who is a historian may think of one, and let us hope it wouldn't turn out to be a "retroactive" application.

93. This one is probably intended for the Papacy. The death of a Pope and a new schism are included here. The two rivals will come to an understanding near Venice (Padua?). That two Popes in succession would rule the Church for only seven months would not seem too likely, though once since 1558 there have been three Popes in the same year. In 1590, after the death of Sixtus V, Urban VII was elected, only to die after two weeks. Gregory XIV was then elected, only to die in ten months. But schism there was none.

94. The general meaning of this one depends on the meaning of the enigmatic *Albanois*. Here it can only be the Spanish troops of the Duke of Alba, if Nostradamus thought that the Duke of Alba would turn against Spain (for which, however, there is some justification in 729). Or perhaps it's merely that Spanish disaster is to result from Alba's delays. "Albanians" is not too likely, though there were many Albanian mercenaries in various armies. Ward (from D.D.) derives it from "Albion" and "Albanies," and applies it to the English attack on Cadiz Bay by Essex, Howard and Raleigh (June, 1596). Line 1 becomes "where much treasure is stranded" because the heavy

ships were unable to move about in defense; they had come from a seven months' voyage. Cadiz Bay is a lake because the name is derived from the Punic *Gaddir*, "an enclosed place." Had they given battle at once, instead of procrastinating in typical Spanish manner, concludes Ward, they might have averted the disaster that overtook them: forty galleons and thirteen warships destroyed. This interpretation requires Nostradamus to have foreseen the duel between Spain and England. When he wrote they were close allies. England's Queen was the daughter of a Spanish princess and wife of Spain's King.

95. This quatrain is both too obscure and too general to be worth much attention.

96. This quatrain appears to predict that in the wake of persecution of Jews in Catholic lands, the Jews will flee to the Moslems. This was taking place to a substantial extent at about the time this prophecy was written, when thousands of Jews accepted the hospitality of Sultan Suleiman the Magnificent and settled in Constantinople, Salonika and Adrianople after expulsion from Spain and Italy. One of these Jews, Don Joseph Nassi, who arrived in Constantinople in 1553, became a powerful figure. In 1566 (the year of Nostradamus' and Suleiman's death), he was created Duke of Naxos and became one of the principal advisers of Selim II.

Boswell (1941, p. 326) sees the quatrain as predicting the conversion of Islam to Judaism. McCann (1942, p. 387) explains the quatrain with just five words: "Leon Blum's tenure of office."

97. If the *pompotans* here is the same as the *pempotam* of 10100, we know that it is England. The Var flows into the Mediterranean between Cannes and Nice. In Nostradamus' day, the legal border between France and Savoy just about coincided with the Var, though Savoy was occupied by the French for many decades. The quatrain is an obscure one, and it is doubtful if England is intended. Roberts (1947), having tried to pronounce "Var," made a great discovery, and casting Garencières to the winds, translates this as "finish of the War" (*sic!*).

98. A general lament over the persecution of the clergy, a favorite Nostradamian theme.

99. This theme on the power of the three temporal Kings, etc., is found also in paragraph 45 of the Epistle. According to our chronology, it was intended for the early 19th century. To where is the Holy See to be moved? Perhaps back to Avignon.

100. This one is much too vague to be noteworthy, and belongs to the gibberish category from which mockers of Nostradamus are fond of quoting.

Century IX

1. Another of the very specific and yet obscure variety. One of the best known of the 16th-century scholars engaged in translations of the classics was Étienne de la Boétie (1530–63), the intimate friend of Montaigne, who was mixed up in a fracas with Anne de Montmorency, Constable of France (the chief of France's armed forces). The tyranny of the Constable in suppressing rebellion at Bordeaux had inspired the precocious La Boétie in 1548 to write *La servitude volontaire* or *Contr'un*. Though not published till 1570, it had a wide circulation in manuscript, and has since become one of the sacred scriptures of democracy (in English translation it is entitled *Anti-Dictator*). Our prophet made use of the title (or perhaps it's coincidence) in the Epistle (para. 30). Montmorency had been Constable since 1538 and apparently Nostradamus foresaw that the unwonted forbearance that Montmorency had shown the eighteen-year-old idealist would not be maintained by Montmorency's successor (possibly foreseen by Nostradamus as Anne's zealous son Henry bent on avenging the insult to the family honor). As it happened, Montmorency held his post till his death in 1567 (though his powers were largely given to the more able Guise with the title "Lieutenant-General of the Realm"). Thereafter only three other men received the title Constable: Henry de Montmorency (his son) in 1593 (he to whom the Sixains were dedicated, also the father of the alleged subject of one of Nostradamus' most famous quatrains—918); Charles de Luynes, the favorite of Louis XIII, in 1621, just before his death; and finally, in 1622, the near-octogenerian Duke of Lesdiguières, as a reward for abjuring Protestantism after a lifetime as a Huguenot leader and general. The prophecy was not fulfilled as intended, and could not have been, since La Boétie died four year before the first change of Constable. All further chance of fulfillment ended in 1626 with the death of France's last Constable, who, curiously enough, was already alive and in his adolescence when the prophecy was written.

2. This one is all for Italy. The Aventine was one of the Seven Hills of Rome, in Nostradamus' day having mostly churches and monasteries. Possibly it is merely synecdoche for Rome here. The red ones of line 3 are cardinals. Prato is eleven miles northwest of Florence, and had belonged to the Duchy of Tuscany (or Florence) since 1512. Rimini, on the Adriatic, had belonged to the Papacy since 1528. The Colonna family shared honors with its great rival, the Orsini, as Rome's first family (and still does at the Vatican). In Nostradamus' day, they were faithful to the Spanish, and thus were deeply involved in the anti-Spanish moves by Pope Paul IV that precipitated war in 1556.

3. Magnavacca was the name of a canal between Ravenna and Ferrara, and also the name of a port south of the mouths of the Po (renamed Porto di Garibaldi). Translated, it would be "Great Cow," which must needs be

classified as an enigma. It has been suggested that it indicates the Pope, but we see no special reason for that. Fornase is the name of a village about ten miles west of Venice. Thus both the Papal States and the Venetian Republic seem to be involved, but the action is quite incomprehensible, except for the hanging-parties and the two-headed creatures.

4. Elsewhere we have reference to various "discoveries" through flood: the treasure of Toulouse, the tomb of the Great Roman, etc. The chiefs of line 2 may be rival Popes or Emperors, more likely the former, with a new schism involved.

5. Pisa had belonged to Florence since 1509. Lucca, which Nostradamus not illogically saw as being absorbed by Florence, happened to retain its independence till the Revolution. "Tyrant" probably refers to the Medici Duke of Tuscany, a Habsburg minion when our prophet wrote. (See also 980.) Le Pelletier gets something French out of it:

The National Assembly of 1848 (the second Third Estate)—a copy of the National Convention of 1792 (first Third Estate)—will be trampled by a new Emperor, Louis-Napoleon Bonaparte raised, like the first one, from low to high, by vote of the people. This Prince, the same one who in his youth (1831) will have directed the revolutionary movement of Tuscany, in mounting the throne will take the name of Napoleon III, in order to make up for the deficiency of the son of Napoleon I (Napoleon II, Duke of Reichstadt), dead at Vienna on July 22, 1832.

Unsatisfactory everywhere, this becomes ridiculous in its attempted application to line 3.

6. Lines 1 and 2 were fairly well fulfilled in parts of the 12th, 13th, 14th and 15th centuries, but have never been repeated since. Languedoc was the province between Guienne and the Rhône. The Bordelais is the peninsula at the base of which Bordeaux stands. It was one of the centers of English domination of southern France. *Ispalme* is perhaps Lapalme, near Narbonne, through a typographical error, while *Barboxitaine* can only be viewed as an enigma designating "The 'Beard's' southwest France." If the Beard is "Bronzebeard," he is also to be found in this area in 559.

7. Another one on the discovery of a tomb. The last line suggests one of the bright sayings attributed to the Egyptian sphinx. This prophecy may refer to the same little drama covered in 127.

8. An over-ambitious crown prince seeks to push his feeble father off the throne. It sounds reasonable, but we know of no fulfillment of it involving murder and those odd details of the rest of the verse.

9. The lamp is usually assumed to be a so-called perpetual lamp of the Romans, though the existence of such a device in tombs, etc., seems to be somewhat apocryphal (referred to also in 566). However, it is fitting enough that perpetual flames should be found in Vestal temples. While the location is uncertain, Nostradamus may be referring to the ruins at Nîmes, which were popularly held to be a temple of Diana. A terrible flood at Nîmes is predicted

in line 4. Such a flood occurred on September 9, 1557 (in dangerous proximity to the probable date of composition of the verse) as a result of a cloudburst lasting from 1 to 8 P.M. The water reached six feet in places and otherwise fulfilled Nostradamus' provisions, even to uncovering the monuments. A *History of Nîmes* (Ménard, 1874) cites this verse in connection with it. The dire calamity of Toulouse, about 140 miles northwest of Nîmes, has a very modern sound.

10. A rather colorful and curious quatrain, set in southwest France. Pamiers is about twenty miles north of Foix, Toulouse about fifty miles north of Foix and Carcassonne about fifty miles northeast of Foix. Half the quatrain is devoted to parochial scandal and tragedy, half to big military activities.

11. This one is fairly clear and fairly general. After someone is unjustly condemned and executed, a great plague occurs, causing those that sent him to death to flee. It has been applied to England with the Great Plague (1665-66) as divine punishment for the execution of Charles I (1649).

12. This one may be related to the "treasure in Toulouse" theme (see 828-30).

13. The setting for this quatrain is far-flung in France and Italy. Sologne was the region on the southern bank of the Loire, from its bend at Orléans to about one hundred miles up the Loire past Blois. Auxois was a small region west of Dijon with its center at Semur, about one hundred miles east of Sologne. Buzançais is just south of the Sologne. Line 3 takes us to Italy, to Modena, ruled by the Este Duke of Ferrara since 1288. In 1452 it became a duchy, and in 1598 the Este capital when the Pope seized Ferrara. Bologna was ruled by a Cardinal-Legate on behalf of the Pope.

14. Another of the gibberish category and a strong competitor for the title of most obscure.

15. Perpignan was the chief city of Roussillon, which belonged to the Spanish until 1659. Red was the color of the Spaniards. Some Franco-Spanish struggle near the Pyrenees seems to be involved. As for line 4, if it refers to the Governor of Burgundy in Nostradamus' day, that office was held by Guise's brother, the Duke of Aumale, from 1550 until his death in 1573. Perhaps Nostradamus has him identified with one of his clerical brothers, the Cardinal of Lorraine, or of Guise. Burgundy was divided between the archbishoprics of Sens and Lyons. It had four bishops: at Châlon, Autun, Mâcon and Auxerre.

16. Seeing the name of two of Spain's dictators, i.e., Primo de Rivera and Francisco Franco, so plainly set forth, few commentators of the 1930's or 1940's are inclined to look two prophetic gift horses in the mouth. The unfortunate fact remains that there are several Castelfrancos and a Riviera in *Italy*; the only question is which one Nostradamus had in mind. The Castelfranco west of Modena is closest (about one hundred miles) to Liguria (the Riviera; the application of the name to the French coast is a misnomer). Other Castelfrancos are southeast of Ferrara and northeast of Vicenza. Ap-

parently the Genoese of Liguria will object to something and close the Gulf of Genoa to shipping.

17. Le Pelletier makes an interesting application of this one to the French Revolution:

The National Convention (the third first) will be more cruel than Nero was: behold how much generous blood it will cause to be shed! It will erect the scaffold which will devour the Clergy and Nobility at the *place* called that of the Revolution, opposite the Tuileries Palace, where formerly there were tile kilns. Age of Steel! New dynasty! [Footnote: The Napoleonic!] Great scandal!

The Tuileries does indeed get its name from the tile kiln on whose site it was built. Furthermore, it is not impossible that Nostradamus did have the Third Estate in mind for *tiers* (see Preface, para. 6).

18. Largely on the basis of lines 3 and 4, this is one of Nostradamus' most acclaimed quatrains. As Le Pelletier gives it:

Louis XIII [footnote: The first French King to bear the title of Dauphin since the publication of Century IX] will enter Nancy, in 1633, and will penetrate to Flanders, in 1635, to uphold the cause of the Elector of Trèves, prisoner of the Spaniards. At about the same time (in 1632), the great Montmorency, charged with rebellion against his sovereign, will be confined in the prison of the newly-built Hôtel de Ville at Toulouse; then he will be delivered to a soldier named Clerepeyne, who will behead him in the courtyard of the prison, outside the place named for his execution.

There are unfortunately a few catches to this. Louis XIII may have been the first Dauphin since publication date (1568, not 1566, as Le Pelletier thought, based on his false edition), but not since it was written (*ca.* 1557), which would be what counts. The future Francis II was Dauphin when Nostradamus wrote. It may have been meant for a future Dauphin, but as Dauphin, and not as King.

Secondly, the Elector of Trier, Philip Christopher von Sötern (1623–52) was indeed arrested by the Spanish (March 26, 1635) and taken to Tervuren, near Brussels. But it was through the intercessions of Pope Urban VIII that he was taken to Vienna. The French took no particular interest in him till their entrance into the Thirty Years' War in the 1640's, whereupon they demanded his release. The alleged connection between the Elector and the French attack against Louvain is dubious. Line 2 might be applied to the Elector's "trip" into captivity.

Next we come to Montmorency, if we allow this chronological regression (leaving the quatrain with no real unity of the elements). It is true enough that Montmorency's punishment was celebrated. It was the talk of the day. Long in search of an example to show the turbulent French nobility who was master, Richelieu made use of this *premier baron* of France (grandson of the Constable of Nostradamus' day and son of the one mentioned in the dedica-

tion of the Sixains) to serve his purpose. Montmorency was involved in a revolt by the King's nitwit brother Gaston. Richelieu ignored all the pleas for clemency that poured in from all corners of France.

