



П. 6.4 / 34

УНИВ. БИБЛИОТЕКА
Ф. И. Бр. 14381

Wissenschaftliche Beilage zum Jahresbericht
der Zwölften Städtischen Realschule zu Berlin. Ostern 1898.

The Taymouth Castle Manuscript
of

Sir Gilbert Hay's

"Buik of King Alexander the Conquerour".

By

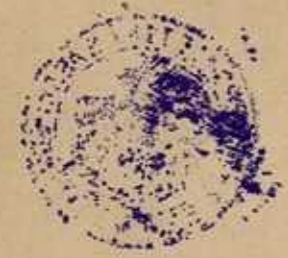
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BERLIN 1898.

R. Gaertners Verlagsbuchhandlung
Hermann Heyfelder.

1898. Programm Nr. 128.



*"Thair is na man vilhe out sum fall may vret.
So vorthee rederis, rycht hairtie I zow pray,
Quhen ze it reid, ze help it that ze may,
Syllabis or vordis heir suppois that I
Throw negligence I haue lattin pas by."*

About the year 1580, the Edinburgh printer Alexander Arbuthnot¹⁾ published a small quarto, the original title of which seems to have been "*The Avowis of Alexander*"²⁾. The only copy of it known to exist is in the possession of the Earl of Dalhousie. It has lost the sheet containing the title-page, as well as another sheet in the middle of the volume. A short sketch of its contents drawn up by Sir Walter Scott appeared in Henry Weber's collection of "*Metrical Romances*", Edinburgh, 1810, vol. i. pp. lxxiii—lxxxvii. In the year 1831, David Laing reprinted the only copy of Arbuthnot's book for the Bannatyne Club, under the title of "*The Buik of the most noble and valzeand Conquerour Alexander the Great*". But his edition, limited to about 100 copies, was not issued to the Members till 1834, and then appeared without any preface, notes, or glossary. A short Preface came out separately much later (1867), in Laing's "*Adversaria*", pp. 1—10. — In the concluding lines of the book printed by Arbuthnot, the author, whose name has not been handed down, speaks of having translated his Romance from the French, and of having, after seven years' hard work, completed it in 1438. The whole volume is divided into three parts entitled "*The Forray of Gadderis*", "*The Avowes of Alexander*", "*The great Battel of Effesoun*", which contain the metrical translation of two episodes connected with the Old French Romance of Alexander the Great, viz. "*Le Fierre de Gadres*", "*Les Voux du Paon*". The French original of Part i., "*Le Fierre de Gadres*", is to be found in Michelant's edition of "*Li Romans d'Alexandre*", Stuttgart, 1846, pp. 93—190, though not exactly in the same shape as it lay before the Scottish translator. Besides a good many deviations, abridgments, and enlargements, both texts show a very marked difference with regard to the order of the several tirades. For further information concerning this point, I beg leave to refer the reader to my Dissertation on Arbuthnot's book ("*Untersuchungen über das schottische Alexanderbuch*", Halle a. S., 1893, pp. 10—17). I only wish to add here that the Old French MSS. Bodl. 264 and Bodl. Hatton 67 at Oxford do not come much nearer to the Scottish "*Forray of Gadderis*", although they do not differ quite so widely from it in the arrangement

¹⁾ Alexander Arbuthnot, the printer, must not be confounded, as has been occasionally done, with his contemporary, the poet Alexander Arbuthnot. — See the "*Dictionary of National Biography*", vol. ii. pp. 59—60.

²⁾ See David Laing, "*Adversaria*", Edinburgh, 1867, p. 1.



of the various tirades. Amongst the Old French MSS. of "*Les Vœux du Paon*" preserved in the British Museum (Additional MSS. 16 956, 30 864, 16 888; MS. Harley 3992) and in the Bodleian Library (MS. Bodl. 264), the Additional MS. 16 956, from which I had an opportunity of taking a copy, seems to me, notwithstanding its somewhat different conclusion, to bear the closest resemblance to Parts ii. and iii. of the Scottish translation.

In the course of my studies preparatory to an edition of Arbuthnot's book which I have in contemplation, my attention was drawn to a hitherto unpublished MS. in the possession of the Marquess of Breadalbane, at Taymouth Castle, which contains Sir Gilbert Hay's translation of an Old French Romance on Alexander the Great¹⁾. David Laing, the first, so far as I am aware, that has mentioned this MS., says in his edition of Dunbar's Poems, 1834, vol. i. pp. 42—43, that Hay's work, a translation extending to upwards of 20 000 lines, was probably completed about the year 1460, and that the MS. in which it has come down to us, evidently appears to have been transcribed sometime before 1579, from a copy of "this noble buik" written in 1499, which was probably also imperfect. He expressly adds that Hay's translation is not to be confounded with the Bannatyne Club reprint of Arbuthnot's volume.

Nevertheless such a mistake has been repeatedly made, presumably because the two works have nearly the same title. Beriah Botfield, p. xxix., says of the Taymouth MS.: "A fortunate discovery of an old MS. volume at Taymouth Castle and the liberality of the noble Proprietor in communicating it, brought to light another and more important undertaking which Sir Gilbert Hay had accomplished by rendering the metrical romance of Alexander the Great into Scottish verse, at the request of Thomas, first Lord Erskine (properly second Earl of Mar, of the name of Erskine), who succeeded his father in 1453, and died in 1494. The work extends to upwards of 20 000 lines; but the imperfect state of the MS., which exhibits an evidently inaccurate copy of the translation, added to its great extent, may possibly keep it from ever being printed entire. But some obscure lines introduced by one of the transcribers, at the close of the volume, contain the information already alluded to, of its having been translated at the request of the Lord Erskine, by Sir Gilbert Hay, and of his having spent 24 years in the service of the king of France." — In a foot-note on this passage, Botfield refers as follows to the Bannatyne Club publication of 1831: "Extracts from the Buik of King Alexander the Conquerour, a MS. in the Library of Taymouth Castle, 1831. 4°. Privately printed by the Secretary of the Bannatyne Club." — He then goes on to say: "How long Sir Gilbert Hay may have survived, can only be conjectured. The Taymouth MS. is transcribed from another copy which had apparently been written in the year 1493, and the mode in which the translator is alluded to, indicates that he had been dead for several years. This serves to corroborate the mention of

¹⁾ With respect to Hay's Life and Works, I refer to Mackenzie, *Lives and Characters of the most Eminent Writers of the Scots Nation*, vol. iii. — David Laing, *The Poems of William Dunbar*, Edinburgh, 1834, vol. i. pp. 42—43. — Beriah Botfield, *Sir Gilbert Hay's "Buik of the Order of Knyghthood"*, edited in 1847 for the Abbotsford Club, where some extracts are also given from Hay's other prose-translations, viz. "*The Buik of Battels*" and "*The Buik of the Governauce of Princes*". — E. J. G. Mackay, *The Poems of Dunbar*, Part iii., Appendix, pp. cexxv.—cexxvi., published in 1888—9 for the Scottish Text Society. — Thomas Bayne in the *Dictionary of National Biography*, 1891, vol. xxv. pp. 264—265. — An edition of Hay's "*Buik of Battels*" by J. H. Stevenson is in preparation for the Scottish Text Society.

his name among the deceased Scottish Poets who are celebrated by Dunbar in his Lament for the Deth of the Makaris. Cf. Dunbar's Poems, ed. by D. Laing, vol. i. pp. 42, 214. Edinb., 1834. 8°."

But, strange to say, in this very passage referred to by Botfield, Laing expressly warns us against what Botfield asserts in such an apodictic form, viz. the identifying of Hay's work with the Bannatyne Club Publication. Astonishing as this apparent contradiction may seem, it becomes all the more puzzling when we see that Botfield's edition of Hay's *Buke of the Order of Knyghthood* is generally said to be the work of David Laing, so, e. g., in the *Dictionary of National Biography*, vol. xxv. p. 264 and vol. xxxi. p. 402, and in Lowndes, *The Bibliographer's Manual*, vol. vi. p. 38, where we find, as No. 27 of the Abbotsford Club books: "*The Buke of the Order of Knyghthood*, translated from the French by Sir Gilbert Hay, from a MS. in the Abbotsford Library. Edited by David Laing, Edinb., 1847. Presented by Beriah Botfield Esq." — Granting these statements to be correct, still the fact remains that the Introduction bearing Botfield's name must certainly be his own. Even then it must strike us as equally astonishing that Botfield should not have looked more closely at the passage to which he refers, and that Laing should have overlooked such a mistake in the Preface to the work edited by himself.

However this may be, it is no doubt owing to Botfield's mistake that Dr. Mackay, in his excellent Commentary on Dunbar's Poems, repeats the same error when saying: "It — scil. Hay's translation of a French metrical romance on Alexander the Great — has been reprinted by the Bannatyne Club, 1831, from a MS. of Lord Breadalbane at Taymouth", and that Bayne, l. c., expresses himself in a similar sense: "The work is only extant in a MS. at Taymouth Castle, which seems to have been written in 1493, after the translator's death. It has never been printed in full, but copious extracts were printed for the Bannatyne Club in 1834." — In contradiction to these assertions, David Laing, in his "*Adversaria*", had again declared the Bannatyne Club edition to be based on Arbuthnot's book. In the same passage, we learn that it had been his original intention to edit the Taymouth MS. also, but that he had subsequently allowed this plan to fall asleep, "partly on account of the extent of the work, extending to about 40 000 lines" (p. 2).

I must not omit here to observe that from C. Innes's introduction to "*The Black Book of Taymouth*", Edinburgh, 1855, it would appear that there are two copies of Sir Gilbert Hay's metrical translation at Taymouth, whereas Laing, in his "*Adversaria*", mentions one only. Professor Innes, speaking of Sir Duncan Campbell's fondness for collecting books, says in the Introduction, p. vi.: "One of his favourites, in which he evidently much delighted, was '*The Buik of King Alexander the Conquerour*', a ponderous romance in MS. This, which has never been printed, is a translation of the great French Roman d'Alexandre, executed by Sir Gilbert Hay, c. 1460, and extends to about 20 000 lines. Two copies are at Taymouth; both apparently transcribed for Sir Duncan, who has written his name repeatedly in one of them, with the dates 1579, 1581, 1582. The other copy contains at the end Duncan Laideus's testament, which will be mentioned hereafter."

In the face of all these contradictory statements concerning the Taymouth MS., it was most important that I should consult the MS. itself, and thus get a clear idea of what it is like, and how it stands in relation to Arbuthnot's volume. Thanks to the kind intervention of the Scottish Text Society, and especially through the friendly efforts of their Secretary, the Rev.

Dr. Gregor, who, on the 4th of February, 1897, was, to the regret of all who knew him, removed by death from amidst his numerous literary works and plans, the noble owner of the MS., the Marquess of Breadalbane, consented in the most courteous and obliging manner to have the MS. sent to the University Library of Edinburgh for my inspection. Adverse circumstances, such as the Marquess of Breadalbane's temporary absence from Taymouth Castle, having unfortunately delayed the sending of the MS. for about a month, it did not come into my hands till three weeks before the expiration of my leave of absence (September 1896). Short as was the time which I had at my disposal, it sufficed for me to draw up a short summary of the Scottish text, and, moreover, copy out some extracts by way of specimens illustrative of Hay's language.

Before entering into the details of my analysis of the Taymouth MS., I may perhaps be allowed to make the following remarks. In opposition to C. Innes's assertion already alluded to, Mr. Webster of the Edinburgh University Library, who, at my request, had been so kind as to ask the Marquess of Breadalbane about the second copy, was told that there exists no other copy of Hay's metrical translation at Taymouth. The MS. which had been so courteously placed at my disposal, proved to be the one mentioned by C. Innes in the second place. The text given in it contains about 20 000 lines. The number 40 000 in Laing's "Adversaria" is plainly due to a misprint, the author having the right number in his annotation on Dunbar, l. c. — That Laing is perfectly right in denying any identity between the Taymouth MS. and Arbuthnot's book, is at first sight obvious from mere external evidence, the metre being entirely different in the two texts. Whereas Hay's translation is written in the rhymed couplet of verses of five accents, Arbuthnot's version is composed in the four-beat couplet. With regard to the contents of the two texts, there is another great difference — Hay's work gives the whole of the fabulous History of Alexander the Great, from his birth to his death. The two episodes of "The Forray of Gadderis" and "The Avowis", which make up the subject-matter of the 14 000 verses contained in Arbuthnot's quarto, are likewise to be found in the MS., namely in folios 42b—50a and 90a—110a respectively, but in a materially altered and considerably abridged form, being condensed into ca. 2500 verses¹⁾. As regards the language, one point of difference may be worthy of special note, namely that the author of Arbuthnot's impression carefully avoids rhyming such a word as *ey* (O. E. *éage*), or *he* (O. E. *héah*), or *dey* (Icel. *deyja*), where the *e* was originally pronounced with a final guttural, with such words as *be* (O. E. *béon*), *he* (O. E. *hé*), *veritie*, and the like, in which there is a pure *e*, without any after-sound²⁾. But in Hay's translation, such distinctions are all but entirely lost.

As to the question at what time the Taymouth MS. was written, we are told in its concluding paragraph, which will be quoted at the end of this dissertation, that it was completed on Aug. 21, 1499 (not 1493, as Bayne and Botfield have it). Judging, however, from the apparently more modern handwriting, there is every reason to suppose with David Laing that the Taymouth MS., along with the concluding paragraph just referred to, was transcribed much later, in my opinion not before the middle of the 16th century, from a MS. written in 1499. Laing's

¹⁾ To render a comparison between the two Scottish versions of "The Forray of Gadderis" and "The Avowis of Alexander" possible, I intend elsewhere to publish *in extenso* fol. 42b—50b and 90a—110a of the Taymouth MS., since the limited space of the present dissertation does not admit of their here being given in full.

²⁾ See P. Buss, *Anglia* ix. 493.

supposition that this MS. of 1499, which the scribe of the Taymouth MS. had before him, was also imperfect, seems to be owing to, or is at least borne out by, the fact that in the place of the missing introductory chapters of the Taymouth MS., there are a good many pages left blank. In the same way, in fol. 223b—224a, there is a blank space indicating a gap of about 80 lines. Here, too, it appears, the transcriber was left in the lurch by his original.

The Taymouth MS., a ponderous, small folio, shows, on its first leaf, the entry: "*Ex libris domini ducani Campbell de Glenmerquhay, miles etc. finis Amen*"; and a little farther below: "*Be me, Johne*". Then come thirty-six blank leaves, which are followed by 229 written leaves containing Sir Gilbert Hay's translation of the Old French Romance of Alexander. The introductory part as well as the beginning of the story is wanting, so that the text commences in the very middle of a period. These 229 rather densely written leaves (having, on an average, 45 lines to a page) form perhaps only one third part of the volume, being followed by about twice as many blank leaves. The end of the manuscript volume is taken up by an anonymous poem of 63 seven-line stanzas (ababbcc) containing, in a different hand from Hay's work, "*Duncane Laidir alias Makgregor's Testament*", with an Appendix of 16 lines, entitled: "*Off the M' Gregouris Armes*". This interesting Testament has been discussed and printed by C. Innes in the "Black Book of Taymouth Castle", pp. xi.—xv. and 147—173.

The beginning of Hay's translation, which has not been preserved, most probably contained the introductory remarks on the part of the translator, and then went on to describe the flight of Anectabanus, King of Egypt, to the Macedonian court, and his intercourse with Olympias during her husband's absence. The first of the written pages¹⁾ treats of King Philip's victory and triumphant return. It begins as follows:

(Fol. 1a)

That monny hardie knycht of gret renoune
 Into the feild var slaine and strikin downne.
 The facht vas ferce and fell, the stour vas gret;
 Thay var sa vext vithe pulder and vithe hett,
 And as thay stuid almaist confusit thus,
 Sa come sleand ane dragone meruelus
 And strak upon the prince of Armene
 Qubilk slew sik multituide of his menze.
 He schaw as gold, his fethram vas sa fair,
 And euir he flaw abone thame in the air,
 And on thair battell strak on euerie syde,
 That thair vas nane his dintis durst abyde.
 The king of this in hart vas vounder proude,
 Auant his baner and cryit his senze loude,

And euir the dragon derflie could tham deir,
 It vas na meid to fecht vithe sword and speir.
 Scho schot sic fluchtis of fyre baithe ferce
 and fell,
 Lyk as ane feynd had sleand cum fra hell,
 That thair vas newir man couthe mak debait,
 Bot faist thay fled ilkane a sindre gat.
 King philip saw and follout on the chase,
 And this his countrie hail he conqueist hes.
 Quhen he had put his land in gouernance
 And maid his officiaris and his ordinance,
 He passit hame againe in his cuntrie
 And left that neidfull vas of his menze,
 And quhen he till his paleice cuming vas
 He mett his spous, the quein Olimpeas

¹⁾ In numbering the leaves, I shall not take into account those left blank.