Le Pelletier's note that he was executed privately in the courtyard as a special concession to his family is valid enough. The note that as another concession he was executed by a soldier instead of the public executioner is subject to more doubt. But his claim that the very name of this soldier was Clerepeyne is without any foundation whatever. In a letter of August 4, 1947, the Archivist of Toulouse confirmed to us that a most exhaustive search on his part through the archives of Toulouse does not yield the name of the executioner of Montmorency. It all comes from a section of Jaubert's book (1656) in which he mentions the names of future personages recorded by Nostradamus, amongst which he includes (p. 18) "the executioner of M. de Montmorency named Clerepeyne." Le Pelletier quotes de Jant, Garencières, Leroux and Motret as "confirming" this, but each of them merely copied this assertion, which was probably pure fabrication. The execution took place only twenty-four years before his book was published, and if Jaubert had *bona fide* inside information, he would probably have mentioned it.

19. Mayenne was in the province of Maine in northwest France. It belonged to House of Guise and gave the Duke of Aumale the title Marquis of Mayenne. The forest a few miles west of the city is quite extensive (nine by two miles). Fougères is about twenty-five miles west of Mayenne. It was the seat of a great family which died out in 1256, and also a possession of Diane de Poitiers, Henry II's mistress (previously his father's). From 1552 to 1576 the appanage of Maine belonged to Edward Alexander, Duke of Anjou (later Henry III). Only three houses or titles can be identified with Maine: Mayenne, Fougères and Laval. Line 4 apparently tells the fate of a scion of the Fougères family, extinct as it was.

20. This one is another of Nostradamus' most famous. As Le Pelletier gives it:

A royal couple, Louis XVI, abandoned by his people (monk) and dressed in gray, and Marie-Antoinette, this precious stem of the line of Hugh Capet [*sic!*], dressed in white, will enter Varennes during the night of June 21 or June 22, 1791, after having secretly left the Tuileries, the preceding night, through a secret door (Latin, *fores*, gate) in the Queen's apartments, and after having changed their route, at the outskirts of Sainte-Menehoulde, as a result of having lost their way. The transformation of this Capetian, of this absolute King, into a constitutional King of the French, will cause a horrible revolution, the fire of civil and foreign war, great shedding of blood, and beheading by the slice of the guillotine.

Of the weak points, the first lies in line 1. The only justification for making *forest* (the original form for *forêt*) into *fores* is the apparent lack of any Forêt de Reines in France. As a matter of fact, there really is a small forest called Forêt de la Reine in that general area, but it is on the far side of Varennes,

over fifty miles to the southeast. It would not be on the route from Paris to Varennes, even allowing for a poorly-chosen roundabout route, being in the Department of Meurthe-et-Moselle (*Encyclopédie universelle du XXe siècle*, 1908, Vol. X). Nevertheless, Bouys (1806, p. 57) unabashedly writes that "Reines is the name of the forest traversed by the great road which leads to Varennes and which Louis XVI took." The forest in question is a well-known one, the Argonne. Perhaps some scholar can find a derivation of *Argonne* from some word meaning "queen" in some language.

In line 2, *deux pars* obviously means two couples, and not *a couple*, but one could add Mme de Tourzel and Count Fersen. Le Pelletier's derivation of *voltorte*, making it "crossroads," is rather dubious. But it is substantially true that the party took a poor route to Montmedy. (Bouys notes that the correct route to Montmedy goes through Châlons and Clermont-en-Argonne.) That the Queen was dressed in white is highly unlikely. Le Pelletier as an alternate quotes Mme de Campan to the effect that the Queen's hair had turned quite white after the harrowing experience, but this does not make her white-haired during the trip.

In line 3, rather than account for the monk by the fact that Louis had been left alone, some commentators prefer to insist that his drab gray garb and broad-brimmed hat made him resemble a Carmelite monk. As for Varennes, there are twenty-six towns by that name in France, but the one which this event made famous was no more insignificant than any of the others.

Line 4 perhaps stands up best of all, especially the final word (as suggesting the guillotine).

21. This one seems to be set entirely in Blois and is the first of an apparent series of three. The Church of Saint-Solenne (Cathedral of Blois) appears again in 923, tending to confirm that the intervening one goes with these other two. Nostradamus' association of a future king or dynasty with Blois is seen also in the twice-repeated line "The King of Blois will reign in Avignon." The quatrain is full of dramatic details, with the usual obscurity. The King and a prelate are involved in murder at Blois while fighting takes place in marshes outside the city.

22. The key to this one lies in the meaning of the enigmatic titles of *Mantor* and *Albe*. If the *Mantou* reading is right, suggesting Mantua, it is perhaps more than chance that the same Duke ruled in Mantua, capital of the Duchy of Mantua, and Alba in the Marquisate of Montferrat (whose capital, however, was Casale). Montferrat, given to Mantua in 1536 by Charles V, was divided into Upper and Lower Montferrat; Alba was the chief city of Upper Montferrat. The ruler from 1550 to 1587 was Guglielmo Gonzaga. There was indeed a plot to assassinate him (1567) but it was at Casale and not at Blois. The only member of the family to be mixed up in French history was his younger brother, who inherited the Duchy of Nevers, but did not fulfill the quatrain any better. The palace referred to would probably be the famous Château of Blois. But the cathedral does not face the chateau.

Allen (1943) points out that *Montoro* is one of the titles of the Dukes of Alba. However, it came into the family only in 1688.

23. The Church of Saint-Solenne places this one, like 921, in Blois again. The younger son of this tragedy is presumably a prince. Putting together the remarkable wealth of details in these three quatrains, which represent one of the best arguments against Nostradamus' supposed vagueness (but not against his lack of "success"), we have the following: While a King (of France?), accompanied by high prelates and other members of his court, is in a part of the Cathedral of Blois referred to as "the place of the cunning tongue," and involved with something where incense is used, he and the prelate are stabbed by a dagger. His younger son, playing outdoors in the arbor, is struck on the head by a loosened part of the roof. A duke, whose titles involve, by synecdoche or anagram, the names Mantor and Alba (as would be the case with any of the Gonzaga Dukes of Mantua between 1536, when they were invested by Charles V with the Marquisate of Montferrat [Alba being the capital of Upper Montferrat], and 1631, when they lost it to Savoy), is in the garden of either the Cathedral or the Château of Blois, and is involved in the plot, as is a religious faction associated with the color white. At about the time of this assassination, a crushing victory is gained in a battle in a nearby swampy area. All this is certainly specific enough, but unless there's a restoration of the monarchy, its chances for fulfillment have passed. However, should there ever be a restoration of the monarchy in France, we can certainly expect that any time the royal family visits Blois, the royal security forces will be keeping a pretty sharp eye on any visiting Duke of Alba, who qualifies for the Duke of 922, as of when the Montoro title passed into the family (1688). The present Dukes, by the way, still very active in the affairs of Spain, are descended from the Duke who is the subject of so many quatrains of Nostradamus only by marriages of female descendants of the 16th-century Alba; traced in the customary male line, they descend from a bastard of James II of England, the Duke of Berwick, who became a Spanish general and fought against the English in the War of the Spanish Succession.

24. Saint-Denis is five miles north of Paris (more in the 16th century). Orléans is about seventy-five miles southwest. The only clear element here is the kidnapping of two children of a king. It may possibly represent a continuation of the exciting drama in the preceding three, since Orléans is on the way from Blois to Paris.

25. If we are to take Rosiers as a place name, one is in northern France near Angers and another in the South, near Tulle in Corrèze. There are also several towns called Rosières, two called Rosier and one La Rosière. What Nostradamus meant by "new Spaniards" is a most interesting point. Béziers is on the Spanish invasion route about fifty miles northeast of the pre-1659 border. The river is probably the one that has become part of the Canal du Midi.

26. Voltri is on the Mediterranean between Genoa and Savona. It belonged

to Genoa. If Piombino is intended in line 4, it lies further down the coast opposite Napoleon's Elba. Nice belonged to Savoy till 1860 (except during the Revolution; it was one of the few places left to Savoy when Nostradamus wrote). Line 2 refers to the Pope (see 578).

27. This rather colorful quatrain could be viewed as a Nostradamian confirmation of the escape of the Dauphin (Louis XVII), reported dead on June 8, 1795. Though there is tightly packed drama here, its meaning is far from clear.

28. The setting for this one is far-flung indeed. The subject might seem to be an attack against the Turks, who held most of Hungary (Pannonia). "The gulf and bay of Illyria" is just a fancy name for the Adriatic Sea. It is also possible that the Allied Fleet represents a Franco-Turkish combination against the Habsburgs, quite frequent when this was written. Since Sicily belonged to the Habsburgs and Genoa was constantly subject to their pressure, this theory is perhaps more likely. It would then involve an initial attack against the Habsburg outlet on the Adriatic in the Trieste-Fiume area.

29. All lines but the last are thoroughly obscure. Charliou is on the Sorin, a tributary of the Loire, about forty miles northwest of Lyons. There is also a famous old abbey by that name near Besançon. Saint-Quentin had been captured by the Spanish on August 10, 1557 (perhaps a matter of weeks before this was written). Calais had been held by the English since 1347; it was recaptured for France by the Duke of Guise on January 6, 1558. (He also captured the two other nearby places in Jaubert's "corrected" version.) Therefore, this verse was probably written after August 10, 1557, and (unless Nostradamus was "cheating") before January 6, 1558. The capture of Calais was quite sudden and unexpected, so that if this prophecy is honest, it deserves credit. But Saint-Quentin was to be "recaptured" only by the general settlement of 1559.

30. This one is set entirely in the Balkans, all places now part of Yugoslavia. Pola is a venerable port on the west coast of the Istrian peninsula at the head of the Adriatic. In 1947 it went to Yugoslavia. San Nicolo (if this be the right reading) lies across the bay from Capodistria on the north of the peninsula. The Gulf of Quarnero is the gulf on which Fiume (now Rijeka) is located. Cadiz is the great port of southern Spain; the Philip mentioned as sending help against what appears to be a new Fourth Crusade may well be meant for Philip II, especially if it is intended to tie in with 928 as predicting a Franco-Turkish attack on the inner citadel of the Habsburgs from the south, with the Spanish help being against the French.

31. Mortara in northern Italy is about thirty-five miles southwest of Milan. If it is indeed Britain that is intended in line 2, it seems that Nostradamus is predicting that the British Isles would "go under" literally, a rather drastic outcome for an earthquake one thousand miles away. More likely a statue of St. George at Mortara, with tin in it, is involved.

32. Mytilene is another name for Lesbos off the west coast of Asia Minor,

and also the name of its chief city. Roman inscriptions are probably implied in line 2. The first part of line 3 probably refers to the opening of a tomb, the second part to an attack on the Papacy. Larmor (1925, p. 146) claims that in 1588 "an enormous obelisk of rose granite" was found by workmen in the Basilica of St. Peter in Rome. As for line 4, "At this date, a Venetian squadron invaded the isle of Lesbos and its capital."

33. Le Pelletier applies this one to Napoleon, getting around the "Denmark" obstacle by saying that the Bonaparte family originally came from Denmark, to which nonsense he devotes a huge footnote without much conviction. Robb (1942, p. 71) polishes up Le Pelletier as usual, and adds this shattering quote to cinch the point: "'Napoleon . . . was ruler of Denmark.' Walter Lippman, *Herald Tribune*, November 26, 1940."

What this quatrain really seems to amount to is a dazzling horoscope for Henry II's infant son Hercules, later Francis of Alençon (see 580). He gets himself elected "King of the Romans," i.e., King of Germany, and also King of "Annemark," i.e., King of Hungary and Bohemia (see 427). All of this just line 1. Then, per line 2, he gets elected Caesar-Imperator, i.e., Holy Roman Emperor. Now the first monarch in Christendom, he moves against Venice and Italy to round out the whole Empire, France having been his to begin with. Of course, this might have been intended by Nostradamus to be fulfilled by marriage as well as by war if heir-apparent Maximilian had no surviving children other than a daughter, wedded to Hercules/Francis. As it turned out, although one daughter of Maximilian's did indeed marry Charles IX, the older brother of Hercules/Francis, Maximilian also had nine sons. Concerning how far away Hercules ended up from these glorious heights, we refer the reader back to the Commentary on 580. His name was changed from Hercules to Francis by Catherine de' Medici on the advise of a numerologist who was apparently no fan of Nostradamus'.

34. This one goes with 920 and is another of the most celebrated ones. As Le Pelletier gives it:

Louis XVI alone will have the affliction to find himself clothed in the red cap by the populace, on June 20, 1792, upon his return from Varennes. The Marseillais Federates, five hundred of them, will direct the attack of the people, on August 10 of the same year, against the Tuileries Palace. Amongst the traitors who contribute powerfully to the ruin of Louis XVI, there will stand out, in the ranks of the nobility, the Count of Narbonne, his Minister of War; and amongst the people, a son and grandson of chandler-grocers, named Sauce, procureur-syndic of the commune of Varennes, who will cause him to be arrested in this town.

Le Pelletier derives *avons* from *avus*, "grandfather," so that for him the last line reads "Narbonne and Saulce grandfathers of oil amongst the guards." If we examine line 4 merely from the point of mundane geography, we find a village of Salces about fifteen miles north of Perpignan. It was the victim of a sudden attack by the Spanish from Roussillon in 1542. It cannot, how-

ever, be denied that *Saulce* seems closer to "Sauce" (or "Sausse," as it appears too) than to "Salces," and indeed the straight geographical reading makes no particular sense.

35. The principal Ferdinand when Nostradamus wrote was the new Emperor, brother of Charles V and uncle of Philip II. It seems that he is to ally himself with Spain first, then turn against the Spaniards, coming back to the Ferdinand-Philip duel theme. According to a 20th-century interpretation, it is applied to Ferdinand of Bulgaria, with the Macedonian, the German and the Myrmidons, the Greeks, in World War I.

36. Jaubert makes a rather ridiculous application of this one to the Bourbon brothers: King Anthony of Navarre, Louis of Condé and the Cardinal of Bourbon ("Charles X") in the 1560's. Le Pelletier's is slightly better:

The King of France, Henry III, at Saint-Cloud, in his camp, will be taken by the hand of a young religious Jacobin (Jacques Clément, age twenty-five) who, just after receiving the holy sacraments, and wrongly considering his crime as an act agreeable to God, will strike him in the abdomen with one knife thrust. This outrage will be committed at a time when the Parisians, surrounded by Henry III, will see the vengeance of this prince ready to strike their ramparts; and this murder will cause the last of the three brothers, sons of Henry II and Catherine de' Medici, who will have successively worn the crown of France, to lose his life.

One big shortcoming of this interpretation is that "near Easter" cannot be explained by the sacraments. The murder took place on August 1, 1589. The three brothers here are probably the same as those found in 817, 846 and the Epistle, paragraph 14.