Scho kissit him, said: "Welcome mot ze be". Bot newertheles I ken richt veil the cace".
 And he beheld so gret vithe child vas scho. Vithe that begane to greit olimpeas.
 "Olimpeas", he said, "quhat may this meine? "Lat be", he said, "thow sall be vyte no thing;
 I veind ane richt guid voman ze had beine. The goddis ar mair maister than the king."

Then follows (fol. 1b): "*Of the visioune that come to king philip*". — At a festival proclaimed by the king, Nectabanus appears in the form of a dragon and kisses the queen. Philip believes him to be a messenger sent by the god Ammon. In the following night (fol. 2a), the king dreams of a miraculous egg, which Aristotle explains to portend the supernatural birth and premature death of a future conqueror.

(fol. 2b) Now man ve spak of quene olimpeas,
 Qubilk till hir tyme rycht neir approchand vas.

Numerous prodigies accompany the birth of Alexander, whom Philip declares to be his own son. His outward appearance, his mental abilities, and physical strength, his education by Nectabanus and Aristotle are described (fol. 4a). During a lesson of astrology, Alexander throws the sorcerer over the parapet of a platform. Nectabanus dies, after having revealed to his pupil the secret of his birth, which Olympias does not hesitate to confirm. But she advises her son to suffer Philip to continue in the belief of Alexander's being the son of the god Ammon. At the age of twelve, Alexander learns the use of arms. He tames a wild horse, named Busefall. Calling to mind an oracle relating to this horse, Philip now sees that Alexander is destined to be his heir and successor. He sends him on a warlike expedition against the rebellious King Nicolas of Persia and Media. The young prince meets his insolent opponent, and after having appointed a day and place for fighting, they part in anger. While they are preparing for a decisive battle, Samson, son to King Omar, arrives at the Macedonian camp (fol. 12b). Having been imprisoned by his uncle Dare for seven long years, he has at length made his escape. He at once distinguishes Alexander from amongst the courtiers by whom he is surrounded. The king receives him with great honour, and sends him to Nicolas as the bearer of a summons to submit. The latter attempts by stratagem to draw the messenger on his side; but in vain. Samson returns to Alexander, accompanied by an old friend of his father's, whom he has discovered in the army of Nicolas. Now follows a long description of the battle, in which A. defeats and kills his enemy. In this description, fol. 23b—26b (headed: "*Quhow Alexander and king Nicolas faucht hand to hand*") are evidently written in a different hand from the rest of the MS. — After the victory, the Conqueror receives a letter from his mother to the effect that Philip, having repudiated her and disinherited him, as being the son of Satan, has offered his hand to Cleopatra, niece to "Jonas, Seneschal of Grece". A., hastening to her assistance, reaches the court in the midst of the festival in honour of the intended marriage. He kills Jonas, and makes fun of the staggering and stumbling king, who tries to attack the intruder. Philip is eventually compelled to send away Cleopatra, restore Olympias to her rank, and re-instate A. as his heir. — Soon after, heralds sent by Darius arrive at the court of Macedonia demanding a tribute. Philip falls into a violent passion and threatens to hang them, but, appeased by their representations and remonstrances, allows them to depart unhurt. He refuses their sovereign's demand, and sends him word that A. shall punish his arrogance. While A. is in Armenia, a body of traitors led by Pensonias of Brytaingne attack King Philip and mortally wound him.

Alexander, on his return, hangs all of them on the gallows, with the exception of Pensonias, whom he leads in fetters to the bedside of the dying king. Philip strikes off his head, and then expires in the happy consciousness of having had his revenge.

A. mounts the throne and is solemnly crowned. He summons a parliament, and resolves on making war against Darius. After taking possession of Turgantes, Illary, Stalone, Italie, he dispatches messengers to Spainze, Gallik, Lumbardie, Lytill Britane, Germanie, lays Greece under tribute, and crosses over to Africa, where an oracle of the god Ammon predicts his future fame and early death. In the town of Stalone, henceforth called Alexandre, he causes a temple to be built in honour of Serapis and Ammon. He orders the bones of Jeremie to be deposited in this temple, where, as we are told, they continued to lie until Pope Sylvester, whom King Constantinus had placed over the whole of Romany and Germany, had them transferred to Constantinople. A terrible plague of serpents is at once put a stop to by Alexander's pious deed. The hero then marches his army against Jerusalem. With his permission, the inhabitants of that town send messengers to Persia formally renouncing their allegiance to Darius, after which they surrender to the Macedonian Conqueror. Sidon and Carthage are likewise taken by him; but when approaching the walls of Tyre, he meets with a stubborn resistance. The Tyrians, under the command of Balis, most vigorously vindicate the cause of Darius, whose vassals they are. Duke Betis sends them a reinforcement of 20 000 men. Dreadful skirmishes engage before the walls of Tyre. Seeing that the blockade is prolonged, A. sends 700 men out on the "forraye of Gadderis". This episode, which extends over 3312 verses in Arbuthnot's book (pp. 1—105), is, in the Taymouth MS., reduced to 678 verses (fol. 42b—50b), and begins thus:

Off the forraye of Gadderis.

The king ordanit his castell veil to keip	Becaus the towne traistit reskew vithout;
Upone ane craige in middis of the deip,	Thay vald not zeild, bot held thame stif and
And garnisid ¹⁾ to keip that na veschall	stout.
Suld to the towne be sey bring na victuall.	To gouerne thir sewin hunderithe knychtis vas
And syne land sidlingis befor the towne	Ordand Emenedus and perdicas,
He gart ordand ²⁾ sa gret provisioune	Leonides, Caulus, and Liconore,
That na mycht haif ischew nor entre	Philott, Nemas, Samsone, and Doridor.
Into the tovne, nother be Land nor sey.	Thus semblit thay and to the forray gaine.
Bot than the tovne sa hudge michtie vas	Emenedus vas ordand thair chiftane.
That thair was na defalt vithe in the place,	Thay var of chois sewin hunderithe knychtis
Bot anerlie of men and verioruris.	keine,
Bot in the oist yame neidis furriouris,	Qubilk everie knycht veill ane chiftane mycht
(fol. 43a)	haif beine.
Quhairfoir the king, to mak his purveing,	And all yat nicht armit on hors thay raid,
Sevin hunderithe knychtis ordand in forraying	And in the vaill of Josophall thay baid,
To pas furthe and to fetch thame victuallis,	The quhilk vas full of riches and of guid,
And to furneis thame and garneis thair battellis,	Of corne, cattell, vyne, and lyvis fuid.

¹⁾ garnisoun? ²⁾ ordane?
 XII. Städt. Realschule. 1898.

Than in the morning quhan it vas Licht of Day,
 Of fat cattell thay saesit ane nichtie pray,
 And vther thing that vas to thame mistere
 Thay tuik vithe thame and thocht to mak gud
 chere.

The pray vas saesit, and futmen for to cache
 Of discourriouris thay send about the vache.
 Thay draif on fast, of na man stuid thay aw,

The following verses of Hay's translation (Taymouth MS. fol. 50b) correspond to the conclusion of Arbuthnot's "Forray of Gadderis":

(fol. 50b.)

Thus of the battell brokin vas the array,
 Thay socht the feild and helpit nakit men,
 And hand thair voundis, as thay nicht best do
 then.

Emenedus and Liconor sa mekill bled
 That into sound thay fell doвне in that sted.
 Vithe that the king his handis vrestit,
 Sayand: "Alas, my god, in the I traistit!
 Now am I sicker, and I tyne this diery,
 Adew fra me the flour of victorie!

Now sall I never haif ioy into my hairt,
 And I may haif my memberis hale and quart,
 Quhill I his blude se sched into the place
 Quhilk hes me rest sa royall a riches."

In fol. 51a—54a, we are told how A. takes the town of Gadderis, pursues and kills Duke Betis who has made his escape through a postern, and then returns to Gadderis. In the meantime, Duke Balys, confident of being soon rescued by Darius, has destroyed the Macedonian fleet and siege-works at Tyre. In all haste, A. repairs thither, renews the siege, and succeeds in taking Tyre by storm. Balys is killed in the assault, and the town is mercilessly sacked and destroyed. — Darius hears of, and greatly wonders at, Alexander's exploits. Nevertheless he believes him still to be an inexperienced lad. Giving way to his anger and resentment, he sends him an insulting letter (fol. 54b):

And send till him ane message haistalie
 Vithe certane bairnis and playokis scornandly,
 That vas to say a goldstaf and a ball,
 And ane scourge stik to dryf a top vithe all.