37. The subject here is clearly a flood on the Garonne, affecting especially Toulouse (and thus similar to 99). The reference to the matron in line 4 is puzzling; perhaps "midwife" is intended.

38. The geography is a bit confused here. Blaye is near the mouth of the Gironde (the estuary of the Garonne) north of Bordeaux. La Rochelle is about forty miles north of the estuary. Agen is about one hundred miles up the Garonne. Narbonne is on the Mediterranean, more than two hundred miles southeast of Agen. Apparently an Anglo-Spanish invasion, with help from the independent-minded commune of La Rochelle, is concerned here. This is hinted in various other quatrains and reasonably enough if this was written while Philip was still titular King of England. Le Pelletier, who insists on deriving *Aemathien* from the name of a mythological character who opened the gates of the morning to the Sun (ergo, Sun King), applies this one to events of 1702-4.

Louis the Great will feel easy when he will have constructed, in 1689, the Pate de Blaye, to close the entrance of the Gironde to the English, leagued with the French Calvinists of La Rochelle against the Revocation of the Edict of Nantes. As for the Camisards, in revolt in the Cevennes, they

will await the help from Agen and Narbonne promised them by their co-religionists: relief that will be rendered impossible after the submission in 1704 of Jean Cavalier, their principal leader, following a conference at Nîmes with Marshal Villars.

39. All the places here are on the Riviera, involving military intrigue, under some Gascon raider, between Genoa and Savona. *Veront* alone has not been identified (Verona is unlikely). Perhaps the closest is the village of Vorazzo or Voragine. L'Escarène and La Turbie are north of Monaco, in the former Duchy of Savoy; Albisola, Savona and Carcara were in the Republic of Genoa. The Pass of Carcara (Cardibona) is about ten miles northwest of Albisola.

40. Jaubert gives an interpretation based on an admitted guess that as a preliminary to their attack on Saint-Quentin in 1557, the Spaniards seized the Abbey of Vermandois in the forest of the same name, which he states was formerly called Bourlis. He concludes this combination of conjecture and downright falsification (Bourlis) with "This quatrain has not been clarified entirely to my satisfaction. Something must be left for the keen wits." Some sort of revenge against the Spanish and their Flemish mercenaries seems envisaged here by our patriotic prophet, shortly after the humiliation of Saint-Quentin (August 10, 1557). But the details are quite obscure.

41. Since we have seen that Chyren and Chyren-Selin refer to Henry II (477), this is a prophecy of no little daring: Henry II will seize Avignon, which had belonged to the Papacy since 1348 (and was to be retained until 1791). It had indeed been seized briefly in 1536 (under Henry's father, Francis I). It was to be occupied again 1663-64, 1688 and 1768-74. Line 2 reflects the not unnatural papal indignation. The meaning of line 3 is obscured by the perplexing *Chanignon*. Carpentras is about fifteen miles northeast of Avignon and was also part of the papal possessions, comprising the so-called Venaissin enclave.

42. This prophecy was substantially fulfilled in the epic battle of Lepanto on October 7, 1571, when the allied fleet of Spain (including such satellites as Monaco and Genoa), Venice and the Papacy inflicted a crushing defeat on the Turkish fleet, consisting mostly of the ships of the Algerians from the Barbary area. In 1573 the leader at this victory, Don John of Austria, went on to recapture Tunis. The Algerians had taken it from Spain in 1570. After losing it to Don John in 1573, they retook it in 1574.

43. This one may go with the preceding one if the scene of the intended landing is Tunis. The Christians are to meet disaster. (They didn't in 1573).

44. Geneva in Nostradamus' day was noteworthy chiefly as Calvin's seat, i.e., the Protestant Rome. Either Nostradamus is warning the victims of a purge by Calvin, or else is taking pity on the hated Calvinists, warning them that they will be exterminated by Philip II, who used the name Zopyra in one of his devices. The device consisted of two sceptres passed in saltire through a crown over an open pomegranate, with the motto *Tot Zopiro* (as many of

Zopyros). According to Mrs. Paliser (pp. 251–52), it originated in the following manner:

One day Philip being asked of what he would like as large a number of as the seeds of a pomegranate, answered he would like as many of Zopyros, that is, as many faithful friends, alluding to the well-known story of Zopyro, who, by cutting off his nose and ears, wounding himself and pretending to be a fugitive, delivered Babylon into the power of his sovereign Darius.

Of course, one question remains: Could word of this have gotten to Nostradamus by the gossip route? To Roberts (1947) it is “Startling! Nostradamus here foretells the advent of atomic power.”

45. Though convinced that *Mendosus* was intended for Henry IV, Le Pelletier refrains from trying to tackle this one. The fact remains that *Mendosus* is a pretty sure anagram for *Vendôme*, in which case the quatrain may have been intended for either Henry IV or his father, King Anthony of Navarre, also Duke of Vendôme. Line 4 is extremely obscure. Piedmont was the Italian territory of the House of Savoy. Picardy was the northernmost province of France.

46. Only two elements are at all clear here: the scene is Toulouse and “red ones” probably refers to the Spaniards, whose colors were red and yellow. The rest is close to gibberish.

47. One of the detailed but obscure variety. Jaubert made an attempt to apply it to France under Francis II (1559–60).

48. With no geographical limitation at all, this one is hopelessly vague. According to Allen (1943, p. 83), “the crystalline water is Central Park [in New York City]. There is no doubt whatever this was what Nostradamus meant.” Boswell (1941, p. 348) sees it for the destruction of Tokyo by fire from Russian chemical bombs.

49. Line 2 makes this one of Nostradamus’ most distinguished prophecies. Lines 3 and 4 can be worked out, though with less distinction. But line 1, alas, presents an insurmountable object. As Le Pelletier gives it:

At the time of the war of Philip IV, master of the southern part of the Netherlands (Ghent, Brussels and Antwerp), against revolted Holland, the Long Parliament of England will condemn its King, Charles I, to death; force and wisdom (wine and salt) will have failed this King, and his Kingdom will fall into anarchy.

Le Pelletier’s interpretation of wine and salt may be the intended one, but we think they are more likely to signify taxation, being two basic taxable items. This would not spoil the interpretation, and in fact might help.

However, Le Pelletier’s claim that the Spanish tried right up to the Treaty of Westphalia (1648) to subdue the Netherlands is quite without foundation. There had been little fighting for many years, and when there was, the Dutch were the aggressors. The best that can be done for the line is that by a treaty of January 30, 1648, the Spanish, anxious to get the Dutch out of the war,

gave them the key towns of Maestricht, Bois-le-Duc, Berg-op-Zoom, Breda and Hulst. But best of all, for the Dutch and Nostradamus, they closed the Scheldt, which brought wealth to Amsterdam and ruin to Antwerp. In other words, Antwerp was ruined by its own ruler.

Ward has a somewhat labored version, "Philip IV . . . will move Ghent and Brussels toward Antwerp against Holland." Garençières is also interesting: "The first Verse signifieth, that at that time there was no good intelligence between the cities of Flanders and Brabant, as I remember very well that there was not, but upon what score, I have forgotten."

50. This time Le Pelletier is willing to place *Mendosus* as Vendôme.

Henry IV, this Vendôme-Heretic who will have thrice changed his religion, will rapidly attain to the throne to which the Salic Law will give him the right, setting aside the Lorraine princes who will claim it, the old Cardinal of Bourbon, the Duke of Mayenne, Lieutenant-General of the Realm during the Interregnum, the young Duke of Guise, son of Balafre and the ferocious Philip II, King of Spain.

The best tribute to the success of this prophecy is that one tends to suspect its validity, but it was indeed in print by 1568. If there is anything unsatisfactory in the application, it lies in the *Barbaris*. The anonymous 1789 book (Coudoulet's) applies the epithet to the Marquis of Pont-à-Mousson, later Duke of Lorraine, another would-be candidate for the throne. But words with that root usually refer to the Algerians, or the Turks anyhow, with Nostradamus.

51. Here neither the cardinals nor the Spaniards reading for "reds" makes as much sense as the modern politico-social meaning does. In fact, nothing Nostradamus could have had in mind could fit this verse as well as conditions in Europe between World Wars I and II. In line 1 we would have Fascism, Naziism, Anti-Comintern, etc., in line 2 even the Cordon Sanitaire (rope) amongst other expedients in which faith was put. Line 3 would refer to all the red-terrified statesmen of the West, of which most became appeasers. The exception became the subject of line 4; few would deny Hitler the terminology.

52. Both Jaubert and Le Pelletier agree in applying this one to the Peace of Cateau-Cambresis (April 13, 1559), as a result of which the King was supposed to turn from fighting the Spaniards to liquidating the heretics in his own kingdom. Le Pelletier explains it thus:

The peace of France with Spain approaches on one side, and the Civil War of the Catholics with the Calvinists approaches on the other: never will one have seen a struggle so relentless. Pity the men, the women, the innocent children whose blood will flow in torrents: for, Catholics or Protestants, it will be French blood that is shed on all sides.

53. The historical novelist Rafael Sabatini writes of at least one prince of the Italian Renaissance wont to throw a pageboy into the fireplace in a

fit of anger. Writes Garencières, "this fact savoureth so much of bestial cruelty that I cannot believe any Christian Prince can ever be guilty of it."

54. An invader of the Papal States will land at Porto Corsini, eight miles northeast of Ravenna, and will plunder someone or something referred to as "the lady." A Cardinal-Legate from Portugal is involved in line 3. The rest is rather obscure.

55. Jaubert takes this to be a prediction of the Spanish onslaught, resulting in the disaster at Saint-Quentin (August 10, 1557). But the verse was probably written after that date. The quatrain has also been applied to World War I and influenza epidemics thereafter. The configuration should limit the time.

56. Houdan and Goussainville are both west of Paris. The second about nine miles northeast of Dreux, the first about twelve miles. But *Maiotes* remains unidentified, unless it is an erratum for nearby Mantes. The meaning of *legne* is also uncertain. The general subject seems to be an attack upon Paris.

57. One cannot be quite certain about Dreux. The capitalization makes it necessary to wonder, while there is no other bit of geographia to confirm the setting of this quatrain. If it be Dreux, it lies fifty miles west of Paris in Normandy (which would not be far from the scene of the preceding quatrain). In line 2 it seems that the King is to be excommunicated by the Pope.

58. There are several Vitrys, of which the most important are Vitry-le-François in Champagne, about twenty miles southeast of Paris and Vitry-sur-Seine, a few miles south of Paris. If we are to limit the red ones to cardinals or Spaniards, the former would seem more likely here.

59. La Ferté-Vidame is about twenty-five miles southeast of Dreux. If the two names are not to be joined, it must be noted that the Vidame was the representative of a bishop in temporal and military matters. Only the following bishoprics still retained a Vidame: Amiens, Beauvais, Cambrai, Châlons, Chartres, Laon, Le Mans, Meaux, Reims, Rouen, Sens and Senlis. The Vidame of La Ferté was that of Chartres. The principal Nicholas of the day was Nicholas of Lorraine, Count of Vaudemont and Duke of Mercœur, uncle of young Charles III of Lorraine, who like his Guise kin chose to fish in the troubled French waters. He indeed had a daughter named Louise, born in 1553, who was to marry Henry III, the last Valois king. Line 3 suggests that Louise will give birth to a bastard in some retreat. But nothing in the life of either came close to fulfilling the obscurities here. Both Louise and Henry III were children when the prophecy was written.

60. This one seems to involve an Arab invasion of the Balkans, another of the "Neo-Arab Empire" theme. Dalmatia, on the eastern shores of the Adriatic, belonged to Venice. Lusitania was the classical name for Portugal. The obscure reference to the frogs is probably connected with the "frog's blood . . . in Dalmatia" of 232.

61. Cittanova, if this be the right heading, is about twenty-five miles

northeast of the Straits of Messina. Malta had been the seat of the Knights of St. John since 1530. Both Cittanova and Messina were part of the Habsburg Kingdom of the Two Sicilies and Malta a protectorate of theirs. The protagonists are probably Spanish adventurers and Algerian corsairs.

62. A very curious and cryptic quatrain. Ceramon-agera was actually the name of a Greek town in Asia Minor, the site of which is thought to be occupied by modern Usak. It was about seventy-five miles northeast of Sardis, capital of Croesus' Lydia. Mandrake and opium were herbs with many mysterious usages.

63. This one is set on the French side of the Pyrenees. Bayonne is on the Atlantic on the western end, Narbonne on the Mediterranean on the eastern end. Foix is about seventy-five miles west of Narbonne, in between. If the revolutions of Mars are to be taken literally, each one takes 687 days.

64. Since Macedonian is a Nostradamian epithet for Spaniards, this one forecasts an invasion of France from the south. Narbonne was a sort of frontier town with respect to Spanish Roussillon. Le Pelletier's "Sun God" reading (see 938) obliges him to see the invasion going the other way, in the War of the Spanish Succession.

Louis XIV will cause his troops to pass over the Pyrenees again and, instead of exterminating them, will treat with the Camisards in revolt in Narbonne, and will make desperate efforts by land and sea when the Capetian (Philip V), his grandson, will be forced by the Imperials to leave Spain.

The chief trouble with this is that there were no Camisards at Narbonne. Le Pelletier can only explain that Narbonne was also a quondam Protestant center.

65. The only specific element in this very vague and very general one is the *Luna*, and that is rather obscure. The valley of Lunigiana, of which the chief cities are Pontremoli and Sazana, remains a likelihood. However, the Land of the Moon might be the Empire of the Crescent (Turkey).

66. The setting of this one is a "postwar period," but it is sufficiently general to be applicable to many such periods.

67. This one is set chiefly in the Department of Drôme, part of ancient Dauphiné. The Isère flows into the Rhône at Valence. Romans is about ten miles northeast of Valence, Crest about fifteen miles southeast. Pierrelatte is about forty-five miles down the Rhône from Valence. Châteauneuf, north of Avignon, is in the Department of Vaucluse, south of Drôme. Donzère is five miles north of Pierrelatte. Most of the towns were in the papal enclave of Venaissin. Though there are mountains fairly close, none are close enough to Valence to justify the epithet applied in line 2. If it is the *pays* of Valentinois that is intended, it included Crest, Romans and possibly Pierrelatte but not Châteauneuf or Donzère, and was quite mountainous. A third possibility is that a town in the Valentinois other than Valence is intended. Religious strife is the subject.

68. Only two factors are clear here: Lyons and December 13. The identity of *Mont Aymar* is still a matter of conjecture; the closest thing (in sound) in the environs is Montélimar. This may be another "sack of Lyons" prophecy, which was to some extent fulfilled in 1793 by the soldiers of the Revolution.

69. Dauphiny is the setting for this one. Sain-Bel and L'Arbresle are about three miles apart, on opposite sides of a mountain about twelve miles northwest of Lyons. Vienne is down the Rhône from Lyons, Grenoble southeast of Vienne on the Isère. Tempting as it might be to apply the cryptic line 4 to the British redcoats, there is no justification for it.

70. This one is set in southeastern France also. Vienne is about thirty miles down the Rhône from Lyons, Mâcon fifty miles up the Saône from Lyons. If the Latin cantons are indeed the Grisons, they are located in southeastern Switzerland, quite a distance from this setting. However, some other non-Germanic canton may be intended.

71. All is obscure here except Carcassonne, which was in Languedoc in southwestern France. As Garençières says, "Whether the Author did understand himself here I know not, I am sure I do not."

72. Another of the many quatrains dealing with religious strife at Toulouse. The Senate of line 2 refers to its Parliament. Apparently Nostradamus sees this body falling into Calvinist hands, then authorizing the violation of Catholic churches. For line 3 we can only mention that a revolution of Saturn takes 29.5 years. If "six revolutions" is intended, that would be 177 years, which would coincide with the figure in the Preface, paragraph 26.

73. Turbans being associated with oriental potentates, we must assume that this quatrain involves Moslem invasions. Foix in the Southwest is to be a Moslem principality for nearly thirty years. The relationship of the character in line 3 to Byzantium (Constantinople) is not clear. The configuration of line 4 should date this prophecy clearly, but Wöllner skipped it. According to McCann (1942) it occurs on February 18, 1981.

74. Another of the leading contenders for the title of most obscure. The setting as well as the action is a mystery, until someone figures out where *Fertsod* is. Torné-Chavigny took it as Paris (Rich Sodom).

75. The setting of this one seems to be divided between France and Greece. Ambracia (Arta) in western Greece was quite distant from Thrace in the Northeast. Perhaps both are used as synecdoche for Greece. Provence in southeastern France was where Nostradamus was born, lived and died. McCann (1942, p. 16) sees this as the Greeks in trouble seeking aid from Provence, on which the ancient Greek colonists left such a heavy stamp.

76. Another reference to the "new Nero." If line 2 is to be taken literally, this quatrain involves his offspring. As practically any city in Europe is between two rivers, the locale is none too specific. However, Avignon and the Venaissin enclave seem to be intended elsewhere by Mesopotamia, which means "between rivers." Larmor (1925, p. 148) applies it to Henry III. Nero

is his great-grandfather, Piero II of Florence, ally of Caesar Borgia and enemy of Pope Sixtus IV.

77. Le Pelletier explains this interesting quatrain as follows:

The National Convention, usurper of the prerogatives of royalty, will pretend that it is convicting the King, a prisoner, of treason; Marie-Antoinette, a prisoner, will be condemned to death by a jury chosen by lot; they will cause the young Dauphin to lose his life, in delivering him to the cobbler Simon, charged with killing him slowly; then the National Convention, decimating itself, will send its members to the Conciergerie, and from there to the scaffold, where they will undergo the fate of their victims (*consort*—same fate).

Le Pelletier's version is especially weak in line 4. The Convention is a prostitute (rather than concubine) because it prostituted justice. *Consort* means "same fate," a ridiculous derivation. Another ingenious stab was made more literally, based on the fact that Mme du Barry was supposed to have been in the Conciergerie at the same time as the Queen (though wife and mistress of different kings). As it was, du Barry was not taken to the Conciergerie but to the prison of Sainte-Pelagie. But the fascinating "jury" reference leads Bouys (1806, p. 70) to exclaim that calling this chance is "to push obstinacy too far. When all the academicians, when all the philosophers persist in this obstinacy, we will always say that it is more astonishing than the prophecy itself."

78. The most ingenious application that has been made for this one, perhaps, is that in which the Greek lady is taken as Democracy. Line 4 would apply to its death beginning in 1936 in Spain. Larmor (1925, p. 157) applies it to Marie de' Medici because she was of beauty "comparable to that of the Greek courtesan Lais." In 1631 she went into exile to Brussels, indeed then a Spanish possession, but her death in 1642 was at Cologne.

79. There was some hope of applying this one to Admiral Darlan in the period 1940-42, but it didn't work out too well. Chrism is the consecrated oil used by the Church at baptisms, confirmations, etc. A renouncer thereof is presumably a Protestant. Elements of it seem applicable to Admiral Coligny, the Huguenot leader who was the first victim of the St. Bartholomew's Day Massacre (1572), but others again have loopholes. It involves an admiral active in war, religion and politics, to which Coligny has come closest in French history. The first part suggests ending a naval mutiny by false promises, followed by execution of the gullible.

80. Pisa was annexed by Florence in 1406. Lucca managed to maintain its independence from Florence until the Revolution. The Duke is probably a Medici Duke of Florence (Tuscany). The Barbarians are probably corsairs from Algeria. When Nostradamus wrote, they were wont to raid the dominions of the Emperor and his satellites on behalf of their French allies (for profit as well). See similar prophecy in 95.

81. This one is a bit too vague to be of much note. Perhaps the translator mentioned in line 1 is the same as that of 91.

82. Another rather vague one: a great city besieged suffers from flood and plague; it is captured in a sudden surprise attack (probably at night) but great restraint is exercised and it is not plundered.

83. A somewhat apocalyptic flavor seems present in this one beyond the earthquake and eclipse.

84. Another quatrain dealing with the discovery of a great Roman's tomb. Perhaps the key lies in the meaning of the cryptic *Medusine*. One imaginative suggestion has been as an anagram of *Deus in me*, suggesting St. Peter. This one is probably connected with 866.

85. Guienne was the large province of southwest France. Languedoc lay between Guienne and the Rhône. All the towns of line 3 are on the Garonne in Guienne. Marmande is about thirty miles downstream from Agen, La Réole ten miles below Marmande. Marseilles is just east of the mouth of the Rhône, at quite a distance from the above. Saint-Rémy, Nos-tradamus' birthplace (see 427), is about forty miles northwest of Marseilles. How these two areas tie together is uncertain.

86. This one, like so many in Century IX, is set in northern France. Chartres is about fifty miles southwest of Paris. Bourg-la-Reine, just a few miles south of Paris, and Pont d'Antony, three miles further, might be considered en route. Le Pelletier applies the quatrain to the capitulation of Paris on July 3, 1815.

The generals of the seven nations in coalition against Napoleon [footnote: England, Austria, Prussia, Russia, Sweden, Spain and Portugal], under the pretext of re-establishing peace, but secretly desirous of weakening France, will, by virtue of the capitulation of July 3, 1815, enter a Paris stripped of troops and evacuated by the French army, which will retreat to Chartres, to take up positions beyond the Loire, passing on the way Bourg-la-Reine and Pont d'Antony, beneath which it was camped.

For line 4, Le Pelletier gets "emptied" out of it through Latin *exclusus*—which is as labored as the whole translation.

87. And yet another set in northern France. Monthéry is about twenty miles southwest of Paris and Étampes about ten miles further. There is a Torfou about halfway between them, but we find neither forest nor hermitage there. The title is not an empty one, for when the verse was written it belonged to the King's mistress, Diane de Poitiers. In fact, it seemed to have a permanent connection with royal mistresses, having previously belonged to Diane's predecessor, Anne de Pisseleu, and belonging later to Henry IV's Gabrielle d'Estrées. But it would be difficult to fit in any of these ladies. The prelate of line 4 probably goes with the elusive hermitage.

88. As Jaubert points out, this quatrain presents a curious problem with regard to time. The setting for the events would be 1557. Calais had belonged to the English since 1347. Arras was about sixty miles to the south-

east and Therouanne (levelled by Charles V in 1553) between it and Calais, both in Artois (Spanish till 1659). Since the King of Spain was also titular King of England (1554-58), all three were subject to Philip II in this period.

With the capture of Calais by Guise (January 8, 1558) and with the death of Mary later in the year, Philip lost all claim to Calais. On February 5, 1556, the Truce of Vaucelles between France and Spain had gone into effect. Therefore, unless Nostradamus was "cheating," the quatrain was written between the beginning of the Truce and the Spanish attack of 1557, culminating in the French fiasco of August 10.

Line 3 presents another problem. By the Treaty of Cateau-Cambresis in 1559, the western borders of Savoy were only thirty-five miles from Roanne. But at this time Savoy was almost completely occupied by the French. Quite possibly the Savoy garrison was rushed north after Saint-Quentin, and Savoy might have been in a position to invade France. But if Nostradamus wrote this after August 10, then he was cheating on lines 1-2.

It must also be noted that the realmless Emmanuel Philibert of Savoy was one of Philip's leaders in the North, and he might be designated by Savoy (for his army, which was attacking Mariembourg in the Northeast). But Roanne was several hundred miles distant.

If Nostradamus intended the whole quatrain for the more distant future, he would have to have foreseen the English co-operating with the Spaniards for many years (either through Mary's living longer or through a marriage of her successor with Philip).

89. If Philip II is intended, this would perhaps predict disaster for him in 1562. However, in the Epistle we found Ogmios in the early 19th century. Unless Ogmios refers to a nation, dynasty or other non-individual being, this Philip would have to come at the same time (presupposing logic in Nostradamus, a rash step). Whoever this Philip is, he is to have great success against the Moslems.

Curiously, Le Pelletier's interpretation is for the very period in which we placed Ogmios in the Epistle:

Fortune will favor Louis-Philippe for the first seven years of his reign (1830-1838); he will subdue the Arabs and consolidate the French domination of Algeria. Then the middle of his reign (1839-1840) will be troubled, over the Eastern Question, the outcome of which will cover him with shame (July 15, 1840); and finally (February 24, 1848) the French people, proclaiming again the Republic (young Ogmios), will dethrone him in Paris, his capital, surrounded by him with fortifications.

Aside from the question of whether it bears any resemblance to what Nostradamus had in mind, this application is quite solid.

90. The *Grossdeutschland* of line 1 gives this one a very modern sound. "Greater Germany" would be a perfectly valid translation. A curious interpretation of recent times was for Rudolf Hess. Allowing the British monarch as the King of Kings, it never quite got around Pannonia. Except for the nar-

row strip in the west for which the Habsburgs paid tribute, and the autonomous principality of Transylvania, Hungary belonged to the Turks. "The King of Kings" must designate either the Emperor or the King of France.

91. This one seems to be set entirely in Greece. Perinthus was in Thrace in the Northeast, Nicopolis (Preveza) in Epirus in the West, with Macedonia between Epirus and Thrace. Thessaly was east of Epirus. Amphipolis, near modern Salonika, was in Macedonia. It is perhaps worth mentioning that the leading Anthony of the day was Anthony Duke of Vendôme, King of Navarre, father of Henry IV.

92. The new city may be one literally built recently, or one whose name means that (Naples from Neapolis, or Cittanova, etc.).

93. With the appearance of *Aemathien* again, in a slightly variant form, Le Pelletier is obliged to work it out again for Louis XIV.

When the Peace of the Pyrenees concluded with Spain in 1659 will have pushed back the frontiers of France, Vauban will have perfected the earthworks bastion; the Château de la Grosse Tour, at Bourges, which commanded the walls of the city, will fall into ruin (in 1651): then (in 1666) Louis XIV will undertake a labor of Hercules, in digging the canal of Languedoc, destined to join the Mediterranean to the Atlantic.

If we now see what Nostradamus had in mind, we have the following more likely elements: a mobile siege weapon, such as the Romans used, being brought into play against a fort weakly garrisoned by the "enemy," whose main forces will be distant. Apparently the city is Bourges in the heart of France, so the intended enemy must be Calvinist rather than Habsburg. At the time of this assault against Bourges, some French leader designated as Hercules (perhaps the fourth son of Henry II—see 580) will deliver a great blow against the Spaniard.

94. The setting for this one is central Europe. The city of line 3 appears to be Bratislava. It is ironic that Nostradamus gave Pressburg its ancient Slavic name by way of obscurity; today it is called Bratislava again and Pressburg is forgotten. It was part of Habsburg buffer strip of Hungary. They regarded it as Hungary's capital during the Turkish occupation of Budapest (1541–1784). It remained the seat of the Magyar Parliament until 1845. Lübeck was an Imperial Free City on the Baltic. Meissen in Saxony is on the Elbe, just north of Bohemia. Since they are more than two hundred miles apart, and seem to have no connection whatsoever, they are perhaps synecdoche for a rebellious Germany, allied with the Moslems against the Austrian Habsburgs.

95. Except for the colorful line 4, this one is rather vague. The Milanese belonged to the Habsburgs till 1859. Boswell (1941, p. 275) was inspired to comment, "Fascism's Fat Boy would look even more like a chimpanzee in an iron cage."

96. This rather vague one must have been fulfilled many times. Only in line 3 is there any element not commonplace.

97. One of the detailed but obscure variety. Apparently we begin with a naval battle and end up with a land battle ("breech" hardly being a term applicable to naval warfare). The Elysian Fields, however they may be intended here, formed the heaven of Greek mythology.

98. If "Chief of War" be the proper translation of line 4, it is perhaps noteworthy that this was the title dug up for Joan of Arc by Charles VII (1429). The verse is most obscure.

99. *Aquilon* may be taken literally as the North Wind, or as an enigmatic country, for which the candidates stretch from Britain to Russia (see 149). The quatrain appears to deal with the relief of some vital fort that is besieged.

100. With the colored ship suggesting camouflage, this one has been applied to the Battle of Jutland in World War II. But as between Britain and Germany, Britain was the West. More likely this one goes with 525 and 859 as predicting a calamity for Christendom resulting from a great naval victory of the Moslems—a Lepanto in reverse.

Century X

1. This rather vague but fairly clear quatrain had some degree of fulfillment under the Vichy regime, when the Germans failed to make collaboration a two-way proposition. There are doubtless many other possible applications.

2. This one is frequently tied with 9100, as possessing the same hint of naval camouflage. It could probably do equally well for a smoke screen. In any event, it seems to concern an epic naval battle.

3. So much obscurity prevails here that its meaning would probably not be clarified greatly even if we could be certain about *Penelon*.