At the end of the letter, Darius scornfully bids him return to his mother, and indulge in boyish sports with his playfellows rather than run the risk of being hanged in Persia:

¹⁾ A line seems to be missing.

"Thairfoir I send the here a playand ball,
 And ane golf staff to driffe the ball vithe all,
 As bairnis dois in cieteis for to play."

A. dismisses the messengers of Darius with a defiant answer implying that he will most cruelly chastise his insolence. In his "Epistill to Antiochus of Antioche", Darius asks for assistance, and in return, Antiochus advises him not to underrate his young adversary. On being informed of Alexander's having made Andronyakis king of Jerusalem, Darius writes another letter, again urging his enemy to return to his mother. Full of disdain, he even sends him a bag of gold with which to defray the expenses of his journey home. It so happens that A. is actually obliged to hasten to his mother who has suddenly fallen very ill; but before leaving, he sends a message to Darius promising an immediate return. After several victories gained on his way back, he reaches his country, where the joy of seeing her son again, at once restores Olympias to health. — The town of Thebes (fol. 61a) refusing to do him homage, he makes use of all the arts of war in blockading it:

(fol. 61a)

Vithe that ane menzie gart he ga thame till To gif ane salt, sayand thay var bot churlis, And the harnes to the vallis hurlis, And sum vithe mattokis begaine for to myne. Sum schot vithe gunnys and sum vithe ingyne, Sum uther vithe culverynnis and vithe crapal- dynis, And vther sum vas fechtand in the mynis, And sum maid fyre as he as all the vallis, And this the tovne seigit about at all is:	Sum kest vithe gynnys dede hors in the citie, Sum small stains yat nane fra thame mycht see, Sum vithe slungis and sum vithe crawykyuis, Vithe vtheris mony maneris of ingyneis, Vithe sum fyre arrowis, vithe stains of irne red het Schot out of gunnis to burne quhair ewer thay bet. Sum set to sowis for to sawe the minouris, Sum vithe bumbardis strak doвне the heest touris.
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Thebes being reduced to ashes, it is the turn of Corinth, Plataea, and Athens. In Athens, Transagoras, who has fled thither from Corinth, and Demosthenes excite the people against A. They dissuade the citizens from complying with what A. demands. Accordingly, the Athenians refuse to give up to him the flower of their priests and philosophers, though they send him rich presents. By means of arguments drawn from astrology, Aristotle finally succeeds in mediating between the king's wrath and the citizens' obstinacy. The Macedonian hero enters the town in triumph, and great festivals are held in his honour. In the centre of Athens, there is a lofty column "made by Plato", from the top of which a lantern lights up the country far around. — After having broken the stout resistance of Lacedaemon (fol. 65a), Alexander successively takes Alberiane, Cattirpala, Olernit, Locrus. Darius now begins to feel alarmed and assembles his council. A prince of his retinue secretly passes over to A., offering to betray his sovereign into the hands of his enemy, but A. nobly declines to accept such a shameful offer. Again proud and boastful letters are interchanged between the two kings. In consequence of what Ammon has advised him in a dream, A. undertakes to visit the hostile camp in disguise. Accompanied by one of his nobles, he comes to the river Tigris, which always froze at night, and melted at dawn. He crosses the frozen river alone and reaches Persepolis. On pretence of being a messenger from A., he enters the palace of Darius and challenges him to submit,

fix a day for battle. Though entertaining some secret suspicion as to the person of the messenger, Darius hospitably invites him to table (fol. 70a):

Than Alexander vas serwit in coupis round,	The king persawit and saw that yai thoct ferly
Of quhilikis ilk ane var vorthe ten thowsand pund,	And till ane prince he sayd quhilik satt him by:
And als sa fast as he had tomeit his coppis,	"Men ferleis that I tak thir couppis here
The coupis of gold intill his bosoume stoppis.	And turs thame but leif of officeir.
(fol. 71a)	I traistit that 3our custome var as oureis is,
The officiaris his maners thay beheld	For Alexander ane prince of sic honour is
And to the king alhaile the maner teld,	That, quhen he sendis the vyne in coupis thus,
The quhilik bad thame to spaik thairof na thing:	They drink the vyne, ye couppis vithe yame yai
"Percais it be the custome of his king."	turs.
This answeire maid king Dare rycht courteuslie	For quhat he giffis fra him, cumis never againe."
And ay beheld his maners soberlie.	

His person being recognised by one of the courtiers, the pretended ambassador abruptly leaves the hall, kills a torchbearer who has stepped in his way, mounts his horse, and, crossing the already melting ice of the Tigris, gets safe to the opposite bank, whilst most of his pursuers perish. — Darius is praying in his temple, when the image of *Exercises* suddenly falls to the ground, which shows him that his own destruction is near at hand. Though full of dire misgivings, he prepares for a decisive combat. In the ensuing battle, his army is thrown into confusion. His very elephants, on this occasion, prove of no avail. He takes to flight and writes to King Porus of India for help. With the reinforcements sent by Porus, he ventures another battle near Tars (fol. 75), but is once more beaten. His soldiers, for the most part, perish when fleeing across the Tigris. Being wounded himself, and despairing of his fate, he escapes to Persepolis, where he shuts himself up in his palace. Meanwhile, A. visits the tombs of Darius's ancestors in the temple of *Marcus*. These, his generals urge him to destroy, which he refuses to do. He sends messengers to his enemy's mother, wife, sisters, and daughters, begging them to be of good comfort. When the wife of Darius, overcome with grief, suddenly dies, A. generously undertakes to bury her with funeral honours. Darius now yields so far as to let him know that he is willing to give him his daughter *Roxana* in marriage and one half of Persia; but A. insists upon his entire and unconditional submission. In this extremity, Darius has recourse to treachery. He promises the hand of his daughter to one of his warriors on condition that he shall kill his mortal enemy. The Persian, dressed as a Macedonian, enters the hostile camp with the intention of slaying A.:

Than Alexander in takin of his enseinze
Had ordand for to bere on all his menze,
As ve do here the cors of sanct androw
Or sanct Dynys of france ye kynd avow,
Sa vas yat prince in ved of macedone
And Alexanderis takin him bere vpon.

The traitor slightly wounds Alexander, who generously pardons him. This plot having failed, Darius again sends to Porus for help (fol. 80a), and harshly repulses his mother *Radagone*,

who exhorts him to obey the mighty Alexander. But he is defeated for the third time. Having sustained enormous losses amounting to 1 500 000 men, the unfortunate King of Persia, when trying to make his escape, is mortally wounded by two of his own people. He dies in Alexander's arms.

On the death of Darius, A. mounts the throne of Persia. The murderers of Darius, being found out by a stratagem, are "*hingit, dravin and hedit*". A. then weds *Roxana* and sends a letter to Aristotle, ordering him to come to Persia and bring news of *Olympias*. Here (fol. 87a—87b) Hay episodically inserts what appears to be a Scottish version of an Old French fabliau, viz. "*Le Lai d'Aristote*" by *Henri d'Andeli*¹⁾. When, however, compared with d'Andeli's work, the Scottish text is found to deviate from the former in some details and to be, moreover, considerably abridged. It runs as follows:

(fol. 87a.)	Bot Aristotill of na tresoune had mynd.
Aristotill than quhilik vas rycht straitly sted	He vas sa blindit vithe hir he bewtie,
Vithe ane Lady quhilik lang tyme luifit he had,	He rekit nocht bot his vill of hir had he.
Vas laithe to travell out of yat cuntrie;	And in ane gairding thay met in ane morning;
His hart sa helaly on hir set had he.	Bot scho had varnit the ladyes and the king,
Scho best belouit vas sum tyme vithe ²⁾ king,	And naine of thame had of ane vther vit,
For he had hir lang tyme in mentining.	Sa suttely vithe slicht scho governit it,
In macedone vithe his mother scho vas	And ordand thame till sit intill ane toure
And best belouit vithe quein olimpeas,	Quhair thay nicht se, and let thame vit the hour,
Quhilik in the first groving of thair amoris ³⁾	And tymely in ane may morning him met
Scho gart the king stand in the heest tour,	Into the gairding quhair that the tryst vas set.
Quhen Aristotill hir first desyrit had,	He keipit tryst and come he tyme of day
And in ane gairding traist scho till him maid	And in ane herbere thair in the gairding lay,
To mete hir airly in ane may morning	Quhill that scho come hir cunnandis for to keip;
In that gairding, to here the foullis sing,	And Aristotill vpon hir tuik guid keip;
Sayand he sould haif thair hir ⁴⁾ hairtis list	Scho vas sa lustye in hir protratoure,
In that gairding that naine bot thay tua vist.	Mair angellyk na erddie creatoure;
And als to Aristotill scho gart trov	(fol. 87b.)
That in that tyme scho maid ane rekles vow	Scho vas baithe round and polyst in guid plyte.
That never man sould haif of hir his list	Ane sark scho had of smelkyn sandell quhite;
To ride on hir, bot gif scho raid him first	Hir kirtill syne vas of ane claithe of gold
Vithe sadill and brydill girdit veill and fast,	Vithe pretius stanis maist richelie to behold;
Quhilik Aristotill consentit at the last,	Ane mantill syne of grene dowall veluatt,
And he himself the ryding gere sould get,	The bordouris all vithe pretius stanis var sett.
And on his bak the sadill scho sould sett,	Hir hare vas fare brovne lokerand but a kell,
And als the brydill bukit on his heid.	And thairin sett ane pretius cornevail;
Sa vas his vit vithe beawtie fra him reved.	All baire futtit, in hir hand ane mateine buik,
The tryst vas haldin and keipit in the kynd,	It vas ane lusty sicht on hir to luik.