4. Ward (1891) applied this one quite nicely to England and the Battle of Worcester (September 3, 1651). After his defeat, Charles II fled to France in disguise (via Scotland and enough romance to supply material for many books). With the death of his conqueror, Oliver Cromwell, exactly seven years later (September 3, 1658), his return became only a matter of time (two years, as it turned out). However, it is probably general enough to allow French fulfillments also.

5. Albi and Castres are about twenty-five miles apart, in southwest France. Carcassonne and Toulouse are about fifty miles apart. The Lauraguais was a *pays* around the town of Castelnaudary, between Albi, Castres and Toulouse. All the places were in Languedoc. Just how the Portuguese come into this, and the identity of the "new Arians," are two unsolved questions. It is perhaps worth noting that Albi was the center of the Albigensians who were wiped out by a "Crusade" instigated by Innocent III. Beginning as a reaction of the lower classes against clerical corruption, it was taken

up by the nobles in order to appropriate church lands. The "Crusade" lasted from 1208 to 1213. Possibly there were some Portuguese adventurers amongst the Crusaders; the Albigensians might be considered a new manifestation of the ancient Arian "heretics." Another exhibit for the "retroactive prophecy" school of thought?

6. Like 99, this one was fulfilled on September 9, 1557, when a storm lasting from 5 A.M. to 9 P.M., according to Jaubert, combined with a flood of the Gardon. According to Menard's *History of Nîmes* (1874), the storm lasted from 1 to 9 P.M., without any flood of the Gardon being involved. Indeed, Menard (who incidentally mentions this verse) confirms Jaubert with regard to the uncovering of antiquities. However, this does not reflect much credit on Nostradamus, since it is uncertain whether this verse was written before the date of the flood (certainly very close to that date). In any event, it was not in print by then. The Gard is about five miles from Nîmes.

7. Once again, seeing *Aemathien* (see 938), Le Pelletier feels obliged to work this out for the reign of Louis XIV.

The Treaty of Westphalia, concluded with the Emperor in 1648, under the reign of Philip IV, King of Spain and before the War of the Spanish Succession, an enterprise in the interests of Philip V, grandson of Louis XIV [between Philips, *sic!*], will cede Metz to France and cause it to lose definitely its ancient title of imperial city.

England, a prey to the horrors of Revolution, will decapitate in 1649 its legitimate King, Charles I, who will have lacked force and wisdom [wine and salt, see 949] in the government of his state.

Nancy will be taken in 1660 by the French, who will drive out its Duke, Charles IV, raze its fortifications and incorporate it into France.

It will be then (in 1661) that Louis XIV, relieved of the tutelage of Mazarin, will begin to rule himself and will put into effect his famous maxim, "The State, that's me."

The greatest weakness of this labored interpretation is that it has no unity, stretching over at least thirteen years, and with two farfetched Philips fifty years apart.

However, if we regard the Macedonian simply as the Spaniard, the quatrain predicts an attack by Philip II (*deux Phi.*) against French-occupied Lorraine, whose Duke was a captive at the French court. Although Metz was not finally ceded until 1648, it was captured in 1552 and remained in French control thereafter. Nor do we find any evidence for Nancy's violent fate in 1660. It was rather on February 28, 1661, that the French restored Nancy to its Duke after a twenty-seven-year occupation (it was again occupied 1670-77). In one respect, however, Le Pelletier cannot be contradicted: the wine and salt used again in connection with England does tie this to 949.

8. Senigallia, or Sinigaglia, was above Ancona in the Papal States. In 1474 Pope Sixtus IV erected it into a fief for his nephew Giovanni della

Rovere. When the latter's son inherited the Duchy of Urbino in 1508, Senigallia was absorbed into Urbino, which the family ruled until 1624. The prophecy thus would seem to be intended for a scion of the della Roveres.

However, in connection with the baptism inferred in line 1, a recent commentator made a great discovery. When on June 15, 1856, the Prince Imperial, son of Napoleon III, was baptized, his godfather was Pope Pius IX. The Pope was the son of Count Mastoi-Ferretti of Senigallia. Venus is assumed to be Empress Eugénie. But line 4 is not to be handled as readily.

9. This is a very detailed and rather fascinating verse. It appears to concern the birth of one of the Antichrists. Figueras is on the Spanish side of the Pyrenees near the Mediterranean and was briefly the Loyalist capital in 1939. In the 18th century the citadel of San Fernando was built up to be an impregnable fortress against the French. (As it turned out, it never bothered the French much. It's now a prison.) Line 3 suggests that the Antichrist's father will be killed by someone whose name means "stocking [or breeches] on the ground." We have six very specific details:

- (1) The exact place of his birth, down to the very building
- (2) The weather at the time of his birth
- (3) The fact that he will be a posthumous child
- (4) A strong hint as to the name of his father's slayer
- (5) The fact that his father will be a king or sovereign ruler
- (6) A hint that his mother will be a virtual whore

Line 4 might be considered to provide another detail, but there is probably no ruler about whom someone did not make this statement.

10. This one may or may not refer to the posthumous one of 109. General as it is, it could be applied to many a ruler by his enemies. It is perhaps worth noting that the Venetian ambassador Morenigo applied the epithet of line 2 to Napoleon Bonaparte. It does smack of the Antichrist, and might well be intended as part of a series of three, including 109 and 1011.

11. This one undoubtedly concerns the Catalonia-born posthumous of 109, which might support the inclusion of 1010 also. La Junquera is on the Spanish side of the Perthus Pass, about twelve miles north of Figueras. Crossing the Pyrenees at this point, the Duke goes via Perpignan (Spanish till 1659) to Tenda (incorporated into France as Tende in 1947), about thirty-five miles northeast of Nice.

12. This one seems to be entirely for the Papacy. Except for the obscurities of line 4, it is a clear characterization of some unfortunate pontiff. Garencières applies it to one Cardinal Santa Severina who died of grief two months after his election (1591) was declared illegal. His successor, Innocent IX, also died in two months.

13. Leroux (1710) chooses this one to show that with enough learning and logic, one can extract from a Nostradamian quatrain the exact details of a future event. He devotes page after page to the drama of soldiers hidden

in a haywagon on the way to a market in Antibes, and their adventures en route. All of which may be perfectly well what Nostradamus did have in mind.

14. This one seems to be set entirely in Catalonia in northeastern Spain. An extensive area, known as the Llanos de Urgel, is adjacent to the town of Urgel. Yet a person does seem to be intended here, rather than a place. This is another of those odd, petty local dramas that pop up every now and then amidst the quatrains devoted to mighty battles, the fall of empires, Popes and kings. On a hunch, we wrote to the Carthusian monastery of Monte Allegro, seven miles west of Barcelona, to ask if their records disclosed any such drama in the period 1536–46 (when Nostradamus might have been a witness of it during his extensive and untraced travels). We received the following reply from someone whose signature is illegible but looks like “Monsieur Jaricot”:

Cartuja de Montalegre, May the 8th 1947

DEAR SIR:

We are in receipt of your letter of April 28th: The Writer happens to be French, to know English and to be thoroughly acquainted with the history of this House and begs to state:

1) No such name as Urnel Vaucile appears on the list of religious which is kept in the archives and is quite complete.

2) The sense of the quatrain seems to be rather that a man of the world, light-headed and of changing dispositions, had led a bad life, but overcome by fear (of Hell) was converted (by the grace of God) and entered a cloister. Vaincu par la crainte (des châtiments). “Convaincu” means convinced rather than convicted and therefore “converted.”

3) It seems probable that (in this case at any rate) the names are fictitious and that such a prophecy is very commonplace.

For which gratuitous interpretation we are grateful, notwithstanding disappointment in finding no confirmation of the “retroactive” hunch.

15. Here we have everything included from the crime to the punishment. After denying his dying father a bit of water, the cruel son gives him an excess of it (in a well), whereupon one of the Parliaments (Toulouse’s?) has him strangled or hanged.

16. This one seems to provide a characterization of some French king. Le Pelletier makes a good case for applying it to Louis XVIII.

Happily re-established on the throne of France, and happy during his life, Louis XVIII will not die a violent death and, unlike his brothers, he will not be the victim of criminal outrages. He will be given the flattering surname of *Désiré*. This prince will be guilty of not occupying himself enough with public affairs and of loving good cheer (i.e., food) too much.

Bouys (1806) applies lines 1–3 to Napoleon and line 4 to Louis XVI.

17. Another rather successful prophecy. As Le Pelletier gives it:

Marie-Antoinette, a prisoner and reduced to working with her hands like a slave, will see Madame Royale (her daughter) pale with grief caused by the misfortunes of her family. There will then be, in the prison of the Temple, lamentable cries from the young princess who will be Duchess of Angoulême through a marriage in name only with Louis-Antoine de Bourbon, Duke of Angoulême, her first cousin, to whom she will have been engaged in 1787.

The couple was not actually joined in wedlock until 1799. If we can allow a duke's title to be applied to his betrothed, the application is fairly good. Angoulême is about sixty miles northeast of Bordeaux. The title Count of Angoulême was borne by Francis I before he became King.

18. This is easily one of the most completely and indisputably successful of Nostradamus' prophecies. It could not have been intended for anyone but Henry of Navarre (or possibly his father, Anthony). As Le Pelletier gives it:

The House of Lorraine will be eclipsed by Henry IV, Duke of Vendôme; Mayenne, chief of this house and Lieutenant-General of the Realm, will be defeated and Henry IV, who was derisively called *le petit Béarnais*, will be elevated from low to high. This heretic prince (the son of Mammon) will (thanks to his abjuration) be accepted in Rome as King of France in preference to his rivals, and the two Pretenders [footnote: The Duke of Guise and Mayenne, son and brother (*sic*) of the great Duke Francis] will not mount the throne.

Clear as this is, there is an implied conflict with the prophecies of glory for Henry II and his youngest son (see Commentary on 477 and 580). If "Amon" is the right reading, the reference is probably an oblique one to Jove, to whose pagan worshippers the Protestants are compared in several prophecies. Henry IV was the Huguenot leader, excommunicated by the Pope.

19. Perhaps this one was intended for Elizabeth, who was the heir of Bloody Mary, childless when Nostradamus wrote (and till her death).

20. This very interesting quatrain can be applied quite nicely to post-Fascist Italy. Little application of it could be made in Nostradamus' day, unless to the so-called Spanish Party of cardinals and Roman potentates (their Spanish patrons presumed to be culturally backward). But even if the King of France were to triumph, such drastic occurrences would not be in accord with 16th-century custom.

21. This is one of the detailed but obscure variety, colorful but incomprehensible.

22. Here it seems more than likely that the British Isles rather than the Spanish-held isles of the Mediterranean are intended. Yet the only British kings since 1558 with even the remotest potentialities for fulfillment are Charles I, Charles II, James II and Edward VIII. In the first three cases, the divorce must be taken figuratively, as the divorce of royal title and power, and in the last case, which involved actual divorce, the line-up was somewhat different. An application to either Charles I or Charles II (the latter

between 1649 and 1651) would give the last line to Oliver Cromwell. An application to James II would give the last line to William III. To strict legitimists, either might be justified. However, Nostradamus probably had a real divorce in mind, in the best traditions of Henry VIII. Perhaps the implication is that the English will blame Philip for the childless state of Queen Mary and, when he refuses to be replaced, he is seized in a palace coup. As it turned out, Mary died in 1558, just after the quatrain was probably written.

23. This one is set on the French and Italian Riviera. Antibes is about thirty miles northeast of Fréjus and in Nostradamus' day was near the Savoyard border. Monaco is about the same distance beyond Antibes. It was already an independent principality under the Grimaldis, but under smothering Spanish "protection."

24. By deriving *Itales* from *Aethalia*, classical name for Elba, and by making numerous other distortions, Le Pelletier manages to apply this one to the Hundred Days of Napoleon Bonaparte (1815).

Napoleon, who was a closely guarded prisoner on the isle of Elba, will escape by sea on March 1, 1815, from the residence which will have been assigned to him, and will land at Cannes, near Marseilles, going across the Gulf of Genoa. He will be overcome again by an energetic effort of the foreign armies, at Waterloo, where he will seek death without being able to find it, and where the bees of the empire will spill all their honey.

The interpretation gets fouled on line 1 and Marseilles. Being well over one hundred miles away, Cannes is hardly "near Marseilles." It is noteworthy, however, that the bees, actually taken by Napoleon for his emblem, appear in another quatrain more successfully applied to Napoleon (426).

25. This one seems to be set in Spain, though two places remain uncertain. *Bisanne*, if Bézenas (Pézenas) north of Narbonne, would be on the classic Spanish invasion route into France. The Ebro River is in northeastern Spain, the Tagus in central Spain and Portugal. Garençières again gets very personal here.

Here once more I lost my Spectacles, and could not see through, therefore I had rather be silent than coin less, I shall only tell you, that Orchestra in Latine is the seat wherein noble Personages sit at the beholting of Stage-plays.

26. All is rather vague here except for the intriguing last line. The big question is: Brittany or Britain? In the case of the former, the line would involve Brittany's pretenses of being joined to France merely by a personal union with the King of France. When the Duke of Brittany died in 1488, the Empire, Spain and England joined in a coalition to preserve its independence. But by marrying the heiress Anne in 1491, and buying off Spain with Roussillon, Charles VIII managed to acquire control of Brittany. When he died in 1498 without an heir, another crisis came. It was solved when

Charles' successor (second cousin once-removed) became Louis XII and married Anne himself. This time Anne had only a daughter, named Claudia. She married Louis' cousin, who became Francis I. Their heir was Nostradamus' Henry II.

If Britain be intended, this is quite a prophecy. Although France and England were to enjoy fairly friendly relations before their great duel of 1689–1815, their friendly relations began only with the accession of Elizabeth; when Nostradamus wrote they were at war. If the prophecy means political union, it is even more extreme.

27. This quatrain is doubtless Exhibit A in the case of the exponents of the "retroactive prophecy" interpretation of Nostradamus, which, like other extremist views, falls apart when a generalization is drawn from the appearances of a minor portion of the whole. But in this case there can be little question. In 1527, while Charles V was at war with Pope Clement VII, an Imperial army, composed largely of Lutheran Germans and commanded by a renegade royal French prince, the Constable Duke of Bourbon, perpetrated the infamous Sack of Rome, the devastation of which is supposed to have compared not unfavorably with that of the Vandals (A.D. 455). According to this quatrain, the fifth one would be Charles V and Hercules the Constable, the epithet being rated on a personal basis. All the names in line 3 apparently apply to Pope Clement VII, the first two being obvious, the third less obvious. In line 4, the key applies to the Pope (Keys of St. Peter—to the Kingdom of Heaven), the eagle to the Emperor, and the sword to the somewhat independent army. In line 2, the temple has been variously interpreted as the city of Rome or, more allegorically, the temple of Janus.

28. Far too obscure for any reasonable interpretation.

29. Another of the extremely detailed but obscure variety. The setting of *Pol Mansol* is just outside Saint-Rémy, Nostradamus' birthplace (see 427). The entire quatrain seems to be devoted to a goat (or a wild goat-boy?) being captured outside Saint-Rémy and made a mascot by natives of Tarbes, chief city of Bigorre—an odd subject for a prophecy. Bigorre was in the Southwest, about 250 miles away, and belonged to the House of Navarre. Presumably, they are on a visit to Saint-Rémy. Perhaps all this involves a childhood memory, dredged out of his subconscious mind.

30. With reference to the word nephew, Le Pelletier makes the following note in his glossary:

The commentator, following the general rule which prevails in the composition of this glossary, has noted here *indiscriminately* the numbers of all quatrains which contain the word Nephew, although many of these quatrains are unintelligible, or amphibological, or clearly foreign to His Majesty, the Emperor.

In another note, however, he suggests that since the new saint was obviously Napoleon I (Pius VII made August 15 the fête of St. Napoleon, martyred under Diocletian, in honor of the Emperor), the nephew of the same must be

Napoleon III. With a great deal of figurative application, the quatrain can be applied to the administration (presidential) and reign (imperial) of Louis-Napoleon.

31. We have here four distinct factors, whose interrelationship is perplexing. The Empire and Germany were approximately synonymous, the Empire including also claims to sovereignty in northern Italy (usurped anyhow by the Spanish). The Arabs and the Persians were apparently seen by Nostradamus as rivals in the plunder of the Ottoman Empire and in an attack on Central Europe from the Balkans.

32. Clear enough as far as the language goes.

33. Only line 3 has any clarity and its meaning is obscured by doubt about the "diphthong" place. If Fiesole, it is only three miles northeast of Florence and now essentially a suburb. Like 95 and 980, it seems to concern a tyrannical Medici Duke of Florence (Tuscany).

34. Robb (1942) makes a fairly good case for applying this one to Napoleon Bonaparte and Joachim Murat, King of Naples. Murat, the great cavalry leader of the Revolutionary armies, was married to Napoleon's younger sister, Caroline. He made the mistake of not remaining a consistent traitor. He betrayed Napoleon in 1814, but sided with him in 1815. He was shot on October 13, 1815. Robb (p. 41) seeks to clinch the case with a direct quote from the Emperor:

The conduct of the King of Naples is infamous, and that of the Queen has no word to describe it. I hope to live long enough to take vengeance, for myself and for France, on such ingratitude.

According to Robb (in a letter to *The New York Times* dated January 4, 1942), this quatrain served to make a Nostradamian convert of the illustrious Professor Jacques Barzun of Columbia University, since become its Dean and Provost. In addition, wrote Robb, Professor Siceloff of the Mathematics Department calculated that the chances of fulfillment of this prophecy by a lucky hit were "about zero." (Published in a privately printed pamphlet *Letters on Nostradamus, et Al.*)

35. A scandal-mongering prophecy in a very clear, specific and colorful quatrain involving royal lust. If the murderer of line 4 is supposed to be a great notable, he might be a Duke of Maine or a Duke of Mayenne (in Maine). The former title was one of those borne by the future Henry III, too young to have any potential when Nostradamus wrote. The latter title belonged to a brother of the Duke of Guise named Claude (1526-73), Governor of Burgundy and son-in-law of Diane de Poitiers, Henry II's mistress. The title passed to his nephew, Charles, second son of Guise and arch-foe of Henrys III and IV. Maine was a province in northwest France, of which Le Mans, Mayenne, Laval, Alençon and Fougères were the chief cities.

36. If this one was intended for England, it might be seen as a successful prophecy of England's duel with Philip II (if some justification can be found

for terming him "King of the root"). Line 3 would rather suggest Drake, Hawkins, Raleigh, Essex and other glorified pirates of Britain's pre-virtuous days.

37. All these places were in the Duchy of Savoy and all but one are now in that department. The Lake of Bourget is about five miles north of Chambéry. Montmélian is about eight miles and Saint-Jean-de-Maurienne about thirty miles southeast of Chambéry. Saint-Julien in Upper Savoy is on the border a few miles south of Geneva. According to Larmor (1925, p. 151), this was fulfilled *ca.* 1597-1600, when the Duke of Savoy concentrated an army at Montmélian for an invasion of France but was defeated by Henry IV at Saint-Julien. After which, according to Larmor, Henry captured Chambéry and Saint-Jean-de-Maurienne.

38. The epithet of line 1 has been considered particularly suited to Henry of Navarre. Laver (1942) translates it as "Light o' love." The setting seems to be in northern Italy and Switzerland. The cryptic place name in line 2 should be identifiable but isn't. There is a Barbarano (not St.) twelve miles south of Vicenza. Perhaps the reference is to December 4, feast day of St. Barbara. Since their rivals, the Colonna, took the Spanish side, the Orsini tended to take the French side in Italian intrigues. The Grisons Canton in southeastern Switzerland possessed the strategic Valtelline Pass, vital to the Habsburgs as linking their German and Italian possessions. The records of the Grisons (see Jecklin in General Bibliography B) disclose a great deal of correspondence with the French about an alliance or protectorate. Henry II sought to renew the Franco-Swiss alliance of 1516, which included the Grisons, in the 1550's. In 1602 they signed a treaty giving the French right of passage, causing the Spanish to seize the Valtelline in 1609. But Henry IV took no action then. Larmor (1925, p. 151), puts forward a dubious fulfillment: Henry, the *vert galant*, had established his headquarters at Saint-Cloud (St. Clodoald) after his victory at Arques (September 21, 1589). Thereafter, because the Swiss Oursons (which we have been unable to identify) at Berne agreed to support Henry, Paris was terrified by fear of an army (*sic!*) of Grisons (who had no connection with Berne) and thus surrendered to him. All of which is history according to Larmor.

39. According to De France (1911) this quatrain was quoted by the Venetian ambassador in a despatch on the occasion of Francis II's swooning illness (November 20, 1560). As Le Pelletier gives it:

Francis II, eldest son of Henry II, will die in the flower of his age, less than 18 years old [footnote: Francis lived 17 years 10 months 15 days]; he will leave Mary Stuart without children, after an unfortunate marriage which will have lasted less than two years. His death will give rise to great discord between Elizabeth and Mary Stuart, Queens of England and Scotland. Charles IX, his younger brother, will be engaged at a still younger age to Elizabeth of Austria. [Footnote: Charles was engaged to her at the age of 11, though married only in 1570.]

All of which sounds quite convincing, but as it was not in print till 1568, some skeptics will remain suspicious (which at least is a great tribute to the prophecy). Unfortunately, the record in the French National Library to which De France refers is an 18th-century copy rather than the original. This does not, however, in any way throw suspicion on it.

40. Most commentators are certain that Charles I and Cromwell are intended here. Le Pelletier's version embraces half a century of Stuart history.

After the death of James VI, King of Scotland, son of Mary Stuart (this child, whom his father, before perishing assassinated by Bothwell, will have recommended to the loyalty of the Scottish lords and who in 1603 will have mounted the throne of England under the name of James I), the usurper Cromwell will seduce the English people through his cunning speeches, and he will cause his son, Charles I, to lose his crown and life.

Le Pelletier seems unable to decide whom to have dying, Lord Darnley or James I. How to get Cromwell out of *Lonole*? Le Pelletier connects it with a Greek verb meaning *to destroy*. Ward (1891) has a much simpler solution: it is a phonetic anagram for Cromwell's nickname Old Noll (Ole Nol).

41. Another of the very odd microscopically local quatrains. Only Villefranche (-de-Rouergue) in Aveyron is of any size. Caylus is about fifteen miles to the southwest. Caussade lies at a slightly lesser distance to the southwest of Caylus. The two are separated by the Lère River, a tributary of the Garonne, and by a range of hills called the Crèzes. The whole thing is set about fifty miles east of our prophet's one-time home at Agen. Like 1014 and 1029, it suggests some event which Nostradamus witnessed once and which popped up in his mind during one of his prophetic trances. There is little in the nature of a prediction, with mere music involved.

42. If the "Anglican" reading is taken for line 1, this quatrain works out rather nicely as forecasting a *Pax Anglosaxonica*. In a sense, this quatrain was fulfilled by the *Pax Britannica* of the 19th century. Those who would include America must needs place it later.

43. It is perhaps quite a tribute to this quatrain that Garençières saw it much the same as Le Pelletier, though he wrote almost two hundred years earlier. According to Garençières:

This is concerning another King, who through his too much goodness, simplicity and negligence, shall make and unmake those about him, and being fickle, shall believe false reports, made concerning his own wife; and at last by his too much goodness, shall be put to death.

Le Pelletier (from Bouys) saw this one as a perfect characterization of Louis XVI and explained it as follows:

Louis XVI will be put to death because he will have applied himself too little (because of his lack of ability) to the affairs of State, because of his weakness, his irresolution, the untimely irascibility of his character, his negligence, the lightness with which he will have put faith in the calumnious reports

against the honor of the Queen, and above all, because of his excessive kindness, which will leave him defenseless before his enemies.

All of which is quite convincing, and stands up well to the facts.

44. This one may be connected with the two quatrains containing the line "The King of Blois to reign in Avignon" (838 and 852). There is also a possibility of the "retroactive" element. The County of Blois was acquired in 1397 by the Orléans branch of the House of Valois, which got the French throne in 1498 (and died out in 1589). Blois held somewhat the same place with them as Windsor with the British royal family. French subjugation of the Ligurians or Genoans occurred several times in the early 16th century, with many occasions when the hostility between ruler and subjects provided an excuse for war. However, none of these occasions seems to have involved the far-flung places cited in line 3. Cordoba is in Spain. Dalmatia, on the eastern shore of the Adriatic, was a Venetian island (figuratively) in the Turkish Balkans. The third place may indeed be Memel, founded in 1252 by the Teutonic Order and an important member of the Hanseatic League. The other possibility, Mammola in southern Italy, is unlikely in view of its insignificance. As for line 4, it would appear to be a good example of Nostradamian gibberish.

45. There are several interesting elements in this quatrain, though it is difficult to see how they fit together. Lines 1 and 2 are sufficiently general to be applied to the adventure-packed careers of either Duke Anthony of Bourbon-Vendôme, King of Navarre, or his young son, the future Henry IV (b. 1553). Jaubert points out the fitness of the "untrue" since the real Kingdom of Navarre was in Spain. The Treaty of Cambrai (1529), by which the King of France renounced his claims to Naples, Artois and Flanders, was broken in 1556 by the French, who were decisively beaten (1557). The *Orleans* in line 4 may represent an illusion, of dubious purport, to Henry II (Duke of Orléans before he became King), or to the city itself. Jaubert (1656) makes a very unconvincing application of the quatrain to events of 1560, pointing out that Charles IX had also been Duke of Orléans before becoming King in that year.

46. This one seems to be set entirely in Germany. The primary fact about the villain of line 1 seems to be that he won't be a new Elector of Saxony. There were two great Electors in Nostradamus' day, Frederick the Wise (1486-1525), who had been a supporter of Luther from the beginning, and Maurice, who, though a Lutheran, refrained from joining the fight against Charles V until 1552, and thus long retained a decisive role as the balance of German politics. The Duchy of Brunswick was to the northwest of the Electorate. Inasmuch as it played no significant role in the 16th century, the reference is a curious one. The verse probably has some connection with Luther, presumably a retroactive one, since Luther had been dead ten years.

47. A rather colorful but incomprehensible quatrain. *Bourze* must be either Bourges in central France or Burgos in northwestern Spain. Since

garlands were a common architectural device, the reference is probably to some cathedral or other public building. The Cathedral of San Esteban at Burgos is famous for its infinity of architectural flourishes, some of which might be considered garlands. We know of no suitable candidate at Bourges. The Province of Leon in Spain, a former kingdom, had two archbishoprics, one at Burgos and the other at Santiago de Compostela. The great prelate is presumably the Archbishop of Burgos, apparently punished for treason by tongs disguised as pilgrims. Formentera, if that be the right reading, is the fourth-largest of the Balearic islands, east of Spain, but its connection with the drama is incomprehensible.

48. This one seems to concern a commonplace event of the 16th century, a battle between the French and the Spanish. The only detail lies in the geography of line 2, and it is uncertain. The town of Laignes, which is also the source of a stream of the same name, lies about forty-five miles northwest of Dijon. It was also about forty miles from the borders of Franche-Comté, which belonged to the Spanish but was supposedly neutralized. It was two hundred miles from the northern border, and many more from the southern one. But if the Aisne River is the correct reading, it was only about forty miles from the Spanish Netherlands, and in the very area that the Spanish penetrated in the invasion of 1557, culminating in the French disaster at Saint-Quentin. The Spanish were hardly routed then (August 10, 1557, probably a few weeks or months before the quatrain was written).

49. Jaubert (1656) explains that this quatrain represents a reply to one Monsieur Jardin about the future of his son Cosme (Greek *cosmos*, world). The name is chiefly associated with the Medici Cosimo. Aside from this nonsense, the quatrain is predicting a new eruption of Vesuvius, about fifteen miles from the most famous of "new cities," Naples (*Nea-polis*, new city). "Garden of the world" refers to the lava-enriched, fertile Campanian plain between Naples and Vesuvius. Quatrain 187 seems to predict the same. Though Vesuvius has erupted often, notably in 1631, its lava has never bothered Naples. Boswell (1941, pp. 349-50) sees the prophecy as involving the Palisades in New Jersey, the new city being New York.

50. The Meuse came within two miles of the southwest border of Luxembourg, as it was in Nostradamus' day, at a point just below Sedan. Luxembourg was one of the provinces of the Spanish Netherlands. In a vague sort of way, line 2 seems to provide a configuration to date this quatrain, which predicts a tremendous flood in Lorraine, through which the Meuse flows.