¹⁾ Edited by A. Heron, (Œuvres de H. d'Andeli, Paris, 1881.

²⁾ Add: *the*.

³⁾ Read: *amour*.

⁴⁾ Read: *his*.

Quhat vas thair mare bot he vas sadlit sone,
 And scho lap on vitheouttin langere hoine,
 And syne scho raid the gairding round about.
 Vithe that the ladyes sone yai gaif ane schout,
 And als the king ane lytill dryly smylyt.
 Than Aristotill leit him richt evill begylit,
 And vp he gat and of the gere couthe rais
 And thoct for till haif slaine hir in the plaice.
 Bot or he micht the sadill fra him lay,
 Scho lap the gairding oure the narrest vay.
 He vas sa va that vitles nere he vedis,
 And him repentit of his rekles deidis,
 And syne in vrathe he passit fra the king
 And to him vret quhov luif ourcumis all thing,
 And thairof made a buik into that plaice,
 How mony kyndis of peramouris thar vas,

In accordance with Aristotle's advice, A. gains the affections of the Persian nobles by dint of liberal gifts. He then appoints his wife Roxana to govern the state in his absence, and sets out for "Inde maior".

(fol. 89b.)

Sa it befell in middill ynde maior thair vas
 Ane vidowe quene yat vas rycht fare of face,
 Of Candiss scho vas quene and emprice,
 Quhilk vas ane vorthe voman bayth var and vise.
 For the gret los, lordship, and honour
 Quhilk scho hard of that vorthe empirour,
 Scho gaif him sic ane favour and ane luif
 That scho had lever but schame, lak, or reprufe
 At his plesance a nycht vithe him convers
 Na all the gold of ynde maior and pers,
 And kest the vayis how scho mycht get knowledge
 Of his persone, his stature and his visage.
 Sa purposit scho to send thair suttelye
 Ane painter quhilk of craft vas maist slichty,
 To paynt his fassioune and his pbisnomie
 Vithe all the portrature of his body,
 And in hir secreit closett scho it held
 And every day oft tymes it beheld.
 Syne till him send scho gret embassatry

And of guid vemen and thair guid chewis,
 And quhow vyse men ar desaut vithe schrevis,
 And sic ane vengeance ordand he to tak,
 Sen biddervart that never vas seine ye mak;
 For mony a thousand sic vemen sen that day
 Vas vithe his clarkis ourriddin, I dar veill say
 And dayly dois and ever maire sall do,
 Bot sum assythe be maid the partye to.
 And quhen the king the tressoune saw contravit,
 His hairt fra hir vas helalye removit,
 Na never efter plesance of hir he tuke,
 Na vithe guid vill vald never vpon hir luik,
 Bad Aristotill tak hir and do his best.
 Than efter all thing veill amendit vas.
 Scho luffit him best and maist vas in his grace.

Vithe giftis and revardis richt nichtely:

Ane hunder palfrayis quhite as onny milk,
 Saidlit and trappit all vithe gold and silk;
 Fyftie chariottis all chargit vithe armouris
 Quhilk ordand var for Lordis of honouris,
 That is to say vithe mass and hawbirgeounis,
 Helmis and scheildis of new fassounis.
 Of grundin gold ten chariottis scho send
 And uther ten of cunzeit for to spend,
 And maid him homage and sewta for his landis¹⁾,
 Thinkand to haif him for hir avin husband,
 Qubareat the king of ynde vas grevit sare,
 And thoct to mak hir vere vithe all pover.
 Than had scho tua²⁾ sonniss sould be hir are,
 Quhilk vare bayth vise, vourthe men and fare,

(fol. 90a.)

And becaus the land movit of hir syre,
 For all hir lyfe scho brukit the empire
 And vald never lat hir sonniss tak the crowne,
 Hir to degarde na put hir honoure dovne.

¹⁾ Read: *fewta* for *his land*.

²⁾ Read: *three*. Cf. fol. 173b ff.

The following 41 pages, viz. fol. 90a—110a, contain, in about 1800 verses, Hay's version of "Les Vœux du Paon", which may be compared with Parts ii. and iii. of Arbuthnot's book, pp. 107—441 (ca. 9600 verses). Hay's version begins as follows:

Than tuke the king in purpois for to pas
 In middill ynde to help the quein candas,
 Of quhilk the vay lay sum pairt throw caldere¹⁾
 Nere by Dauriz that vas a gret citie,
 Of quhilk the lord is callit Famear,
 That vorthelie the king resaut thare,
 And maid the king fewta and leige band,
 Till hald of him his lordschip and his land,
 Syne tuik the vay to turs the gret citie,
 Quhair quene candas vas vont duelland to be.
 Thair on ane fair feild, fer fra onny tovniss,
 Nere ane forrest thay stent thair pavilliounis,
 Endlang ane rever, in ane fare cuntrie²⁾,
 To se the multitude of hir menzee
 And ludgit thair that nycht and on the morrow,
 Ane ioyfull of that yat had na thoct of sorrow,

And on the morne, als soine as day couthe spring,
 The king past furthe to here the foullis sing,
 Endlang that rever in that fare forest,
 All him allaine on hors, as him thoct best;
 Armit at all vithe helme, spere and scheild,
 As he vald pas to fecht into the feild.
 He vald never ryde, bot he var armit at all,
 For he vist not quhat chance mycht him befall.
 And as he past alaine alanerlie,
 Sa saw he cumand in ane rod him by
 Ane mekill man vithe berde and brovis bere,
 In habit blak, in armit as he var.
 Ane silkyn how vnder his choll vas knyt,
 Ane bever hat upon his haid vas sett;
 His govne vas of a grete roid cameta,
 Syd to the fute and heremyte lyk alsua.

The episode of the "Avowis" in the Taymouth MS. concludes thus:

(fol. 110a.)

Thus vas the feild discumfeist and ouergaine,
 And mony princis and presoneris taine,
 And all the feild dispulzeide of riches
 And gold and jowell that but number vas.
 Than all the oist is past to the citie
 Vithe mekill vourschip and vithe dignitie,
 Quhair to the king cumis dame physonas
 Vithe all the Ladyes yat in the citie vas,
 And thanked him of his grace hairtfully.
 Syne to the pallice past thay in hy,
 And first thay enterit in the tempill of marcus,
 And syne into the chalmer of dame venus,

Bot god vat quhatkin velcuming thay had,
 Quhat feist and ryell cheir vas to thame maid,
 And restit thair at eis fourtein dayis.
 In hunting, halking, dansing, and in playis.
 zung Gaudefere he maid Lord of this land
 And all his lordis till him obeysand.
 His sister phesonas thair mareit he
 Vithe ane of ye grettest princis in that cuntrie,
 And all the lordis that presoneris thair vas,
 The king thame tuke in freindschip and in grace,
 And als gart cry that quha vald till him cum,
 Thay sould ioy all thair lordschippis vithe fredome.

From Ephezoun (fol. 110b), A. marches onward to Hirknay and Sichia, where he subdues the Nanglos and Sicheos. The aged queen of Middel ynde, sister to Duke Melchis, sends him an embassy of beautiful women, among whom there is one that has been nourished on poison from her birth, and whose embrace consequently causes immediate death. Warned by Aristotle, A. discovers the queen's treacherous intention, and gives orders that the women shall be burnt. Aristotle, who has meanwhile grown too old and weak to bear the fatigues

¹⁾ Read: *calde*.