51. Rather comprehensive geopolitics are involved here. The Palatinate and the Bishopric of Strassburg were chief amongst the states contiguous to the Duchy of Lorraine. The bishopric corresponded roughly to Alsace. As it happened, the French occupied Lorraine several times and finally annexed it in 1766, having absorbed most of Alsace by 1681. The Germans did of course get Lorraine twice (1871-1919 and 1940-44). The see of line 3 may refer to Strassburg or to the Papacy. The relationship to the new state of the variety

of Frenchmen in line 3 is obscure. Picardy was near the border but Normandy and Maine were far south of it. In line 4 the new state seems to be joined by the cantons of the Swiss Confederation. It would seem odd that the French are to favor this change. Charles the Bold of Burgundy was attempting to achieve an approximation of this geopolitical creation when he was defeated and killed (1477). Since then, there has been no similar try, although most of the areas were included in Napoleon's empire.

52. This one is set in the Spanish Netherlands. *Leye* is the way the Flemish spell the River Lys. A long-drawn-out marriage takes place at Ghent in Flanders. Then the rather obscure events of lines 3-4 take place at Antwerp in Brabant, involving a young wife left "intact" by her aged bridegroom. Another odd parochial one!

53. If "Selin" in line 3 does indeed refer to Henry II (see 427), some rivals of Diane de Poitiers would seem to be involved here. The epithet hurled by the enraged cast-off mistress of line 4 is completely obscure (though intriguing).

54. This one seems to be devoted to the career of a mistress's daughter. One daughter of Diane de Poitiers was married to the Duke of Aumale (brother of Guise) and another to the Duke of Bouillon. Neither could fulfill this. Diane de France (1538-1619), a bastard of Henry II, was also supposed to be Diane's daughter but opinion seems to hold that her mother was really an Italian peasant girl named Philippa Duc. Larmor (1925, p. 157) applies it to Marie de' Medici, who fled from Richelieu to Brussels in 1631. However, this breaks down on line 1, inasmuch as her mother was the Duchess of Florence (Joan of Austria). Larmor can only suggest that the Duchess was neglected by her husband for his mistress, Blanche Capello, but that hardly makes the mistress Marie's mother. Malines/Mechlin was a lordship about fifteen miles north of Brussels, capital of Brabant and the Netherlands.

55. This one may perhaps go with the unfortunate nuptials of 1052. The anonymous critic of 1724 has a very bright suggestion for this one. *Phy* (*phi*) is the first letter in Greek for the Greek spelling of Francis. *Be* stands for *beta*, the second letter of the Greek alphabet, and thus produces Francis II. By this he means to discredit Nostradamus (as a "retroactive prophet"), but actually pays him a fine compliment, since all evidence points to this Century's being written in 1557 or early 1558 (though it was indeed not in print till 1568). This involves seeing *Mary* (the original old spelling) as Mary Stuart and not as "husband." Mary and Francis were married in 1558. In 1559 Francis became King and in 1560 he died. It is quite true that no love was lost between Catherine de' Medici and her daughter-in-law, who called her a "merchant's daughter."

56. Three separate events seem to be involved here. Lines 1-2, if merely taken literally, tell the circumstances under which a prelate of royal blood will die ("hemorrhage of the throat," per Dr. Garençières). In line 3, England will have a close escape from some great danger. At Tunis, which from

1535 to 1570 was ruled by a Moslem puppet of the Habsburgs, someone who seemed to be "out of the picture" will suddenly become a force to be reckoned with again. Writes Allen (1943, p. 552), "it is my view that Mussolini read this quatrain and set off the fireworks labelled 'Tunisia' in order to defeat the prophecy by going there while he still had some of his buttons."

57. This villainous king is probably one of the Antichrists.

58. This was probably written after Charles V abdicated but before he died (1558). Therefore the time of mourning might be after his imminent death. The young Macedonian (Spaniard) would be Philip II (b. 1527) and the feline monarch his uncle, Emperor Ferdinand. We have seen elsewhere (545 *et al.*) that Nostradamus seemed to foresee a life-and-death struggle between them for the whole of Charles V's empire. At the time, France (especially Marseilles) and the Papacy are to have their troubles. Le Pelletier must needs apply all *Aemathien* quatrains to Louis XIV (see 938) and this one is no exception:

At the time that the court of France will be in mourning for Louis XIII, dead in 1643, the astute Philip IV, King of Spain, will make war on the young King, a minor, in order to profit from the confusion of the Regency. France will then be shaken, from 1648 to 1653, by the Civil War called the Fronde; and Rome will be endangered by nascent Jansenism. On March 2, 1660, Louis XIV will enter by a breach into Marseilles, which will then return to its allegiance; and he will go to the western extremity of France, to the Isle of the Conference, on the Bidassoa, to conclude there with Philip IV the so-called Peace of the Pyrenees and his marriage with the Infanta Maria Theresa of Austria, daughter of the King of Spain.

Except for the fact that he requires a period of seventeen years to handle all these events, with no unity whatsoever, the interpretation is a skillful one.

59. According to Jaubert (1656), this was fulfilled on September 5, 1560, by a Calvinist plot under Condé. The mastiffs are the zealous Catholics on guard against the Protestant wolves. Bressans would be natives of Bresse, a province of Savoy north of Lyons which did not become French till 1601. Latins properly would be natives of Latium, the province around Rome, but members of the politically active Grisons' canton, with their Latin language, might be more probable in the context. While the plot Jaubert refers to really took place, there is no record of any foreign elements participating in it.

60. The afflictions here are set in various parts of Italy. Nice was in Savoy, Monaco and Malta independent Habsburg protectorates, Modena an independent duchy, Savona and Genoa in the Genoese Republic, Pisa and Siena in the Duchy of Tuscany and Capua in the Habsburg Kingdom of the Two Sicilies.

61. This colorful quatrain has a very extensive setting. Merida and the Guadalquivir River are both in southern Spain. Vienna was of course the capital of the hereditary Habsburg possessions. Sopron was in the buffer strip of Hungary that Ferdinand was allowed to retain for payment of tribute

to the Turks. Line 2 is rather confusing. The Turks had all of Hungary except for the above-mentioned strip and the autonomous dependency of Transylvania. Though the Barbarians are properly the Algerians from Barbary, they may be used for some other Moslem people who overthrow the Turkish Empire (Arabs or Persians) and are here engaged in the conquest of Hungary.

62. Another quatrain on a Moslem conquest of Hungary. The medieval Sorbian March extended south from the Elbe below Wittenberg. Together with the land inhabited by the Sorbs themselves, it formed the future Electorate of Saxony. Between it and Hungary lay the Erzgebirge Mountains, Bohemia and Moravia. Buda was in Turkish Hungary. Line 3 involves a Turkish sultan or leader (or whoever rules Constantinople at the time). After Salona, the ancient capital of Dalmatia, was destroyed by the Avars (639), its inhabitants founded Spalato (Split) near by. Salona itself was not completely deserted until the 12th century. In 1420 the Venetians acquired Spalato. It is uncertain in line 4 whether "the Arabs" is to be taken literally, or whether "the law of the Arabs" simply means Islam.

63. Possibly this one goes with the preceding two. Again the Arabs, Hungary and Dalmatia are involved. But one place (Cydonia) is uncertain and another essentially unidentified, while lines 2-3 are quite obscure.

64. This one seems to suggest that Milan, Lucca and Florence would have the same duke. Actually, the Duchy of Milan belonged to the Spanish, while Florence was in the Duchy of Tuscany and Lucca remained independent. Perhaps the quatrain is concerned with anti-papal activities of ambitious Philip II, ruler of Milan, who used the chariot of Apollo as one of his devices and exercised great influence over the Duke of Tuscany. By taking the chariot as the imperial throne, it has been pointed out that a Duke of Tuscany did indeed become Emperor twice. In 1737 Duke Francis of Lorraine swapped Lorraine for Tuscany, and in 1745 became Emperor as husband of Maria Theresa. In 1790 this happened again, when Duke Leopold succeeded his brother as Emperor. Line 3 suggests that the Papacy will be forced to move, perhaps to Ravenna (elsewhere it is back to Avignon). Perhaps it is the Spanish and their faithful Italian adherents, the Colonna clan of Rome, who force the "move." Garencières takes it as predicting that the Duke of Tuscany would become King of an enlarged realm, with its capital at Venice.

65. A rather general one of some future sack of Rome, perhaps going with the preceding one with the finger pointed at Philip of Spain.

66. This is one of the few quatrains with any future potentialities remaining. It may be connected with VII-80. It is interesting to see two early interpretations of it. Wrote Garencières (1672):

I conceive this Prophecy can be appropriated to no body better than Oli. Cromwell, who is called here *the Chief of London by Reign of America*, that is, by Reign of confusion [*sic!*], whose projects and treasons were all brought to nought, by the victorious Mars of the ever renowned General *Monck*, who came with his army from *Scotland to London* in the Winter time, he is called

a false Antichrist, because he was an enemy to King and Reb. that is Respublica or Commonwealth.

In 1710 Leroux (p. 42) saw it this way:

. . . a King of England, whom Nostradamus designates by the name of Chief of London because he will be only the Chief of the Parliament of London and not Chief of the Church, as he will falsely and sacriliciously call himself . . . will seize the lands of America which are dependent or will be dependent on England, where he will have himself proclaimed King.

Boswell (1941), translating *par* as "out of," gets the American Revolution of 1776 out of it, alleging a Great Freeze in Scotland that year.

67. A rather worthless quatrain, since nothing is predicted but earthquake and hail. However, according to Wöllner's reckoning, the configuration is a very rare one.

68. A fleet stands off a city, leaves, comes back to take captives and to pillage. The Barbary corsairs must have done all this quite frequently in Nostradamus' day.

69. The only specific element in this very vague one is in line 3, and remains quite uncertain. Le Pelletier's *Ambellinus* for Amiens is a figment of his imagination, the name being derived from *Ambianensis*. Ambel, an insignificant village near Grenoble, is indeed on a wooded mountain.

70. All is vague and obscure again but for the last line. It probably refers to the Archbishop of Reggio, in Italy's toe.

71. Sunday is the holy day of Christians, Saturday of Jews, Friday of Moslems. But Thursday? One interpretation points the finger at the United States, with its unique national holiday of Thanksgiving Thursday. A similar theme is found in 150.

72. Since this is the only dated one (not counting configurations), with a date still to come, it is of immense interest. In July, 1999, a "King of Terror" will come. "From the sky," if taken literally, would be both real prophecy and a justification for putting some credence in its possibilities of fulfillment. Line 3 must needs hold the key to all of it. If *Angolmois* is Angoumois (capital, Angoulême), we presumably have a reference to the House of Angoulême, which provided France with Francis I, his son Henry II and his grandsons Francis II, Charles IX and Henry III, though the name "Valois" was left officially. Yet neither Francis nor Henry would seem to qualify as a King of Terror, nor is there any such in the history of the region. Unless some third possible meaning is discovered, it must be noted that *Angolmois* is an anagram for *Mongolois*, which would give us Genghiz Khan, highly suitable as a King of Terror. Line 4 is rather general. Mars is of course the god of war. This quatrain will probably be a favorite in Peking.

73. A Jovialist must needs be a follower of Jove or Jupiter, the chief god of the pagan Romans. We find the name in the Epistle, paragraph 34, probably designating neo-pagans (as Nostradamus saw Protestants ending up).

The quatrain has been applied to both Rabelais and Voltaire, but was probably meant for Calvin. Jaubert (1656) saw both this one and the preceding one as apocalyptic. In connection with line 4 it is perhaps worth noting that *Huguenot* is a frenchification of the German *eidgenossen*, meaning "oath-mate," hence comrade.

74. This one is clearly apocalyptic. Could Nostradamus' quatrains be arranged according to the order of their intended fulfillment, it would come last or very close to the end. The seventh number is probably the seventh millennium, the source of much confusion in the Preface and the Epistle. Nostradamus' alleged clairvoyance is to extend to the resurrection on Judgment Day.

75. Does this refer to Jesus Christ? "The great Hermes" may be synonymous with "Ogmios," variously considered the Hercules and the Mercury of the Celts (see 580). Mercury and Hermes are the same.

76. All is fairly clear here except the state in which it is set.

77. This one may go with the preceding one. It has probably been applied to post-Fascist Italy, in which case the corsairs (Barbary pirates) would probably turn out to be the Russians, who received a large part of the Italian navy.

78. Some sort of disaster for Rome seems to be predicted here again.

79. As in 1075, we find the mysterious "Ogmios" (see 580 and 642). With both Mercury and Hercules present, there is no doubt. Some King of France must be intended, with lines 1-2 referring to the prosperity of France during his reign. In the Epistle, we place the setting of "Ogmios" (if a non-repetitive individual rather than a nation or the like) in the 19th century. The fleurs-de-lys was the emblem of the Kings of France.

80. A very vague and very obscure quatrain.

81. This is another of the more interesting quatrains. Since gold was pouring into Spain from the New World in the 16th century, this might be taken literally: a horde secreted in a great Spanish cathedral. But in line 3 we are faced with the perplexing question of how a bond (band, cord, shackle, chain, etc.) can be hungry. An imaginative interpretation of this one involves economic chaos in the United States and a riot at Fort Knox, Kentucky, site of the greatest horde of gold in the history of the world.

82. The general subject of this obscure one seems to be a siege, involving tricky strategy and bloody triumph.

83. Little can be said of this one, except that Ghent was in Flanders in the Spanish Netherlands, now Belgium.

84. Almost all of this is obscure. Perhaps line 1 shows it to be intended for Elizabeth Tudor, considered a bastard by the Catholics, and so pronounced by Pope Paul IV, as indeed she was in a strictly technical sense.

85. Another of the detailed but obscure variety. Recently, it has been applied to Marshal Pétain and his negotiations with the Germans (1940-43) on prisoners of war as slave labor.

86. This one is probably intended for the great King who would overthrow the Antichrist, "red ones" referring to the Spanish and "white ones" to the French (according to their battle colors). Once again we have the mysterious *Aquilon*, which can refer to any northern state (see 149 for the extensive list proposed by Nostradamus' disciple Chavigny). Garencières saw it for Gustavus Adolphus in the 17th century and Le Pelletier, in 1867, saw *Aquilon* for Russia and the "King of Europe" for Louis XVIII, of all people:

Louis XVIII will come like a bird of prey, accompanied by the Russians, and leading a great army of Englishmen (in red uniforms) and of Austrians (in white uniforms); all together will march against Napoleon, the King of Paris.