²⁾ The text of the following lines seems to be corrupt.

of the Indian campaign, now returns home, after having composed for his lord a book entitled "*The governance of princis*", which is to replace his counsels in his absence. The contents of the book are related in fol. 112b—124b. It treats of the duties of a sovereign; one chapter is headed: "*Of the phisnomye*". When on the point of starting for the residence of Candace, who has invited him to visit her, A. receives from King Porus a letter which begins as follows (fol. 125b):

Porus, King of ynde to paradise,
 Quhilk ouer all kingis of vourschep beris the price,
 Till Alexander, ane theif and a reiffar,
 Vithe vther theiffis in oist a gret povar.

A. reads the letter aloud to his generals by way of showing them a specimen of Barbarian rudeness. He responds to this epistle by a valiant challenge. Both sides put themselves in readiness for a general engagement. A. prepares a stratagem against the 500 000 elephants of Darius, viz. 1000 brazen men filled with fire-brands. A tribe of savages, whom he finds on his way, are totally extirpated on account of their leading worse lives than brutes; another nation marching against him with a great number of dogs are driven back with the help of a herd of swine. Crossing the frontier of India, he finds this country rich in gold and precious stones, but infested by venomous serpents and devoid of drinking water (fol. 128). His men now beginning to be discouraged, he first allows them to recover from their fatigues in the town of Festynaine, and then conquers the Indians and their elephants in a great battle (fol. 130a); Porus himself escapes together with King Askarus of Nubia. His palace at Segor with all its treasures and wonders (fol. 132a—134b) falls into the hands of the Greeks, who celebrate their victory by grand festivals. They subsequently set out in pursuit of Porus, and have to traverse vast tracts of arid land beneath a broiling sun, till at last they come to a river. But before gaining access to the water, they must shoot "*vithe gonn and culuerin*" legions of wild beasts and monsters, which throng to the river to quench their thirst (fol. 138b). Across a country where the pigeons are as big as swans, A. proceeds to "*the land of Femynae or Madymland*". In an "*Epistill of Alexander to quene Palissida of Amasoune*", he asks her to pay him tribute and do him homage. — "*Quene pallissidais ansuere to the epistill of Alexander*" (fol. 140a) refuses to do so, but offers her friendship and assistance. In a second letter conceived in a much milder tone (fol. 141b), A. invites the husbands of the Amazons to come to his camp. They conduct him to the island inhabited by their wives, and here he meets with a very friendly reception. Leaving their hospitable realm, A. leads his soldiers as far as the river Galus, where they pitch their tents opposite the town of Paultre, which is occupied by Porus. In consequence of the heat and drought, a truce is agreed upon. Disguised as merchants, A. and Caulus reconnoitre the town. They are led before Porus. A. pretends to be "*the kingis torcheare*" or "*vax makere*". Deluding Porus into the belief of Alexander's being dangerously ill, he easily prevails upon him to give battle the very next day. In this battle, Porus is defeated and taken prisoner by Alexander, who makes him take the oath of fealty, and then admits him to his friendship. The King of India entertains his new liege-lord by splendid festivities.

After some other adventures, A. comes to the Brahmans. In a letter to "*King Bragmanaris callit dyndymus*", he begs him for some information concerning their habits and customs.

"*King bragmanaris ansuere to the epistill of Alexander*" (fol. 150a—154a) explains the wise maxims by which the life of the Brahmans is regulated. With this sober and sensible mode of life, Dindimus compares the unreasonable ways of the Greeks. He severely reproves Alexander's unbounded ambition and thirst for glory. In return, A. angrily writes a second letter, in which he shows that the different natures of men do not allow them all to live in the same way. On the Brahman king's exhorting him to a pious and godly life, he accuses him of gross ignorance and arrogance, and then shuts the Brahmans up in their own town in order to prevent them from having any intercourse with other people (fol. 156b):

Thus closit he yair portis vithe pillaris nyne,
 Quhilkis neuer mair var oppynnyt sensyne,
 Maid of mater callit absynticonn,
 That fyre na mettall may neuer byte yare on,
 Quhilkis prest Johne sensyne convertit hes
 Throw myracles of the apoistile Sanct Thomas.

Fol. 156b—158a contain Alexander's correspondence with Oxidras, King of the "*terre de dee*" or "*landis of goddis*". A. promises him whatever he chooses, but finds himself unable to keep his word when Oxidras asks for immortality. — Traversing dense forests inhabited by giants and a fruitful country remarkable for its marvellous orchards, A. reaches Mount Adamant. Leaving his army in the charge of Porus, he chooses ten companions, with whom he ascends the steps leading to the top of the cliff (fol. 159b). Here they enter a temple, "*the hous of sone and mone*". A man, whom they find reclining on a bed, directs the king to a huge tree destitute of leaves. On its branches, there is a phoenix. After having learned the wonderful history of this bird, A. proceeds to the Sun-tree, which is like gold, and to the Moon-tree, which shines like silver. The two trees foretell his premature death, which shall be caused by poison. A. falls a prey to despair. Lamenting his unhappy fate, he is comforted by his soldiers. None but Porus inwardly rejoice at the king's grief. This prince abandons him in the country of Palasyne, in order to raise a new army in India. But in a third battle, he is ultimately killed, and the Indians are re-established in their loyalty. — Fol. 165b—173b give a minute description of "*How Alexander past to the pillaris of hercules and of the gret adventuris happinnit him in ye vay*". Not in the least daunted by the perils which, according to the prediction of an old knight, are awaiting him, A. determines to see the Pillars of Hercules before starting for Babylon, the last object of his wishes. Guided by natives, his exhausted soldiers fall to murmuring at their unheard-of hardships. The king rides a good way before them to reconnoitre the land. Mounted on Bucephalus, he enters the "*Valy perelous*" in the vicinity of a temple, by a cross-road ("*Quha here gangis, sall haif paine, Na never mair vithe ioy sall turne againe*". — "*This is the better gait; Sa on na vayis thay pas out throw the zett*"). A dreadful storm arises; he meets with strange adventures. An inscription in golden letters tells him that, if he wants to pass with his army safe and sound, one of them must, of his own accord, sacrifice his life for his brethren. Willing to die himself, he orders his host to pass without him and leave him in the dark valley. Formidable phenomena and horrible monsters surround him. He puts up prayers to God. An evil spirit shut up in a cave by Hercules and Livis is set at liberty by Alexander, and shows him the way out, after which the king again confines him in his prison.

Having rejoined his troops, who are greatly suffering from the unfavourable weather, A. marches to the three wells of Health, Youth, and Eternal Life, which are on the borders of Paradise. His soldiers are restored to health by the first of the three wells. At the well of Youth, a man called Enoch, who opposes Alexander, is imprisoned for life (fol. 171). — Passing through wonderful nations, who are circumstantially described, such as men with dogs' heads, headless people, Cyclops, Pigmies, and many others, A. comes to the sea and the Pillars of Hercules. When he has destroyed the idols which crown the Pillars, raging tempests arise, and monstrous beasts threaten to destroy his army, which is only saved by his fervent prayers.

At this juncture, Queen Candace, refusing to yield her throne to her three sons Candeolus, Marcellus, and Corractoure, offers Alexander her hand, sending him a declaration of love along with precious gifts. A. sends her other presents in return (fol. 174a). A second letter from Candace follows; at the same time, Candeolus comes to request Alexander's help against Duke Balantyne, who has carried off his wife. A., having caused Ptolemy to put on royal robes, pretends to be Antigonus. He joins Candeolus in his expedition against Balantyne, who is besieged, conquered, and hanged. Candeolus regains his wife, with whom he hastens home to Candace. A., still personating Antigonus, accompanies the re-united pair. The queen at once recognises him, and her long yearning is at last satisfied. A quarrel breaking out amongst her three sons (fol. 181a), A. intervenes, casting into prison the rebellious Corractor and his wife, the sister of Porus, and giving their territory to Candeolus. Soon afterwards, the god Ammon appears to him in a cloud, and again prophesies his approaching end, and also the ignominious death of his mother Olympias. On his way to Paradise, A. traverses many more strange lands full of monsters. Four griffins bound to an iron car lift him up to the clouds, and then let him down in the middle of a desert. Disguised as a merchant, he gains great treasures, and after long travels rejoins his army. He sends messengers to Babylon to demand its immediate submission (fol. 185b). Many of his knights, satisfied with the riches they have acquired, now return home; it is only the best that remain with him. On the banks of a tributary of the Oxiane, one thousand of his knights die from their intercourse with the women living there. A. passes through the lands of the Dwarfs and Giants, takes possession of Calamyne (fol. 186b), Amlina (fol. 187a), and Sadoche, and then comes to the Red Sea. Here he enters a water-tight box made of glass, and orders it to be let down into the sea, where he beholds all the hidden wonders of the deep. In order to attain the confines of Paradise, he marches through Mekill Inde, where he again finds great treasures and strange nations.