This quatrain may be part of the "New Crusades" group since, as noted, Babylon was a name used for Egypt (see Decameron X, 9).

87. This may be another on Nostradamus' theme of a war-to-the-death between Philip II and his uncle Ferdinand over Charles V's empire. Nice was in Savoy, one of the few places not occupied by the French when Nostradamus wrote. If *Antipolles* is Antipolis, Antibes is about twelve miles southwest of Nice, and was near the Savoy border.

88. This one is set in Marseilles and seems to forecast a fierce attack against the great port.

89. The subject of this one seems to be the prosperity of France under some great king. It has been applied to the reign of Louis XIV from 1643 (he did not begin to rule till 1661) to 1701, when he began a war which really cost France heavily (as his previous wars had not).

90. Le Pelletier applies this one to Napoleon at St. Helena and France under the Restoration:

The Emperor, whose dictatorial powers will have caused, through his long wars, a great shedding of human blood, will die a hundred times of grief at St. Helena, wherein the English will overwhelm him with abuses. His palace will be taken by Louis XVIII, a wise and kindly King who will find, in the two Chambers set up by the Charter of 1815, an absolute devotion to his person; but the audacious murder of the Duke of Berry by a scoundrel named Louvel on February 13, 1820, will plunge this prince into grief.

Bouys (1806, p. 80) applies it to Robespierre, Napoleon and "Georges" (Caudoual?). It is particularly apt for Robespierre, who, in an attempt to commit suicide, blew off half his face, and spent a none too comfortable twenty-four hours before he was guillotined. But would "learned and mild" be appropriate epithets for Napoleon?

91. A very clear and simple prophecy for the Papacy. In 1609 will be elected a Pope who will be a native of Campania (the province between Capua and Salerno on the west coast of Italy) and who had been a monk (of what order is uncertain; the gray monks were the Franciscans and the black monks the Benedictines). Unfortunately, Paul V remained Pope from

1605 to 1621. Pierre de l'Estoile (1878 edition, IX, 218) records that in February, 1609, courtiers of Rome and Paris were in a dither waiting for Paul V to die co-operatively.

McCann (1942, p. 112) gives a loving excuse for this failure with the following explanation:

The year, during Nostradamus' lifetime, began in France with the Spring Equinox. Sixtus V was elected to the Papacy in 1585, and the election was held April 2. If 24 is added to the number of the year, it gives 1609, just one of the prophet's little subtleties which make life difficult for his interpreters.

Per Roberts (1947) 1609 must be added to 325 to give 1934, "the year Hitler was granted full power."

92. Another detailed but obscure quatrain. Geneva was the seat of the "Protestant Pope," Calvin. Perhaps Nostradamus hopefully foresaw his being lynched by a mob of outraged and austerity-weary Genevans.

93. The bark referring to that of St. Peter, we have the equivalent of "new Papacy." Perhaps this one concerns the theme of the Papacy being forced to leave Rome, found several times. The transfer-of-the-Empire theme appears elsewhere also, notably in 132 and 545. Beaucaire is a few miles up the Rhône from Arles, but on the opposite bank. Porphyry is a rare kind of rock formation.

94. Nîmes was in Languedoc. Arles, in Provence, lies about fifteen miles to the southeast. Vienne, in Dauphiny, is about 140 miles up the Rhône from Arles. A Spanish invasion seems to be involved.

95. This rather general one might be considered vaguely fulfilled by Philip II, though his accomplishments against the Moslems were rather limited: persecution of the Moors, futile expeditions to North Africa and a share in the Battle of Lepanto (1571).

96. This quatrain is a most stimulating puzzler, which should have been solved by now but hasn't been. Perhaps the Arabian Gulf is the clue to line 1. The name of Mahomet's father was Abdullah. Being a posthumous son, he was brought up by his grandfather Abd Al-Muttalib and his uncle, Abu Talib. But none of these is quite an anagram for Adaluncatif. The rather irrelevant fact has been introduced that it is an anagram for "The Year One of the Calif" in French. *Aleph* is the Hebrew *a*, to which the Arabic *alif* is close. It must be noted that only line 1 or 2, and not both, can refer to orthodox Islam. Perhaps line 2 refers to a divergent sect, which is to be stamped out. The Shi'ites, for instance, supported the descendants of Mahomet's daughter Fatima as opposed to elected (soon hereditary) unrelated caliphs. Her husband was Ali, son of Abu Talib (alias Abd Manaf), who in turn was the son of Abd Al-Muttalib. Ali took the surname of Abu Turab. But none of these will yield *Adaluncatif*. The Shi'ite sect was officially established in Persia in 1502 and underwent persecutions 1722-29 and 1736-47. Since most Moslem names begin with A, line 4 provides the least problem in this one.

97. Other than to note that Barbarians were properly Algerians from Barbary, but used loosely for Moslems, we can offer little for this very vague and obscure quatrain.

98. Since the Third Republic was personified as "Marianne," this rather general one might be well applied to France 1940–44. Le Pelletier's reading of "salt" as wisdom seems valid enough. Garencières' version is really none too different: "This is concerning a famous beauty, who in her latter age shall prostitute herself to all comers."

99. Garencières had a brainstorm for this utterly obscure one: "This signifieth that the Europeans shall be fed no more with Manna, as the Jews were in the Desert, but shall pass to the Land of Promise, that is of peace and quietness."

100. Much has been made of the fact that the last of the Centuries proper deals with England's great future. McCann (1942, p. 378) explained it thus:

There is something deeply symbolic in the fact that this verse is the closing one of the Centuries. It is as if there were an implication that the end of England would be the end of the world as we know it. . . . The civilized world today has a similar feeling about England and her relationship to all that is held free and precious.

Garencières in 1672 interpreted the verse thus:

This is a favourable one for England, for by it the Empire, or the greatest Dominion of Europe is promised to it, for the space of above three hundred years, at which the Portuguese or Spaniards shall much repine.

Two centuries later (1867) Le Pelletier gave it this way:

England will hold the rule of the seas for more than three hundred years, from the reign of Elizabeth, who created its navy: then great armies will destroy its power by land and sea; the Portuguese, allied with the English, will not rejoice at that (because, doubtless, great upheavals or battles will take place, then, in Portugal).

It is still uncertain whether the *pempotam*, which appears in varying forms in the Epistle, paragraph 44, and in 897, means "all-powerful" or "all-seas." It is certain that a great future is predicted for England, but Garencières and Le Pelletier demonstrate that it is not certain in what manner Nostradamus saw this greatness taking shape. There are further disagreements as to how the Portuguese fit in. Even on the innocuous line 3 there is disagreement: does it refer to English forces or to the forces that will end her greatness? This ambiguity is of course in the best traditions of prophecy.

Duplicate and Fragmentary Centuries

CENTURY VI

100. This quatrain is obviously a long-range prophecy for some town. But what town? Le Pelletier believes it is Orange, where there is indeed a ruined amphitheater, and on whose name *L'Aure* would be a play. But we find no confirmation of his statement that there is always a breeze there. On the other hand, according to the *Encyclopaedia Britannica*, "Avignon is subject to violent winds, of which the most disastrous is the mistral. . . ." But Avignon, alas, has no theatrical ruins. The other towns besides Orange which have ruins of amphitheaters are Nîmes, Arles, Fréjus and Tours. According to Le Pelletier, the Orange reading would have brought fulfillment. It was the nominal property of William the Silent, leader of the revolting Netherlands. In 1561 the Calvinists took it. In 1562 the Catholics took it. In 1573 it fell to an adventurer named Glandage. In March, 1660, Louis XIV demolished its fortifications. In 1701, with the death of William III and extinction of the House of Orange proper, Louis settled a disputed claim by giving it to Francis Louis of Bourbon-Conti. On May 14, 1731, the latter "bequeathed" it to France.

CENTURY VII

43. Seeking to apply as many "nephew" quatrains as possible to Napoleon III, Le Pelletier applies this one to his desertion of the Italians with the Treaty of Zurich (October 17, 1859), and gives highly unconvincing data for the other details. The two unicorns probably refer to two persons each of whom used unicorns in his arms. But we have not found any likely candidates. Line 3 is very obscure.

44. This one, of course, must be applied to the execution of Louis XVI (January 21, 1793). As Le Pelletier gives it:

When a very good Bourbon will sit on the throne of France, bearing the hand of justice and a name longer than that of any other King of his line, this Prince, because of his flight to Varennes, will be unjustly condemned to the extreme penalty.

The long name, explains Le Pelletier, is long because there was no other French king to that time who was the sixteenth of his name. The application stands up well enough. Whether Nostradamus' or not, it was in print at least 150 years before its "fulfillment."

73. Except for the very interesting last phrase "put on the throne" (which perhaps mean that the verse should be worked out for Henry of Navarre), all is obscure here.

80. This very curious quatrain has been applied to the American Revolu-

tion, John Paul Jones and the rise of the United States. If the plural in line 3 is just for uniformity with the *Britanniques*, the characterization is not a bad one of Jones, who raided the English coast in April, August and September, 1778. Garençières agrees with this in 1672, having it "Scottish Pirates shall be, who shall rebel." However, the relationship between the West and the British Isles in line 1 is somewhat anomalous. Possibly it is connected with 1066.

82. Though they are the subject of numerous quatrains, this is the only one in which the word *Protestant* appears. Barbarian properly refers to an Algerian corsair, but may be used for Moslems in general.

83. This quatrain seems to concern a bride deprived of her husband on her wedding night.

CENTURY VIII

1. It is rather remarkable that all six of these can be applied with various degrees of aptness to the period between World Wars I and II. They are somewhat suspiciously lucid for Nostradamus. This one might be entitled *Sitzkrieg und Blitzkrieg*.

2. Here we can place appeasement. Somehow or other Roberts (1947) gets out of this ". . . relations between powerful industrialists and leaders of labor organizations shall not be settled soon, unless a greater spirit of cooperation develops."

3. This one is rather vague. Line 4 might be applied to the Roosevelt-Churchill friendship and its adverse effects on the wolves of the Rome-Berlin Axis.

4. Here we have appeasement again.

5. Could this one be applied to the United States and Lend-Lease?

6. Vienna was the first victim of the Nazi juggernaut. Of course, *Vienne* might refer equally well to the town in Dauphiny.

CENTURY X

100. This remarkable prophecy came rather close to fulfillment as specified. As Le Pelletier gives it:

On March 10, 1661 (the morning after the death of Cardinal Mazarin), the great King, Louis XIV, the heir of the lilies [footnote: The toads were the ancient insignia of France, under the first Merovingians; and the fleurs-de-lis were not substituted for them until the reign of Clovis, son of Childeric I and founder of the Christian Monarchy of the Frankish Kings], who will then be reigning in France, will seize the reins of State with a firm hand and will subject all to himself.

By this, line 4 would have to be taken as a statement of intentions rather than of fact. It is interesting to see Jaubert's comment (1656, p. 74) on the verse, written four or five years before it was to take place:

By this quatrain the King of France would appear to be Emperor of the World in 1660. One may indeed hope for this, but it does not seem likely to be accomplished; however, the true Nostradamus seems to predict that he ought to be Emperor soon. May God will it for the maintenance of his Church, and of this very Christian Kingdom.

Jaubert also points out that the verse was doctored up previously to yield the date 1593, with the last line changed to "The great King of the toads will route his enemies," all for the greater glory of Henry of Navarre.

CENTURY XI

91. The setting of lines 3-4, obscure as they are, is clearly in Provence, but the location of the distorted names of line 1 is subject to more doubt. If Meusnes, it is located east of Saint-Aignan, while Manthelan is about thirty miles to its southwest.

97. This one is set in eastern France. Villefranche is about twenty miles down the Saône from Mâcon. Moulins, capital of the old Duchy of Bourbon, is about seventy miles west of Mâcon. Châlon-sur-Saône is about fifty miles north of Mâcon.

CENTURY XII

4. All is completely obscure here but Provence. Could *Denté* be the Italian poet? The style suggests a Presage Nostradamus had left over from an Almanac.

24. The setting for this one is quite far-flung. Guienne was the huge province of the Southwest. Poitiers lay to the north of it. Montluel, ten miles east of Lyons, was in Bresse and thus legally part of Savoy till 1601. Vienne is about twenty miles down the Rhône from Lyons.

36. This one was fulfilled suspiciously well. Famagusta on Cyprus fell on August 6, 1571. Nicosia fell after a forty-five-day siege; twenty thousand men were put to the sword by the Turks. On October 7, the Ottoman navy suffered disaster at the epic Battle of Lepanto, in the rock-girt Gulf of Corinth. The Moslem fleet consisted of a large contingent under Uluch Ali, Dey of Algiers.

52. Aiguesmortes is a once-great seaport, from which Louis IX embarked on his Crusades, located on the western mouth of the Rhône. There is an Essoyes, but it is far to the north, about twenty-five miles southeast of Troyes in Champagne.

55. A quatrain that reads like a typical Presage from the Almanacs.

56. The subject here is undoubtedly the civil wars of religion.

59. Another one on the 16th-century religious struggles in France.

62. Château Trompête and Château du Hâ were both at Bordeaux in the Southwest. Blois, about 210 miles northeast of Bordeaux, seems to have been

seen by Nostradamus as the seat of a great new king. It was closely associated with the reigning house of Nostradamus' day (see 1044).

65. The Gironde is the estuary of the Garonne River. Langon is about twenty-five miles up the Garonne from Bordeaux.

69. This one is easily the most interesting of the fragmentary Century XII. It obviously concerns another of the frequent attempts of the Duke of Savoy to subjugate and annex Geneva, just over their northern borders. From 1451 to 1522 the House of Savoy had controlled the city through its Bishop, who always happened to be a scion of the House of Savoy.

The last attempt by Savoy to take Geneva was in a daring raid on the night of December 11, 1602. Under the pretext that Henry IV was about to send Marshal Lesdiguières to capture it, the Duke of Savoy dispatched an expedition of two thousand men under an adventurer named d'Albigny. Ladders were put up during the night, but the Genevans roused themselves in time to fight off the invaders. However, there was nothing in history to explain either *Supelman* or the nephews. Part of the last line seems to have been eliminated by the censor, for reasons we will never know.

71. This utterly obscure verse may perhaps concern the religious wars of the 16th century.