(fol. 189a)	Thair sould ¹⁾ sevin be thame that vat it best.
Thair is ma kingis in Inde, as I persume,	Thair is now four in france vnder a croune
Na thair is now intill all Christindome.	Quhilk in auld tymes vas in diuisiounne.
Of cristin kingis in Grece thair is but sevin,	In Scotland, England and into Irelandis
In Italy and Spanze but ellevin.	Thre kingis var, as men onderstandis.
Threttein yair suld be into Germanie,	Thus in all christin land thair is bot fourty,
For euery duchare yare a king sould be.	And intill ynde thre scoir and ma thairby,
In France and in ye yllis of ye vest	Quhilk haldis now at prest Johnus fay,

¹⁾ Add: be.

And cristin folk be ressoune call ve may,	Bot sen thay trow in god and our lady,
Sen thay trow in Johne and ar baptist,	Ȝit mon ve faouere thame mair hairtfully,
Thay sould be ressoune bere ye name of christ.	For ve traist all and in our faithe ve hald
Cristis sayis: quba baptist is and trowis in me,	To to ¹⁾ be bot ane scheip hird and ane schip fauld,
Vitheouttin onny dout sall sauit be.	Quhair cristis folk sall all assemblit be,
Bot thay and Grece hes mekill difference	And all this difference bring in vnitie,
Fra oure haly pape and his obedience;	And hald all ane faithe to the day of dome,
For thay ar of a bostuous kynd of men	And all be sawit throw faithe and cristindome.
That lytill can and covattis not to ken;	Suppois this tuiche nocht to the principall
For pride and riches quhilkis growis in yair	Of my purpois, it may do na tinsall
regiounis,	(fol. 189b)

Thay dedeingze not to keip oure opiniounis;	Bot as to dyuers kynd of bustuous men,
Bot ve dred sare that dampnit all thay be,	Quhilke na guid ken na nane vald lere na ken.
Saiffand the vill of goddis preuatie.	

Subsequently to this long digression, the paths leading to Paradise are described; then follows (fol. 190a): "*How Alexander past to Paradise*". The god Ammon enlightens the king as to what he should do to attain his aim. A. sets out with five companions. They encounter various strange beasts on their way. A ship expressly made for the occasion conveys A. and his attendants to the walls of Paradise, the bliss and joys of which are described. On the king's demanding a tribute from Paradise, an angel gives him a miraculous apple (fol. 193a), and prophesies his speedy death. On his return, A. is received by his army with shouts of joy. He continues his march through unknown lands peopled by strange tribes, and comes to Lages, where he is presented with a prophetic bird, a hawk, which, like the apple, is to predict its possessor's death or recovery in case of illness. He successively traverses Albany, Saladyne, and Baktrum near Sadoch, where a wise man, whom he offers to make a king, refuses this dignity on account of the vanity of all earthly things. Passing through the "*Terre de dee*", A. attends a very remarkable trial in a court-of-law (a treasure found in a field just purchased being disclaimed by vendor and buyer). On his return to Persepolis (fol. 195a), he bids his wife Roxana follow him to Babylon. While marching thither, the old Gracian of Tyre implores his help against Duke Melchis of Dedifur and his allies, Dauris, Floridas, and their father, Lord Balthasar. A. grants his request; a battle ensues, in which Melchis is killed, whilst Dauris and Floridas are taken prisoners. They are reconciled to A., whereas their father kills himself by abstaining from food. The two youths have both fallen in love with the daughter of Duke Melchis; A. marries her to Dauris, and consoles Floridas by the promise of procuring him a wife still more beautiful (fol. 198a). In order to fulfil this promise, he defeats King Nicolas, the intended husband of the daughter of the Carthaginian Admiral Jonas or Nabusarcas. She is now wedded to Floridas. The Admiral is taken prisoner in the battle of Carras; his vassals, the kings of Saba and Valory, take refuge in Carthage, where they are besieged by A. The town is conquered, the king of Saba falls, and the king of Valory swears fealty to A. and becomes his friend. On the news of these events, the Sultan Balthasar of Babylon

¹⁾ Omit one to.

first enters into a haughty and insolent correspondence with the Conqueror (fol. 201), and then assembles a large army, with which he marches against him, though an oracle has predicted his own discomfiture. He is accordingly defeated, blockaded in Babylon, taken prisoner in a sally, and thrown into prison. The town surrenders; yet A. does not enter immediately, but first explores the surrounding country in order to ascertain whether there be any rebels left (fol. 204a). He again spends a long period in feasting with Queen Candace, and attends the baptism of his son Aleore, whom she has borne to him. About this time, he experiences a great grief: Bucephalus falls ill and dies. Through a province the excellent laws of which fill him with admiration, he returns to Babylon. The bird mentioned in fol. 193a now prophesies his death. With great pomp, he and Roxana enter the town in a solemn procession. A. commands a splendid banquet to be served.

His hart vas sett to lif thair vithe his men	And ever descendand to the lauest end,
In ioy and mirthe, quhill god him lyf vald len.	To capricorne into the zodiakis,
Bot quhen man hes maid prouisioune,	And syne againe his cours vpvart he takis
Fra God ay cumis ye conclusioure.	(fol. 206b.)
The heest fely ay of ye quheill ouervendis,	Vnto the crabe yat standis in ye hicht
And syne ane vther to ye hicht ascendis.	And euerilk zeir renewis ay his micht
Is nane bot God the hour of chainging vat.	And makis his cours but traueiling or paine.
Ay heest stage is maist vnstabil sett.	But man ourethrauin full sindill cumis agane
In sommer, quhen ye sone is at ye hicht	Till he estate fra that he anis descend,
And of all grouthe hes vertew and micht,	For haterent oft tymes thame helpis till ane end.
Quhen it is heest yat ¹⁾ it mon descend	

From fear lest some poison should be administered to him in the dishes, A. has issued strict and minute instructions respecting the dressing of the viands. After the meal, he is crowned King of Babylon. He sends letters to Olympias and Aristotle, who reply by enjoining him not to be over-confident, but, on the contrary, pious, devout, and distrustful of all his enemies, and more particularly of Antipater's sons. Aristotle further reminds him of the good rules and precepts which he had formerly written down for him. In memory of his victories, A. erects golden statues in all parts of his realm. Fol. 208 relates his meeting with Diogenes, who calls him a great fool for his boundless ambition. Fol. 209 treats "*Of the argumentis betuix the reiffare of ye sey and Alexander*". Struck with the bold manners and outspoken opinions of the captive pirate, A. pardons him and takes him into his service. — A monstrosity born in Babylon, the upper half of which is human, though dead, the lower in the form of a horrible beast alive, is declared to portend impending treason and the death of the king (fol. 210a). The same prediction is repeated by the marvellous hawk and the apple from Paradise. Warned by a dream, A. dismisses Cassandra, but retains his brother Jobas in his service. The two now secretly conspire with their father Nicolas to kill Alexander. The causes of the deadly hatred which Nicolas and his sons cherish against A., are fully related (fol. 211a). Cassandra sends a very strong poison to his brother Jobas, which the latter is told to administer to the king. On the occasion of a feast held for the purpose of cheering Alexanders melancholy mood, Jobas puts the poison into the royal cup.

¹⁾ yan?

(fol. 211b.)

Than him to meis of his malancole,	And had na thocht bot on his play and gaming,
Thay ordand for to feist him ryally,	For thair var monny lordis and ladyis samyng.
The quhilk vas done vithe gret solempnitie,	The quene and all hir ladees all var yare.
And maid him all the blythnes yat mycht be.	It var na nede to spere how that yai fare.
Syne efter mete thay past to reuelling,	He vas fer blyther, as that ye story sayis,
And all maid ioy for comfort of ye king,	Na never he vas before in all his dayis.
And all ye ladeis maid him companny,	And comounlie befor a gret mischance
To gar him leif all his malancole.	Thare cumis ane blythnes vithe ane arrogance,
Sa euery man about to pleis him vas,	And yare vithe cumis ane velthfull vantones vithe all,
Quhill thay him put in exceedant blythnes,	And comounlie sone efter cumis ane fall.
That monny sayd thay saw neuer man nor vyfe	Thus quhen the king vas maist in his blythnes,
Him half sa blyth in na tyme of all thair lyfe,	Out of ane hete thaire come a thristines,
	And yan a drink he askis hestaly.

Jobas presents the cup to A. who takes a deep draught and immediately feels the poison tell on him. Fol. 212—214 proceed to describe the dreadful sufferings of A., the grief of his friends, the king's own despair, his attempt at flight and suicide prevented by Roxana. A notary of the name of Symone is summoned. In the presence of the weeping queen, who is near her confinement, A. makes his will, and appoints Aristotle his executor. The will begins thus:

I, Alexander, morache¹⁾ and empreoure
Of all this varld vithe castell, toune and toure,
Quhilk conquest hes cuntreis mare and les
Fra paradice into the pilleris of hercules
And kest my suerd fra out into the sey —
Had mare land bene, mare sould I gar obey.

The details of his will are set forth in fol. 216a—217b. Dreadful phenomena, such as earthquakes, thunders, and lightnings, accompany Alexander's death:

And all the folk fled in cavis for rednes,
That sic ane mirknes sensyne vas neuir sene,
Nor zitt before into this varld had bene.
The sone drew vp his beames fra the erde.
It semit yat god and all ye havins had sterd,
That sen ye tyme of cristis passioune
In havin vas neuer sic ane motioune.

Aristotle comforts the people, who loudly lament over the king's body, which is arrayed in royal robes and laid out in state:

And gif the redere doutis that I lie,	That men sould say it var lyk a lesing,
Behauld into ye latene buik and see,	Sa mekill as into my buik I find,
And thow sall find that I fenezze the nocht,	Bot gif I had for me ane guid varrand,
Quhen thow the buik in this maner hes socht.	For treulie I haif here sene monny ferly cace,
For I vald not for drede of misdemeing	Quhilkis had I not sene thame in ane vther place,

¹⁾ monarche.

I sould neur haif gevin ferme credence to it, And to this point that I vill now rehers
No vithe my avin hand put it in vret, And vithe my hand vrettis in this vers.

The former phenomena, which again occur, and the loud wailings of the people are particularly described. In accordance with Alexander's last wishes, the "Douzeperis" convey the king's body to Alexandria, where it is buried in a costly tomb. With prolonged lamentations, Aristotle and the Twelve Peers bid farewell to the tomb (fol. 220b—221b). Aristotle sends a letter of consolation to Roxana. In the meantime, the news of Alexander's death, reaching Macedonia, gives rise to a rebellion on the part of Antipater and Pentionas the younger, in which Olympias falls a victim. She is killed, and her body is afterwards cast to the dogs. — Roxana betakes herself to Persia, where she is delivered of a son. Candace, Aleor, and Candeolus are, by Aristotle, summoned to Babylon, where great disputes have arisen respecting the succession. — Fol. 223b and fol. 224a exhibit a gap of about 80 lines. — In obedience to the testament, the young Aleor despatches Perdicas and Alexander's step-brother Philippone to Macedonia, marries Tholome of Egypt to Cleopatras, and then sets out for Bretane in pursuit of Antipater and Pentionas. Both of them are taken prisoners (fol. 226a) and put to death at Babylon with great tortures (fol. 227b).

All this vas done efter ye iudgement, And efter syne varyit vithe all leid
Of quhilk the pepill vas sa veill content, And euer salbe vnto the day of dome.
That thir tratouris gat sic punitioun, Quhen onny men that tressoune vill resounie,
Syne all ye varld gaue yame thair malesone, And heir I gif yame my hairtliche malesoune,
Quhairfoir gret foly is to vndertak, Quha euer consentis to do a prince tressoune,
Aganis a prince sic tressoune for to mak, It is not onlie skaithe in ane degre,
For all first thay ar accusit of thair deid, Bot tinsall baithe in realme and comountie.

On Aristotle's appointing Ptolemæus governor to Roxana's son, in compliance with Alexander's will, the other princes begin to murmur; one province after another falls away from Macedonia, and regains its independence. It was not till much later, viz. under Julius Cæsar, that all these states were again subjugated and united under the universal sway of Rome.

Bot thair vas neuer naine that had sa hail In all his lyfe sall neuer cum to it,
As Alexander the seage imperiall, Nor in a thravin hart and ill villie
The quhilk vas send be hauinlie distanie, Sall neur visdome enter veralie.
Of vickit men a punischer to be, Thus quha that visdome covatis for to vin,
And first and formest he vas kyndlis vyis At God and guid vill first it mon begine.

And had his hart to vertew and iusteice, Now is our buik brocht fastlee till ane end.
For he set neuer for vndoing of men, (fol. 228b)

Bot first into him self ye falt begane, Louit be the Lord the drop of grace me send,
This buik is not compylit alanerlie, The quhilk I askit at ye beginning
For kingis and princis and lardis that ar mychtie, To grant me grace to mak ane fair ending,
Bot till all men that richteouslie vald liff, Quhen I the making vndertakin hade,
It sall thame gyde, teiching and exempill gif, For to fulfill the hecht that I haif maid,
To gouerne thame vithe vertew and iusteice, And at ye instance of ye vorthee lorde,
That is to say, and thay vald fane be use, As in the prologe ve haif maid recorde,
For treulie man that desyris na vitt, Quhair I maid promes for to do my best,

Quhill hand and pen and tung and ene mycht lest. Vas neuer befoir translait in this land,
For suithfastlie thair mycht na guid be doine, That is to say, out of ye frenche leid,
Bot gif the grace cum fra the havin abone, Thus vorthee var it hade a vorthee veid,
As I haif maid ane protestatioune, For the gret honour of ye vourthey king
Befoir my avin excusatioune, Quhilk all ye varid had anis in gouerning,
The quhilk I vill agane efter rehars, Als for the vortheenes of the romaince,
And vithe my avin hand vrettis in ye vers, Quhilk traitis of visdome and of guid gouernance,
How I prayit all that sould ye rederis be, How kingis and princis and nobleis sould yame bere,
For thair gentrice thay sould assoinge me, Baithe in the tyme of paice and tyme of vere,
Gif onny falt be fundin in this dyit, Thankit be god! now heir hand haif I endit
Or in the maner of ye spelling yat I vret, This nobill buik and pairt of faltis mendit
Or gif my langage be not lyk ye leafe, Vithe help of him yat maid ye first indyit.
For mekill neid and skantness yat I haif, Thair is na man vithe out sum falt may vret.
Of mother tung quhilk garris me seik and borrow, Ze vorthee rederis, rycht hairtliche I zow pray,
At vyser men that hes maid buikis afforrow, Quhen ze it reid, ze help it yat ze may,
All this that follouis is bot ye excusatioune, Syllabis or vordis heir suppois yat I
Of him that maid the first translatioune; Throw negligence I haue lattin pas by.
Bot in this buik sone efter ze sall se, I pray zow reideris, I can not say no mair,
Quha causit this buik againe to vrettin be; Quhen ze it reid, ze keip it clene and fair,
Quhair and be quhome, quhat tyme it vrettin vas, Nor blaub it not, as blekeris dois of buikis,
In termes schort to zow I sall rehers. Quhilk to thair honestie fulllytill or nocht yat luikis,
I vill vret furthe befoir me as I find, Thus I begane in the lustie tyme of may
His excusatioune I vill not leaf behind. And endit in august the ane and tentye
Translaitit it vas forsuithe as I hard say day.

At the instance of Lord erskeine be sir gilbert hay,

Quhilk into France treulie vas duelland Fra christ the cours of zeiris could discend
Veill tentye four zeir out of Scotland A thousand four hunderithe nyntie zeiris
And in the king of Francis seruice vas, and nyne
Quhair of our avin leid he had mair distres Fra crystis birthe ar passit by sensyne.
Of conversatioune, cumpannie and collatioune¹⁾, The saming zeir, the treuthe gif I sall tell,
Treulie it is full gret mereit Into this realme thair rang a pestilence fell.
Guid thingis for to be put in vret, Thair vas na man that had into memor
Of this to spak now vill I lait alaine That ever hard tell of sic ane plaige before,
And to the translatur now vill I pas againe, Now haif I sayd that I can say heirto,
Efter his vretting schortlie to conclude Louit be the Lord that gaif me grace yairto,
That this gret storie vicht²⁾ as he onderstuid, And the blissit virgine mother marie bricht,
(fol. 229a.) The angellis all and ye godhaid almicht.

Richt sua he vret vithe his avin proper hand, I pray to thame to pray to havinis king
heir endis the buik of King Alexander the Conquerour.

¹⁾ A line seems to be wanting. ²⁾ richt?



Druck von W. Formatter in Berlin.